BUILDING INSTITUTIONS FOR THE COMMON GOOD:
THE PURPOSE AND PRACTICE OF BUSINESS IN AN INCLUSIVE ECONOMY

"THE INAUGURAL GRADUATE PROGRAM IN CATHOLIC LEADERSHIP AT THE UNIVERITY OF NOTRE DAME AUSTRALIA"

PROPOSAL FOR A PAPER ON CURRICULUM DESIGN (TRACK 3: Providing Curricular Materials, Processes, and Ideas that Reflect the Significance and Practical Wisdom of Business and Leadership Reflection on the Common Good)

Abstract

How can the practical application by graduate students of Catholic Social Teaching be demonstrated in not-for-profit organisations wishing to develop future leaders as they cope with managing change?

The University of Notre Dame Australia (UNDA) collaborated with the two largest not-for-profit organisations in Western Australia in designing - at their request - a curriculum for a program on leadership from the perspective of the Catholic intellectual tradition. Among the aims of the program was the graduation of students with the capacity to "critically apply their knowledge ..." and to "apply leadership and management practices to enable the effective functioning of service-oriented Catholic organisations."
The curriculum included work on contemporary ideas on leadership and change management, examined through selected principles including the common good, human dignity, participation subsidiarity and stewardship. Case studies were an important part of the pedagogy; a personal development plan to be retained by students and a gap analysis which simulated an analysis of an organisation's application of Catholic Social Teaching were other important elements of the curriculum design. Students were assessed through presentations and written assignments.

This paper sets out the background for the establishment of the inaugural program, its aims, curriculum design, inter-disciplinary co-operation, enrolments, assessment, program delivery, student feedback and the immersion course. It concludes with proposals to expand the roles of employers in curriculum design and assessing the practical application of Catholic Social Teaching principles.

Though the stakeholders placed an emphasis on the application of leadership and management practices in a Catholic context, no provision was made to assess if students could demonstrate this capacity. Can and should such an assessment be expected? How might it be done? As such, stakeholder interviews were conducted as part of this research, and the analysis of these interviews is presented in this paper.

In addition, a co-author drew on her experience as a graduate of the program, and in discussion with other graduates, considers in this paper how students could be assessed in their application of Catholic Social Teaching.

Background

The Graduate Certificate in Catholic Leadership (GCCL) was developed in response to a request from the Catholic Education Western Australia (CEWA) to the Vice Chancellor of The University of Notre Dame Australia (UNDA), to provide an accredited Postgraduate Leadership program, but one based on Catholic faith and values, that would be aimed at current and aspiring leaders in Catholic organisations, especially those in the areas of education, health, disability, aged care, and the social sectors.

Discussions during the early development of the GCCL stressed the importance of the program being based on the Catholic intellectual tradition, including the common good, and also marrying these with the practical application of values.

An initial working party comprising the Pro Vice Chancellor and Head of Fremantle Campus, the Dean of Business, a Learning & Development Consultant (CEWA), the Acting Dean of the School of Philosophy and Theology, the Dean of the School of Education), the Director Religious Education (CEWA) and an Executive Officer was formed. The working party subsequently developed the concept of a Graduate Certification in Catholic Leadership.

During the development of this program concept, consultation occurred with senior representatives of the Archdiocese of Perth, St John of God Health Care, Southern Cross Care and Catholic Education Western Australia (CEWA). Project management was provided by the new Acting Dean of the School of Business, who subsequently joined the working party. An oversight theologian with a long-term affiliation with CEWA was also appointed.

In developing the program, the working party considered similar programs offered elsewhere.

One program reviewed was a Graduate Certificate in Leadership and Catholic Culture, offered by The Australian Catholic University (ACU), in Sydney, NSW (and Melbourne, Victoria), which was comprised of four intensive courses[1].

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[1] During the development of the GCCL, UNDA terminology changed from using units –> courses, and courses -> programs.

ACU's course was already marketed to the same Western Australia (WA) - based industry sectors as UNDA's proposed program, and this was a major reason for the development of the UNDA program, i.e. offer a local alternative for CEWA and SJOG employees/students.

However, in reviewing the ACU program, the focus of the courses appeared to be somewhat broader than those being considered in the UNDA program, i.e. they covered:

- Catholic ethos and care of the person
- Ethics in a faith-based context
- Catholic social thought in practice, and
- Leading the mission in Catholic organisations.

ACU's entry requirements were similar to those proposed by UNDA, i.e. a Bachelor's degree or significant experience in a leadership or management role, preferably within a Catholic organisation. The ACU Graduate Certificate served also as a basis for entry into its Master of Leadership or Master of Business Administration programs.

It was thus decided that the points of difference between the ACU program and UNDA's proposed program would be essentially twofold: geographic and application, i.e.:

- WA based, non-resident students were currently required to travel to Sydney or Melbourne to take part in ACU's week-long intensives. This represented both a significant cost and disruption to students and their employers.
  - o Offering a local alternative would be attractive to local faith-based organisations
- ACU's units appeared to be pitched at a more theoretical level than those proposed for the UNDA program.
  - o While there would be broad equivalence across courses covering Catholic ethos or identity; Catholic social thought and teaching; and leadership in a Catholic context, the UNDA program was intended to

> introduce a practical, applied focus by means of the change management and immersion courses.
>
> - o It was also considered that the option to undertake an immersion course via a placement in another Catholic organisation, would appeal to both prospective students and their employers.

By way of international comparison, St Mary's University in Twickenham, London was found to offer a Postgraduate Certificate, a Postgraduate Diploma and a Master of Arts in Catholic School Leadership: Principles and Practice. The Postgraduate Certificate and the Postgraduate Diploma have been modularized and scaffolded within the Master of Arts. The Master of Arts has four modules entitled, Catholic Education; Leadership and Management; Spiritual and Theological Foundations; and Leadership for Learning. The purpose of the course appeared similar to the proposed UNDA program. The differentiating aspects were the theoretical nature of each module, the integration of Catholic philosophy of education and that the program seeks to be offered to aspiring leaders in Catholic schools and colleges.

Program development of the GCCL was eventually delegated to the School of Business, however there was significant cooperation between the School of Business, the School of Philosophy and Theology, and the School of Education. This multi-school program development was likely unique in the history of UNDA and was also most likely fundamental to the success of the program.

The School of Business progressed the approval of the program via the usual internal accreditation processes, and the program was approved by the University's Executive Council on Tuesday 29 March 2016.

Curriculum design and the Graduate Certificate in Catholic Leadership

A review of the literature on curriculum design, Catholic Social Teaching (CST) principles, Leadership and Change Management showed that there is much research in these areas, although less so when CST principles combined with Leadership and/or Change Management is considered at a postgraduate level.

Belias and Koustelios (2014) explain that there is much research on the links between leadership qualities and organisational performance; and, the effects of culture on organisational performance; however, there is little research on the impact and links between leadership and change management on organisational culture and development (p.452). These authors note that leadership has more influence over culture than culture on leadership. They go on to explain that whilst changing culture may be one of the most challenging tasks for organisations, leadership is best positioned to understand the nuance of a culture and profoundly affect the process of change (Belias and Koustelios, 2014, p.452).

Naughton, Buckeye, Goodpaster and Maines (2015) agree, and point out that leaders are best placed to understand where the pressure points of resistance are, and to authentically work and walk with their people on how to move forward.

Extensive literature outlines the leadership qualities required to authentically work and walk alongside a workforce (Kouses and Posner, 2017; Alford and Naughton, 2015; Kouses and Posner, 2014).

Both secular and Christian based research agree that strategic change requires transformational qualities on behalf of the leadership, that then bring about a transformational process into the hearts, minds and hands of their work force.

For example, using multiple case studies across six Catholic school principals, Belmonte and Cranston (2009, p.295) demonstrate that whilst school charisms remain intact, cultural awareness and spiritual alignment are essential requirements of lay leadership across values-based organisations (Belmonte and Cranston, 2009). This is particularly challenging for lay leadership, since the Catholic organisations they serve are largely made up of multicultural, non-Catholic and non-practicing (often hurt and disenchanted) Catholics. In addition, many lay leaders within Catholic organisations today are themselves non-Catholic or from non-practicing Catholic backgrounds.

Alford and Naughton (2015) outline a theologically grounded tool for leaders within Christian organisations to *see, act* and *judge* within a framework of Christ's examples within the Gospels and the Compendium of CST principles and social justice (Pontifical Council for Justice and Peace, 2004). Alford and Naughton's

(2015) framework for Christian leadership is founded on the unconditional regard and respect for the dignity of the human person; the sacred role work plays in putting our gifts and talents to produce good works; to distribute those goods in a way that honours God; and answer the call for us all to care for each person regardless of their race, colour, creed, sexual preference or social status.

The purpose of leadership development curriculum, according to Toth (n.d) is not the pursuit of higher performance and profits but rather the act of leader and worker engaging in a process of 'saint crafting' as they work with each other in His presence following the footprints of Christ in their daily tasks (p.21).

The pursuit of transforming work into God's good works is one of the most fundamental chasms between general and Christian leadership and change management (Alford and Naughton 2015; Huizing, 2011) and is precisely the purpose that lays behind the curriculum development of the Graduate Certificate in Catholic Leadership.

Curriculum design for a Catholic leadership and change management program must, by its very nature, be embedded within the Gospels and CST principles (Beeley and Britton, 2009). Beeley and Britton (2009) assert reflective leadership and change management practice that is based on the theological framework provided in the Gospels and by Christ's life will align and bolster the authenticity, wellness and sustainability of any organisation, and in particular Christian organisations.

In a recent PhD thesis, Deborah Robertson (2016) takes up their call and presents a personal theological leadership and social justice model for the Christian leader to underpin their leadership practice and take part in contributing to an inclusive economy. Her three-pronged model based on *purpose, people* and *praxis*, has been created to provide the elements for reflective leadership practice and the skills required to "enact a theology of leadership... and deepen their understanding of Kingdom of God" (p.350).

Robertson (2016) asserts the model can be applied in all aspects of leading organisations including reviewing policies and processes. She goes on to propose that the model sits well within practical theology given that the elements involved are circular, reflective and engender growth and development for both the leader as well

as the organisation as they continuously respond and navigate their way through external and internal changes (p.22).

Monarth (2015) concurs that growth and development is central to any leadership program. Monarth (2015) recommends organisations commit fully to developing their in-house leadership capacity by implementing strategies such as pairing aspiring leaders with mentors and coaches for reflective practice; assigning them strategic projects and providing immediate and regular feedback. Monarth (2015) also emphasises that leadership behaviours, skills and attitudes need to be measured regularly to adjust according to the needs of the participant and the direction of the organisation.

Following this literature review, it was agreed that, at the end of the program, students should be able to demonstrate the following program objectives:

- Critically apply their knowledge, understanding and practice of the Catholic faith tradition to the leadership and management of service-oriented Catholic organisations;
- Analyse the theoretical principles of contemporary leadership and management concepts to the practical roles of leadership and management within service-oriented Catholic organisations;
- Integrate their theoretical and practical understanding of contemporary change management concepts to organisational transformation within the context of service-oriented Catholic organisations;
- Apply leadership and management practices to enable the effective functioning of service-oriented Catholic organisations.

Thus the program was designed with four courses titled:

- Catholic Mission & Identity
- Leadership & Management
- Leading Change in a Catholic Context
- Catholic Leadership in Action

Much of the research found via the literature review was incorporated into the material for these courses, in particular the "Leadership & Management" and

"Leading Change in a Catholic Context" courses. In addition, the two courses adopted as their required text, *True Leadership*, by Alford, H & Naughton, M. J. (2015).

Descriptions of each course are set out in Appendix 1.

To meet the expectations and requirements of the stakeholders, and knowing that students were likely to be full-time employees, the first three courses were designed as 4-day intensives, and the "Catholic Leadership in Action" course was designed as an 80 hour immersion experience. In addition, all courses in the program were required courses, for which there was no recognition of prior learning.

It was expected that all students would complete the "Catholic Mission and Identity" course first, as this course was intended to be an in-depth exploration of the Church's evangelising mission. It was also designed to provide leaders (students) in Catholic Institutions with in-depth knowledge of Catholic Mission and Identity in order to better equip them to serve in Catholic Institutions. It thus provided a theoretical foundation for the other courses. The "Catholic Leadership in Action" 'immersion' course was intended to be completed last. Students were expected to be pro-active in finding placements for their immersion but were supported by an immersion coordinator in the School of Business, and in consultation with faculty in the School of Education. Presentations by students at the completion of the immersion course were seen to be both a valuable synthesis of their immersion experience in the host organisation, and also of the overall program.

As the timeframe to develop the content of the four courses was relatively short (the Catholic Mission and Identity course was to be offered in January 2017), course development was "outsourced" to content experts from the Schools of Philosophy and Theology, Business and Education. Consequently, consultations were held with faculty to ensure that there was no duplication of resources and references, and that assessment regimes between the courses were comparable.

In order to ensure that course theological content was consistent across of all four courses, oversight was also provided by the School of Philosophy and Theology. Thus the "Leadership & Management" and "Leading Change in a Catholic Context"

courses included work on the common good, human dignity, solidarity, participation, stewardship and subsidiarity.

Students were assessed on their knowledge of key CST principles related to mission and identity, ideas about contemporary leadership and the management of change in a Catholic context and also on their experiences during the final immersion course.

Assessments were mapped to the outcomes of each course and were set out in the relevant course outline documents, which were provided to students.

Assessments were both formative and summative and carried out through case studies and written assignments in the respective courses. A final integrating project was set for the change management course, and students also completed a similar project at the conclusion of their immersion period. Thus, students had the opportunity to reflect on the course teachings in a practical setting, and also to consider the practical application of the teachings.

Two components were inserted into the curriculum to encourage students to develop a practical approach to implementing what they learned during the program. One was a rudimentary gap analysis which listed six principles including the common good and invited students to assess very broadly how an organisation they were familiar with operated on these principles at five levels from "poor" to "excellent". There was no requirement to submit the analysis for assessment but students reported informally that it was useful. The 'gap analysis' document is attached as Appendix 2.

The second inclusion was a personal development plan which was offered as a basis for reflection and application at a personal level; it was not to be submitted for assessment. The students were invited to reflect on their attitudes and actions against a substantial check-list compiled from the work of Alford and Naughton (2015). Three steps are involved for the students: first to list characteristics of leaders and consider their own characteristics; second to score, on a five point scale, where they stand against the questions derived from Alford and Naughton (2015); and third to repeat the scoring later in the program and identify what steps they needed to take to improve their scores. Students reported informally that this was also useful. The personal development plan is attached as Appendix 3.

These two components of the curriculum were intended to assist students implement what they had learned when they returned to their organisations.

Program enrolments

The target market (students) were leaders/managers in Catholic organisations in Perth, Western Australia, especially in the education, health and the not-for-profit sectors. The marketing and recruitment of students was undertaken by the UNDA Prospective Students and Marketing Office.

The University applied its existing graduate entry standards, however the background and employment experiences of the students was also considered. Applications included written statements and interviews. Some students were also able to apply for fee-remission, through their employers, hence further eligibility criteria also applied (i.e. external to those of UNDA).

Thirteen students enrolled in the in-augural program in 2017 - nine females and four males. Nine students had completed previous studies at a post-graduate level, and four students at the undergraduate level. One student had qualifications from an interstate university, one from an international provider and the remainder had completed their qualifications at Western Australian universities: 4 from Notre Dame, 1 from Edith Cowan University and two each from the University of Western Australia, Curtin University and Murdoch University. Student ages ranged from 23 years to 63 years; the average age was 43 years.

The first cohort comprised senior staff from the health and education sectors: St John of God Health Care (3), Catholic Education (8) and the University of Notre Dame Australia (2). Five held positions as directors, six others had system-wide responsibilities as administrators, coordinators or consultants and two were classroom teachers. Three of the students were promoted during or soon after the conclusion of the program.

While it was not required (or expected) that students would complete the program in one year, five students did complete and graduate from the four-course program in 2017: one was from Notre Dame and two each were from the Catholic Education WA and St John of God Health Care. Of the remaining eight students, six withdrew and

two were put on hold, pending completion of the immersion course. All six of the withdrawals were from CEWA.

Assessment

Each of the five students who completed the program in 2017 obtained high distinctions in all four courses. Some discussion at the Board of Examiners meeting for the School of Business included observations about these high grades. It was suggested that the small cohort, that all of the graduates had completed post-graduate qualifications previously and that they also held senior leadership and management roles, might explain these grades.

When there is a larger number of students enrolled, and fewer have high-level graduate qualifications, it is probable that grades will be more dispersed.

Student feedback

Formal student feedback was limited to three teaching performance evaluations (TPE) and two course content evaluations (UCE). The TPEs ranged from 4.61 to 4.89 and the UCEs from 4.56 to 4.58. A TPE/UCE of 5 is the maximum possible, and a TPE/UCE of 3.9 is the minimum acceptable. Hence based on these TPEs and UCEs alone, there was a high degree of student satisfaction with the courses evaluated.

Student feedback praised the quality of the teachers and the five visiting leaders, and some stated that it *"deepened faith formation and provided insights on how to think, act and judge in a Catholic organisation"*. One student observed that *"the greatest gift for me as a leader… however, has been in understanding that the relationships we share reveal the face of Christ actively participating in our daily work.*"

Another student observed in an email: "*The opportunity to network with a fantastic group of peers also doing the course was invaluable…Every bit of learning has been extremely valuable… Thank you for…sourcing excellent lecturers from ND and beyond - a great combination of knowledge and experience."*

Immersion course

The 80 hours required for placement for the immersion course were difficult for some students who needed time release from their occupations to undertake the immersion. A separate project analysing the immersion course is being undertaken at present by colleagues at UNDA.

Analysis

How to measure whether the students demonstrate their leadership on return to their usual places of work, after completing a program which expects them to apply knowledge drawn from the Catholic intellectual tradition, remains a challenge, particularly since concepts such as the common good can be elusive in practice. To assist this, research was undertaken by interviewing two employers whose organisations had students on the program. They were asked whether they saw behaviours which could be attributed to the program and whether their organisations had processes to mentor and support the application of what the students had learned. Both respondents said that their organisations already had in place a strong ethos based on key CST principles.

For the purposes of this paper, attention was given to two of the four program outcomes:

These being that students:

- "Critically apply their knowledge, understanding and practice of the Catholic faith tradition to the leadership and management of service-oriented Catholic organisations";
- "Apply leadership and management practices to enable the effective functioning of service-oriented Catholic organisations."

These outcomes imply that the academic expectations set for the students will have practical applications at work.

Thus this paper considers two main questions:

- do graduate students of demonstrate the practical aspects of CST principles in their workplaces?, and;

- do they apply the leadership and management practices they learnt about?

In addition, the researchers were interested in:

- whether employers were able to discern the impact of the program,
- when staff (students) returned to the workplace, was there a process that supported the assessment of the impact of the program on the returning staff members?
- should employers have a role in the final assessment of students?
- whether the program should incorporate measures of the impact on, and ongoing assessment of the growth and development of, the graduate/staff member?

Asked if graduate students demonstrate the practical aspects of CST principles on return to their workplaces, both interview respondents advised that their leadership behaviour had been enhanced. One senior employer said:

"What I saw was an increased sense of confidence in their own ability to direct and run things, and their ability… to be part of something bigger… I saw a real step up in terms of their capacity to engage other people".

The second employer confirmed that participating students applied leadership and management practices from the course:

"They both have talked at length about the benefits of them personally, and also any time they make a decision now they're keeping that in mind, the principles …that is the significant change because they are so conscious of the content that they've learned and the principles that are put forward to them…"

Concerning more formal measures of assessing this impact, both respondents acknowledged that their organisations had some work to do in developing appropriate instruments. The employers also acknowledged that there was room for improvement in providing feedback and mentoring support to the participating staff members upon their re-integration into the workplace.

This final observation illustrates the challenges of assessing the impact of programs intended to have a practical application of fundamental principles such as the common good.

One attempt to assess the impact of leadership development programs has been offered by Monarth (2015). Monarth (2015) suggests the application of applying an assessment tool, such as 360 degree assessments, throughout the program to measure and provide valuable feedback. Other tools for assessing the impact and continued capacity building include resources such as those developed by the Centre for Leadership Development (Patterson, 2017). They have designed a manual to allow employers to review, develop, build and assess the impact of leadership programs amongst participants.

Monarth (2015) and Patterson (2017) conclude that regular assessment, reflection, reviewing and mentoring are just some of the tools that will keep growth and development on track and stimulate further professional development.

Conclusion

Programs whose stakeholders expect outcomes demonstrating the application of principles and concepts differ from those which provide participants with clearly assessable skills. While the academic content can be assessed with the customary range of techniques, the paper at hand reveals that assessment of outcomes is more difficult to undertake once students have returned to their workplaces on completion of programs such as the Graduate Certificate in Catholic Leadership.

The current paper examines a very small inaugural program but some questions and observations have emerged. The paper suggests that a deeper involvement of employers in the design of the curriculum could contribute to effective application of principles such as the common good. Employers might choose certain aspects of the key principles of CST principles that they wish to apply within their own organisations, and then advise those staff studying a program to consider how they would implement these CST principles on their return.

Staff could use the gap analysis as a basis for submitting a project to their employers for consideration and action. Similarly, employers and staff could negotiate priorities from the personal development plan which would assist both the organization and the staff member in learning on the program and working on the implementation of the priorities on their return.

This step also needs precursors such as the existence of procedures within the employer's organization that assist in the selection of staff for the program, mentoring them throughout the program and assessing their impact on the organization over time.

Having employers play an active role in assessing their staff members' contributions is particularly important when it is considered that both respondent supervisors reported an already strong practice of CST principles within their organisations. It would be beneficial for these organisations to become more involved in evaluating the tangible differences that their participating staff member makes to furthering the mission of the organisation and enhancing its performance.

Finally, if employers were more involved in curriculum design, they might also be involved at the end of the program by being part of an assessment panel considering the final projects submitted orally by students.

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Appendix 1

BS 5001 Catholic Mission & Identity

Course description:

- This course provides an in-depth exploration of the Church's evangelising mission. It provides students (who are leaders or aspiring leaders) in Catholic Institutions with in-depth knowledge of Catholic Mission and Identity in order to better equip them to serve in Catholic Institutions.

Course outcomes:

- Demonstrate - awareness of Catholic mission and identity
- Articulate the role that leaders have in embedding Catholic mission and identity in Catholic institutions
- Provide a - critique of Catholic mission and identity in specific Catholic institutions

BS 5002 Leadership & Management in the Catholic Intellectual Tradition

Course description:

- This course provides an in-depth exploration of contemporary business leadership and management theory and practice in the context of Catholic leadership. It examines skills and competencies required of contemporary business leaders including influence, communication, team leadership, and strategic leadership. It also examines application and assessment of these skills and competencies in a Catholic institutional setting.

Course outcomes:

- Analyse roles, characteristics and responsibilities of leaders and managers within Catholic institutions
- Interpret the relationships that exist between leadership/management, culture and performance
- Critique values involved in leading and managing a Catholic faith-based institution
- Apply complex leadership skills and values to specific issues of leadership in Catholic institutions.

BS 5003 Leading Change in a Catholic Context

Course description:
- This course provides leaders in education, health, and the social sectors with strategies to effectively lead and manage organisational transformation. The course explores theory and strategy of leadership within change management, underpinned by the principles of CST, with particular emphasis on human dignity and the common good.

Course outcomes:
- Articulate change leadership principles and values in a Catholic institutional setting
- Identify situations where organisational change is occurring or needs to occur in a Catholic institutional setting
- Identify factors required for effective transformation within a Catholic institutional setting
- Apply complex change leadership strategies to promote change within a Catholic institutional setting

BS 5004 Catholic Leadership in Action

Course description:
- This course provides opportunity for students to plan and undertake an immersion experience placement in a workplace in an Australian or international Catholic organization. It builds on the other courses offered in this course by allowing students to apply their knowledge within an actual business environment.

Course outcomes:
- Demonstrate theory and practice of leadership from the perspective of the Catholic intellectual tradition within a workplace environment
- Analyse the concept of Change Leadership in an Catholic Institution
- Apply a critique of the application of Catholic faith and values in Catholic institutions
- Report on the role that leadership plays within the institution in which the immersion experience occurs.

Appendix 2 Personal Development Plan

Selected Principles of Catholic Social Teaching

Application: Gap Analysis

Selected Principle	1 Poor	2 Marginal	3 Adequate	4 Good	5 Excellent	Gaps
Common good						
Human dignity						
Subsidiarity						
Solidarity						
Stewardship						

Appendix 3

PERSONAL DEVELOPMENT PLAN

GRADUATE CERTFICATE IN CATHOLIC LEADERSHIP

Introduction

Welcome to your next challenge: the Gradate Certificate in Catholic Leadership. This new course offers you substantial opportunities for spiritual, intellectual and workplace growth. Realising these opportunities is central to the success of your enrolment. The Personal Development Plan is a tool you can use to build connections between the course, you and your work as an emerging leader. It begins with a short table for self-reflection, sets out some benefits of planning for your academic and professional life and asks you to consider your priorities for personal development. In the concluding sections, the plan is structured with an invitation to you to join your personal development to the opportunities open to you in the curriculum so you can apply them in your work and life.

Self-reflection

Take 10 minutes to complete the table, ask yourself if you have these characteristics and then consider if others see you as having them. There are other characteristics of leaders which you might wish to add and assess if others see you having them.

Table 1: Leadership Characteristics

Characteristics of Superior Leaders*	Your practice and reflection
Honest	
Competent	
Forward-looking	
Inspiring	
Intelligent	
Fair-minded	

The first five characteristics are taken from James Kouzes and Barry Posner, The Leadership Challenge, Jossey-Bass, Chapter 2

Benefits of Planning

Your academic performance and your professional life will benefit from planning as you achieve a clear focus for learning and acting, lead you to understand how you learn best, assist you discern how to apply your skills in the workplace and encourage you to use the curriculum as a base from which to build a set of leadership skills founded in Catholic social thinking and practice.

Priorities for Personal Development

Here is a self-evaluation quiz. You can use it to discern where you stand on selected aspects of Christian identity and leadership. You can list what you might do to improve your scores. The second score is completed later in the course. The questions can be found at the end of selected chapters in Helen Alford and Michael Naughton, *True Leadership,* Habiger Institute.

Scoring: 0 Never; 1 Rarely; 2 Sometimes; 3 Often; 4 Always

Table 2

Christian identity and leadership*	Score 1st	Score 2nd	Steps for improving personal development
Do I have a quick and consistent sense for the invisible world, for the existence and presence of God, and for the realities behind material things?			
Does my knowledge of the truths of the faith—God as provident, loving and active, the human race as fallen but graced, the work of Christ as the one hope for the world—affect and integrate the way I see the world and act in it?			
Do I tend to evaluate people and events around me according to this-worldly judgment?			
Do I consistently apply Christian principles in evaluating events passing before me?			
Do I have the strength of mind to hold to my Christian convictions where they are contrary to the currents around me?			
Do I firmly grasp the truth that God is in the process of working his saving will in human history and that all will one day be well?			
Do I pay great attention to how my leadership or my performance is judged by others?			
Is my life characterized by a fundamental serenity?			
Is it easy for me to be involved in the projects and plans and concerns of others?			
Is the main concern of my leadership the coming of Christ's kingdom?			
Do I regularly finish what I set out			

to do?			
Do I make room in my exercise of leadership for the gifts of others?			
Do I tend to be over-controlling and micro-managing?			
Am I able to distinguish important from unimportant issues?			
Is my leadership characterized by calmness and steadiness?			
Is my primary concern in leadership for the people I am leading?			
Do I speak carefully and within my knowledge about questions at hand?			
When in a situation of conflict, do I deal with people fairly, giving due recognition to their arguments or their positions even while disagreeing with them?			
Do I tend to appeal to principle and reason to influence people?			
Do I say what needs to be said even if I am not sure of its reception?			
Do I find myself not saying things I should because I fear rejection or ridicule?			
Do I face falsehood and injustice squarely and confidently?			
Do I emphasize tolerance and getting along even when there is an issue of truth or justice at stake?			
Do I pursue reasonable options before determining a course of action?			
Do I handle those I meet with a certain equality of dignity?			
Am I attentive to what will serve the common good?			
Am I even-handed in my perception and practice of justice?			

Course and Personal Development

The course includes work on Catholic identity and leadership and change from the perspectives of CST and practice and provides you with a placement. There are opportunities for you to review what is offered, to assess what you are learning and its impact on you and to prepare a list to apply it in the placement and your workplace.

Return to Table 2 and now complete the heading "Score second". This should help you with the table below.

Course	Central Lessons, Impact and Action List
Catholic Mission & Identity	
Leadership & Management in the Catholic Intellectual Tradition	
Leading Change in the Catholic Context	
Catholic Leadership in Action	