

# **The Leadership of Schooling Worldwide: A Plan**

**Douglas J. Thom**

**Lakehead University**

In this article, the author makes the case for one common schooling system worldwide—rooted in the principles of Judeo-Christianity. The current world is troubled due to a lack of sound values leading to a moral crisis. The importance of the spiritual dimension is called for. Drawing from sound literature and his own writings on Christian leadership and his international experience, the author explains a plan. With global communication systems of today, elementary, secondary, and postsecondary holistic education could be spread worldwide. There would be one school system to ultimately build unity and goodwill. The article presents actual curriculum and specific values that would underlie the one world system. Through sharing ideas of this article, the author plants a seed for his dream to perhaps someday become a reality.

## **致全球學校領袖：一個方案**

作者在本文提出論據，闡述一個根源於-基督教原則的世界性學校系統。當前世界的混亂，是歸結於缺乏健康的價值觀，因而導致道德危機。因此，各方都呼籲關注精神度向的重要性。作者從一些關於基督徒領袖的重要文獻和他自己的著述，再加上他在國際上的經驗，闡釋了這樣的一個計劃。他期望藉著今天全球性通訊系統這個基礎，小學、中學及中學以後的全人教育模式能被推廣至全世界。他認為出現這樣的一個學校系統，能夠最終建立團結和友愛。本文提出實際課程和具體價值，以表明一個世界系統的重要性。作者通過這篇文章分享自己構想，為他的夢想植下一顆種子，或許有一天會成為事實。

## **Introduction**

Some twenty years ago, the author with his graduate students at the University of Hong Kong, helped to establish the Hong Kong Council for Educational Administration (HKCEA), he delivered an address at its conference in 1992 when he returned with his daughter Jade (who was born in Hong Kong), and in this article he pays tribute to how well the HKCEA and the Schools for Christ Foundation (SFC) are doing and shares some of his latest ideas.

Throughout his career, the author has published over 100 articles and books. In this article he discusses some of his more recent writings, particularly his book *The World Leadership Opportunity: Resolved Christianity and One Education System* that was first published in English in 2001 by the Ming-Ai (London) Institute in London, England through the kind efforts of Dr. Therese W. H. Shak and that is now published in Chinese (and in English) by HKCEA through the efforts of such individuals as Dr. Kwok Keung Ho and Dr. Olivia Sun.

The overall goal of this article is to leave the readers with some new ideas to think about.

## **The Troubled World**

There was a young man who desired to find the meaning of life. He asked a wise, older friend who said that he should travel to a particular guru who lived on the mountain top and who reportedly knew the truth. The youth took this advice and made the long journey until he met face-to-face with the guru.

The young man said, "Oh great guru! I have been told that you can tell me what the meaning of life is. Please, tell me."

The guru replied slowly, "Life, my son, is a deep well."

Bewilderment arose in the youth's face and he said, "Life is a deep well? What does that

mean?”

Then, the guru looked puzzled and he replied, “Perhaps you are right. Maybe life *isn't* a deep well.”

Among other things, this story illustrates the continuing human condition and its effect in society everywhere—one of contradictions and a testing of questions and answers as things change.

In the past 20 years, society has come to strongly depend on technology, especially computers. In a popular North American television science fiction show in recent times, the storyline was of aliens on two different planets engaged in war against each other using computer systems to launch weapons etc. Eventually one of the alien groups kidnapped some human being from planet Earth to help them with their war by introducing human irrationality (something that, to that point, was lacking) into it all. An interesting story.

Because of the people that it is made up of, society is generally irrational. To a large extent, the real world is “crazy.” Everything from country leaders having illicit affairs with society’s support, to widespread violence, to professional athletes making multimillions of dollars a year while multitudes in the world are in poverty confirms this. A strange mix of responsibility, guilt, and fairness factors enters in.

Indeed, we live in a troubled world, one that above all is suffering from a moral crisis.

### **The Importance of the Spiritual**

Every human being is comprised of body, mind, and spirit (or soul) and without one’s health, one really has very little.

The author believes that the soul is the key to total health. The soul is tied to conscience

and wisdom and is separate from materialism, politics, science, and technology.

This information is not entirely new. Consider the following concerning world-renowned brain surgeon Wilder Penfield:

Wilder Penfield had come a long way from basic scientific conclusions that had made him famous. In the years after his career as an active scientist and surgeon ended, he had watched science contributing to an increasingly materialistic world. He felt that scientists had allowed people to believe that science would ultimately provide all the answers, and in doing so had undermined their faith in God. If humans were no more than sophisticated animals then talk of the soul and God must be rubbish; love was no more than an excess of hormones, a sense of destiny no more than self-delusion. He refused to believe it was so. Perhaps the time had come for him to speak as a scientist, to go back to his basic data and at least reiterate his point about the limits of scientific understanding. (Lewis, 1981, p.295)

and concerning Jacques Ellul:

Jacques Ellul in *The Technological Society* calls for a re-examination of what he describes as the essential tragedy of a civilization increasingly dominated by technique. He puts forceful emphasis upon the erosion of moral values brought about by technicism (referring not only to machine technology but to any complex of standardized means for attaining often carelessly examined ends). The society becomes, not the expression of the will of the people nor a divine creation, but an enterprise providing services that must be made to function efficiently. Politics revolves around what is useful rather than what is good. Ellul sees every part of a technical civilization responding to the social needs generated by technique itself, and progress then consisting in progressive dehumanization. Men suffer from a spiritual privation.

Jacques Ellul's therapy for the technical disease which he sees as pervading society, including the activity of management, is Christian therapy—whereby one affirms one's freedom through the revolutionary nature of one's religion...Ellul actively encourages recognition of "the extraordinary power of spiritual resistance to technical invasion of which human beings are capable," and exclaims, "it does not seem that those sources of vital energy which might be summarized as sexuality, spirituality, and capacity for feeling have been impaired." (Thom, 1984b, p. 85)

From the field of administration and management, Chester Barnard (1938) once stated the following:

Such a story (the story of man in society) calls finally for a declaration of faith...I believe that the expansion of cooperation and the development of the individual are mutually dependent realities, and that a due proportion or balance between them is a necessary condition of human welfare. Because it is subjective with respect both to a society as a whole and to the individual, what this proportion is I believe science cannot say. It is a question for philosophy and religion. (p. 296)

Organizational and educational leadership thought has gone through quite an evolution. (See Appendix A.) Within the author's own discipline of Educational Administration, the phenomenological ideas of Thomas B. Greenfield that excited everyone in the early 1970s were really highlighting the need for a shift from the scientific to the spiritual for depth of understanding. Greenfield viewed the likes of scientific systems approaches as too stifling and declared that "[o]ur own experience of our own organizations is a valuable resource. It is with this experience that the organizational theorist must begin to understand that nature of organization (Greenfield, 1975, p. 91)."

### **Christian Leadership**

From all the author's experience, home and abroad, and his writings, he has come to embrace leadership in our world through Christian values. In his books, he presents the Thom's "Educational Leadership with CONSCIENCE"(TELC) and the Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) models with the "Thom Theorem" (*Conscience drives behaviour in mature individuals*) and four corollaries. (Thom, 2001)

The Christian religion has certain principles some of which are common to other religions. Among these principles are loyalty, grace, honesty, respect for life, and loving thy neighbour as thyself (Matthew 22:39). The Christian religion is strong on forgiving others and oneself.

One can hardly avoid coming across this thing called Christianity. For instance, it is referred to in formal literature and is in the media daily. Globally, it is not the oldest nor the biggest, but it is the majority religion of developed countries such as England, Canada, and the United States (Armstrong, 1994).

Basically, people who adopt Christianity (i.e., Christians) believe that they are created by an invisible, good God (Creator of the entire world). They develop a personal relationship with the loving Jesus Christ whom they believe is God's son, born to a Virgin Mary on earth some 2000 years ago, and who, at thirty-three years old, was crucified to atone for the inevitable, God-displeasing sin of humankind and rose from the dead (His own grave) to confirm God's existence and to promise to later return to take all believers/ followers to the Father's wonderful, peaceful heaven.(Thom, 2001.) Further, these people continually study and strictly adhere to the Bible, a book penned by human beings but which is believed to have been inspired by God and thus is the Word of God. They pray and in the Trinity of the Father, the Son, and the Holy Spirit, receive God's Holy Spirit to rectify the separation from Him.

It is a mystery as to whether all religions are somehow interconnected and it is beyond the scope of this article to argue preferred religions with their various rituals and sacraments and histories of wars, other atrocities, and so on. Ultimately, one must separate imperfect, fallible human beings from ideal Christianity, including in any discussion of leadership by Christian individuals.

### **The Leadership of Schooling Worldwide**

The story is told of the little girl who came home from her first day at school in grade two and her parents asked her how school had gone that day. "Well, not that well," said the youngster. From where the teacher has me sitting, I can't see or hear, I can't eat or move around and touch things without permission, and now the teacher tells us we can't talk!"

Also, there is the story of a mother who was trying to get her son up out of bed in the

morning to go to school. She had to shake him several times. “Why should I get up for school?” said the son. “The students do not really want to be there, the teachers continually complain, and no one seems to be clear about what to teach. Give me two good reasons, mother, why I should get up and go.” To which his mother replied, “I’ll give you two good reasons—first, you are 44 years of age, and second, you are the headmaster!” Indeed, schooling everywhere has problems.

The author believes that the leadership of schooling at all levels worldwide would most benefit from a Christian Education curriculum. The Schools for Christ Foundation, among other groups in Hong Kong, is to be commended for its work in this area (Ho, 1996).

Ashley (1999) states the following:

- (1) To be holistic education should take place in a Christian learning community;
- (2) It should inculcate a participatory type of learning which will prepare our students for living in a participatory republic;
- (3) It should follow the natural order of learning which proceeds from the liberal arts through natural science and the ethical sciences to unification by metaphysics and theology;
- (4) With these theoretical subjects it should integrate the practical arts through which most students make their living;
- (5) All the disciplines should be rooted in a natural science freed from the distortions both of Platonic dualism and of Enlightenment idealism so as to be solidly rooted in our empirical knowledge of ourselves and our world. (pp.17–18)

The author’s TELC and TLCC leadership models can be applied to educators at all levels, including teachers as they put in place the Christian curriculum. Excellent teachers are the key to educational development and productivity.

### **A Plan**

The author's book *The World Leadership Opportunity: Resolved Christianity and One Education System* and in his subsequent books, he presents his dream for the future of schooling. Please keep your minds, motivations, and your hearts open as the following is considered.

The global education system that we need has very straightforward features. It is public system to which students from all different backgrounds go—one school system to build unity and goodwill, where students love and respect one another. There could be appendage private/independent schools as well. Funding could come from government school tax in countries that could afford this. Less fortunate countries could get monetary help from the more fortunate, with the latter assisting the students of the former to attend school. There would be a certain reasonable degree of integrating handicapped students into the regular stream.

There would be a streamlined *Education Act*, curriculum, and inspection process underlying the system. Funding would be applied on a basis of fair per pupil amounts—amounts that provide an acceptable minimum level of education—including with respect to transportation costs. There would be an excellent system of training teachers and reasonable teacher salaries. Leaders would operate from a Christian base with resolve. Facing reality, there would be differing standards for “harder” (e.g., science, mathematics) and “easier” (e.g., sociology, psychology) programs. Mature students, remedial programs, diploma equivalencies, and some parental involvement would be part and parcel. Well-trained professional educators, in the main, would make the decisions.

### **The Actual Curriculum**

With the Internet, it is possible to set a common curriculum and to spread it around the world.

Actual educational buildings and instructors would not necessarily be required. The author's system could actually have both buildings and instructors, and not, in some locales.

The essentials for elementary school-aged children (i.e., up to 13 years of age) are reading, writing, arithmetic, science, computers, and physical and health education. Of course, many different languages would be involved in teaching these things across the world. These essentials will get graduates jobs and allow them to operate a home in society. Courses on nutrition (e.g., the four food groups) and physical and health education would be in the curriculum. So would technology courses, particularly on the use of the Internet. Ideas about what is right and wrong (i.e., moral instruction, character education, "ethical literacy" etc.), history, care of the environment, speaking, relaxing, music, and art would come from what teachers would have the children read and do. Topics would range from saving the rain forests, global warming, ecosystems, and human settlements to animal welfare and aesthetic appreciation.

With respect to secondary school students, aspects of the curriculum of the elementary panel would be elaborated. More advanced/specialized courses in the essentials would be offered and there would be formal courses in history, culture (including aboriginals' contributions), politics, law, family life, and ethics and morals. These students need these things to fit into the global society with work skills and good character. (See Appendix B.)

At the post secondary level, the students are mature adults. The curriculum would include all subjects but there will be a strong emphasis on emotional and moral intelligences—they would pervade all courses and there would be a required course in them. At this stage, theology should be emphasized over sociology and psychology.

Overall, the graduates of the author's one world education system are to be of exemplary/impeccable character and individuals who want peace and a civilized world. They are to

understand a participatory republic and to be solidly rooted in our empirical knowledge of ourselves and our world. The above curriculum develops all of body, mind, and soul. Above all, the teachers and professors would care deeply about their students.

In today's society, such thing as technology and materialism need to be harnessed for societal good. The base of Christian Education for the author's envisioned schooling system is extremely important.

Religion is the great dynamic force in social life, and the vital changes in civilization are always linked with changes in religious beliefs and ideals. The secularization of a society involves the devitalization of that society, for... the passing of a religion is not a sign of progress, but a token of social decay.(Dawson 1945)

As the deepest level, the author's system would be rooted in the following curriculum components:

- # duties toward God
- # duties toward immediate family and relatives
- # duties toward country
- # humility
- # duties toward the poor and oppressed
- # the joy of knowledge
- # blessings of wisdom
- # relations with others; care in choosing friends and associates
- # the problem of pride
- # repentance
- # the need for reflection and self-control
- # paradoxes
- # silence and speech

- # evil
- # temptations
- # responsible use of wealth
- # caution with commerce and politics
- # nature versus humankind
- # divine justice
- # caution with discrimination
- # moderation
- # the joys of life

In the author's previous work with students and the field, particularly Africa, he catered to Christian-based schooling in both theory and practice. Currently, he is doing the same with respect to his Chinese projects.(Thom 2002.) The Chinese people are in a very fortunate position because of the spiritual bent in their society.

The story is told of a former Western leader visiting a Chinese leader. At one point in the conversation, the Westerner felt that he must fill a gap with some item of a political nature. So he asked his Chinese colleague:

“What do you think of the outcome of the French Revolution?” There was quiet. Then replied the other, “As to the outcome of the French Revolution... I think it is too early to tell.”

The long-term patience of the Chinese is part of their spiritual heritage.

### **Conclusion**

The world is now trying to grapple with such themes as the following: humanitarian assistance and peace building; war-affected children, the role of the G-8 in African development; international

development and global stability; education and health globally; and HIV/AIDS. Stem cell research is understandably of high profile. Overall, Africa and human security are overarching themes. China is undergoing dramatic change, including becoming a member of the World Trade Organization (WTO), and will be a key actor in the future. The terrorist events of September 11, 2001 caused a realigning of world politics—of which countries are siding with whom. For instance, the United States found a strong ally in England and strengthened relationships with Pakistan. The Middle East is a hotbed. Generally, the world is paying more attention to things.

The state of education systems worldwide is intricately tied to the state of the world. Education these days is confused—there is confusion about what the goals are and what the instructional approaches should be. There are many “crazy” ideas and educators out there that get too much attention, sometimes at great funding costs to the public. Suffice it to say that education in many settings in the minds of many people has become “soft,” with a general decline in academic standards and in the understanding that to learn well takes discipline, very hard work, and often sacrifice and discomfort. This does not mean that education should not be enjoyable. Further, with excessive catering to individual rights and emphasizing process over content and product, quality education itself perhaps is being diminished without most people even realizing it. To respect diversity (e.g., multiculturalism) and be inclusive are appealing, but in an effort to be a panacea, education has become confused by too many different ideas. Dysfunctional families do not help. Chaos and controversy reign in many quarters. Many of the new ideas indicate that proponents are “out of ideas.” There is somewhat of a “diploma disease (Dore, 1976). A great number of educators are stressed out in an environment that is overly complicated. It is dangerous to assume that there is no problem, just piles of solutions.

This article is not meant to be an apologia for Christian Educational Leadership. Rather, it is

really to present the author's dream of the possible one world education system and to encourage the readers to help in its coming to fruition. He feels very privileged to be able to do this.

In presenting curriculum for the one world education system, the author realizes that much has been omitted. Language limits him but one main goal is to offer seminal ideas pertaining to men and women in the cosmos or universe. The hope is that through one world education system a world can be created that is comfortable for both sexes.

Things Christians are more than metaphor. They are practical and well suited for all that comes to be of yin and yang. Please consider coming along on the wonderful journey toward one world education system. The choice is yours from inside of yourself. Faith, trust, tolerance, grace, optimism, perception, heart-felt love, and tremendous patience are key. The world would be a better place of goodwill and international cooperation and peace. Students would be sensitively prepared for the new realities of equity and globalization.

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Author

John Thom DOUGLAS  
Professor of Educational Administration at Lakehead University, Thunder Bay, Ontario, Canada.  
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## **APPENDIX A--The Evolution of Organizational and Educational Leadership Thought**

**ANCIENT TRADITIONS (e.g., HISTORIC CIVILIZATIONS SUCH AS CHINESE DYNASTIES)**

**CLASSICAL/SCIENTIFIC MANAGEMENT (e.g., FREDERICK TAYLOR—1923**

**HUMAN RELATIONS (e.g., ELTON MAYO–1933, CHESTER BARNARD)**

**STRUCTURALISM AND ADMINISTRATOR TRAITS (e.g., MAX WEBER, AMITAI ETZIONI, RALPH STOGDILL)**

**SYSTEM AND ADMINISTRATOR BEHAVIOUR (e.g., DAVID EASTON—1957, DANIEL GRIFFITHS, ANDREW HALPIN)**

**ORGANIZATION DEVELOPMENT (O.D.) [TEAMBUILDING, COLLABORATION, CONSENSUS,...] (e.g., MARY PARKER FOLLETT, EDGAR SCHEIN, RICHARD SCHMUCK, WENDELL FRENCH)**

**ETHNOGRAPHY, PHENOMENOLOGY (e.g., MARGARET MEAD, BARNEY GLASER, TOM GREENFIELD—1974).**

**CONTINGENCY THEORY (e.g., KARL WEICK)**

**POLITICS AND PLANNING (e.g., JAY SCRIBNER, ERIC HOYLE, BEN UKEJE, HANS WEILER)**

**CRITICAL THEORY (e.g., KARL MARX, HERBERT MARCUSE, HENRY GIROUX, RICHARD BATES, MICHEL FOUCAULT)**

**TEAMS (... OWNERSHIP, EMPOWERING, ...) AND SITE-BASED MANAGEMENT (e.g., RICHARD SCHMUCK, EDGAR SCHEIN, MICHAEL FULLAN, RICHARD WELLINS, JUDITH CHAPMAN)**

**VALUES, ETHICS, MORALS, AND GENDER (e.g., DONALD WILLOWER, WILLIAM WALKER, CHRIS HODGKINSON, DOUGLAS THOM—1970S ON, TOM SERGIOVANNI, CHAROL SHAKESHAFT, JILL BLACKMORE)**

**LAW AND POLICY (e.g., MICHAEL LAMORTE, CHARLES LINDBLOM, PATRICIA FIRST)**

**REFLECTION AND KNOWING (e.g., DONALD SCHÖN, GABRIELE LAKOMSKI)**

**CHAOS AND UNCERTAINTY (e.g., TOM PETERS, MARGARET WHEATLEY)**

**RESTRUCTURING/RE-ENGINEERING (e.g., SAMUEL BACHARACH—1990, JAMES CHAMPY)**

**CONTEMPORARY FOCUS SERVICE, SPIRIT, PRINCIPLES, AND TRANSFORMATION (e.g., ROBERT GREENLEAF, TOM SERGIOVANNI, PETER KOESTENBAUM, STEPHEN COVEY, KENNETH LEITHWOOD)**

**CONSCIENCE (e.g., EDWARD WYNNE, DOUGLAS THOM—1993)**

**METAPHOR, IMAGES/RITUALS, AND STORY/NARRATIVE (e.g., EUGÉNIE SAMIER, LEE BOLMAN, FENWICK ENGLISH)**

**INDIGENOUS PERSPECTIVES (e.g., CHENG KAI-MING, A. ROSS THOMAS, PADMAKER SAPRE)**

**REFORM, FINANCE, AND COMMON SENSE (e.g., VERN BRIMLEY JR., ALLAN ODDEN, DAVID HONEYMAN, WAYNE HOY)**

**BALANCING TECHNOLOGY AND SOCIETY (e.g., NEIL POSTMAN, RONALD REBORE)**

**CHRISTIAN CONSCIENCE (e.g., EDWARD WYNNE, KWOK KEUNG HO, DOUGLAS THOM)**

**APPENDIX B**  
**Basic Program in Elementary and Secondary School**  
**for One World Education System**

<b>AN ELEMENTARY SCHOOL</b>	
<b>KINDERGARTEN</b>	<b>Early Intervention</b>
<b>PRIMARY GRADES, 1-3</b>	<b>Special Education</b>
<b>INTERMEDIATE GRADES, 4-6</b>	<b>Computer Studies</b>
<b>Art</b>	<b>Administration</b>
<b>Music</b>	<b>Food Service</b>
<b>Physical Education</b>	<b>Operations and Maintenance</b>
<b>Library and Media Center</b>	<b>Co-curricular Activities</b>
<b>A SECONDARY SCHOOL</b>	
<b>English</b>	<b>Computer Studies</b>
<b>Mathematics</b>	<b>Special Education</b>
<b>Social Studies</b>	<b>Co-curricular Activities</b>
<b>Science</b>	<b>Administration</b>
<b>Business Studies</b>	<b>Food Service</b>
<b>Foreign Languages</b>	<b>Operations and Maintenance</b>
<b>History</b>	<b>Technology</b>
<b>Physical Education</b>	<b>Art</b>
<b>Music</b>	<b>Interscholastic Sports</b>

From Razik and Swanson, 2001.

9 Leadership in Catholic schools Catholic schools are affected not only by contextual stresses and dilemmas but also by factors peculiar to the Catholic Church and its response to a rapidly changing Catholic education system (Budge, 1994). Expected to take up the role as religious leader ( in some cases such a demand not all principals are ready to partake). 10 Why are more eligible people not applying for the principal ship in Catholic schools? Download ppt "Reading 1.6 Planning for future leadership of schools: an Australian study. Journal of Educational Administration, 40(5) 468 -485 D If the school of the future needs to be designed as a learning center for the entire community, its development must begin with a planning and design process that includes community members and reflects their needs. The idea of citizen participa-tion reflects John Dewey's assertion that we not only need education in democracy, but democracy in education. By engaging students, parents, educa-tors, and a wide variety of citizens in plan-ning and designing schools as centers of community, the best aims of a democratic society are served by both process and product. This publication outlines a sys We work with school leaders around the world to help give more young people the start in life that they deserve. We support policy makers in building and implementing school leadership policies. By working at government level we are able to inform the development of national approaches. These have the potential to impact on many leaders and, through them, hundreds of thousands of young people. Our recent projects include: The System and School Leadership Coaching Programme (SSLCP) in Jamaica. New headteacher standards in Rwanda. The System and School Leadership Coaching Programme (SSLCP) in Jamaica. OUR OBJECTIVE. The SSLCP is the result of collaboration between the British Council and the Jamaican Colle