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VISION AND VALUES IN  
INDEPENDENT SCHOOL LEADERSHIP:  
A STUDY OF WILLIAM NICOLLE  
OATS

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by  
SHEILA GIVEN

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## ABSTRACT

Theories on the phenomenon of leadership have accumulated in this decade: from them has emerged an appreciation of the significance which the vision and values of leaders has for their organisations. In this dissertation, consideration is given to relevant literature, but the central focus is a study of an individual school leader in the non-government system of education in Australia. The 'portrait' which is constructed of him is viewed in the light of findings on outstanding leadership in many fields. What this leader did, when and where he did it, and, particularly, why and how he may have performed in the way that he did, is appraised, in the manner of Lightfoot(1983). The performance is measured in relation to the philosophical orientations of Hodgkinson(1983). An assessment is made regarding the contribution to the achievement of excellent education which the personal vision and values of this one leader may have made during a long period of leadership.

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*frontispiece: Photograph of The Friends School choir and orchestra at Speech Night concert in the Hobart City Hall, 1953.*

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VISION AND VALUES IN INDEPENDENT SCHOOL LEADERSHIP:  
A STUDY OF WILLIAM NICOLLE OATS.

*frontispiece: '. . .the relationship of a conductor to his group of musicians is an appropriate metaphor' p.63'*

'Mercury' news-photograph of The Friends School orchestra and choir at Speech Night concert in the Hobart City Hall, 1954. Conductor: W.N.Oats.

## CHAPTER 1. INTRODUCTION

### *The project - a study, a portrait.*

It is proposed in this dissertation that a study of one subject in a particular field can portray characteristics that contribute a finite dimension which is significant to understanding a common scene. This study presents one performance, that of a leader in education and schooling, as an illustration of how certain attributes - vision and values - are critical to successful leadership of organisations.

Even a clear expression of personal views by a protagonist on a specific topic does not constitute the definitive reality of any situation, event, or achievement. Nevertheless, in recent years, more attention than heretofore has been paid to what might be regarded as subjective articulation by individuals of their work, as one legitimate way of identifying and evaluating their performance. Apart from the autobiographical work, there is input with a biographical slant which can lead to interpretation of individual performances in meaningful ways. In making a definition of the quality of an effective leader's performance, there are studies now which can be seen to use variations of the *portraiture* method adopted by Lightfoot (1983) as a valid way to identify components of leadership excellence; a way which contributes to an overall assessment that is both credible and creditable.

The protagonist of this study is William Nicolle Oats. The study relies not only on his reminiscences written in Headmaster by Chance (1986), but also on scripts of his talks and reports, school records, anecdotal observations of past and present staff members and parents, and Old Scholars' memories, to review his period of leadership. There is a generally held view that Oats was an excellent leader in independent school education. This view is held particularly by the community of Friends School, Hobart which he served for twenty nine years; held, not least, by the writer of this dissertation who was a teacher, parent and admiring 'follower' of this leader in that school.

The purpose of the study is to examine the record of this man's life and work in the light of what has been written about outstanding leadership and to draw conclusions about the vision and values which

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have contributed to an appraisal of Oats as an effective educator and excellent leader. In order to illustrate his leadership dimensions it is intended to portray Oats in a way which incorporates a degree of self-portraiture, by reference to his personal accounts of his activities, and to widen the view of the picture with the observations of others so as to give a broad-brush portrait of one leader in education.

The technique of *portraiture* which Lightfoot used derived from her interest in drawing, painting, sculpture and photography, and from experience when sitting as an artist's subject. As a social scientist, she proceeded to adapt an artist's recognition of the myriad dimensions of a person to what Lightfoot(1983: 7) described as 'new designs for research and writing, new thoughts about the forms of inquiry. . .new understandings of schools as cultural windows'. The link between art and science is attempted in *portraiture* as Lightfoot(1983: 369) says:

Portraiture is a genre whose methods are shaped by empirical and æsthetic dimensions, whose descriptions are often penetrating and personal, whose goals include generous and tough scrutiny.

McCann(1987: 2), who used the portrait method to appraise a Tasmanian High School, defines appraisal as being:

. . . the activity of finding out just what was in, or what was part of, an institution or enterprise. Who did what and why did they do it?

McCann (1987: 3) gives a 1596 derivation of the term 'portrait', indicated in the Shorter Oxford Dictionary, as meaning 'to make a verbal picture or graphic description'. McCann(1987: 2) acknowledges the work of Lightfoot and others in appraising educational subjects and comments that:

Portraiture, as an approach - perhaps really a series of approaches - seemed to result from a recognition, or belief, that analytic methods are not enough to represent, or evoke, the life of a school and the lives of the individuals who compose it

The problems attached to describing 'a local hero' by using the portrait technique are recognised by McCann(1987: 16) who admits being fully conscious of his 'internal debate' about describing a local scene and familiar personnel as compared with the research task of 'airborne visiting professors' whose objectivity would be instantly recognised. The same dilemma confronts the writer of this study who wishes to

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present a case which produces evidence of the protagonist's qualities and attributes to support a claim to excellent performance yet avoids sycophancy and subjectivity.

It is not intended to paint a fully detailed portrait coloured by all the traits of Dr Oats which compose the totality of his leadership success; the aim of this study is identification of the qualities of vision and the underlying values implicit in this particular example of leadership; qualities which have been proved effective in the excellence of the educational organisation concerned. In compiling any case study the uniqueness of its subject may be highlighted in comparison with peers in similar settings. For the purposes of this study, the works of two contemporaneous leaders in the independent system have been searched in order to sketch in some background to the portrait. Sir James Darling of Geelong Grammar School, has written an autobiography and Miss Betty Archdale has published her thoughts on leadership of a Sydney girls' school, Abbotsleigh. Reference to both autobiographical works will be made as they indicate the idiosyncratic nature of the leadership role in this system and they, once again, offer the slant of self-portraiture. Another headmaster in the system, J. Wilson Hogg, has recorded the history of the Headmasters' Conference of the Independent Schools of Australia in which he describes the distinctive elitist flavour which is generally accepted to be that of 'private' schools, of which Friends School is one. Another writer on the system, Dr I.V. Hansen(1971), studied six independent boys' school in Victoria and gives a perceptive view on their headmasters and their conceptions of their roles. The element of portraiture is again apparent in his writing.

#### ***The prospectus - relevant literature on outstanding leadership***

It is against the background provided by this literature that the picture of Oats' qualities as a leader in Australian education is placed, the main focus being upon his vision and values. There are also some appropriate considerations from international sources which throw light on leadership generally. In particular, the already mentioned work of Sara Lawrence Lightfoot(1983), an American proponent of the portrait method, has proved relevant to this study. Her work on

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portraits of character and culture in two urban, two suburban and two 'elite' schools in the United States, concentrates on leadership. Lightfoot's purpose is to illustrate 'goodness' in education by portraying the leaders she observed to be 'good'. An extraordinary coincidence occurs with these portraits of Lightfoot's in that one of the 'private' schools, St. Paul's, New Hampshire, which approximates to the Friends School in many ways, has a William Oates as its headmaster. There are other parallels to be drawn between the schools on either side of the Pacific: coeducation, the imprint of history, community spirit. Distinctive profiles of their leaders emerge from the comparison and contrast of Lightfoot's portrait of Oates and the self-portrait made by Oates in his story. In both works the intrinsic vision and values of the two leaders shine out from among their leadership attributes.

Leadership of an educational organisation may have distinctive requisites which indeed Sergiovanni(1984) and Duke (1987) have specifically identified. Other recent works have shown that it is possible to derive a conception of excellent leadership function in whatever medium or setting by specifying the competencies and skills which leaders need in order to be successful. Bennis and Nanus (1985) based their work on in-depth analyses of 90 top leaders in North America drawn from a wide range of institutions and businesses, governmental instrumentalities, commercial companies, artistic circles, sporting arenas. One such leader was the Chairman of Quaker Oats (Bennis and Nanus, 1985: 72). Among the basic qualities which Bennis and Nanus found to be important factors in all of their leaders were vision and values. A different scene for excellence in leadership was researched by Peters and Waterman (1982) whose work draws on their study of 62 successful companies representative of industry in the United States. The relevance of business to educational concerns is appropriate in the case of the Independent School system for the vision and values of its leadership has to accommodate the economic realities of supply and demand to a significant degree; to use a quotation from Archdale (1972: 49):

When all is said and done independent schools are selling a commodity, education, in a highly competitive market.

This brings to the fore the commercial aspects of the independent school



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system and the need for its leaders to have competencies in this area. These competencies are not usually associated with skill requirements for educational leadership but have proved to be significant factors in the activities of leaders in this system and must inevitably impinge on their vision and value systems. Peters and Waterman (1982: 29) stress that although professionalism in business is regularly equated with hard-headed rationality, values are more important:

. . . it is true that good leaders have superb analytical skills, we believe that their major decisions are shaped more by their values than by their dexterity with numbers.

The resource management competencies together with other skills attributed to excellent leadership in whatever institutional setting, industrial or educational, are consistently being equated with a fundamental concern for values. These values, once formed and espoused are the firm foundation upon which change and innovation can proceed. So it is that the vision of the leader in this system is bound by the existing practical constraints of 'running a business'. For instance, Darling's vision of promoting experience of bush craft as an integral part of education at Geelong necessitated the creation of a centre at Timbertop which required considerable financial outlay at a location quite some distance from the school site. Few schools would have had the financial resources to pursue this vision as ideally as did Geelong Grammar. Similarly, Oats had a vision for a building project to promote an international outlook at his school, Friends. He was able to convince his Board of its worth, and, through his personal efforts, to find some of the financial support for the Asian Cultural Centre which eventuated.

Contrary to the accepted term 'private', the schools in this system are almost all non-profit making organisations. In the case of the Friends School, during Oats' tenure of office, while there were some small endowments made then, there was much less government financial aid than was to be forthcoming after his retirement. Consequently, the fees paid by parents were the major source of income of the school and the student numbers were critical to its continued viability. So, as in excellent businesses, the dominant beliefs had to be soundly based in a value system which allowed for recognition of the importance

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of economic viability. This contradiction, which Peters and Waterman (1983: 285) detail as 'cost versus service, operations versus innovation, formality versus informality', is among the constraints facing leaders in the independent school system. It must have presented particular problems to Oats because of his concern for equity and equality which stemmed from his religious philosophy.

The view is put forward by Hodgkinson (1983) that 'administration is philosophy in action'. He gives a value paradigm which proposes a hierarchy of values with philosophical orientations which range from hedonism through humanism to religion. It is Hodgkinson's contention that the leader's behaviour pattern is significantly determined by his belief systems. Some analysis will be made of Hodgkinson's paradigm as it can be applied to the values which Oats formed and which underpinned his leadership role. The work of Greenfield (1986: 164) also points to the importance of the leader as the instrument who determines what are the group values. Greenfield cites Chester Barnard (1938) who spoke of the leader as the embodiment of the central purpose of the organisation. Deal (1985: 608) identifies the cultural elements in organisations; those 'shared values and beliefs, heroes and heroines, ritual and ceremony, stories and informal networks' which comprise institutional life at its most fulfilling. This study is intended to encapsulate in its deliberations some fundamental aspects involved in the development and subsequent practice of one leader in the independent school system. Hodgkinson (1983: 138) identifies some archetypes in leadership from what he calls 'an overload of information and a surfeit of data'. His categorisation of types of leaders will be adopted to evaluate the proposal that Oats' leadership was effective and exceptional.

Reflection on principles and practices in the portrait of the protagonist has an interesting sidelight thrown on it by the work of Fantini (1986). In foregrounding the performance of Oats, which began half a century ago, it becomes apparent that the 'state-of-the art concepts' which Fantini (1986: 104-117) considers desirable outcomes in education in order to regain excellence nowadays, are remarkably similar to those envisioned by Oats as a leader: right conditions for learning; choice and provision of alternatives and options; existence of a



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multiplicity of talents; individual differences and diversity; the advent of technology; life-long education. There is a sense in which it is only possible to assess excellent leadership in hindsight, when the performance has concluded. This study can reflect on the completed picture because Oats retired a decade and a half ago. However, there is the opportunity in this fact to observe his activities since that time and, because of the nature of these pursuits, to re-affirm continuation of his vision and values in a lifetime of work whose focus has been on education and schooling.

### *The protagonist - a school leader*

On Friday 9th November, 1973, the day when the whole of the Friends School gathered to farewell their retiring Headmaster, William Oats, one speech was memorable especially for a small sidelight it threw on the portrait of Oats as a significant leader. During the course of a speech made by the school's Business Manager, Colin Fitzgerald, he alluded to the fact that he had been Head Prefect in 1945, the year Oats came to the school as Headmaster of Friends. Fitzgerald recollected his own callow schoolboy impressions which were slightly patronising of the new Head who was a mere sixteen years his senior, of a distinctly short stature, and of youthful appearance. "However, today, all these years later, Mr Oats" said Fitzgerald, standing some six feet tall "I want you to know that I have come, in the deepest sense, to look up to you."

While it is customary on such occasions for complimentary comments to be made, some of those made about Oats seem particularly appropriate in that they acknowledge his qualities of vision and values, as a leader. Two of his senior students wrote of him in the school magazine *Echoes*:

. . .his ability to communicate with students of all ages is unique. His compassion towards his students and his feelings for the problems of the young have helped many to regain their identity.

His door has always been open to anyone with a problem to discuss. He is an understanding man, always prepared to give another person a chance to put forward his ideas and arguments.

His generosity and unselfishness have been appreciated by students throughout the School. . .he organised countless functions for the boarders, prefects and senior students at his home, on Bruny Island and elsewhere.

All pupils. . .feel a deep and sincere gratitude for the way he regards them as friends, a respect for his tolerance, and an admiration for his energy and enthusiasm.

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The assistant headmaster commented in the same 1973 edition of the school magazine:

One of William Oats' most appreciated qualities has been his remarkable approachability. No matter how busy he may be he always makes time to help a staff member or a student with a problem. This has endeared him to all.

On the occasion, the Chairman of the school's Board, Robert Mather M.H.A., gave his view in *Echoes of Oats'* term of leadership:

Since 1945 the School has seen great changes, great expansion, great progress. It has been William Oats, with the unfailing support of his wife Marjorie, who has inspired the school community to these achievements. It has been his sense of progress which has provided the leadership, but it has been his warm humanity, his understanding of the needs and feelings of others which have made the school community worth belonging to, a community in touch at many points with the wider community beyond, both in Australia and internationally, but always a community with its own strength and its own strong concern for each of its members. . . . One looks back to Board meetings dealing with everything from complicated matters of financial planning to the problems of individual students, to bygone speech nights, to such events as the organizing of the Sports Ground or the seventy-fifth anniversary celebrations. William Oats' personality and guiding hand have shaped them all.

Among his professional peers, Sir James Darling, paid tribute to Oats' "personal warmth, sincerity, and humanity" at the May 1973 Conference of the Australian College of Education. His concluding words were:

There are some people in this world who, just because of their personal qualities, it is a privilege to know. It is a privilege to know Mr Oats. . .

### *The procedure - of this dissertation*

This dissertation sets out to examine the performance of William Oats as a leader. It takes the form of a study based in part on the evidence provided by the personal account of his work and some of his other writings. The focus is on Oats' record of achievement seen in the light of the findings of recent studies of outstanding leadership performance, especially as these relate to vision and values. The work of Chapman (1984) is acknowledged as a source of information and identification of criteria necessary for the position of leadership in Australia at the present time by providing a useful reference framework in which this particular form of written 'portrait' can be delineated.

An historical sketch of the Independent School system is made in the next chapter so that the environment in which its leaders operate can be

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discerned in context. The theory of the critical functions of these leaders as culture builders, communicators and educators is outlined also in Chapter 2, together with an explanation of the philosophy of leadership put forward by Hodgkinson. That chapter concludes by establishing linkage between the theories on the phenomenon of leadership and the reality of one leader's performance in education.

As the focus of the dissertation is a portrait of one leader, the main space is occupied by description of the life and work of the protagonist, W.N.Oats, which is given in Chapter 3. The information comes mainly from his own written account. Identification and evaluation of his style of leadership is made in Chapter 4; this is intended to demonstrate 'administration is philosophy in action' a definition given by Hodgkinson(1983: 2) whose technique of value analysis forms the basis of an hierarchical value paradigm by which the qualities and skills of a leader can be measured. Some further investigation of values and vision, together with the factors which have gone towards their development in the protagonist, is the theme of Chapter 5. In that chapter, examples of values and vision in action are given in order to gain a perception of these vital attributes of leadership.

An appraisal of the type of leader which could be perceived from the evident value system and vision is entertained in Chapter 6, using the archetypes devised by Hodgkinson as criteria. In conclusion, Chapter 7 seeks confirmation of excellent leadership by an evaluation of Oats' record of achievement since his period of leadership ended. Finally, there is an appraisal of the concepts of 'goodness' in institutions like schools, and the 'good' educational leader in the light of the religious context implicit in the vision and values espoused by the 'church schools' of the Independent School system, and also in the 'highest' type of value in the Hodgkinson paradigm.

## CHAPTER 2. CONTEXT AND FRAMEWORK - LEADERS AND LEADERSHIP

In order to appreciate the significant contribution which vision and values make to leadership, and before proceeding to the main focus of this study, it is necessary to place the leader concerned in a general context. It is also important to identify the functions which such a leader performs and to understand something of the philosophy which underpins the actions and activities involved in leadership. The purpose of this chapter is to place a school leader in an appropriate time and place context, and to present a theoretical framework, derived from literature on outstanding leadership, in a way which links the phenomenon of leadership to the practice of it by one particular leader.

### *The past and present context*

Although the fortune of non-government education has fluctuated in the marketplace over the years it is apparent that independent schools now cater for about one quarter of the student population in Australian schools. The parents of those independent school students pay taxes towards government funding for education and also fees to the institution of their choice. In defining this system of schooling, Chapman (1984a: 29) remarks:

Choice, consent and contract are guiding principles in independent schools. A belief that parents are the rightful decision makers about the education of their children and that they have a right to choose a school where the values, attitudes and standards are consistent with what they wish for their children provides the fundamental rationale for the existence of independent schools in Australia. Such a rationale in itself provides a basis for diversity. To write of the independent schools as a group, is to assume a sameness, a unity which, because of the very underlying philosophy of independent schools, does not exist.

Some distinctive features can be discerned in the independent system which have provided its leaders with an environment of different emphases from the public sector; self-management rather than central control in the matters of resources and appointment of staffs is one example of difference. This does not indicate any extreme positions of difference between the systems nor does it preempt the conformity of leaders in private or public education to the essential elements of

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leadership *per se*. These have been identified in the proliferation of pertinent works on this topic published in this decade. This literature strongly suggests that, whilst allowing for elements of diversity, leaders in any field of endeavour have purposes and functions in common. Chapman's allusion to the diversity within the independent system is reiterated by Hogg (1986: 74): "Independent Schools are not merely different from systems of government education - they are also profoundly different from each other". This diversity has historical, philosophical and economic connotations of which account is taken before turning to the those current theories of leadership.

### ***The Independent School system***

The 'independent system' envisaged here is the one which incorporates those schools, sometimes described as 'church schools', which subscribe to the religious ethic of their foundation. The term 'independent', as with 'private', is a misnomer as most rely on government funding in addition to their revenue from fees or endowments. It is in this somewhat ambiguous context that the Australian historical perspective given by Hogg(1986) and Hansen(1971) is placed. Hansen (1971: 21) summarizes three phases in the chronology of such schools - initially, in the 1800s, the 'godliness and good learning' period, followed by the 'muscular Christianity' stage which ended about the time of the World Wars, and the 'Christian humanism' which has persisted ever since. Hogg and Hansen refer to headmasters, as in both cases their focus is the Boys' Public School sector, education of boys being preponderate over that of girls up to, and sometimes including, very recent times. So it is that the male leaders in those schools personified these historical phases - the reverent gentlemen headmasters of the mid-1800s were superseded by the devout and games oriented heads who, in turn, were gradually replaced by such as Selby Smith, who, in the words of Hansen (1971: 25) 'via his own elegant Christian humanism, brought Scotch [College, Melbourne] to 'good learning'. The historical phases of this system had come almost full circle by then and continue so to this day.

It can be said that each school in this system has its unique characteristics, derived in part from its foundation. The Friends

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School, Hobart was established in 1887 to provide a 'useful and guarded education' (Oats, 1979: 69), open to non-Quakers, which covered the range of primary and secondary schooling based on the English Quaker tradition of peaceful resolution of conflict, the importance of the individual, and acceptance of the equality of women and men. A day and boarding school, which from its beginnings catered for boys and girls ranging in age from four to eighteen years, presents a contrast to the traditional boarding schools for young men, run on the British Public School lines of Dr Arnold's Rugby School, which have been the model for many of the most prestigious Australian schools which make up the Headmasters' Conference.

A factor held in common between schools in this system is the administrative environment in which the organisations operate. Each school has a council which is ultimately responsible for the efficient functioning of the institution. Hansen (1971: 93) says 'This governing body, to use the English term, is at the apex of the organization pyramid'. Hansen points out that the headmaster is responsible to his Board for management of the school. Councils have the right to appoint the leaders to their schools; the leaders have power to appoint their own staff. It is customary for heads to be *ex officio* members of councils.

### ***Leaders in the system***

It is evident from the history of the Headmasters' Conference of Independent Schools in Australia as written by Hogg (1986) that the leaders whom he eulogised also exemplified one or other of Hansen's phases. A concept of a typical Australian leader emerges from Hogg and Hansen: one born in England; educated in a select boarding school; a product of Oxbridge where almost invariably a Blue was attained (even if not a degree); military service; travel which included colonial Australia or New Zealand. These have been the recognised qualifications for leadership. Darling exemplifies these credentials and so, with allowances for female equivalence, does Archdale. She read Law, served as an officer in the WRNS, captained the first English Women's Cricket Team to tour Australia, before being invited to apply to be Headmistress

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of Abbotsleigh. A commitment to Christianity, and usually to the denomination of the school's foundation Church, has been a prerequisite for selection and appointment of leaders for these schools. (Chapman, 1984a: 127).

Once again there is exception to the general rule, this time in the credentials of the subject of this study, William Oats. While Oats shared with Darling and Archdale a religious family background (all three acknowledge distinctly Christian homes and strong personal faiths), his other qualifications for a leadership position in the system were almost the reverse image to the stereotypes of Hansen and Hogg. Australian born, educated in the government school system, a convinced pacifist, Oats became head of a co-educational school which was founded by a minority religious sect, the Quakers. The ethos of this school provided for several deviations from the normal practice of the system. One example is the fact that Oats was a full member of his Board of Governors.

There were many ways then in which Oats was atypical of leaders in his system of education in Australia. His overseas experience was in Switzerland, his travels involved him in humanitarian rather than sporting activities, he was equally concerned with male and female perspectives. His leadership can be more appropriately aligned to that of his namesake, William Oates, in the United States. Lightfoot draws a portrait of the leader of the New Hampshire school, St. Paul's, which reflects many similar images to that of the Tasmanian Friends School and its William Oats. Whilst allowing for the apparent discrepancy in socio/economic affluence between the schools (the American schools appear to be exceptionally affluent) the 'certainty, privilege and imprint of history', which Lightfoot (1983: 221) depicts place the institutions in relatively the same genre; their two leaders are recognizably similar and familiar, too. For instance, on the topic of arts education, a subject dear to both leaders, Oates is quoted in Lightfoot (1983: 223) as saying:

The arts afford the use of uncommitted space for thoughtful and considered growth through consolidation of experimentation. And increasing knowledge of self promotes and supports its realization.

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Those sentiments of Oates' (U.S) mirror those of Oats(Aust.) about the connections they found between art and culture, art and intellect, and art and personal growth. Both leaders were drawn to the 'rituals and ceremonies', referred to by Deal (1985: 608) as symbolizing community and fellowship, which were established in their schools, and which they proceeded to enhance. Rituals and ceremonies like the Assemblies which gave 'time for peace and reflection, for beautiful music and poetic words' (Lightfoot,1983 223); the Graduation Day (U.S) ceremonies which duplicated the Leavers' Services (Aust.); the formal meals of both boarding schools, and the less formal outings such as recorded by Lightfoot in America, and by Tasmanian students in *Echoes* [page 7]. These comparable occasions contribute to a seemingly close rapport between two institutions half a world apart. Both leaders put stress on industry, trust and autonomy for their students, both emphasized 'learning to relate to those different to onself as an important preparation for facing a diverse society and a critical part of articulating one's self-definition' (Lightfoot,1983: 222), and both promoted family/school relationships as crucial for sound education.

These dimensions in leaders' practice held in common between two William Oats/Oates serve to embellish the picture of educational leadership by illustrating attributes which make for effective performance and which consequently contribute to the realization of excellent schooling. Among others, Rutter et al.(1979) identify those institutional variables which correlate with high student achievement - safe and orderly environment, clear and focussed school mission, climate of high expectations, well-planned intellectual activities, frequent monitoring of student progress, good home/school relations - and they use the term 'ethos' to refer to the subtle and complex combination of dimensions which impact on effective schooling. The work of Rutter et al. is referred to by Lightfoot(1983: 323) who sees in it the essential ingredient of good schools being defined as:

. . . strong, consistent, and inspired leadership. The tone and culture of schools is said to be defined by the vision and purposeful action of the principal.

Greenfield(1986: 143) says that 'leadership is a will-ful act where one person attempts to construct the social world of another'. The aim of



this dissertation is to indicate from a study of one person's individual performance that two of the critical attributes of a leader - vision and values - drive that person to the construction of the social world of others: in this instance, the social world of a school community. To use a portrait method as proposed in this study can be recommended, because, as Greenfield (1986: 144) points out:

. . . schools, and also organizations in general, are best understood in context, from a sense of concrete events and personalities within them rather than from a set of abstractions or general laws. The implications of the argument is that we speak about leaders rather than leadership and about the character of leaders rather than their characteristics.

The context of leadership having been established, it is necessary to give it a theoretical framework before proceeding to the details of an individual and actual performance in a leadership role.

#### ***A theoretical framework for leadership***

There has been an upsurge of research in recent years into the themes which surround the leadership/managerial/supervisory function of persons who perform as leaders. Peters and Waterman (1982: 5) indicate 'The stream that today's researchers are tapping is an old one' and go on to cite the work of Weber at the beginning of the century, Chester Barnard in the 1930s, and Selznick (1957), who anticipated the findings of this decade's theoreticians. When Professor Robert Starratt, Director of the Centre for Non-Public Education at Fordham University, New York, addressed members of the Southern Tasmania Council for Educational Administration in Hobart July 10 1985 on *Excellence in Education and Quality of Leadership*, he identified many of the components which now form a framework for the phenomenon called leadership. Many of the studies on the topic from which he quoted have expressed a clear view of what leadership is, which qualifications leaders require or what they should do to acquire them. Starratt noted the work of Deal (1982), Peters and Waterman (1982), Sergiovanni (1984) and Bennis and Nanus (1985) which will be considered here. The more recent work of Sergiovanni (1987) and that of Duke (1987) will be added to Starratt's framework here.

***Leaders as culture builders***

In the opinion of Starratt(1985: 11), Deal(1982) has highlighted the influence that a leader has on the culture of the organisation. An anthropological definition of culture, given by Lawton(1975: 25), as 'everything created by man in a society' has application for this study in that the religious/beliefs strand is clearly interwoven through the motif of culture and has obvious implications in the vision and values of leaders. Starratt(1985: 12) queries whether 'leaders lead by influencing the organizational culture or whether the organizational culture provides the stimulus for emergence of a leader.' Whichever way round, it is plain that leaders are bound up with the culture of their organisations and it is incumbent upon them to function as 'culture builders', a term used by Duignan(1985: 608) who comments that 'life in organisations is a great deal more uncertain and complex than many people appreciate', adding that the beliefs and value systems of institutions are essential elements of their culture. Deal (1985: 608) gives these elements as 'patterns of thought, behavior, and artifacts that symbolize and give meaning to the workplace'. He gives six 'tangible forms' which have already been noted in the introduction [page 6]. Illustrations for each of Deal's elements as they link to the Friends School's 'culture' might be as follows:

***shared values*** as reflected in the school motto 'Nemi Sibi Nascitur' ('no person is born to self alone'); or viewing education 'in the spirit of the family'; or the words of the school song 'Alma Mater'; or the rose and the waratah on the school crest that signify the English-Tasmanian Quaker links

***heroes*** such as Eric Morris who taught at the school for fifty years

***rituals*** such as regular assemblies of the type instituted by Oats which included periods of silence in the Quaker way

***ceremonies*** like the annual Leavers' Service or Speech Nights

***stories*** of the kind told by Colin Fitzgerald [page 7]

***cultural networks*** which might be embodied in the school community associations: Parents and Friends, Mothers Club, Old Scholars, Staff, or the staff room lore itself, that 'grapevine' common to all schools.

So it can be seen that schools, especially those with a long history, tradition and ethos already in place, are prime examples of organisations which present what Deal(1987: 6) now calls 'tangible cultural forms' by which leaders can build culture in the exercise of

leadership. This is not limited to schools but is found in a wider context. Peters and Waterman(1982: 75) described corporate culture as 'rich tapestries of anecdote, myth, and fairy tale'. They confirmed in their study that the dominance and coherence of culture proved to be an essential quality of excellent companies. According to Peters and Waterman, the values shared within these companies had to be clearly articulated and their meaning fully understood. This underlines the importance of effective communication to and from the leader in any successful organisation.

### *Leaders as communicators*

That an ability to communicate is one essential attribute of a leader is affirmed by Bennis and Nanus (1985: 26). They identified four types of 'human handling skills' which all of their successful leaders embodied and which are encapsulated in the following:

- . attention through vision
- . meaning through communication
- . trust through positioning
- . the deployment of self through positive self-regard.

The terms 'vision' and 'meaning' (taken to indicate the underlying belief implicit in values) are those pertinent to perspectives on leadership which have emerged in recent years and which are particularly relevant to this study. The work of Bennis and Nanus(1985) provides many insights into the visionary and value-laden qualities required in a leader's role, as illustrated by the following quotations:

*leaders are people who do the right thing (p.21)*

*. . . the key and pivotal factor needed to enhance human resources leadership (p.8)*

*. . . organizations cannot be successful without effective leadership. (p.20)*

*Leadership is what gives an organization its vision and its ability to translate that vision into reality (p.20)*

*Vision animates, inspirits, transforms purpose into action (p.30)*

*. . . there is a symbiotic relationship between leaders and followers (p.217).*

It is on this 'symbiotic relationship' and the inter-communication

within it, that Bennis and Nanus(1985: 218) proceed to place emphasis:

Leadership is morally purposeful and elevating, which means, if nothing else, that leaders can, through deploying their talents, choose purposes and visions that are based on the social architecture that supports them. Finally, leadership can move followers to higher degrees of consciousness, such as liberty, freedom, justice, and self-actualization.

It should be added that Bennis and Nanus(1985: 111) conceived the meaning of 'social architecture' to be virtually synonymous with 'culture'.

Peters and Waterman (1982: 85) quote Selznick (1957) as saying that the institutional leader is 'primarily an expert in the promotion and protection of values'. It is only by effective communication that a leader can convey vision or promote and protect values. Peters and Waterman(1982: 82) cite the proposition of 'transforming leadership' made by James MacGregor Burns(1978) whose theory was that a leader should be building on followers' need for meaning rather than merely responding to routine daily activities of the organisation. The latter function is described by Burns as 'transactional leadership'. The preferred 'transforming' leader is one who, in the words of Peters and Waterman(1982: 86):

. . .is concerned with the tricks of the pedagogue, the mentor, the linguist - the more successfully to become the value shaper, the exemplar, the maker of meanings.

It can be seen that communication of personal values, awareness of the communal values and an encompassing vision for the organisation are key factors in leadership. Attention is drawn now to factors which may be specific to leaders in education.

### *Leaders as educators*

Starratt(1985: 12) finds that there are means available to educational leaders to 'make things happen in schools'. He calls them 'talents'. Starratt points to the work of Sergiovanni who identified those talents as various 'leadership forces'. These forces should not be seen as the exclusive prerogative of the leader. Sergiovanni(1987: 122) speaks of 'leadership density' in a school, by which he means 'the extent to which leadership roles are shared and the extent to which leadership is broadly exercised'. Five forces are given by Sergiovanni - Technical,

Human, Educational, Symbolic, Cultural - and are illustrated in both his models shown in Figure 1 and Figure 2 [page 20]. Each of these models shows a different configuration of the five forces. As each 'force' needs to be present for leadership to function effectively, some brief explanation of the skills involved should be given:-

**Technical** skills are those of management - planning, organisation, coordinating and scheduling the life of the school.

**Human** skills required in building and maintaining morale, motivation and collegiality.

**Educational** skills which are necessary for teaching, staff and curriculum development, clinical supervision.

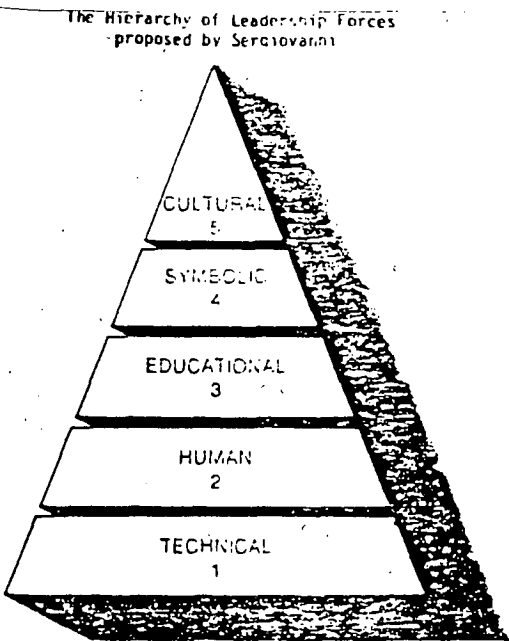
**Symbolic**, a role reflecting the goals and desired values of the school.

**Cultural** building which 'defines, strengthens and articulates those enduring values, beliefs and mores that give the school its unique identity' (Sergiovanni, 1984: 48).

It is interesting when considering the triangular model [Figure 1] which incorporates the five forces Sergiovanni proposed in 1984, that his sequence at that time had the Technical force at the base, followed in ascending order, by the Human, Educational, Symbolic, to the apical Cultural force. Although Starratt (1985: 13) agrees that this model 'moves our understanding of leadership forward' he objects to the model's hierarchy on the grounds that the cultural and symbolic ought to provide the foundation for managing the more routine every day tasks of leadership, not come as the final product. This also coincides with the view of transactional versus transforming leader (Burns, 1978) for, in transforming leadership, the routine or technical tasks are imbued with the leader's vision of the purpose of his organisation, its past and future, not only with the exigencies of the present.

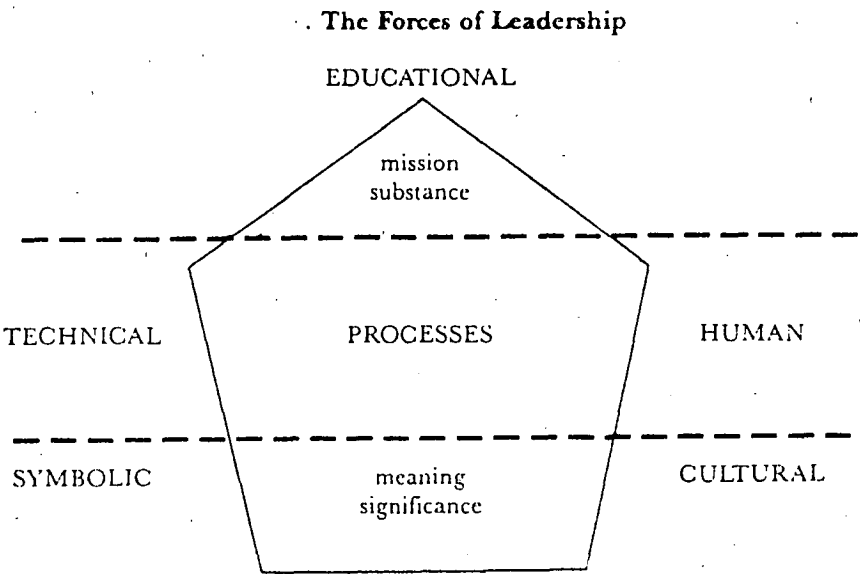
The more recent pentagonal model [Figure 2] of Sergiovanni (1987) shows a re-formation of forces which answers the critique of Starratt, in that the base of the figure is now embedded in meaning and significance which are enhanced through the Symbolic and Cultural forces, placed adjacent to one another this time, at the base of the model. The Technical and Human forces are given as processes in the centre, while the Educational force is at the apex.

**Figure 1. Sergiovanni 1984**



From Sergiovanni, Thomas J. "Leadership and excellence in schooling".  
Educational Leadership, (february, 1984).

**Figure 2. Sergiovanni 1987**



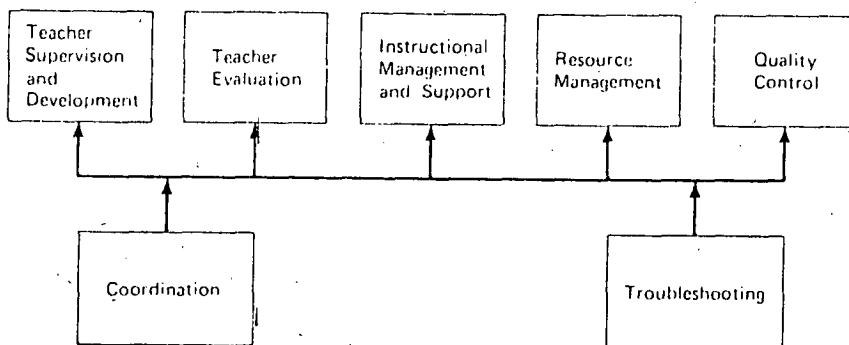
From Sergiovanni, T. 1987 The Principalsip: A Reflective Practice  
Perspective Boston: Allyn & Bacon. (p.65)

This shift in emphasis is closely allied with the theory of Duke (1987: 33) who, while he identifies effective leaders as those who possess vision and who 'allocate their time in ways that increase the likelihood of realizing that vision', has as his main argument that the school leader's primary duty is to education. Education, in his terms, is given as 'instructional improvement' which Duke (1997: 295) defines as:

The continuous process of upgrading the quality of teaching, curriculum content, assessment and instructional support.

Duke (1987: 81) presents seven situations with which instructional leaders must be prepared to deal: Teachers supervision and development, Teacher Evaluation, Instructional Management and Support, Resource Management, Quality Control, Coordination and Troubleshooting. This model he calls 'A vision of instructional leadership.' [Figure 3, below]

**Figure 3**



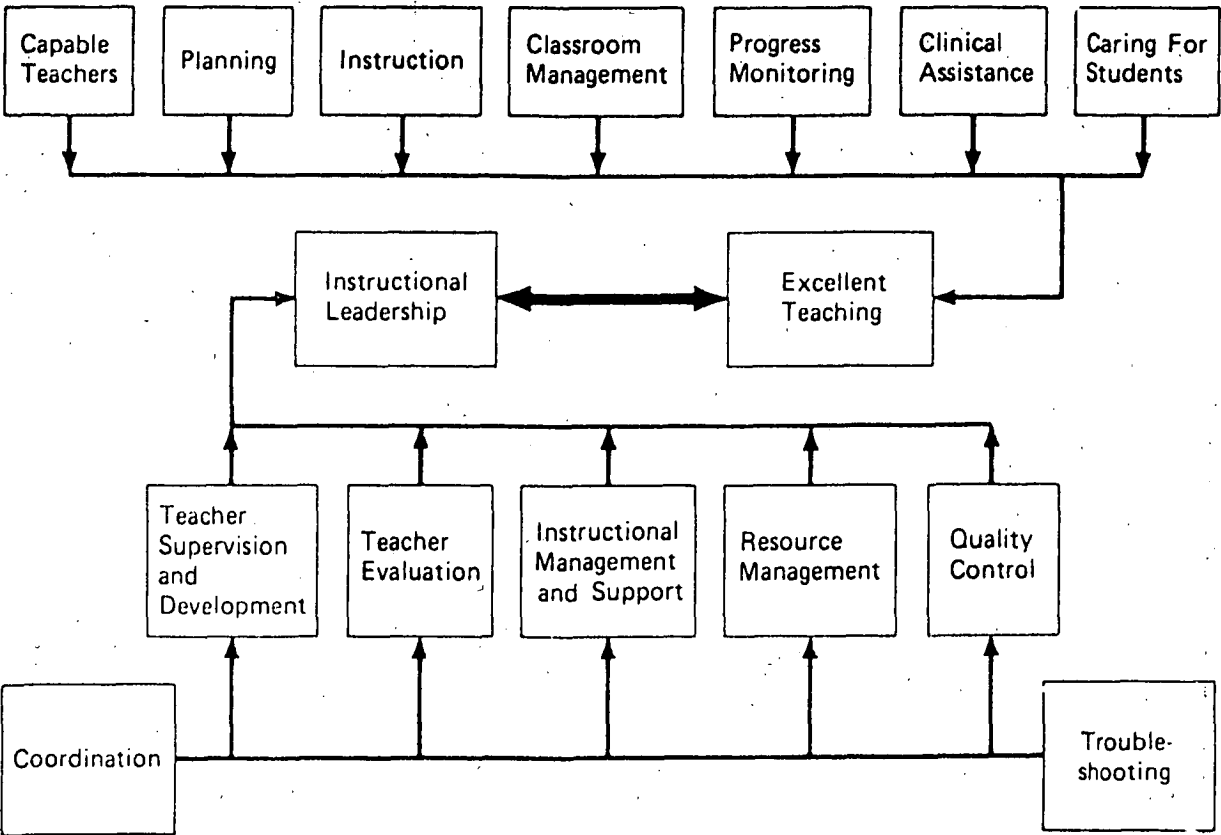
A vision of instructional leadership

From Duke, D.L 1987 School Leadership and Instructional Improvement New York: Random House. (p.81)

Duke's 'vision for instructional leadership' attends to the vision necessary for effective leadership of effective schools. In this connection he refers to the work of Deal, Bennis, Chester Barnard, Peters and Waterman, among many others. However, Duke's thesis is based on the preeminence of 'instructional improvement in school leadership' so he develops a model for that which he names 'A model of school

leadership for instructional improvement'. [Figure 4, page 22]. He arrives at this by combining his modular vision of the seven areas of leadership responsibility [Figure 3, above] with another model of his, one devised to give a vision of excellent teaching. The 'teaching excellence model', according to Duke, specifies the following requirements for it: capable teachers who are engaged in planning content, providing instruction, effectively managing classrooms, monitoring progress, prescribing clinical assistance for individual students while supporting, valuing and caring for them. So Duke's 'model of school leadership for instructional improvement' [Figure 4] then is the outcome of integration of a vision of 'instructional leadership' [Figure 3] with a vision of 'teaching excellence'. The combination is featured in Figure 4.

Figure 4



A model of school leadership for instructional improvement



As proof that he attaches importance to other concerns in addition to instructional improvement, Duke(1987: 259) admits "Leadership is certainly not just a matter of mastering a set of technical skills". He goes on to give factors such as personality, reputation, imagination, courage, credibility, good fortune, in addition to the key ingredient, vision. In reviewing a theoretical framework for leadership, these words of Duke(1997: 255) appear to be particularly apt:

The kind of leadership that promotes good instruction requires a vision of effective teaching, prudent time management, sound judgement, and appreciation for community context and organisational culture.

### *Philosophy of leadership*

The qualities of 'vision', 'sound judgement', and 'appreciation for community context and organisational culture' which Duke gives as leadership essentials, complementary to his emphasis on 'instructional improvement', bring to the fore what can be described as the more philosophical base from which leaders operate. It is the proposition of Hodgkinson (1983: 2) that 'Administration is philosophy-in-action'. Administration is taken by him to refer to the 'more thinking, qualitative, humane and strategic aspects of the comprehensive executive function' of leadership. The questions which Hodgkinson addresses are noted in the Preface to his book as essentially practical ones. How does a leader cope? How ought he to cope? How does he get through his day? Hodgkinson says that the answers lie beyond leadership practice. 'They are only to be won by virtue of heightened consciousness and deepened reflection'. Hodgkinson(1983: 3) finds that impinging upon and intertwined with every phase of the administrative processs there are values. He contends that it is possible to form a hierarchy of value types and he proceeds to construct a model which categorises values in an hierarchical way which is dependent upon the complexity of emotion, thought or moral commitment involved. He does this in a value paradigm shown in [Figure 5, page 24].

Figure 5

Value Type	Grounds of Value	Psychological Faculty	Philosophical Orientations	Value Level	RIGHT ↑  ↓ GOOD
I	PRINCIPLES	conation willing	religion existentialism intuition	I	
IIA	CONSEQUENCE (A)	cognition reason	utilitarianism pragmatism humanism democratic liberalism	II	
IIB	CONSENSUS (B)				
III	PREFERENCE	affect emotion feeling	behaviourism positivism hedonism	III	

*The value paradigm*

From Hodgkinson, C. The Philosophy of Leadership Oxford: Basil Blackwell (p.38)

The values range hierarchically as follows:

- (i) from those grounded in mere preference to those based on principle
- (ii) from those which, in psychological terms, operate in the simply affective domain of feeling, through the thinking process of cognition, to the exercise of the will as given in conation
- (iii) from philosophical orientations ranging from hedonism, through humanism, to religion.

To the right hand side of the paradigm, Hodgkinson gives an external dimension to value which veers from 'Good' to 'Right' thereby indicating that the concepts of *good* and *right* are interactive in consideration of

any values, but he does not include Good and Right actually within the hierarchy of value types or levels. He identifies four types of values which he labels III, IIA and IIB (in order to show the precedence of reasoning over thinking), and I, the highest value. Hodgkinson(1983: 46) insists that the essential elements of the value paradigm may be applied to any person or performance, to 'all valuation and value action'. It is possible to illustrate this by applying the value paradigm to the reality of leaders in school situations, for example, the scenario when selecting and appointing a headmaster. Type III values might prevail if all that was considered necessary was agreement all round about 'What a nice fellow!'; Type IIB values would be in operation if consensus prevailed on matters such as those Hodgkinson(1983: 47) mentions: 'cross-verification of preferences in a search committee, or more formal soundings'. More deliberate scrutiny of credentials and 'some sort of cost-benefit analysis of fitting potential candidates to the role', ie. Consequence A [see Figure 5] would elevate the selection to Type IIA. The appointment decision becomes Type I only when, in addition to and including each of the other value types, the elements of principle, scholastic standing and excellence in an academic context are taken into account and, Hodgkinson adds, "these matters of principle become overriding in the value calculus."

The type of value held by a leader would be apparent in the mundane daily activities and dealings with school personnel, too. For instance, a proposal put to the headmaster which received a brusque rejection because he was too busy to attend to it, would represent a Type III response; his noting down the facts of the case, accompanied by an encouraging word, might indicate thoughtful consideration of the matter (Type IIB); some deliberation and dialogue about the matter, possibly with reference to precedents would be a Type IIA reaction; while if, in addition to the Type IIB and Type IIA value-actions, the headmaster asserted his commitment to a clearly understood principle, be it a positive or negative response to the proposal, then, on that occasion, there would have been a Type I interaction. It is in the variety, proliferation, and frequency of the presence and occurrence of implicitly value-laden actions at all levels that the leader's value

system may be judged by his followers. Leaders with Type I commitment can affect whole organisations as Hodgkinson(1983: 113) asserts:

The transcendental or religious values need not be shared by members of the organisation for the effect to be present, but when shared fully there can be a galvanizing and synergetic effect upon organisational performance, an esprit de corps which multiplies the power of the administrator. Even when they are not shared by all I would argue that the mere presence of a single actor with Type I commitments is enough to radically affect the organizational character, such is the potency of Type I value and the mystery of social chemistry. It is not understood how the phenomenon of transcendentalism affects the quality of organizational life, but affect it it does.

There will be further reference to Hodgkinson's value paradigm, especially in the section dealing with archetypical leadership.

### *Linking the phenomenon of Leadership to the person of a leader*

In leadership, then, certain qualities and attributes have been found to predominate - the education force as given by Sergiovanni, the instructional leadership of Duke or, in more philosophical terms, the Type I values which Hodgkinson has propounded. Important and relevant as they are, yet these ideals are abstractions which coexist with those other features that Sergiovanni, Duke, and Hodgkinson have classified in their models. How do these characteristics of leadership translate into live performances?

The remaining sections of this dissertation are concerned with the study of one leader and set out to portray his performance against the framework which has been derived from relevant literature on outstanding leadership. The intention is to supply biographical details of this one leader, to analyse his personal leadership style, leading to an investigation of the theory and practice of vision and values. An appraisal of merit is made with reference to Hodgkinson's criteria and a conclusion is drawn by reflective observation on the life and work of this leader.

It has to be borne in mind when evaluating practice in relation to theory that the research of Peters and Waterman(1982), Lightfoot(1983), and Bennis and Nanus(1985), in their disparate fields, were each based on actual case studies. The findings of Peters and Waterman in the quest for excellence in successful companies, the search for goodness in

schools, and for good leaders in them, by Lightfoot, and the vision-oriented perspective of Bennis and Nanus are useful indicators of standards by which the leader who is the subject of this study can be measured. The literature shows that from examination of the phenomenon of leadership there emerge certain qualities held in common by leaders in organisations. They need to have vision of cultural and symbolic elements, they should exhibit skills in communication with their followers, and, in the case of effective leaders in schools, they should emphasize the pre-eminence of the *educational force* (Sergiovanni, 1987: 65) and *instructional improvement* (Duke, 1987: 295). As values have been shown to permeate leaders' endeavours, the hierarchy of values given by Hodgkinson (1983: 38) forms a measure by which the level and type of the values can be judged. In the case of the 'church schools' of the Independent system, a religious, philosophical orientation is already in place, thus it is the psychological faculty of the individual leader's 'will', committed to his own principles and those embedded in the culture of each institution, which provides a major contribution to excellent leadership in organisations such as these schools. The good+right dimension of the Hodgkinson's paradigm correlates with the contention of Bennis and Nanus (1985: 21) that leaders who are effective, as distinct from just efficient, "are people who do the right thing".

Placing the school leader in context of the appropriate system and times has shown that the commitment of the original leaders in the Independent School system to 'good learning' (Hansen, 1971: 25), the singular importance of 'the character of the leaders' (Greenfield, 1986: 144), bound up, as Duignan (1985: 606) says they are, with the culture of their organisations, necessitates the development, and demonstration in leadership practice, of 'heightened consciousness and deep reflection' (Hodgkinson, 1983: 3). There are common links, however, to the more general picture of leadership, as is evident from the work of Peters and Waterman or Bennis and Nanus.

So it is proposed now to gauge how vision and values develop and are demonstrated from the biographical record of an actual leader and to trace how they relate to the highest aspirations of leadership, as advanced by the theoreticians, by putting them to the test of whether

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the subject of this study is worthy of investigation in this manner.

Starratt(1985: 13) describes an 'Ideal Type' in leadership. He sees leadership as 'communal institutionalizing of vision', that vision to include beliefs. Hodgkinson proposes four leadership archetypes which will be examined in Chapter 6. As 'Ideal Type' or 'Archetypical Leaders' can be regarded as exceptional, it is to the realities of the performance of one leader that it is now time to turn and find out, in the words of McCann [page 2], "Who did what and why did they do it". The alignment of this example of leadership, that of W.M.Oats, with those leaders judged to be meritorious by Lightfoot in America, Hansen or Hogg in Australia, or the two school leaders whose personal accounts of leadership undertaken at the same time and in the same system as the protagonist, can be taken as an assertion about quality. Appraisal of meritorious performance as it depends on vision and values will occur throughout the study, where appropriate, and will feature in the its conclusion. The dissertation will proceed now with examination of the milestones in the life of one leader in the Independent School system.

### CHAPTER 3. BIOGRAPHICAL MILESTONES OF A LEADER IN THE INDEPENDENT SCHOOL SYSTEM: W. N. Oats.

Although the portrait of the protagonist has already begun to be sketched in, the details of his life which follow will provide a matrix upon which representation of his character can be moulded. The milestones which will be marked particularly are those, taken in the main from among the many recorded by Oats(1986) himself in his autobiographical work, that appear critical to the formation of his personal value system and vision for education. In essence what follows is a self-portrait as viewed and judged by an observer for the purpose of identifying certain elements, vision and value, so as to discover the personality of one who was a leader in the Independent School system in Australia. The description is given in a chronological way, under headings which mark what appear to the writer to be milestones along the path of William Oats' life and work, up to the time of his retirement in 1972.

#### *Early days in a church-oriented community*

In Headmaster by Chance, which Oats (1986: 2) describes as 'no educational treatise. . . but rather a personal account of what fashioned and shaped my thinking and attitudes as a student, as a teacher and as a headmaster', there emerge quite clearly those milestones along his path which give a coherent pattern to his life and which have the potential to mark him as a leader.

He was born in Kapunda, South Australia, on 26th June 1912. His forbears came from Cornwall, England and Guernsey, Channel Islands. The latter location established a French connection in his life from which may be traced his empathy with that language. His upbringing was strongly influenced by church activities; as Oats (1986: 9) says:

For over thirty years my mother and father led the musical life of the Methodist Church of Kapunda, father as choirmaster and mother as organist.

The church community was the social unit to which the Oats' family belonged, a base for worship and religious education but also for recreational activities such as gymnastics, tennis, choir and drama.

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Kapunda's proximity to Anlaby, the estate of the Dutton family, labelled 'quasi-aristocracy of landed gentry' by Oats (1986: 9), may have prompted early development of a social conscience in the young William; another contributory factor could have been the Catholic/Protestant 'apartheid' of which he was conscious in his home town. Later, he was to be appreciative of the beneficence of self-made wealthy Sir Sydney Kidman who donated his Kapunda home for use as a high school, which the youthful Oats attended.

These religious, musical, and social influences can be seen as formative in William Oats. It can readily be deduced from his story that he was a good student at school, showing particular aptitude for English and Latin. Science teaching was weak at his high school, a fact which does not appear to have prejudiced his promotion of this subject when he became headmaster of the Friends School.

### *Student days*

The pervasive academic purpose and examination orientation of education in Oats' school days was not a burden to him although he was conscious even then of the inadequacies of such a one-sided approach to training young minds. Obviously he accepted in a pragmatic fashion that his own successes in examinations were going to achieve the goals set for youth at the time. This led, as it was hoped, to a place at university that his parents could not have afforded otherwise. As he says of the times "Status and indeed social mobility were determined by examination success" (Oats, 1986: 12). He has queried the place of examinations and the competitive aspects of education ever since. Nevertheless, he achieved academic success and 'prize-bagging' at Kapunda and at Adelaide High School, and this resulted in a teacher studentship at Adelaide Teachers' College in 1930. He began an Arts course at the University.

Oats (1986: 13) acknowledges that his 'real education' began at Adelaide High School; he attributes this to those splendid teachers who gave him 'a love of the subjects (English, History, Latin and Mathematics) themselves and a *'taste for excellence'* [emphasis mine]. This view of the lasting and beneficial influence of teachers rather than the subject matter or examination results was confirmed for him at



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university. Among his lecturers were Sir Douglas Mawson, who taught geology, and Professor Raymond Wilton, whose subject was mathematics. The latter was a Quaker (this could have stimulated his future involvement in the Society of Friends) and Oats records helping Wilton's widow in 1944 to collect and edit the papers of this man whose 'courage and serenity' he admired. This may have sparked his interest also in historical and literary publication which was to be a feature of his retirement years. Evidence of the effects of the Depression stirred Oats' social conscience which was yet another factor in the relevance to him of the Student Christian Movement to which he belonged at that time.

### *Apprenticeship*

In 1935, his first teaching appointment saw his return to his Alma Mater, Adelaide High School, where the 'high expectations of examination results' still held sway. Although that period can be remembered as one characterised by unquestioning acceptance of stable verities in Australian education, as Oats(1986: 19) observes "Australian schools were assumed to be beyond criticism", he gained approval for his innovative ideas such as teaching Shakespeare through the medium of acting out the plays, instead of just committing the blank verse to memory which was normal teaching practice then.

Internationally, during the Thirties, there were significant movements away from an educational system such as prevailed in Australia. Notable among them were the experiments of A.S.Neill at Summerhill and Kurt Hahn at Gordanstoun; the writings of psychologist, Homer Lane; the formation of the New Education Fellowship (NEF). Oats was to become aware of all of these developments. His diary records his 'exhilaration' on attending a touring NEF conference whose speakers included Dr Susan Isaacs, also the founder of the organisation, Beatrice Ensor. Oats(1986: 20) says that this "education 'event' opened my eyes to a completely new world of ideas". The seed had fallen on the fertile ground of an enthusiastic young teacher at the beginning of a promising career.

At the time, Oats(1986: 20) was already affirming a belief that:

"What kind of community the school is matters more than what is taught there". I certainly discovered that learning takes

place best when teacher and taught find this a satisfying experience in each other's company.

Among those early experiences at the chalk-face were the dreaded roster of yard duty in asphalt 'playgrounds', the classes of more than forty students, the drilling of three hundred or more students after recess. None of this appealed to Oats' ideas of a satisfactory educational environment.

### *First exit from Australia*

Oats had the opportunity to change his own environment in mid-1938 when he accepted an invitation to teach in the International School at Geneva, Switzerland. He records his excitement at this first of many travels - the sea voyage, the ports of call: Colombo, Bombay, the Suez Canal, Marseilles, Paris (which Oats, (1986: 26) felt 'whetted his appetite for a future feast'). London was another brief stopover before he set off for Poland to attend an international YMCA camp as the Australian representative. En route, he was unprepared for the situations he encountered in Nazi Germany or for attitudes to his Hindu travelling companion, but the multinational community he joined at the Gydnia camp was a welcomed challenge. His leadership potential must have been apparent for he was made one of eight group leaders; none of his charges spoke English. His account of conducting camp-fire singing of 'Waltzing Matilda' foreshadows many similar occasions with young people which were yet to come. Further travel in Europe followed: Danzig, Warsaw, Cracow, Budapest, Prague, Nuremberg. Oats(1986: 30) remarks upon his itinerary as 'a twilight visit to countries soon to be engulfed in the darkness of war'.

### *L'Ecole Internationale, and other European influences*

Finally he arrived in Geneva to join L'Ecole Internationale, Ecolint for short. Ecolint played a 'major role' in his life, says Oats(1986: 33) for it confirmed his intuition that teaching was 'not only a matter of communication but of relationships'. He speaks of the joy and freedom he found in the learning at this school; the 187 students representing 27 nationalities provided a new cultural environment for him. He continued to expand the scope of his drama and folk-singing predilections. He was

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impressed by the co-operative activities such as student management of the tuckshop, stationery sales, and school newspaper. Perhaps the deepest impressions made on him were the daily assemblies, Oats(1986: 40) became convinced that 'if ever I had a school of my own assemblies would become an important priority'.

During the two years (1938-9) he spent in Europe his work and leisure experiences expanded his horizons immeasurably yet also achieved for him a religious focus which was to serve him well henceforward. A Christmas spent high in the Alps; hearing Paul Robeson sing; cycling in France; mountaineering in North Wales; listening to music played by Cortot, Bartok, Marcel Dupre; attending political meetings addressed by Lloyd George, Victor Gollancz, Stafford Cripps, Fenner Brockway: all contributed to his learning at this time. Attendance at the World Conference of Christian Youth in Amsterdam had a considerable influence on his thinking about religion and his membership of the Christian church; Oats(1986: 55) says this conference was to be 'a significant turning point' in his life. The realization of the irrelevance to himself of much of the theology he had previously accepted proved to be the time when he could replace it with his responsive acceptance of the non-credal views of the Society of Friends. He had had many contacts with Quakers, both in Adelaide, Geneva and London by this time. Their peace work appealed strongly to him, especially in the light of his European experiences to date. So it was that after the Amsterdam Conference he wrote an application for membership to the Friends Meeting in Adelaide.

#### *Personal experience of war, pastoral care*

Oats was in neutral Switzerland when war was declared in September 1939. By May, 1940 it became obvious that the French frontier, with its escape route to England, was about to be closed. Most of the parents of Ecolint students were employees of the League of Nations, the International Labour Office or one of the other international agencies in Geneva. A decision was made to evacuate 12 of the children to Hendaye in the south of France which was regarded as safer for them. At one hour's notice, William Oats was detailed to take parental responsibility for the group

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on a twenty-four hour journey during which the plight of refugees was first etched on Oats' mind. Describing a month-long stay at Hendaye, Oats(1986: 64), *in loco parentis*, says it was a time he remembers when:

I've never worked so hard. . . I did my best to act as father to this household. . . to balance the accounts, plan a moderately full curriculum and enjoy myself teaching.

Eventually, as the German forces approached, evacuation from France became inevitable. Oats escorted a party of children who escaped by sea with great difficulty from Bordeaux to England. That safely accomplished, Oats sought a way of obtaining his passage back to Australia.

### ***"The Singing Ship"***

Within a short space of time the opportunity arose to join a ship chartered by an organisation for overseas evacuation of British schoolchildren. Oats was chosen as Deputy-Chief Escort to four hundred and forty seven children on a Polish liner, Batory, for a voyage which would last for ten weeks. Oats(1986: 78) describes his role as 'crisis cracker' by detailing the myriad tasks involved in the logistics of caring for this large group of children-without-parents. The ship, which in normal times accommodated three hundred passengers, this time had on board, in addition to the evacuees, a battalion of seven hundred soldiers bound for Singapore, also one hundred first-class passengers. Together with the other thirty-five escorts, Oats managed to establish a routine of work and leisure for the children in spite of such cramped conditions. His nightly sing-songs became such a morale-booster for all the passengers that the Batory was claimed to be *The Singing Ship* by author Meta McClean who wrote an account of the experience, under that title. McClean(1941: 114) comments on 'the worthwhile songs of real melody and beauty which Mr Oats taught the children'.

In the opinion of Oats(1986: 90), he crammed 'almost a lifetime of experience' into that ten week voyage:

. . . experience - of children, of human nature, of people under stress, of living one day at a time, of unexpected resources within young and old to meet anxiety and separation, of laughter and singing.

### ***Return to Australia***

The comments of eminent educator and one-time colleague, Richard Selby Smith(1988: 61), in his review of Headmaster by Chance summarize this saga:

To bring those children reasonably happily to Australia after so long a voyage in cramped conditions was an educational achievement, and a personal experience of no mean order: and it clearly owed much to Oats' humanity and wide sympathies - as well as his musical gifts. . .

A short, though hardly surprising period of malaise, an identity crisis in a way, followed his return to his homeland. As Oats(1986: 93) remarks 'the very normality of life back in Australia only deepened my depression'. However, it was not to last for long as the challenge of a position at an experimental school, Koornong in Warrandyte, Victoria was offered, accepted and met his professional needs. But the significant event at that time was his meeting with Marjorie Rogers, who became his wife in January, 1942. This was the beginning a partnership that Oats(1986: 97) describes as 'the deepest experience of my life - and the most rewarding.'

### ***A 'progressive school' interlude***

Koornong School was labelled 'progressive'. It was an attempt to provide a radical alternative to orthodox schooling and it gave Oats a full-time commitment to classes which ranged in age from seven to nineteen years as well as charge of ten boarders. Oats(1986: 101) feels it was 'a rich educational experience' for him which he enjoyed and from which he took satisfaction. However, another opportunity for change was presented to him by a former school friend from Kapunda, now on the Board of Directors of King's College, Adelaide. Oats was asked to apply for the position of Headmaster at this independent school for boys which, although well-known, was at the point of closure due to dwindling enrolments. Oats' combination of youth, crusading spirit, and overseas experience was regarded as a possible reviver of the school's fortunes. In his application, Oats requested a free hand to formulate educational policy. He was appointed without an interview.

***Headmaster at 29: King's College, Adelaide***

At the age of twenty nine William Oats became a headmaster, thus he entered the sphere of traditional independent school education in the 'church school' system which henceforward was to be his professional world. His expressed doubt 'whether any headmaster had less preparation for what is a most demanding job' (Oats,1986: 117) can be seen to display modesty in view of his previous eclectic experience which the Board of King's discerned to be right to restore their school to health. This is precisely what Oats proceeded to accomplish, according to Selby Smith(1988: 61). Oats' youthful appearance can be judged from a photograph, taken in 1944 [in Oats,1986: 118] of him among his prefects in which it is difficult to determine which are the students and which is their young headmaster. At the outset Oats acknowledged the enthusiastic supportive role of his deputy, Don Harris. The Board gave Oats a mandate for change. Oats recalls visiting his colleague at Geelong Grammar, James Darling, who had become a headmaster at a comparable age; Darling advised him to make any changes right at the beginning of his tenure. Oats' experience and philosophy of education were thus permitted to bear fruit, with little pruning, in the re-growth of his new school, King's College. The remarks of Selby Smith(1988: 61) indicate that Oats:

...set out bravely to re-model it [King's College] on the friendly and cooperative lines in which he had now come to believe so firmly; abandoning 'the old idols of marks, prizes and cramming'...

The three years at King's College were war years during which Oats must have had some awkward moments, professionally and socially, because of his pacifist beliefs. (The Chairman of the Board of Directors was a military man). However, Oats remained undaunted; he alludes to the probable constraints in a positive manner as he credits the immediate increase in enrolments to the needs of parents for boarding places for their children on account of their own preoccupations with war work (Oats,1986: 121). It was fortunate for the pacifist Oats that King's had an active Scout troop instead of the more usual Independent School Cadet Corps. The innovative energy of the new young headmaster must have been an asset. The confidence he gained from his European episodes *in loco*

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parentis should have helped in his dealings with the South Australian parents. He became a natural father himself at this time. Marjorie and William Oats have three children: Stephanie, Jeremy and Alison.

Among the changes which Oats managed at King's were many he had thought about from his experience in education and personal life up to that time. He had learned during his apprenticeship in teaching about human relationships being more important than subject matter. He had seen 'cooperative spirit' rather than 'individual competitiveness' in action as Ecolint students managed the school tuckshop or school newspaper, he used that as a model for changing direction at King's. He was also now able to fulfil his wish to give Ecolint-type assemblies a central place in his own school; the aim of Oats(1986: 130) was for assemblies 'to lift the spirit, not to depress the dispirited' he says. He did not want assemblies 'trivialized, or sermonized, or moralized'. This shows a marked difference from the ritual 'services' which are synonymous with these happenings in more orthodox 'church schools'.

Another feature of Oats' talents emerged during those three years in Adelaide when he became an ABC radio broadcaster on educational and religious topics. [Excerpts from some scripts are included in the Appendix I]. Oats(1986: 131) records giving thirty-six talks with such titles as 'Does mother know best?' and 'Spare the rod'. He adds that he feels his views may have been quite controversial at the time.

### ***Headmaster at 33: The Friends School Hobart***

All this while, Oats had been involved in the concerns of the Society of Friends, where his educational work had not gone unheeded by Quakers. The result was an offer, late in 1944, of the post of Headmaster of the Friends School in Tasmania. The position had just become vacant due to the sudden death of Ernest Unwin. Unwin had expressed a hope that Oats might succeed him and the Board of Governors dispensed with an interview, so confident were its members of the rightness of their choice. At the age of thirty three he became leader of a school which Oats(1986: 138) claims was 'riding high on a wave of public reputation and its headmaster had been acclaimed as an outstanding educator and citizen'. Oats was to prove a worthy successor in both respects as

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incumbent for the next twenty nine years.

Once again, at the commencement of his leadership, Oats(1986: 139) had 'the advice and backing of a first class deputy' in Stuart Hickman, who was to be succeeded later by another excellent deputy, Wilfred Asten. In terms of quality Oats was fortunate during his tenure of office in having among his staff Charles Annells, and his son, Jack; Evan Williams and his son-in-law, Richard Meredith; Marie Pease, in turn student, teacher and Infant Mistress for a 36 year period, and her long-serving teacher daughter Joan; Eric Morris, who had the distinction of having taught at Friends for fifty years; and Jean Yeates, 'an outstanding teacher of English Literature' (a generous compliment from Oats(1986: 192) considering literature was one of his strengths, too). This almost familial stability and longevity of staffing was a strong support to him. Such was the quality, the number of staff capable of exercising leadership - that 'density of leadership' described by Sergiovanni(1987: 122) - on the Friends School staff that the Board allowed Oats a two-year leave of absence to return to Ecolint, as a Joint Director, only some three years into his period of leadership at Friends. The faith that Oats would return to the 'family' at Friends was to be vindicated.

Oats was to entitle the Backhouse Lecture which he delivered in Canberra (January 7th, 1968) *In The Spirit of the Family* and in it he emphasised the teacher's role as an extension of the parental role. The necessity for teachers to be mature persons who can provide 'warmth of personal relationships that are typical of the family' may, in 1988, sound somewhat dated as regards 'the family' but the 'warmth of personal relationships' cannot be denied as a vital element in education.

### **'Early Changes' again.**

The advice of James Darling to make changes early at King's was applied to the Friends School by Oats within two months of his arrival in Hobart. He wrought a far-reaching change in the entire fabric of the school when he achieved its amalgamation with another school, Clemes College. That college had been the product of the disaffection of Samuel Clemes from Friends where he had been its foundation headmaster,



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Subsequently he had opened a school of his own, Clemes College, in 1900. This crisis at the school is documented by Oats(1979: 107-128) in The Rose and the Waratah. Clemes' son, Will, carried on this college until 1945. It was located in close proximity to Friends School. When Oats came to Hobart, Clemes College was in a poor condition, financially and otherwise, so he seized the opportunity to reconcile the two institutions. Members of the Board readily agreed to the arrangement to amalgamate. One member is quoted by Oats(1979: 265) as saying "Both schools were started by Samuel Clemes; their ideals are the same". There was much in Clemes' ideals which accorded with Oats' vision and values, as he acknowledges:

. . . a Quaker school should be a 'cooperative school community'. If co-operative, then the competitive elements should be played down and the accent transferred, as Samuel Clemes originally put it, from being *the best* to *doing the best* of which one is capable.

So, within a year of taking office as leader, Oats had achieved a dramatic increase in enrolments with the addition of another school's pupils. He set about giving explicit expression to what he held to be Quaker principles.

The Friends School was a co-educational day and boarding school for children aged from four to eighteen years, the whole range of primary and secondary schooling, so Oats' leadership responsibility was across the entire spectrum of pre-tertiary education. Quite quickly, he implemented some of his most cherished ideals, such as a rating system used to record individual progress (replacing percentage results), assemblies, stress on community aspects, first-class library facilities (including an innovation for those days, a full time qualified school librarian), and greater recognition for music. He began a tradition of conducting the school orchestra and choir on Speech Nights himself and also started regular folk-singing sessions with the youngest children in his Preparatory and Junior Schools.

Oats resumed his radio broadcasts, this time incorporating dramatized versions of biblical themes. He involved his students in the dramatisations. This activity developed into the setting up a broadcast and recording studio at the school, another innovative move for those times. Drawing on his international experience he enthused his staff and

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students to expand their understanding of other countries. Oats played a part in the New Education Fellowship Conference in 1946, thus continuing his interest in its 'new vistas of educational possibilities and. . . reform' (Oats, 1986: 22).

#### *Directeur-Adjoint d'Ecole Internationale*

At this stage, Europe lured him once again; in mid-1948 he accepted an invitation to rejoin Ecolint for a period as joint-director. Oats(1986: 158) comments:

It was wonderful to return where I had been so happy before and to be able to share this experience with Marjorie and the family.

This time the different level of sophistication and wealth among his students in Geneva, who came from a greater variety of backgrounds than did his Hobart pupils, made an impression on him. Oats(1986: 165) records his co-ordinating and conducting role in a 'very exciting' international folk festival in July 1950. Another highlight on this tour was a UNESCO Course in international education for teachers where he was one of four group leaders. Oats(1986: 168) claims that the outcome of this conference was:

. . . the development of an International Baccalaureate which is now accepted by universities in many countries for matriculation purposes.

#### *Further travel; Europe and America*

Towards the end of two years in Europe he visited Scandanavia, where he addressed a conference on racial tensions. He revisited England where he toured Friends Schools gleaning new ideas and comparing facilities. In order to finance his return to Australia he undertook a three month lecture tour in the United States enroute, travelling with his family. During that tour, Oats(1986: 173) records visiting fifty-three schools, giving forty-four addresses on seventeen different subjects, and writing a fifty page report for the U.S. Office of Education. A shortened version of this report entitled *A Clear Look at the Crisis in American Public Education* was published by the COPE Committee of the Federal Bureau of Education who commented on "Mr Oats' keen observation and the impartial nature of his judgements". Oats observed the 'American way' of

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the students 'earning while learning', he remarked on the pervasive presence in daily life of comic strips, movies and television, and the 'extremes observable in adolescent attitudes'. Two of his comments were:

When people blame the high schools for what they understand to be inferior academic standards, they should remember that society must itself shoulder much of the blame. If there is a crisis it is in society rather than in schools, that it originates.

. . . I have heard on all sides in the schools complaints that children have not learned to read.

It is interesting to note that Oats' brief report (1950) predates the Head Start Program, and the work ofSizer, Goodlad and others, which are heralded as identifying a crisis in American education. This pamphlet indicates that the 'clear look' of W.N.Oats, an Australian educator, had foreseen it some decades previously.

Oats liked those Americans he met in the United States and those with whom he had close contact in Geneva; he respected their air of confidence, intellectual alertness, breadth of interest, and found them to be 'far more articulate than their Australian counterparts'. He appreciated his brief contacts with Eleanor Roosevelt in Geneva and with Ralph Bunche at the United Nations Secretariat.

By 1952, Oats had, in the words of Selby Smith (1988: 60) "returned to Friends' refreshed and strengthened, to continue to lead it steadily in the way he longed to see it go."

### *Leadership in action*

Oats(1986: 183) makes these comments on his leadership function:

I was responsible to the Board for administering the school in such a way that the annual balance sheet showed a healthy surplus and that the enrolments indicated the school basked in an air of general approbation.

He adds "The independent school anyway is subject to the cold law of supply and demand" (Oats,1986: 186). Later, he remarks ". . .one of a headmaster's inevitable functions in an independent school is to be a fund-raiser as well as a fund-spender" (Oats,1986: 208). That he fulfilled the responsibilities incumbent on his leadership position can be judged from his record in attracting students to the school - enrolments were 450 in 1945 and 1100 by the early Seventies, when Oats

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retired. For several years, particularly in the Fifties the enrolment included a 'well-defined Asian contingent in our boarding school' (Oats(1986: 206)).

The international network of connections Oats had built up had outcomes such as the donation by the English Quaker Cadbury family of a new library to the new Middle school. Funds to commence a Sports Complex, opened in 1958, were also given by Cadbury. The initial finance for the establishment in 1971 of an Asian Cultural Centre resulted from Oats' meeting with a wealthy Old Scholar in Singapore. Other large building projects were undertaken during the years of Oats' leadership: a Senior library, additional science laboratories, a lecture theatre (named in memory of Wilfred Asten), as well as new buildings to house the Middle School(1973), the Junior School(1961) and the Preparatory School(1955). In all of these undertakings Oats(1986: 183) feels he was 'particularly fortunate in having a Board which worked with me rather than above me or without me'. 'Fortunate' he was, because there are indications in Hansen(1971) and Hogg(1986) of the influence which the School Councils (or Boards) exert on independent schools, not least in the degree of support given to the leaders whom they appoint. Archdale (1972: 97) writes of the problems she had in dealing with members of her Council at Abbotsleigh whom she describes as 'men and women with no knowledge or training in education. . .worried greatly over the physical side of the school to the detriment of the academic and spiritual side'.

Independent school councils are composed of members of the public, specifically chosen for their interest, allegiance and/or relation to an individual school, not necessarily for their educational expertise, as Archdale mentions. In the case of the Friends School, the chairmen of the Board during Oats' time included Frank Wells who was a marine engineer by profession; Dr Sydney Morris; Robert Mather, an economist and Member of State Parliament; and Stanley Wells, an accountant. Oats is most complimentary about each of these persons and their roles in relation to him. Those named, and all the successive Board members, provided a window on the 'real world' outside the school premises which broadened Oats' view of the Australian community and linked him to it.

### ***Membership of professional and community organisations***

Another leadership function which Oats took on with enthusiasm was membership of professional and community organisations, some of which were based in Hobart, some linked to State, Australian, or international bodies; some were exclusively national concerns.

#### **New Education Fellowship, Australian College of Education**

There have been several mentions made of the New Education Fellowship and of Oats involvement with it. He became its Australian President in 1948-9. Oats(1986: 22) places on record that:

The N.E.F. not only dealt a blow to complacency by its forthright criticism, but more importantly it opened up completely new vistas of educational possibilities and set the scene for educational reform, even though this turned out to be a gradual and unspectacular process.

Later, another organisation which opened up horizons for him was the Australian College of Education. Although, due to Rotary commitments, he was unable to accept the invitation to attend the Founders' Conference of the College of Education in 1959, he subsequently represented Tasmania for many years on its Council. Eventually, Oats became its national president for two years, 1970-1. The bridges which the College of Education builds across the strata of schooling, from Kindergarten through Primary, Secondary to Tertiary teaching, and between Government and Independent sectors of education, appealed to Oats.

#### **Headmasters Conference of Independent Schools of Australia**

Some controversy preceded Oats' election in 1959 to the prestigious, if ultra-conservative, Headmasters Conference, as Hogg(1986: 241) records:

It was not an undisputed election. Indeed, it was one attended by a long and at times acrid debate, which had nothing whatever to do with the wholly admirable "Bill" Oats, who was to bring to his subsequent membership a high distinction, but which centred upon the circumstance that his school was co-educational. It was also long-established and of the highest repute. Those who had opposed the admitting of the headmaster of a co-educational school were assured that the reputation of Oats and his school had made of this matter an exception. There had, in short, been a special dispensation.

The apparent pontifical overtones of this statement are borne out by the fact that it was to be ten years before another co-educational school leader was elected to membership, and twenty before the Headmasters Conference joined in association with the female leaders of independent schools. Oats may have brought 'high distinction' to his membership of

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this august body but he did not attain any executive position within it. Its somewhat exclusive, elitist nature cannot have had much appeal for him; he might have felt more at home in the Association of Heads of Independent Schools which eventuated in the Eighties, some years after he had retired.

#### Rotary, Quaker Service, United Nations Association.

In his membership of Rotary Oats was following an interest of his predecessor, Ernest Unwin. Oats appreciated the chance to enlarge his circle of friends in the wider community of business people. In turn, Rotarians perceived his leadership qualities and made him, first, their Hobart President (1958); and, in the following year, a district governor for Tasmania and east-Victorian Clubs. Finally, he became an International Counsellor for five of Rotary's ten districts in Australia. This last appointment entailed travel in South-East Asia and attendance at a conference in India. In Calcutta, his social conscience was disturbed by 'this sink of human deprivation and degradation' (Oats, 1986: 198). Never just a sentimental man, Oats was to work assiduously for the service arm of Quakerism, particularly as a long-standing member of the executive of Quaker Service Australia, for many years to come. The proceeds of his recent autobiographical work, Headmaster by Chance, go towards the Overseas Aid Programmes of QSA.

In 1965, William and Marjorie Oats were members of the Quaker team at the United Nations in New York for three months which added to his breadth of experience in peace-making, conflict resolution, also an understanding of international administration and the ways of diplomatic functioning.

#### **Retirement**

In 1970 William Oats was awarded the OBE for his services to education and the community. Education at this time was in a state of crisis world-wide. The late Sixties and early Seventies marked a time, as Lightfoot (1983: 314) comments, when 'passionate attacks' on schools appeared which, she feels, 'echoed the liberal rhetoric and radical chic of that period'. The appearance of works on 'deschooling' society, written by Illich (1970), or such titles as School Is Dead by

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Reimer(1971) and the series by John Holt epitomised by How Children Fail (1964), accentuated a changed societal view on education.

In concluding his Headmaster's Address at the 1971 Speech Night,[Appendix III] Oats alluded to 'changes':

These are times of rapid change. Education is just beginning to feel the winds of change blowing strongly. . . . I hope that . . . we go forward into the future together with a sense not of dismay and fear but of purpose and hope.

At the beginning of the following year's address Oats referred immediately to a 'most challenging ' year just past when 'nothing can be taken for granted in a world where the winds of change are blowing so strongly,. . . '. At this point it is interesting to see that in the typescript of a personal copy of that Address [Appendix III], Oats inserted in his own handwriting an addendum to this sentence - 'sometimes at hurricane force'. In hindsight, Oats(1986: 205) now refers to this period as 'a scenario for the breakdown of authority', he speaks of teachers' feeling that 'society was expecting them to fight a rearguard action' and of 'a depressing impression of. . . fighting a losing battle.' No doubt, as a practising teacher, these comments reflected his own feelings at the time, too. At anyrate, Oats(1986: 213) recalls that, in 1971, he explained his wish to retire and gave the Board two years to choose a successor.

So, after twenty nine years of leadership Oats completed his headmastership of the community of The Friends School at the end of 1973. Some 1,200 persons directly associated with the school - students, staff, Board members - gathered to farewell him in November. He conducted the singing. This community paid tribute to William Oats in the full realization, as Selby Smith(1988: 61) remarks, 'of the value of his leadership'. During Oats' term of office, Selby Smith adds:

. . . the school grew and flourished like the proverbial green bay tree, bringing to generations of pupils an understanding and an appreciation of a truly generous educational experience.

### *Summary of the chapter*

The portrait of William Oats which should have materialized from this biographical account, based on his own self-portrait, is one of a clearly defined leader. The early influences of religion and respect for

education, travels around the world, love of music and language, together with diverse experience of school administration and educational philosophies, all contributed to ever-widening horizons from which Oats proved ready to absorb new learnings. In 'painting' a fairly detailed picture of the life of this leader, a presentation of the facts of biographical milestones is intended to speak to, to illustrate in words, the issues of vision and values as formed in one leader. As Lightfoot(1983: 23), in portraying her six schools, says:

We have little understanding of how to interpret a behavior, an attitude, a value unless we see it embedded in a context and have some idea of the history and evolution of the ideals and norms of that setting.

The context in which leadership operates was established in the previous chapter, and applied to this leader in particular. The context in this chapter is the chronology of that leader's life. It is from the somewhat fortuitous circumstances which feature in any life that the principle influences on the development of character or personality can sometimes be discerned; here physical and mental ability, good health, opportunities, each play a part, as they have been demonstrated to have done in the life of this leader in education. Perhaps, in the case of Oats, it has been his very real search for 'that of God' in every person, of whatever race, creed, or colour, whether young or old, female or male, rich or poor, gifted or handicapped, which found an appropriate channel in his membership of the Society of Friends and was the central motivation for his activities. All of these factors have assuredly contributed to the formation of his character and to his leadership potential. Consideration will now turn to how Oats's own style of leadership maximised the potential with which the events of his life presented to him.



#### CHAPTER 4. LEADERSHIP STYLE OF W.N.OATS

If the previous chapter defined how the character of one leader developed, this one is intended to portray the personal style of leadership which emerged from that development. Previous chapters have shown that , although the vision and values of a leader in any field of operation are regarded as significant attributes, there are specifics in educational leadership. The biographical milestones of a leader give evidence of the circumstances of one particular life experience. How a leader presents his vision and values will depend on his personality, temperament and understading; these are constituents of his style.

The word 'style' is used by Oats(1986: 122), he says, 'for want of a better', to give the sense of individuality about his performance this, in describing his leadership, could indicate a realization by him that such a quality is inherent in being a leader. It is remembered by his followers that his manner showed he was fully aware of the dominant role he played and that he appeared to accept it with confidence. Again, analogy can be drawn with reference to the American namesake, William Oates, as Lightfoot(1983: 237) describes his particular style as follows:

Even his dominance is without question, his style is not dominating. Rather, he appears supremely civilized and benign in manner. He takes on the demeanour of the rectors who were his predecessors. The weight of the role, already well established and deeply forged by history, seems to shape perceptions of him just as much as his own actions. As a matter of fact, many students describe him as friendly and approachable. He knows every student's name and can speak knowledgeably about their special and unique styles, personal struggles, and important triumphs.

These words could have been written to describe the Australian William Oats (allowing substitution of 'headmasters' for 'rectors'). In order to identify the elements in Oats' style some investigation is made of his personal strength and power, his teaching strengths, and his relationships within his community. The effect of his recreational activities, also a way in which he projected his image, are noted briefly so as to give a more rounded representation of his personality. All these elements serve to provide a picture of how this leader performed and how he displayed his personal vision and values. The 'portrait' is then considered alongside the models of Duke for

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excellent, visionary, 'instructional' leadership, and the findings on aesthetics such as 'image' and 'dramatic consciousness' recounted by Starratt, Deal and others, to ascertain how this leader's particular style relates to the more up-to-date versions of requirements for effective leadership .

### *Personal strengths and power*

It has been pointed out by Bennis and Nanus(1985: 33) that effectively leading others entails managing yourself, too. It involves the capacity to relate a compelling image that induces enthusiasm and commitment in followers with an ability to articulate the management of your vision to others. To do this in the leadership role, according to Bennis and Nanus(1985: 43), trust must be established and this implies accountability, predictability, and reliability, as well as persistence and constancy. As 'leadership is essentially a human business' (Bennis and Nanus,1985: 55) a critical factor in it is management of self which gives evidence of self-regard. It is the opinion of Selby Smith(1988: 61) that Oats has managed in Headmaster by Chance to:

...give an account of himself and his doings which steers an admirably balanced course between the Scylla of seeming to blow his own trumpet and the Charybdis of a forced false modesty.

This comment can be taken to exemplify Oats' approach to many aspects of his life and leadership - a 'balanced course'. Oats consistently demonstrated personal strengths which inspired trust and also showed enthusiasm which was infectious. As an example of the latter attribute, his working and playing with children of all ages throughout his teaching career, the thread of singing, sharing music performance, acting with them, is continually woven into the routines he had in his schools. Oats(1986: 122) notes that "Music was therefore part of my style". He felt that by singing with his students he could let himself go and 'break down any artificial barriers which can so easily grow up between a headmaster and his students'. In this, he reinforces the views held by Archdale(1972: 222) who expressed the need she saw for friendly relationships between staff and girls which she felt she laboured in vain to foster at Abbotsleigh.

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Oats' 'approachability' was praised by his deputy [page 7]. He frequently demonstrated this by being present at innumerable everyday happenings throughout the school. He lived out MBWA (Management by Walking Around) theory which Peters and Austin(1985: 402) claim to be 'the mark of the superb . . . school leader'. He seemed to manage his time well, visibly displaying the 'habit of reflection' which Peters and Austin(1985: 396) label 'the ideal trait of the educated mind'. He never seemed to be too busy. Many of Oats' staff will remember that any request which he intended to act upon was scribbled in a small black notebook ever-present in his pocket. If he did not actually write down the concern, nothing further would occur, but once he moved to extract the black book there was every likelihood of action forthcoming. He listened.

Followers recall that there was an aura of energy and interest about him. The vigour with which Oats approached each new task or experience can be illustrated by his accounts of such happenings as wandering in the Hampton Court Maze (Oats,1986:52) or rock climbing in Wales or cycling through France. Oats displayed a positive self-regard in common with that held by the American leaders about whom Bennis and Nanus(1985: 65) comment:

. . .our leaders seemed to retain many of the positive characteristics of the child; enthusiasm for people, spontaneity, imagination, and an unlimited capacity to learn new behavior.

Evidence of his trustworthiness and self-confidence can be found right from the beginning of his career, so frequently was he chosen to act in a leadership capacity: a prefect at school, a group leader at that YMCA camp in Poland where he represented Australia, a Deputy-Chief escort on the 'Singing Ship', asked to become a headmaster before he was thirty years old. He was to gain the trust of his professional peers, too, as he became a leader in the disparate organisations he joined - Australian College of Education, Rotary, Quaker Service, New Education Fellowship. These circumstances indicate Oats' potential for leadership and his reliability, predictability and constancy once in any office. His accountability was manifest in the responsibilities which he discharged *in loco parentis* in 1939 and later in the onerous financial

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considerations involved in school budgets. The curriculum changes which he managed at King's and Friends indicate his ability to gain trust and respect as he performed his *transforming* role.

The energy needed by a leader to initiate and to sustain action in administration is *power*, according to Bennis and Nanus(1985: 17), who go on to say that 'Leadership is wise use of this power'. Oats demonstrated the capacity to translate intention into reality and to sustain it by continuous assumption of responsibility, by adaptation to change, which had the effect of a build-up of confidence in his followers from his evident talents. This contributed to an unmistakable sense of authority about his person. Lightfoot(1983: 237) also comments on *power* in her portrait of the American leader, William Oates, whom she described in these words:

. . . powerful - a power that is defined both by the traditions and expectations of his role and the character of his person. He is energetic, uncompromising, and focused in his goals. Yet he does not wield power carelessly. It is restrained authority, always held in check and used sparingly.

This could have been written about the Australian Bill Oats. Again, the Australian leader shared with the American the paternalistic authority vested in him by his followers. Both were trusted by those they led; their followers felt safe with them in the perception that their leaders did not diverge too far from ingrained images of power and paternalism. Perhaps the Australian Oats was not as 'uncompromising', for his value system had strong elements of *consensus* and *consequence*, (Hodgkinson's Type IIB and IIA values) , included in it. Neither did he fit the picture of 'superiority, infallibility, and distance of the classic headmaster' which Lightfoot(1983: 325) draws of his American namesake. Lightfoot(1983: 237) refers to a 'strangely submissive and accommodating' attitude when in the 'powerful presence' of the leader, but in the case of W.N.Oats, at least, the follower's attitude was not imposed by power-play on the leader's part. Nevertheless the writer can readily relate on a personal level to the attitude that Lightfoot mentions by recollection of an incident which occurred when the writer was a teacher, also parent of two pupils, at the Friends School.

One morning, during one of William Oats' regular weekly visits to the Junior School staff room, I took the opportunity to ask him if my elder daughter's matriculation course options could include Latin, a subject I had been told was impossible to fit into her timetable. This simple request engendered in me such trepidation that I found myself literally on my knees by his chair as I made it. He proceeded to take out the black notebook, dealing kindly and decisively with the concern and seemingly unaware of the unusual supplication of a normally confident and competent teacher/parent/follower.

### *Teaching strengths*

Duke(1987: 265) says'. . . school leaders who have taught or who continue to teach are more likely to have credibility in the eyes of teachers'. One of the differences between the 'private' Independent system and Government 'public' schooling, is that the leaders of the former type of schools may have never been teachers themselves, as Archdale at Abbotsleigh proved. She trained as a barrister, becoming a headmistress after a period as head of a women's college at Sydney University. This gave her a strong academic bias which was perceived to match the high academic standards of Abbotsleigh. In another case, when he arrived at Geelong Grammar from Charterhouse, Darling(1978: 99) states that despite 'my qualifications as a scholar being negligible' he proceeded to set about trying to improve the standards in his Australian school which he felt were 'academically almost disgraceful'.

The Friends School, Hobart shares with the Sydney and Melbourne independent schools the aim of high academic standards. It is 'of the highest repute', comments Hogg (1986: 241). Oats' *taste for excellence* has been mentioned; he maintained this in tandem with a firm belief that it was the teacher, not the subject taught, who exerted the most lasting benefit for learners. He continued to be a practising teacher throughout his leadership. As Oats(1986: 189) says of his teaching role:

. . . even when the numbers grew to over a thousand I still, to use modern jargon, "saw action at the work-face" teaching a variety of subjects over the years, mathematics, Latin, English, French and the subject which went by the inaccurate name of 'scripture'. I kept the standard of Classics flying right up to the day of my retirement by teaching matriculation Latin.

The credibility which this must have afforded him with his staff is in line with the recommendations which Duke(1987: 82) makes that the instructional leader 'must be guided by a working concept - or vision - of effective teaching'. Oats' practice was consistent with the

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predominance of Education in the *forces* given by Sergiovanni(1987: 65) In giving this high priority to his teaching practice it was always Oats' contention that the effective teacher was the one who could provide 'warmth' in personal relationships. Some consideration of his relationships within the school community will now be made as this human interaction cuts across all the areas of instructional leadership; it is imbued with the 'style' and personality of the leader in question.

***Relationships: Quaker perspective; Board of Governors; Staff; Parents; Children.***

### ***Quaker perspective***

There is a relatively distinct culture in individual schools, Duke(1987: 87) points out that "Every school has a unique history, collection of students and staff, and community setting". Hogg(1986: 74) has commented that Independent Schools are not only different from Government Schools but 'profoundly different from each other'. This is patent in the case of the schools under the ægis of the Society of Friends which Hubbard(1974: 183) calls:

. . .that group of distinctive, mainly boarding, schools which occupy a middle position between the orthodox 'public' schools [English connotation] and the 'progressive' schools in the Bedales/Summerhill tradition.

The Friends School in Tasmania is the only Quaker school in the southern hemisphere and, in common with all Friends schools, has now many more non-Friend students, staff and parents than Friend. However, throughout its 100 year history the agreed Quaker view of the search for *that of God in every person* has underpinned the value and responsibility attaching to each autonomous individual. This is central to Quaker ethos and Oats' purpose was always to give explicit expression to what he held to be Quaker principles [page 40]. He led Friends School, as Selby Smith(1987: 60) comments 'steadily in the way he longed to see it go'.

Thus the concept of leadership and followership in all Quaker pursuits is necessarily distinctive and different. This is an example of the 'tone and culture defined by the vision and purposeful action of the principal' (Lightfoot, 1982: 323) being put into practice. Oats was

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acting, to use the terms of Greenfield(1986: 143), in a will-ful (if un-dogmatic) way to construct the social world of others by basing his value system on the religious beliefs of the Quakers. He was choosing 'the purposes and visions' (Bennis and Manus,1985: 218) of that ethos to support his work even though he was in the minority of those with convinced Quaker commitment. In coming to terms with the realities of relationships within his school community, Oats managed to combine the authority invested in him as a leader, as perceived by a preponderantly non-Friend school community, with a strong adherence to Quaker principles of the equality of all in the sight of God; for, as Hubbard(1972: 241) affirms, 'everything for Friends is related to their faith.'

#### *Relationships: Board of Governors*

Whilst there may not be many members of the Society of Friends among the staff/parent/student body, the Board of Governors of the Friends School is composed predominantly of Quakers. It is the governing body which, in the words of Oats(1986: 183):

... is answerable to the Australian Yearly Meeting of the Religious Society of Friends who owned the school and who needed to be reassured that the school maintained a Quaker identity and a Quaker witness.

It is unusual for the Headmaster to be a full member of an independent school's council or, apparently, to enjoy an equable relation with it. The Headmasters' Conference was constrained in 1967 to draw up a document which defined *The Relationship Between Governing Bodies of Schools and Headmasters* (Hogg,1986: 290-2) in order to codify conduct between them.

However, at the Friends School where the principle of Quaker equality held sway, the headmaster was always included as a full member of the Board. Oats(1986: 183) feels that it was 'made clear to me that the Board was there to support me, not to tell me what to do'. As a result, it is the recollection of Oats(1986: 184) that there was no major disagreement or misunderstanding between himself and his Board in his entire twenty-nine year relationship with that body. Even at King's, where the Chairman of the board of Directors, Lieut.-Col., Mellor, held

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quite different views from Oats' pacifist ones, Oats felt they had 'worked admirably together'. At that school Oats' 'will-ful' act was to turn around the competitive nature of its education to a more cooperative one in line with his personal philosophy of education.

### *Relationships: Staff*

In his dealings with his followers, the staff members, Oats adopted a well-balanced approach by accepting his responsibilities as an educational catalyst but delegating 'ownership' for implementation of change, as well as for routine administration, to his staff in a genuinely meaningful, non-authoritarian way. He acknowledges the value he put personally on the contribution that other people made to the effective operation of his schools; the 'leadership density' (Sergiovanni, 1987: 122) was a strong feature in both King's and Friends even though the actual leader was 'in charge' and Oats made no vain-glorious pretensions to being a supreme being. In particular, Oats gave a high profile to the roles of his deputies. At King's College, there was Don Harris, 'a first-class support to me' says Oats (1986: 117); in giving him this recommendation he underwrites the qualities he valued himself:

Not only did he [Harris] have all the school routines at his finger-tips, but he shared my educational philosophy and was absolutely loyal in backing the changes I introduced.

The interactive nature of the educational vision between leader and follower, and the purposeful will towards achievement of equality is apparent in that statement. Similarly at Friends, Oats (1986: 139) says he was well-served; first, by 'the advice and backing of a first-class deputy, Stuart Hickman', (who left to become headmaster of a Melbourne independent school, Carey Baptist Grammar) then by Wilfred Asten with whom Oats (1986: 191) says he 'worked out a complementary functioning'. Oats goes on to say:

We shared administration; we both on principle continued with some teaching. When one was absent the other took over full responsibility with a minimum of readjustment.

This view is confirmed by students as is evident in the comment of Old Scholar, David Thorp (Oats et al, 1987: 113) "I still think that the combination of the Headmaster and his then Deputy [Mr Asten] was the



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most effective imaginable." From conversations with former staff and Old Scholars it is clear that this partnership has become something of a legend at Friends, taking its place with the *stories* of Deal's 'tangible cultural forms'[see page 20]. Lightfoot(1983: 25) observes 'what is perceived as solitary leadership in schools is fueled by partnerships and alliances with intimate, trusted associates' although a principal may not be regarded as in need of support, counsel or nurturance "Somehow he stands alone, unencumbered by the normal human frailties. He is bigger than life.", Lightfoot(1983: 324) adds. In respect of this last comment, the parting words of Colin Fitzgerald [page 7] that Oats' small stature did nothing to diminish his larger-than-life standing in the eyes of his followers may be recalled. As regards standing alone, Oats scarcely fits the picture on account of his gregarious nature and the ways in which he devolved responsibilities to those he was ostensibly leading. In many ways Oats personifies the 'involved man' of whom fellow Quaker, Kenneth Barnes(1969: 9) wrote as one who is 'inextricably involved in the world'. This is not to forget that there are many occasions in the life of a leader of an organisation when the element of isolation appears necessary; Duke(1987: 282) mentions that:

. . . school leaders are privy to large amounts of confidential information, information that cannot be shared without violating confidences and undermining trust.

Oats bore this responsibility with an admirable discretion. After close scrutiny of her case studies, Lightfoot(1983: 329) concludes that the leaders who featured in her portraits '. . . seemed to require intimacy and support, not distant solitude'. The relationship of the Australian Oats with his staff bear out this observation.

### ***Relationships: Parents***

As regards interaction with parents, Oats ensured his accessibility to them, keeping 'the lines of communication between home and school' open, as Oats puts it. A loving family man himself, Oats had a vision of conducting education *in the spirit of the family*, which title he gave to his Backhouse Lecture in Canberra (1968). In it Oats(1968: 17) subscribed to the view that "The family is the main agency in the life of the child". So, if the school is to educate effectively, it should be

conducted along the lines of good parenting and good homes. Oats(1968: 41) points out:

The most difficult task for a parent or teacher is to relinquish ultimately his role as the authoritative value-giver; and yet it is 'in the spirit of the family' for this process to take place. For parent or teacher this is the sternest task of our faith - to believe that the young person will find for himself values worthy of belief, not because we have given them to him but because he is sure that they work for him. We need to trust the authority of the value itself.

This concern for the 'authority of the value itself' is one which he constantly tried to communicate as is evidenced by several of his radio scripts and briefs for assemblies. [see Appendix I and IV]. Oats(1986: 186) accorded the Parent and Friends Association respect and approbation, seeing it as 'a valuable means of keeping parents informed and on-side'. He was a caring supporter of the Mothers' Club, too. His approval of the Old Scholars Association was perhaps one of the many things which ensured that, during his long tenure of office the children of his former students were enrolled at the school in due time.

### *Relationships: Children*

The respect for, and wonder at the individuality of the child is summed up in a telling phrase by Oats(1986: 188) - 'Each child is an unrepeatable experiment'. His view of the purpose of education in schools for children is given in the following:

I take education to mean the sum of all those forces which nourish the growth of the individual self. I take learning to be the response of the individual to these forces. Much of what passes for education is really training. A child is trained to count, to spell, to read, to use a typewriter or computer. Education however is more concerned with awakening the individual's response so that he wants to learn and so he knows what he wants to do with his skills of reading and computing.

This idealistic view of a child's education contrasts sharply with that expressed by Darling(1978: 71) - "Most boys and girls do not want to learn". Oats gives the impression of boundless possibilities for those who are learning and for those who teach. He had a committed enthusiasm for both processes. This quality must have been a factor in his good relationships with his school community from Board members, staff, parents, Old Scholars, to the youngest students to whom he was, in words quoted by Oats(1986: 146), 'the man who sings with us'.

### *Life-enhancing activities*

Among the activities in which Oats was engaged in his leisure time, physical pursuits figure prominently. It is pertinent to note here that Bennis and Nanus(1985: 59) make the claim about their sample of leaders that many 'were athletes or athletic and were eager to get feedback and all manner of data about their performance'. Gymnastics was included as a recreational activity in Oats' early days in the church/social life at Kapunda. It enthused Oats(1986: 14) who records how he went on later to perform in the Adelaide Town Hall but 'my greatest disappointment was that I never rose to the peak of my ambition - to do the giant swing on the horizontal bar.' This is an interesting example of the 'capacity to develop and improve their skills' which Bennis and Nanus identify as a mark which distinguishes leaders from followers. Oats did go on to play inter-school tennis, to swim, and to play A Grade hockey. Golf, climbing, cycling are all recorded by him as the image emerges of an active participant in pursuits which he labels 'relaxation' (Oats,1986: 146).

Another facet of his extra-curricular activities was his predilection for debating, public speaking, broadcasting. It was a way to articulate his personal philosophy and he had many outlets and opportunities to exercise his talents in this direction. [Some samples of his scripts and assemblies' texts are given in Appendix I and IV].

### *A model style of leadership?*

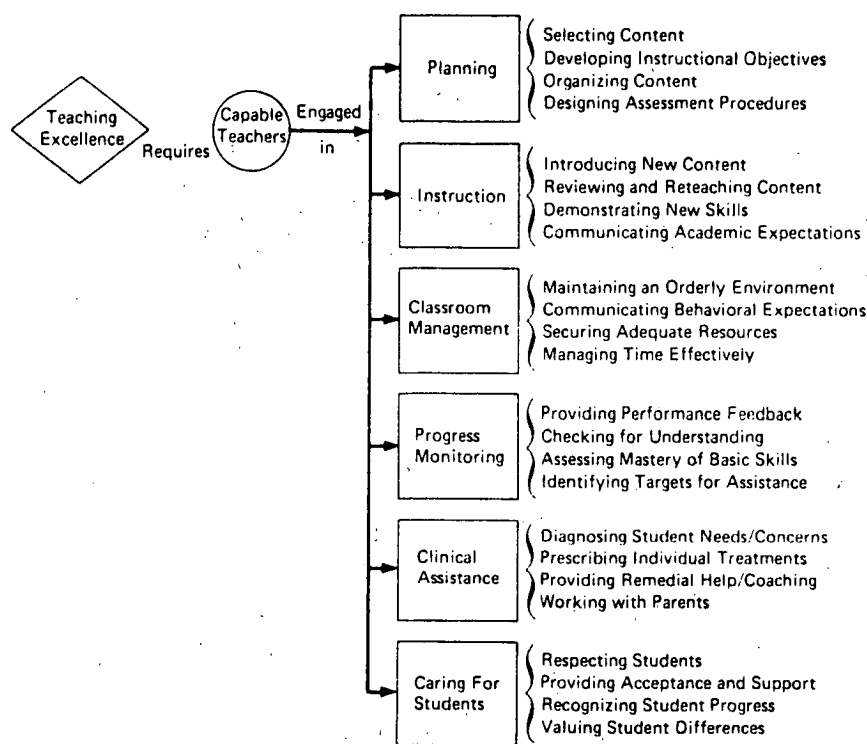
In her portraits of six leaders, Lightfoot(1983: 325) notes the 'long shadow' each cast on their environs. She describes their roles, and the diverse styles of fulfilling them:

They were all primarily responsible for defining the public image of the school, establishing relationships with parents, creating networks with the surrounding community, and inspiring the commitment of teachers. Beyond these duties, they defined their roles and relationships very differently, and exhibited dramatically contrasting styles. Their styles reflected their character, temperament, and individual inclinations as well as the demands and dynamics of the institution.

Oats' character, temperament and inclinations were not in tune with the conservative, traditionalist type of education prevalent in the Independent School system as portrayed by Hogg(1986) but neither were

they inclined towards confrontation or indoctrination by inflexible will, although will was demonstrably present in William Oats. In many ways Oats can be seen as the embodiment of the model of visionary 'instructional leader' given by Duke(1987). Reference has already been made to the model of 'A vision of teaching excellence' [page 22] given by Duke(1987) which, when combined with 'A vision of instructional leadership' becomes the model which Duke(1987: 84) labels 'A model of school leadership for instructional improvement'. [page 22] A breakdown of the components of excellent teaching is given by Duke(1987: 68) and shown in Figure 5.

Figure 5



A vision of teaching excellence

From Duke, Daniel L. (1987: 68) School Leadership and Instructional Improvement

Oats' practical, 'chalk-face' experience as a capable teacher himself, successfully managing classes and monitoring his students' progress by the standard of 'doing the best' rather than 'being the best' as he advocated, his caring for the whole person of the child, amounts to a fulfilment of many of the components of Duke's model in his 'Vision of teaching excellence'. In both the schools where he was leader he was concerned to change assessment procedures from competitive ones to those which would acknowledge the ability of the individual student. He not only encouraged this in his teaching staff but was deeply committed to the principle of communicating to both students and parents, the capabilities of each individual child. These might not necessarily be high-achievements in academic terms. He wanted it made plain in reports to parents what the student could do, rather than what the student had failed to do. He implemented change in curriculum options to provide for as wide a range of subject offerings as possible to accommodate student difference in ability and aptitude. While Oats(1986: 13) admitted to 'a taste for excellence', this did not mean that he recognised it only in a narrow range of traditional subjects. For instance, he sought means to promote languages, among which Indonesian was an innovation for those times (1966), by employing the latest technology, which he had observed in Europe, in installation of a Language Laboratory concept at Friends School.

In meeting so many of the requirements for Duke's 'teaching excellence': the planning, instruction, classroom management, progress monitoring, clinical assistance, and caring for students, it should be acknowledged that Oats could only have reached fulfilment of these criteria in liaison with the reservoir of excellent teachers - that 'leadership density' of which Sergiovanni(1987: 122) speaks - which he recognised and countenanced in his schools. The precise details of how he achieved teacher supervision, development and evaluation are difficult to determine in hindsight. At that time, such practices were mostly undertaken by Inspectors in the public sector; it is more difficult to determine the methods employed in the Independent system. However, Hogg(1986) does make many allusions to the problems of its headmasters in their hiring or firing of satisfactory/unsatisfactory

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teachers. Duke(1987: 285) also alludes to this, in saying ' The toughest decisions many school leaders confront are those related to staff discipline and dismissal.'

Oats did pay attention to in-service teacher training in that he organized 'Staff Days' (seminar was not the prevalent term then) which are on record in the school; themes pursued included 'Religious Education' and 'Audio-Visual Equipment'. He regularly attended routine staff meetings and constantly 'walked around' the school buildings.

The breadth of his administrative responsibilities, his outside interests, his teaching commitments, his travels, would suggest that there was not sufficient time for him to perform personally all the tasks which Duke identifies. However the close relationship which he built up with his deputies would indicate that he delegated in appropriate ways and this would coincide with his Quaker values of equality . The outcome of his instructional leadership could be assessed by the reputation for excellent schooling which was attached to the Friends School during the period when Oats was its leader. The enrolment pattern alone bears out his success at establishing what was perceived to be high quality education. As Hansen(1971: 90) points out, quality control in the Independent System is frequently measured in terms of University places attained by students. Oats' personal views on the place of examinations have been outlined in this study but, nonetheless, he led a school in which students did attain those places during his tenure. There was apparently no contradiction in this for Oats. He mingled his taste for excellence, energy for performance and enthusiasm for achievement, into his value system in an integrated and harmonious way by the exercise of his interpersonal skill in relationships in his community. He drew his followers into the vision he had for education without imposing it upon them. His ability to coordinate and problem solve was acknowledged by Board Chairman, Robert Mather [page 9]. It can be seen that, both in his day and also in line with contemporary theory, Oats appears to qualify for excellence in instructional leadership, which includes a vision of 'teaching excellence' and 'instructional improvement' in the terms of Duke(1987: 83), who adds to those qualifications that:

Leaders must maintain close contact with parents, patrons. . as well as members of school staff. While coordination may call for the development of organisational processes, procedures, and structures, ultimately it depends on the interpersonal skills of instructional leaders. . .

### *Projecting an image*

A further dimension of leadership, that involved in projecting dramatic style, is noted by Deal(1985), Sclechty & Joslin(1986) and also by Duke(1986) and Starratt(1988). Deal(1985: 607) says that 'Effective companies have regular ceremonies that dramatize and reinforce core values and beliefs'. Sclechty & Joslin(1986: 147) produce metaphors for the educational scene which draw attention to the images of schools which vary from descriptors like 'a factory', 'a family', or 'a hospital'. Duke(1986: 20) gives 'dramatics' as one of three categories of the 'artistry of leadership'. He maintains that the realm of leadership is one of 'ritual, ceremony, and dramatic performance'; Duke(1986: 13) underscores one facet of drama, namely 'timing', that he feels is a 'critical dimension of leadership'.

Starratt(1988: 7) says: '. . .dramatic consciousness is a constitutive element of leadership. . .intimately tied to the leader's vision.' This 'dramatic consciousness' is given by Starratt(1988: 10) as 'an abiding awareness of the significance behind the ordinary events of everyday life'. He sees that role playing has become 'quite formalized' in organisational settings such as schools and that the role of leadership in organisations is 'constantly to infuse the human into the bureaucratic'. Starratt(1988: 10) says that the school leader's 'dramatic consciousness flows from. . .[his] vision of what a school should be, could be.'

In essence, what Deal, Sclechty & Joslin, Duke and Starratt convey with this accent on the dimension of drama is the importance of the aesthetics of the leader's style of performance, the image which he projects. Oats demonstrated an awareness and appreciation of the power of drama from early in his career: the acting of Shakespeare in class, the voice on the radio, the singing with students of all ages. Nowhere was this more obvious, or symbolic, than when he conducted the school choir or orchestra. Some concept of the dramatic significance comes over in the photograph [reproduced as a frontispiece to this

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dissertation] of Oats' conducting the Friends School in performance in the Hobart City Hall in 1954.

### *Summary of a personal style*

The style of leadership which William Oats demonstrated incorporated the elements which have been given by Duke as a model for a leader in education. His manner of operation was in the *transforming* mould of Burns(1978) rather than the *transactional* one although he did respond positively to the community he served because he was disposed to consensus. Yet he found no conflict in this as he believed in 'unity in diversity'. The strategies which he adopted to implement his vision and values successfully were much concerned with what Peters and Waterman(1982: 82) call 'the tricks of the pedagogue, the mentor, the linguist' but 'tricks', it should be added hastily, defined as feats of dexterity and skill rather than fraudulent devices to achieve unworthy ends. His pedagogical skills in the science of teaching were undoubted; as a mentor his experience *in loco parentis* made him a trusted adviser to his community; and his linguistic ability gave him an understanding of the diversity of humanity which was an additional attribute which he put to good use in his travels around the world, and when he returned home.

Oats' style favoured action. He was energetic and also imaginative. In the previous chapter [page 43] the list of building projects undertaken during his leadership illustrates the breadth of his vision for improvement of facilities made in each section of Friends School, in addition to the construction of new sports grounds, libraries, science laboratories. He initiated new technological methods for language teaching. He successfully managed to effect change in assessment procedures. All these innovations were based on the value he placed on opportunities being made available for students to do their best, rather than just be the best.

The 'purposeful action' of which Lightfoot(1983: 323) speaks, was demonstrated by Oats' vision for education which was apparent in the tone and culture of his community. In achieving this, the quality of his 'interpersonal skills' (Duke, 1987: 83) was of prime importance; while he



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demonstrated what Bennis and Nanus(1985: 17) call 'power' and Lightfoot(1983: 237) calls 'restrained authority', nevertheless, he was noted for his 'remarkable approachability' [page 7] to his staff and students.

In these varied ways Oats displayed his personal style. That was how he did his work and how he lived his life. Throughout, there has been music as a significant part of his style. Oats' annual ritual of conducting the school's massed choir and orchestra at the Speech Night ceremony is in many ways the most graphic illustration of his style. The image of the Friends School could be that of 'an orchestra', to use the metaphoric approaches of Schlechty & Joslin, with Oats in the role of conductor. His diminutive but authoritative figure faced his community and kept strict time as they sang and played the words and music they had practised - words which had been carefully chosen to convey the values to which the school subscribed. The relationship of a conductor to his group of musicians is an appropriate metaphor for that of Oats to his school; without a strong leader the group would not have the central vision needed to produce the most harmonious outcomes. Although each and every performer's contribution is intrinsically important and vital to an effective outcome, it is the conductor who has the overall vision for the performance. There seems little doubt that Oats led his community in just as transcendent a way as the most able conductors are purported to do.

Attention will now be focussed on why he did it and how vision and values develop to become such vital contributors to good leadership.

**Chapter 5. VISION AND VALUES - theory into practice.**

Vision and values have been specified in recent literature on outstanding leadership as being significant components of a leader's role. How these attributes may have developed in the case of one school leader, and the ways in which that leader demonstrated them in action, has been the subject of the two previous chapters. It is now time to define in more detail what is meant by values as they shape, or are shaped by, leaders, organisations, even systems. A concept of the term vision, which has emerged from the relevant works as a key attribute held by successful leaders and communicated to their followers, has already been noted from the findings of Bennis and Nanus [pp.17-8], among others, and is now further investigated in the context of the subject of this study. The focus on the typification of values, which Hodgkinson(1983) has made in his discourse on the philosophy of leadership, is reconsidered together with the moral implications of values in education as put forward by both T.B.Greenfield(1986) and William D. Greenfield(1987). Attention will then return to the protagonist, when an analysis of his particular vision and values is undertaken, so that a perception of those special attributes may be attained.

***Value shapers - leaders, institutions, systems.***

The style of educational leadership which accents the 'instructional improvement' thrust made by Duke(1987: 84) in his model for 'instructional leadership' [page 22], is also borne out in the Technical and Educational forces of Sergiovanni(1987: 9) [page 20]. While Duke(1987: 259) does acknowledge 'personality, reputation, imagination, courage, credibility, good fortune, and vision' as also essential for excellent leadership, it is the prominence given by Sergiovanni to Human, Symbolic and Cultural forces which picks up the strong thread of visionary value-shaping, a dramatic image as brought out by Starratt, Deal and others, which has always been woven into the fabric of the phenomenon of leadership. A leader leads an organisation which may be part of a system, as is the case here with 'church schools'. Organisations such as these schools are committed to certain

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objectives that are written into, or at least fully understood, in the constitutions of their foundation. Thus organisations become institutions. However, value-shaping is not limited to the leaders in institutions. There is a more general application. Peters and Waterman (1982: 280) make the assertion that:

Every excellent company we studied is clear on what it stands for, and takes the process of value shaping seriously.

The critical contribution of the leader to this process is given by Peters and Waterman (1982: 291) in these terms: 'Clarifying the value system and breathing life into it are the greatest contribution a leader can make'. That this function is not a new one can be noted from the acknowledgement made by Peters and Waterman (1982: 97) in citing the work of Chester Barnard (1938) who, they say:

. . . was the first (we know of) to talk about the primary role of the chief executive as the shaper and manager of shared values in an organisation.

There is also the work of Selznick (1957: 81) who pointed to the leader's 'hands-on' role in shaping values rather than just communicating them in written statements. Selznick calls for the leader to use 'softer means' to 'infuse day to day behavior with long-run meaning and purpose'. This is consistent with the already mentioned 'highly visible management' such as the MBWA (Management By Walking Around) noted by Peters and Austin (1985: 402) [page 49]. Selznick (1957: 152) gives a clear picture of the leader as a value shaper:

The art of creative leadership is the art of institution building, the reworking of human and technological materials to fashion an organism that embodies new and enduring values.

That the leader's role is vital in value shaping within organisations has been a continuing theme in literature on leadership. James MacGregor Burns (1978: 20) finds that leaders need to enable followers to 'transcend daily affairs' and do this by having a value-vision for their organisations which can be described as a *moral* one:

. . . transforming leadership ultimately becomes *moral* in that it raises the level of human conduct and ethical aspiration of both the leader and the led, and thus has a transforming effect on both.

The 'church schools' in the non-government system have been regarded by their adherents as distinctly value-laden and moral-exemplar types of

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institutions. Christian education, as Hogg(1986: 63) comments, is 'the sole difference in *kind* between Independent and state schools'. Thus a spiritual basis for education, meshed as that is with a moral stance, is implicit in the foundation of schools in the system in which Oats was a leader. This does not imply negation of moral concern in other systems, for good educational philosophy, based on that developed over centuries from Plato, St. Augustine, Rousseau, Froebel, Dewey to the present day, is concerned with moral and values education and has been focussed always on passing on the culture of one generation to the next. Culture itself has values - social, moral and spiritual - embedded in it. Without entering into the philosophical or theological debate inherent in morality vis-à-vis religion, it should be remembered that 'while religion is the mainspring of moral action for many people, it is not necessary to the development of a moral sense' as it is succinctly put by Hughes (in Nurser, 1970: 41). The expression of rectitude or virtue which is perceptible in the organisations upon which Hogg and Hansen concentrated, cannot cloud a vision which the founders had for these 'church schools' as institutions which would shape the values of the young in predictable ways; ways that were essentially good in the social, moral and spiritual sense; ways which acknowledge a transcendent God. Nevertheless, it must be stressed, as Hughes (in Nurser, 1970: 39) does, that:

While religious belief may be the reason for a particular person's adoption of a moral code, moral education as such may be developed quite independently of religious education.

However, there is a ready-made opportunity within the 'church schools' of the Independent School system for its leaders to shape the particular and peculiar values of each individual institution and this entails especial responsibility for each leader regarding the clarity of their own personal belief/value system and their vision for their institution. This is the point at which some consideration of the philosophy of leadership by Christopher Hodgkinson (1983) will be reviewed.

***'Administration is philosophy in action' Hodgkinson(1983: 2)***

The typification of values by Hodgkinson has already been noted [pp. 23-26]. 'Any decision implies a value component and any decision maker

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represents a value complex' states Hodgkinson(1983: 2). The activity of leadership is taken by Hodgkinson(1983: 29) to be 'continuously engaged in the interrelation of ideas, people and things' and the value element is a salient factor throughout. Hodgkinson(1983: 31) defines values as:

. . .utterly phenomenological, subjective, facts of the inner and personal experience, ultimately only susceptible of location within an individual cranium, and even at that within the further and deeper mystery of consciousness and mind-brain interaction.

A further definition by Hodgkinson(1983: 36) gives values as 'concepts of the desirable which tend to act as motivating determinants of behaviour'. Discrimination of the type and level of a value is possible in Hodgkinson's paradigm [page 24] as it discriminates between the kind of value held by a leader. Therein could lie the possibility for error of judgement. The value attributed to, or maintained by the leader in any activity may, or may not be good or right. However, the definition of philosophy - love of wisdom - is conducive to a perception of Type I values as being transcendent ones. According to Hodgkinson(1983: 54), values acquired through experience and the natural acquisition of seniority, may ascend the hierarchical scale to become principled and 'will'-ed. Later, Hodgkinson(1983: 60) finds that only an individual can experience value: 'organisations cannot be morally responsible'. Nevertheless, it should be added in the context of this dissertation, institutions and systems can purport to have religious/value-laden/moral goals. Hodgkinson(1983: 67) insists that 'our entire culture and civilization rests upon a presumption of legitimacy in our institutions'. This can give rise to abuse of power by leaders, even by, perhaps especially by those with Type I values which are based on the psychological function of 'will', and are grounded in principle, according to the value paradigm. Such Type I values have been known to produce a scenario such as that seen in Northern Ireland with the Rev. Ian Paisley's leadership of the Protestant organisations. Hence the necessity for the Good→Right dimension which Hodgkinson places alongside the categorisation of value level and type in the paradigm.

The view of values taken by the protagonist of this study, W.N.Oats, is patently that human beings are fundamentally good. Oats' Type I value commitment has arisen from his intuition, choice, persistence, freedom,

conscience, and faith. His Type I value commitment will shortly be examined. However personal are the individual leader's set of values and ensuing vision, it is manifest that a leader in an educational setting shares values in common with leaders in other organisations, says Hodgkinson(1983: 99). This reinforces the claims made by the findings of Peters and Waterman(1982) and Bennis and Nanus(1985) in other fields of leadership. Hodgkinson(1983: 119) feels that in any setting, it is the leader's function to monitor his value environment constantly and to 'be conscious of his own values'. Those personal and individual values will be communicated to followers by his actions, by his language, and particularly by his decision-making in his organisation. 'Leadership is intrinsically valuational' affirms Hodgkinson(1983: 202) but this should not imply a constant busy-ness, a fever pitch of activity. The habit of reflection, the will *not* to act, the acceptance of levels of tension as productive of its ultimate resolution, being problem-aware as much as being problem-solving, having a degree of detachment, can all be evidence of strong not weak leadership values. There is an expectation that strong leaders will see the total organisation in 'a clear-eyed and cool-headed way' says Hodgkinson(1983: 209). Self control, in other words, is a prerequisite for a leader who should know his task, know his situation, know his group, and know himself. (Hodgkinson, 1983: 211).

A leader, then, needs to know himself, his values, and have the will to implement them in his organisation. In so doing he needs the vision to 'captivate the will of the follower' says Hodgkinson(1983: 216), who goes on to state that:

The moral climate or ethos or morale of an organisation is an expression of the general level of commitment to that organisation.

If morality is interpreted as a concern for *others*, it is the opinion of Hodgkinson(1983: 29) that it follows 'administration is a peculiarly moral activity'. The administration that is the concern of this dissertation is educational administration therefore it follows that education is also a moral activity.

***Education - 'a moral enterprise' T.B.Greenfield(1986: 147)***

The psychological faculty of willing which Hodgkinson gives in the value

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paradigm in connection with Type I value is addressed by Thomas B.Greenfield (1986: 147). He agrees that 'leadership is a willful act' and reiterates that 'Education is a moral enterprise that inculcates values'. 'Leadership is a moral activity' affirms Greenfield(1986: 160). It is leaders who decide what *will* be, and leaders who make it so, is Greenfield's premise. But he also takes into account the shared values within organisations while admitting that 'all people are not committed to the same values' in any organisation.(Greenfield,1986: 164). He goes on to differentiate between organisations which appear to command the allegiance of their members out of 'spontaneous cohesion' as against 'coercive organizations' where the leader maintains a position of power and excludes others from it. The 'church school' system, with its somewhat circumscribed moral order, could be regarded as 'coercive'. Its leaders are required not only to embrace an accepted educational philosophy but to under-score the religious ethic of the institution as well. This ethos may well be the reason for many of the students being there in the first place; continuation of their attendance may depend on the visible witness to that ethic. The school councils' expectations are certainly towards conformity to the established moral order.

William D. Greenfield(1987: 3) agrees with the contention that schools are moral institutions; in them value leadership rests upon what he labels 'the exercise of moral imagination'. This appears to be another way of saying that values underlie, and are integrated with, vision. William Greenfield(1987: 30) points out that the leader's conscious articulation of the moral order prevailing in an organisation should be guided by 'moral principles to which the leader is committed' and not by personal preferences. This can be seen to be consistent with Hodgkinson's hierarchy of values, Type III values being those of personal preference while Type I are based on altruistic principles.

In the context of the moral agenda which is required of Education as such it is perhaps pertinent to identify the role of schools to provide that sort of education. Although it has American overtones, William D.Greenfield (1987: 3) does this with clarity in the following:

Schools serve a socializing function in that they are expected to contribute to the formation of children's values and attitudes, and to their acquisition of the knowledge and skills necessary to receiving the benefits and exercising the

responsibilities of citizenship in a society committed to democratic ideals. Schools also are expected to serve society as instruments of social change. Schools have been looked to by state and federal governments as agencies through which to advance social purposes and values. Racial integration, the mainstreaming of handicapped children, and the education of students about the prevention of sexually transmitted disease and pregnancy are but several of the ways in which external agencies use public schools to advance ideas and practices intended to serve the interests and welfare of individuals and the society at large.

This agenda applies equally to the moral order in 'church schools' which have, in most cases, to add to this list the teachings and practices required by formal religious mores of the foundation church. How this operates in practice would depend to a degree on the ethos of each individual institution within the 'church schools' system. Many would be evangelical in pursuing their mission, some more subtle or even reticent about it, particularly in more recent times. Quakers have always been singular in their non-proselytism. But whatever the religious mores are, it is manifest that it is the incumbent leader's interpretation (with the support of his Council) of the ethos which prevails at any given time. Hogg's history of the Headmasters Conference supplies ample evidence of the many and varied performances given by leaders in this system, from the Rev. Bickersteth as Head of St. Peter's Collegiate School, Adelaide in the Twenties to Sir Brian Hone at Cranbrook, Sydney in the Fifties to the noted Sir James Darling, a contemporary of W.N.Oats. It is from such a record that it becomes apparent that the influences which developed the leader's vision and values, and the ways in which these are imparted in an institution are highly significant in effective education in excellent schools.

#### *The vision and values of W.N.Oats*

We are the sum of our past, and Oats is no exception. It is evident in the record of milestones in his life that there were factors which clearly influenced the development of his value system, which in turn laid the foundation for his educational vision. Those values, implicit in the religious and social background to his home life, were the foundation for a personal philosophy which has evidentially stemmed from those early influences. This is not to imply that other events in his adult life, such as his travels or even his part in Jungian discussions



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in Geneva (Oats,1986: 47), were not influential in his development. Clearly they were, as McClean(1941: 40) perceptively remarks: 'Bill Oats travelled Europe with a seeing eye and especially with a listening ear'. This gives some indication that Oats was always finding new grist for his learning mill from whatever circumstances he found himself in. Although the young Oats may not have held ambitions for early leadership in his chosen career path it is not difficult in hindsight to find influences - people, places, ideas and events - which contributed to Oats' value system and educational vision, making him worthy of selection for leadership. It is possible to refute his contention that he became a headmaster by chance because, it is submitted the qualities which theorists have identified were present in Oats from an early age.

### *Formative years*

The choice of teaching as a career is explained by Oats(1986: 15) in these words:

I think in my case I just accepted it as a 'fait accompli' that I would teach. The die had been cast at the tender age of thirteen.

He had a family connection with the profession (his uncle was a school inspector) and as a student he was a high achiever. As Oats(1986: 12-13) says "I became a slave to the gods of examinations. . .I secretly enjoyed the kudos examination success brought". His views on the pervasive climate of competitive, routine examination of subject matter were gradually to change as he began teaching practice. Oats (1986: 20) observes "I intuitively learnt that I was not just teaching a subject but individual human beings". Even before this, Oats(1986: 13) describes how his personal 'competitive ardour' had been ameliorated by a love of the school subjects themselves and a 'taste for excellence' which he felt he had been given by some of his own high school teachers. He came to the opinion that examination success was not the aim but the by-product of the teaching process. His views on the entrenched place which examinations occupied in the system during his schooling and teaching apprenticeship had so changed by the time he took over King's College as headmaster, that Oats(1986: 123) records he immediately set about

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'radical displacement of the competitive 'props' and their replacement by co-operative practices'. At the time, Oats (1979: 82) recalls reading the 1899 pronouncement made by Samuel Clemes, the Friends School head in whose footsteps he would follow one day, which said:

What future headmasters may do here I cannot say, but as long as I can have my way, the old idols of marks, prizes cramming shall no more be set up.

Oats(1986: 124) says he was also influenced in this way of thinking by his reading of the philosopher, Alfred Adler, who coined the phrase 'prestige thinking' to show how a child can be diverted from his best performance to striving instead to over-ride and beat the performances of other children.

This value judgement on one aspect of schooling - examinations - was unorthodox in public education and even moreso in the 'private' system at the time. Hansen(1972: 85) emphasises the central position good results hold in the independent schools as measures of academic excellence. Notwithstanding Oats' commitment to 'excellence' his vision for education was more far-seeing as he persisted in restricting the place of examinations in the schools which he led to essential testing, as in qualifications for entry to tertiary institutions. In this connection in 1969, he managed to persuade the Friends School community to abandon the external Schools' Board certification at Grade 10 in favour of internal assessment, with the result that the four-year high school curriculum was no longer driven by a syllabus intended for testing as had been, and elsewhere continued to be the practice.

Oats(1986: 19) 'thoroughly enjoyed' his five year apprenticeship for teaching. It confirmed in him a feeling that it was the teachers he remembered rather than what was taught. Thus was formed a love of learning for its own sake and a 'generous child-centred philosophy' which, in the opinion of Selby Smith(1988: 61) Oats impressed on the Friends School during his leadership of it.

### ***Travel - gaining an international outlook***

The qualities of mind and heart which were forged in South Australia were to be further developed in William Oats during the travels which he undertook as a young man, and later on. Almost as soon as he first left

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Australia in 1938 he received a culture shock as he saw the reality of 'hordes of coloured people' and 'wheeling flocks of vultures' at Indian ports of call. The impressions created by European architecture were a vivid contrast; he speaks of the 'personality' of some of the cities he visited then, but it is the human condition which he records as making most impression on him. The spectre of war hung over the Europe which he was seeing for the first time and the attitudes which he found in Hitler's Germany were anathema to his emerging philosophy of peaceful and equitable relationships. His sojourn in Switzerland in the International School in Geneva provided a tranquil oasis for Oats as he became engrossed in living, teaching, and learning in an international community comprised of students of 27 nationalities. Oats(1986; 22) feels that his two years in this milieu, and the subsequent experiences of escaping in the evacuation with his school children charges shaped the rest of his life.

There was to be a return visit of similar length to Geneva after the 1939-45 war, this time *en famille* and as an established leader - co-director at Ecolint/headmaster of Friends. The more sophisticated alumni of Ecolint compared with the Australian school; the preponderance of American students (and parents); the increased responsibility and higher profile than on his earlier visit, made this stay different, but equally enjoyable and valuable to him. It brought him into close contact with a cosmopolitan world. In the light of his fresh experiences Oats(1986: 164) says that he became confirmed in the view that the 'mental health' of a school 'depends on the quality of the relationship between teacher and parent as well as of that between teacher and student'.

Other significant happenings during his travels (1949-51) were the folk festival of national songs and dances he organised at Ecolint and a UNESCO course for teachers, which attracted participants from eighteen countries, at which he was one of the four group leaders. Before his return to Australia he visited the United States where he undertook an arduous lecture tour combined with some observation of American schools. Oats(1986: 178) records his impressions of education in Europe and America:

European education was highly intellectual in content,  
had high academic standards and fiercely competitive

examinations. . . America, in setting its goals for secondary education, had in mind the needs of all its future citizens, . . the capable as well as the mediocre student.

He goes on to warn of the danger in this of aiming at 'a dead level of mediocrity' unless a way is found to 'cater for the varied abilities within the mass'. As a generalisation it shows the balanced approach to schooling which Oats had developed, but it has to be borne in mind that in both Europe and America at the time, there were notable exceptional institutions which did not conform to these views, as exemplified by two schools already mentioned in this study: Summerhill in England or St Paul's in New Hampshire.

In the years following his return to Friends in 1952, Oats travelled extensively throughout Australia in his capacity as a member of the professional and business associations to which he belonged. He went to South-East Asia, too. Then, in 1965, his period of Long Service Leave took him to England for a longer look at Quaker schools. He had a term as student at the Quaker Woodbrooke College. A return visit to the United States followed, this time as a member of the Quaker team at the United Nations in New York.

So much international travel is not the lot of many schoolteachers, whether leaders of their profession or not. Oats availed himself of every opportunity to travel and the resultant multicultural and multi-racial influence was enlightening, enjoyable and in turn motivational and reassuring to the maturing Quaker Oats. His affinity with the mix of language, song, dance, dress, customs and religion to which he was exposed on his many travels, was to be translated into his broad philosophy of 'unity in diversity' (Oats, 1986: 165). This he transmitted to his school community, both in South Australia and, in the more insular environs of Tasmania, through the curriculum which he endorsed at the Friends School and the extra-curricular activities. In short, the input of those experiences gained from travelling world-wide gave him an international outlook which may not be a normal characteristic of a headmaster. His vision for education and the values formed as a result of these experiences became part of his effective school leadership.

***Religious viewpoint***

The grounding in religion which occurred in Oats' Methodist upbringing was to develop gradually to a spiritual commitment to the Society of Friends (Quakers). During his university days Oats(1986: 15) acknowledges that the Student Christian Movement 'was my spiritual home'. He appreciated that it allowed for a 'reason - able' faith which incorporated modern scientific thinking as opposed to the constraints of 'closed systems of thought and practice'. At that time, Oats(1986: 16) says he 'began to read the Bible critically - and zealously'. Undoubtedly, this accounts for Oats' remarkable knowledge of Scriptures and ability to quote from them at will to this day. This facility was to stand him in good stead throughout his career, especially in broadcasting, Assemblies, or curriculum planning. The type of religious instruction which he developed as a teacher was based on Bible study and included a course in comparative religion for older students. In this he followed the precepts of the Reader in Education at Oxford and fellow Quaker, Harold Loukes(1958: 58), who advocates that:

Religious education can start with the world as it is, and by widening and deepening of the understanding of it lead on to ultimate questions.

Oats would be in unity with the statement of Loukes(1958: 26) that Quakers 'envisage the process of religious education as not primarily instruction or training, but rather as the creation of the right conditions for growth'. Loukes was to reaffirm this position when he addressed the 1962 Headmasters' Conference (Hogg,1986: 178) on *The School as a Spiritual and Worshipping Community* during the course of which address he applauded in a staff what he called 'a transmission of loving personality. . . having good people about just being good people'. Oats' approbation of his staff would have been along similar lines , although he was not in favour of employing Quakers unless they were good teachers.[Appendix IV, 5]. That the Quaker faith is to be implemented in Christian practice rather than in any credal belief is the view put by Rutter(1983: 77) as he explains the integral links which he and Loukes(1958: 22) see between religious and any other form of education:

Our rejection of religious creed is a rejection of false certainty and of dissociation between beliefs and practice; it carries no implications whatsoever that children (or adults) should be prevented from learning about credal beliefs. To the contrary, the emphasis is on the need for knowledge, from an informed seeking after truth, and for a freedom of personal choice based on unfettered opportunities to learn from others as well as from individual experiences.

It is not difficult to see in this philosophical stance the connection between it and scientific method, with its uncertainty principle, nor to see why the Friends School has a strong bias towards science education, when such values underpin it.

Another tenet of Quaker belief which is implicit in the ethos of Friends' schools, and one which Oats promoted during his long period of leadership of The Friends School, Hobart, is the Peace Testimony. [Appendix III] This document declares Quaker's aversion to all war and resolution of conflict by violent means. In Friends' schools there is a categorical absence of a Cadet Corps or corporal punishment, those *de rigueur* features which have been associated with most boys' schools in this system.

The Peace Movement of the Thirties had affected Oats as a student; his efforts at that time to petition the League of Nations for disarmament having come to naught, later he was to encounter the reality of the war for himself in the Europe of 1939. The military manoeuvres he witnessed in Nazi Germany, a brush with Hitler's stormtroopers (Oats, 1986: 32-3), the horror he saw on the faces of French refugees, 'the chaos and colossal disorder that war brings' (Oats, 1986: 64), were a different slant from the Army or Naval officer experience which fellow school-leaders, Darling and Archdale, had at that time. Oats' meeting Pierre Cérésolle, 'a most remarkable and most uncompromising pacifist'; a World Conference he attended in Amsterdam; the Quaker group he came to know in Geneva; each brought him to the realization that membership of the Society of Friends 'spoke to his condition' as Quakers say. Besides his pacifist leanings, he felt out of sympathy with the exclusiveness of orthodox religions. Oats (1986: 56) explains his feelings at that time in this way:

I had for some time been concerned with the problem of authority in religion and had felt that the source of that authority lay not in a Church or a Book or in an historical figure, but in the experience of one's own inner life.

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He found in Quakerism a belief in that personal experience of what Quakers call the Inner Light, which, together with the group experience of fellowship in stimulating the individual in the life of the spirit, met what he felt to be his spiritual needs.

### *The development of a social conscience*

The Depression and the effects of two world wars were, in the words of Oats(1986: 280 the dominant 'terrible experiences' which shaped the social conscience of his generation: his 'seeing eye' and 'listening ear' were to garner for him much food for thought as he observed and pondered upon the condition of the human beings around him. In his early life in a small South Australian country town he observed the patronage of the rich 'quasi-aristocracy', the denominational hierarchy which rated the Church of England professional people - the doctor, the lawyer, the banker - over, in turn, the lowly middle-class, temperance-oriented Methodists and the poor Catholics whom Oats(1986: 10) feels were 'suspect' and subject to a form of religious apartheid. This may have caused Oats' conviction that the way of 'unity in diversity' by race, colour, and creed was to find expression for him in his membership of the Society of Friends. Although in his adult life he was to encounter, many persons who were rich, famous or powerful, for example Eleanor Roosevelt, Paul Cadbury, Lloyd George, Clarrie Grimmett, Sir Douglas Mawson, Sherpa Tensing, Lady Smuts, it was their actions and personalities which would rate them highly in Oats' estimation, not their titles or exalted positions. He responded readily to the view that all are equal in the sight of God. Neither subservience nor delusions of grandeur were in his nature. His observation of the long dole queues of unemployed in Adelaide when he was a student, the abysmal poverty which he observed in India, the racial hatred found in Germany, the Jewish ghetto he visited in Warsaw before its notorious and dreadful fate overtook it, stimulated his commitment to equity and equality, arousing in the maturing Oats a sense of tolerance, acceptance and fairness which, thenceforward, became a dominant theme in his thinking.

***A personal educational vision***

The conventional state schooling which Oats received did not predispose him towards perpetuating it as he began practice as a teacher himself. This is somewhat surprising as the observation in Duke (1987: 262 ) that teachers tend to teach as they were taught did not occur with Oats, but, Duke's other stipulation, that what was learned as a teacher tends to be repeated when a teacher becomes a principal, was to be borne out in Oats' case. Early in his career Oats queried the *status quo* of examinations and a rigid syllabus: he gently introduced acting into his English teaching, which was evidently a highly innovative thing to do in 1935. The exhilaration which Oats(1986: 21) expresses on first encountering the ideas of the New Education Fellowship at a conference at which 'a star-studded team of international educators' spoke in extremely critical terms of centralized, complacent, examination-ridden systems of schooling was to be significant in forming an alternative vision of education for him. Oats was to become active and influential in the work of the New Education fellowship after that, both in South Australia (as president of the group there), in Hobart (where in 1948-9 its Australian headquarters was based) and through the network of friendships with world-class educators which opened up for Oats as a result of these activities. In this Oats was different from Darling(1978: 193) who admits he made 'no study of new movements in education'; or from Archdale, whose background in school teaching was non-existent.

The year he spent at what Oats(1986: 1) describes as 'a pioneer progressive school which bravely attempted to apply A.S.Neill's ideas in an Australian Summerhill setting', Koornong School in Victoria, brought him into practical touch with education as supported by leaders of the New Education Fellowship. In line with the theories of those educators, the curriculum at Koornong was not programmed but evolved from the developing interests of the children. Oats warmed particularly to the notion held there of a form of testing which indicated individual progress, not the usual ranking or external rewards. He was to make strenuous efforts to implement this idea as a leader, later. The



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practical experience of such a learning environment was evaluated by Oats(1986: 107) as one in which:

I must confess to having learnt a lot about myself and about relationships with children in the uninhibited and stimulating atmosphere of Koornong.

This experience was a refreshingly different one for Oats considering the more conventional and traditional educational environment in which he would spend the remainder of his teaching career. Koornong School, with that challenge to orthodoxy in education, was to close some few years later but it had left its mark on Oats' consciousness of alternative methods. The exigencies of the situation in traditional independent schools necessitated some modifications to any wholesale conversion to progressive or unorthodox methods which Oats might have wished to pursue at this point in his profession. However, Oats was ever the realist whose convictions leaned towards a consensus approach and he responded agreeably to the expectations of the Boards and school communities which he served in Adelaide, Geneva and Hobart, while never losing his transforming zeal. His early taste for excellence in academic pursuits and the lessons he learnt from his observation of European and American systems of education cautioned him against mediocrity in education. He centred on providing a co-operative environment [Appendix IV, 3] in his schools which fostered excellence through achieving personal best. His vision was not for radical reform of schooling, but for a lessening of the stressful competitiveness which he had experienced as student and teacher. As Oats(1986: 124) explains:

It seemed to me, as I set out on my headmastering journey at King's, that it was time the idea of 'every man for himself' got a little healthy competition from the Christian idea of loving your neighbour as yourself.

Oats demonstrated his love of neighbour particularly in a pastoral sense with his staff and students. In simple, tactful and unsentimental ways he helped many. Sergiovanni's 'Human' force in leadership is of relevance in the social interaction which Oats encouraged and in which he took an active part. He enjoyed an atmosphere of collegiality; staff occasions where there was good food, wine and dancing seemed to be a pleasure to him. He particularly enjoyed entertaining his older students at his home on Bruny Island.

*The 'softer image' - equality and gender equity*

In high schools the principals are disproportionately male, and the images and metaphors that spring to mind are stereotypically masculine. (Lightfoot, 1983: 323)

The predominance of males in the leadership of education could be nowhere more apparent than in the independent school system in Australia. Reference to the history of the Headmasters Conference (Hogg, 1986) which, before its amalgamation with the Headmistresses Association in the 1980s, was the peak of patriarchal organisation for elitist schooling in Australia, shows how clearly male-oriented is leadership and practice in this system. An example of this is demonstrated by the criteria for selection of a Principal for a Church of England Girls Grammar School [emphasis mine] given by Chapman (1984 (b): 130). She found that "All other things being equal, the Chairman's preference would be given to a male". In the matter of marital status of the leader, Chapman goes on to state:

Preference would be given to a married applicant-all other things being equal-one with a family and whose wife:  
- has experience in the management of a school boarding house;  
- is supportive of her husband's career;  
- can provide him with relief from work pressures;  
- can articulate the female approach to problems;  
but without becoming a de facto head.

It is important to note that this was written about the system as recently as 1984, and also to compare these criteria with those which operate within the government system of education where no such criterion would be applied, or, possibly, would be tolerated. Up to the 1980s, even the co-educational Friends School, which had come into being over ninety years previously, did not appoint a female to leadership although, in fairness to its Board, it is unlikely any women applied. Reference has already been made to the problems the Headmasters Conference had in 1959 in granting admission to Oats [page 43] on account of the co-educational nature of his school. Oats' membership of the Society of Friends (Quakers) pre-dates his period as a headmaster. It should be noted that there has been no discrimination against women among Quakers throughout the Society's over 300 year history, as Hubbard (1974: 185) states:

At all points and for all purposes men and women are equal members. . . There are many organizations which claim to work

like this, but the distinguishing feature of the Quakers is that it is true in practice and has been so since George Fox

Therefore, in accord with his membership of the Society of Friends, a sense of equality and equity permeated Oats' value system and influenced all his discernment about discrimination, whether it was of race, colour, creed or gender. It also allowed for the 'softer image' to which Lightfoot (1983: 333) alluded, becoming a genuine part of his make-up. This was also a factor in his relationships with people and in his affiliations with organisations to which he belonged and in which he felt fulfilled.

These softer images are focussed on a 'subtle integration of personal qualities traditionally attached to male and female images' according to Lightfoot (1983:333) and they were a genuine dimension in Oats' values and vision. His conducting of the whole school orchestra and choir at each yearly Speech Night can be seen to be symbolic as a version of leadership image - an orchestrating role - to be contrasted with those three stereotypic caricatures given by Lightfoot (1983: 323-33) and which are so easily recognizable in Hogg's record of headmasters in Australia - the military man, the coach, and the father figure. Although Oats did not exhibit the 'steely objectivity' of Lightfoot's military type, he certainly did have the required rationality. While he was not known for his sports coach-like 'brawn, masculine physicality' he did display much energy and enthusiasm both on and off the field of play and succeeded in building team spirit and devotion. Neither did he appear as the epitome of a father figure with a benign, stern, and all-knowing 'demeanour', which are those attributes Lightfoot advances for this role. However, Oats was a fond family man himself, and he had acted *in loco parentis* in quite dramatic real-life situation at Hendaye and on the Singing Ship. He had also a parental responsibility in his capacity as boarding school head for so many years. The writings of Homer Lane were another influence on him, for Oats(1986: 102) records his appreciation of Lane's Talks to Parents and Teachers(1937) on which he based his radio talks in Adelaide. Oats did, in fact, present an air of paternal protection and solace to his followers.

Oats could not be said to conform to any of the three caricatures to any marked degree and this accords with the findings of Lightfoot(1983:

333) that in *good schools* leadership is given a non-stereotyped definition. She finds that the leaders in her study did not match the caricatures either; that the classic male tendencies of competition, hierarchy and ambition are challenged in them by the traditional female qualities of nurturance and affiliation. Although Darling at Geelong demonstrated the classic male tendencies and conformed to the military stereotype, he shared with Oats good relations with the Boards, senior staff, the school communities. At the very personal level, both pay loving tributes to their wives as partners in their ventures who contributed immensely to the social aspects of their organisations. In contrast, the aloneness of the single female headmistress, Archdale, can be detected from her accounts of tensions and frustrations with her Council, and of staff discord, which led to her feelings of failure as a leader at Abbotsleigh. Oats, on the other hand revealed more feminine principles of relationship as he displayed a sensitivity to the cultural forms embedded in the ethos of his Quaker school and gave expression to his feelings for trusted intimates such as Hickman and Asten (also Harris in the Adelaide school experience). His authority was partly shaped by a dependence on the consensus decision-making approach. Lightfoot identified the interaction of qualities such as these in the leader, together with the culture of the institution concerned, as formative in personal style of leadership.

It can be concluded that it is that subtle integration of personal qualities traditionally attached to male and female images which, as Lightfoot points out, lend the softer qualities based on nurturance given and received by the leader to effective non-stereotyped leadership in a school setting. The image which Oats projected was essentially one balanced on the scale of equality and equity, an integration of male and female qualities blended with a deep concern for a fair and just life for human beings.

#### ***A perception of vision and values***

Some of the major influences on the formation of William Oats' values have come to light from his writings, from school records, from the observations of people involved, or been deduced from his actions as

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culture builder, communicator, educator, and member of a religious sect. Those influences were his church centred early life, respect for education and schooling, enjoyment of the arts and physical activity, the broadening of horizons through travel, commitment to a religious ethic, pleasure in learning and teaching, and the appeal of equality and equity in personal and professional relationships. These were the source of his value system which then showed continuous growth to form the consistently stable platform upon which developed his personal vision.

The values that Oats formed can be judged, in Hodgkinson's terms, to be Type I values, good and right values, out of which he assembled a 'clearly articulated vision of the future' (Bennis and Nanus, 1985: 103) for the institutions he was called upon to lead. He coped with his days as he ought to have done, but he also transcended this routine activity with his vision for his institution which his followers were able to realize - a co-operative, multicultural, equable, enjoyable, non-aggressive vision. He chose, in the words of Bennis and Nanus (1985: 218) purposes and vision that were 'based on the key values of the work force' and which created 'the social architecture' that supported them. He generated a sense of meaning in their work for his followers. Perhaps Oats was fortunate that there was a strong affinity between his personal values and the ethos of the school where he spent twenty-nine years in a leadership capacity. Altogether over thirty years of leadership experience was a long period of learning; a long period in which to test values, to adjust vision. One of Oats' most valuable qualities was his perpetual openness to new learning. This in no way compromised his firm commitments or core values, it merely caused him to re-assess and re-evaluate. It could be said that his is the antithesis of Socrates' 'unexamined life'.

Doubtless there were other value-forming influences than those mentioned, among which literature was one. Towards the conclusion of his book, Oats (1986: 205) expresses regret that:

A generation is growing up which knows nothing of the Bible nor of Shakespeare, nor of the great literature from which we have derived our aspirations and our espousal of the values of 'truth, beauty and goodness'.

Oats goes on to quote from one educational writer whom he admired, Sir Richard Livingstone, and the following extract from that quotation can be taken to encapsulate Oats' own philosophy. It is in accord with his implementation of values in his life and work together with the vision he had for education and schooling.

Everyone needs a philosophy of life, a sense of values by which to judge and use the gifts of material civilization. The perfectly educated man would have a standard, a perception of values in every province - physical, æsthetic, intellectual, moral; in his profession or occupation; in personal, national, and international life. He would know the first-rate in all of them and run no risk of being deceived by the inferior. Further, as far as this is possible, he would have a hierarchy of values, so that lesser did not dominate greater goods.

Livingstone(1959:127) The Rainbow Bridge

Livingstone's mention of a hierarchy of values marks a return in this study to a philosophical concept which is in line with Hodgkinson's value paradigm. Appraisal of the archetypes of leaders put forward by Hodgkinson in his hierarchy of values will be undertaken now, with a view to measuring Oats' performance as a leader on the evaluative scale which Hodgkinson has proposed.

## CHAPTER 6. ARCHETYPICAL LEADERSHIP

Observation of the written 'portrait' of the protagonist as set down in this study of a school leader might reasonably prompt some assessment of the merit of his performance based on the criteria of 'ideal' or archetypal leadership performances. In this penultimate chapter, consideration returns to Hodgkinson's view of evaluation of philosophical aspects; those which are pertinent to this dissertation as they concern vision and values.

Hodgkinson (1983: 138) remarks that "To type is a very basic human instinct". He proceeds to apply his value paradigm [page 24] to a typification of leaders in organisations. He derives what he labels 'archetypes' of leaders which are evocative of the 'ideal type' put forward by Weber upon which Starratt (1985: 13) elaborates. Hodgkinson emphasizes that no type makes an exact one-to-one correspondence with reality. The convenient stereotype, labelled 'a born leader' or 'the charismatic leader', is displaced in Hodgkinson's terms, by a categorisation of four archetypes which encapsulate characteristics found in leaders; these archetypes are summarized, for the purposes of this study, as follows:

*The Careerist who is characterized by Type III values of ego, self-interest, primary affect and motivation. This should not be taken to indicate that the Careerist is not committed to hard work or long hours or to maintaining a facade of moralism. Hodgkinson (1983: 149) finds this type to be usually a 'very pleasant fellow', especially if things are going well for him and his organisation and in pursuit of his interests. To his followers he is perceived as a good leader, but the Careerist 'uses' people, so, being frequently mobile, he leaves his followers without a backward glance and proceeds to 'new predations'.*

*The Politician archetype refers to one who takes into account the values of others. He has, according to Hodgkinson (1983: 158) 'an authentic concern for group preferences'. The Politician ideal type is both moral and rational; as Hodgkinson (1983: 61) says, "his lodestone is consensus",*

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and his form of leadership is most congenial to followers. The Politician tends to be Type II(B).

The Technician is Type II(A) and can be distinguished from the Politician because this archetype, says Hodgkinson(1983: 168):

. . . seems almost metavaluational, beyond question, in a culture which is itself technological, science-based, complex in its organizations and institutional framework, deeply invested with the ideology of reason.

Hodgkinson(1983: 167) finds that most administrators tend to be either Politician or Technician in type but, as with all aspects of his value paradigm, each of his archetypes transcends and subsumes the previous value types. Thus the Technician includes the value orientations of both the Politician and the Careerist but has the further attributes in addition.

The Poet is the title given to the Type I archetype by Hodgkinson, who admits that this type is extremely rare. Hodgkinson(1983: 179) equates him with 'the mandarin, samurai, brahmin, hero, prince, aristocrat'. Hodgkinson (1983: 182) goes on to describe him as:

. . . the Good Man, the hero of virtues, the administrator who impresses us with his integrity at close quarters, who changes our life. . . The poets represent the ultimate in leadership but they command by will, not reason.

Hodgkinson(1983: 185) sums up his archetypes as follows:

While the most congenial form of leadership is that of the politician and the most beneficial that of the technician, the most committing, demanding and in its own way fulfilling, is that of the poet.

The question arises, to which type should W.N.Oats be assigned? Was William Oats the Poet type of leader? How good a leader was he? Does he qualify as the 'Good Man'? Did he change lives? This study of his leadership has identified his vision and values as being Type I on Hodgkinson's paradigm, based as they are on religious principles. The discernible religious ideology, this essentially Type I commitment, which Oats had towards his institutions, especially the Friends School, could be seen simply as the well-recognised Protestant work ethic in operation. Hodgkinson(1983: 113) acknowledges Weber's documentation of



This study has sought to demonstrate that Oats qualifies among the ranks of successful executives. However, it has been the contention that there was more to his leadership than qualities of duty, trust and constancy. In his development as a leader he gradually embraced those values which demonstrably correspond to Hodgkinson's Type I values. As Hodgkinson(1983: 92) states 'Type I values are the fundament of all ideologies, sacred and secular', he goes on then to ask 'How do these special constellations of the desirable . . .come about to lodge in men's hearts and take over their spirits?'

An artist whose religion is his art,  
Carry the fire, all things grow warm to them. Such men

Those who know Oats personally, have listened to him on radio, heard him speak in Assemblies or minister vocally in Quaker Meeting, will corroborate the assertion that he himself quotes frequently, always aptly, from the great poets. Throughout his account of his life and work there are poetic quotations, too. Twice in it, Oats(1986: 35 and 193) refers to the Latin motto *Ardendo incendimus* - by glowing we kindle- which he feels is what good teaching is all about, believing, as he says: 'The inspiration of great persons kindles those who come within range of that fire' (Oats,1986: 193). Modesty forbids the application of this sentiment to himself; that is for others to do and the evidence is that many who know him would agree that he does 'carry the fire' which warms others. Again, to illustrate his faith in human values, Oats(1986:

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35) quotes the lines of Antoine de St. Exupery:

Etre homme, c'est précisément être responsable. . .c'est sentir  
exposant sa pierre que l'on contribue à bâtir le monde.

This he translates as "To be a man is precisely to be responsible. . .it is to feel that in placing one's stone, one is contributing to building the world." It should not be forgotten that Oats has had a life-long affinity with language and literature. In his autobiographical book he quotes poetry to illuminate points which he wishes to make; a poignant example occurs at the time of his leaving Geneva after his 'unforgettable year. . .a sheer gift of grace'; here Oats(1986: 42) quotes from Keats:

- Beauty that must die;  
and Joy, whose hand is ever at his lips  
Bidding adieu.

He says he finds solace in the words of Kibran (Oats,1986 187) and Dag Hammarskjold (Oats,1986: 212). Throughout his scripts for radio talks, besides his usage of prayers and hymns in poetic form, there can be found quotations from poets which indicate his sensitivity to the language. He quotes from Yeats, Donne, Whitman, Masefield, Francis Thompson, Tagore, Wordsworth, Blake, Whittier and Longfellow. In contrast he records how the humorous verse of Ogden Nash and Thurber appeal to him; he even ventured into verse himself, with apologies to Hilaire Belloc(Oats,1986: 85). The Arts in general hold great attraction for him, many facets besides literature catch his interest: European architecture has been noted already [page 76]; Oats(1986: 108) writes of his admiration for the painting of modernist Danila Vasilieff and the sculpture of Tasmanian Stephen Walker (Oats,1986: 193). He is a proficient linguist and Latin scholar; one of his great loves is music [page 50]. Frequent reference to his appreciation of good food occur in his book; to good wine also, which may surprise. (Oats,1986: 35).

Recognition of Oats' empathy with the inspired thoughts expressed by the greats of literature is not intended to imply that this alone qualifies him for Poet-leadership. However, Hodgkinson(1983: 181-2) states that the Poet is often a master of language, an orator for the masses, and he emphasizes this in saying:

The poet has the ability to communicate, influence,  
inspire others through his interaction with them. He must be  
seen and heard for maximum effect although, once he is

entrenched in the leader's role, the power of myth and image alone can be sufficient to perpetuate the organizational momentum.

This was clearly so in Oats' case; his vision and values persisted even in his long or short absences from the school when he went travelling. The ethos which had pervaded the school right from its foundation was meshed with his personal vision and values in a quite remarkable and probably unique way. He was, to use Hodgkinson's words, 'an authority intensified by moral force'. This is consistent with the proposition of Hodgkinson(1983: 187) that the Poet archetype is most powerfully present when there is 'a conscious union of politics and ethics. . .the deliberate welding of the moral and the administrative forms of life.' The Friends School was grounded in the Quaker religious ethic; this was clearly set out for any enquirers in the leaflet included in the school's prospectus [Appendix VI]. Oats probably devised this statement himself; he clearly concurred with its import with regard to the religious stance. Hodgkinson(1983: 180) affirms that 'true religion is the highest experience that life has to offer and of which man is capable' and that poetry, ideology and religion run together hand in hand. The type of religious commitment that Oats has, is based on a personal experience of the Inner Light tempered by the response to the same convictions of an involved group (a society of friends). This belief has been identified in this study to be the prime motivator in both his personal life and his work as a leader. This commitment has been the blue print for his actions. That fact alone would qualify him as a good leader but this is not enough to put him in Poet-leader class; a good Technician or Politician perhaps but, as Hodgkinson (1983: 178) points out 'In contrast to the technician the poet is guided by the Good rather than the good'. Intuitively, it is possible to accept the dichotomy in these words but the subtle difference is difficult to define; even Hodgkinson finds it so. While he waxes lyrical on the Poet-leader, Hodgkinson(1983: 180) admits:

One approaches even discussion of this archetype with an awe and a sense of deep inadequacy, for the very language of analytical discourse has here to reach beyond its grasp.

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Later, Hodgkinson (1983: 185) speaks of the intimate relationship between religion and the poet archetype 'Type I values by definition go to the heart and soul'. Hodgkinson insists that the Poet lives by the values to which he is committed and they engage the whole force of his will.

In practice, according to Hodgkinson(1983: 186), the Poet-leader:

. . . answers only to his intuition (*in-tuition*), his inner guide and voice. One could say that he walks the razor's edge which divides the dark side of irrationality from the Light.

In similar vein, a later remark about the Poet by Hodgkinson(1983: 188) is extremely relevant to Oats - "He is the keeper of his own flame".

Plainly there are difficulties for followers in being led by such a person. While leaders and followers may be deeply committed to the same metavalues, some are likely to be more faithful followers than others; some will probably interpret the administration of values with differing perceptions. In Hodgkinson's opinion some disenchantment, loss of faith, or even the 'despair of deconversion' (Hodgkinson,1983: 186) may occur as the outcome of Poet-leadership. In reality, there are constantly occasions when the vision or values of the leader are tested. One such time occurred for Oats during the Vietnam conflict and is related in the following.

*In 1970, the Friends School community, in common with the Australian community at large, was sharply divided on the question of this nation's involvement in a war which many regarded as disastrous for the Vietnamese and for young Australians conscripted to fight there. At the same time, there were large numbers of people who accepted the Australian Government's policy of attempting to contain Communism by assisting our U.S allies, and who supported conscription towards this end. In Hobart on 18th September 1970 a protest by peace activists took place calling for a Moratorium - a cessation of the undeclared war. On the same day, their opponents held an Indo-China March to signify opposition to the Moratorium point of view. Clearly these events posed a dilemma for the Quaker leader of a school which had only a 5% student enrolment and 12% of staff in membership of the Society of Friends. While that minority of the school community obviously adhered to the Quaker Peace Testimony of 1661 [Appendix III], there were many other shades of political opinion represented in the remainder of the school population. Some of the older students wished passionately to join the Moratorium, some probably felt inclined to the Indo-China March; both happenings were held during school hours.*

*Oats had to act, and he did, but perhaps not in a way which fulfilled everyone's aspirations. Two days before the public events were to occur he told a special assembly of the three oldest year groups of students (Classes 11,12,13) that:*

This school, founded by the Society of Friends, does not however believe it has the right to force acceptance of the Society's views on those committed to its care for the purpose of education. Its role is education - not indoctrination. Nor does it believe that the school should be used as a convenient recruiting ground by people outside the School for causes, however worthy. Unfortunately there is an element of confusion growing up around this issue of Vietnam - the Vietnam situation has been used by some people as a cover for other issues, mostly political, and as a shield for sheer disruptive tactics that only annoy and anger people and do the cause of peace no good.

*Oats explained to the students that he respected anyone's genuine desire to take part (in either event) and he would release any from afternoon school provided a note requesting it, signed by parents, was personally presented to him. He advised that school uniform was not to be worn to either event as those going would not be representing the School but attending as individuals. Oats added that those participating should show 'restraint and dignity and not allow themselves to be provoked into irresponsible action'. Some 20 students applied to attend the Moratorium. No requests were made for permission to go on the IndoChina March. It is not recorded how many attended either event without permission but the very divisive nature of such happenings can be assumed.*

This incident illustrates one test of Oats' most deeply held values to which he responded in willfull way, one which could not satisfy all parties in the community.

Although Hodgkinson reiterates that in the hierarchy of values he proposes in his paradigm each successive value transcends and subsumes the previous one, never does he suggest anywhere that there could be stages of development within any one leader, a progression upwards as it were, through the four archetypes of leadership. The proposition is made in this study of one leader, William Oats, that as he developed and matured as a leader he gradually progressed through each of the stages of leadership. In turn, *Careerist, Politician, Technician*; eventually he could be accorded *Poet* status with justification. True, quite early in his life Oats was marked as a leader, often chosen to organize activities, recognized as responsible and intellectually capable, but it is also possible to see a pattern of upward mobility through the successive archetypes. The congenial, energetic, ambitious, adventurous, somewhat self-concerned *Careerist* can be recognised from South Australian days, followed during his European experience, by the *Politician* who took into account the values of others, trafficking in consensus, committed to truth. His conviction that the Quaker way was right for him coincided with Oats emergence as *Technician*, subscribing to the Socratic dictum that 'the unexamined life is not worth living' (Hodgkinson, 1983: 175) and reconciling organizational interest with

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individual responsibility. Finally, he reached the Poet archetype as the consummate position was attained with his values, vision and style of leadership in full flower as he progressed through a long term of office as leader of one institution.

Hodgkinson(1983: 184-5) differentiates between *administrator-leaders* and *teacher-leaders* but this system has been shown to require both in the leadership of its institutions. Oats appears to have satisfied both criteria . During his long tenure in a leadership position it could be said that he never lost his vision, never compromised his values and has certainly never lost his reputation as a *Good Leader*. Surely this represents the ultimate in archetypical leadership - the Poet?

## CHAPTER 7. LEADERSHIP IN RETROSPECT; CONCLUSIONS.

We are now entering an age of education in which learning will be the most valued and important of all lifelong processes.

Fantini(1986: 113) Regaining Excellence in Education

In conclusion, in order to complete a portrait which has been made of William Oats as a leader in education, the tone of which has been to highlight his vision and values as they have impinged on his school leadership, this final chapter seeks to confirm the excellence which has been attributed to Oats' performance in that role. The activities of the protagonist since he relinquished his leadership position are noted so as to illustrate the continuity of what have been described as Type I values by Hodgkinson. The totality of his involvement in matters to which he addresses his energies has continued to the present day. The notion of the 'involved man', which an English Quaker educator, Barnes (1969), put forward, as being a mature individual of integrity who operates in a loving and creative way, is briefly explored. Finally, the concepts of 'good' and 'right' in relation to how a leader fulfils his commitments are given to reach a conclusion that this particular leader was 'good', in a deep and meaningful sense, and did 'the right thing' (Bennis and Nanus,1985: 21). At the end of the dissertation there is a short note on the implication which a retrospective study of an individual performance may have for the system in which it operates.

### ***Excellence confirmed***

The reputation which William Oats attained was nowhere more apparent than at the Friends School's Centenary Dinner held at Wrest Point Hotel Casino on March 7th, 1987. It was a celebration organised by the Old Scholars of the School, attended by over 1200 people, including a few over ninety years old and several who had come from overseas to enjoy the one-hundredth anniversary of the school's foundation. It was an expensive and socially sophisticated occasion but nobody present would deny that the person who made it a memorable happening was the former headmaster, W.N.Oats who, by that date, had been in retirement for 15

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years. Yet, there he was, seventy five years old, at the centre of a coterie of admirers all the evening, finally going home at 3am having made the most moving speech and conducted the singing of a simple song he had composed for the occasion and which had 'brought down the house'. His writing talents have been put to use, as well, in the production of *The Friendly Years*, a compendium of reminiscences about the School commemorating its history which he edited with two former members of his staff, Jean Yeates and Joan Courtney, as part of the Centenary Year celebrations. While it should not be forgotten that Oats' reputation had made the School the largest Quaker school in the world by the time of his retirement, he was not to rest on his laurels for a moment but immediately continued enthusiastically in the 'lifelong process' (Fantini, 1986: 113) to which he had already contributed much.

#### ***The involved man***

Kenneth Barnes, who visited the Friends School, Hobart in 1971, is a noted English Quaker educator and writer. Among his ideas on the essentials in education Barnes(1969: 234) puts forward these: involvement, integrity, love, creation, all of which seem to him to merge into a concept of maturity, as Barnes says: 'a concept of a man or woman fully and fearlessly related to his community and to the world'. This does apply aptly to the impression one gets from viewing a portrait of Oats. When he laid down his concern for leadership of a school community in 1973, he proceeded to widen his educational horizons, becoming involved with the work of the Commonwealth Schools Commission as chairman of its Tasmanian Planning and Finance Committee. He had previously served the Federal Government on committees as diverse as those for Asian Languages, Primary School libraries, Capital Grants to Schools. He also undertook part-time lecturing in education at the Tasmanian University. He was a member of the Parole Board for the Tasmanian Government.

As soon as Oats left the Friends School he and his wife travelled to England where both engaged in research on the correspondence which flowed between London and Hobart before and during the first 40 years of the Friends School's history. This eventually culminated in a book in



1979, The Rose and the Waratah which traced the history of the school back to the arrival in Tasmania in 1832 of English Quakers, James Backhouse and George Washington Walker and up to the arrival of Oats himself, in 1945. The English rose, of the title, symbolizes the initial and continuing contribution made by English Quakers. The Tasmanian setting is suggested by the waratah. Both appear on the school's crest.

Two years after publication of this book, Oats wrote an account of those two original Quaker travellers to Tasmania, entitled Backhouse and Walker (1981), which was followed by a more comprehensive account of Quakers in Australia, published in 1985, A Question of Survival. This book was launched in the National Library in Canberra by British broadcaster and journalist, Gerald Priestland. This considerable body of historical research in which Oats (1985: xi), as always, gratefully acknowledges the contribution of Marjorie Oats - 'without her this book would have been neither attempted nor completed' - is of particular moment to the writer who had the privilege in 1983 of carrying two copies of the voluminous records which the Oats compiled of each Quaker who came to Australia, to the libraries of Friends House in London and Friends' Historical Society in Dublin. Oats' historical research work continues to the present as he is engaged in compiling a register of all Quakers in Australia. His writing talent and skill was to gain for him a Doctorate of Philosophy in 1986. He had previously been the first recipient of a Master of Education Studies degree, in 1978, from the Centre of Education of the University of Tasmania. His three children are Doctors, too. Alison and Jeremy being doctors of medicine while Dr Stephanie Farrall, who holds a Ph.D in Languages, has just (May, 1988) been appointed, with her husband, Dr Lyndsay Farrall, as Co-Principal of the Friends School, to take up office in January, 1989.

Oats has been a visiting Fellow at the English Quaker College, Woodbrook and, with his wife, a Friend-in-Residence at the Quaker study Center, Pendle Hill in Pennsylvania. Oats was Clerk of Australian Yearly Meeting of the Society of Friends for a three year period, 1984-6. This position entails much responsibility for the work of this religious group, not least, the careful minuting of the decisions and

concerns of all Quakers at the annual meeting, and at half-yearly interim Standing Committee meetings. Oats' work for Quaker Service has been mentioned; it has included the organisation of conferences for diplomats in Australia along the lines of the work he had participated in with Quakers at the United Nations Office, New York. These offer a forum for those in power to come together in a non-confrontational way for meaningful discussion of issues which relate to peace. This type of work was to lead to the formation in Hobart of The Peace Trust in 1985 in which Oats has been actively involved. His personal promotion of its aims, and, at the practical level, his promotion of the fund-raising Peace Calendar, have provided outlets for his value-laden energy. The artists who contribute to the calendar, Lloyd Rees, Max Angus among them, have engaged Oats' interest which has always been given to the Arts in all of its forms.

Besides the joys of having the grandchildren to whom he told the stories which were the genesis of his book Headmaster by Chance, Oats has kept in contact with the School and children of all ages by taking assemblies or joining in social functions at which he has frequently played the piano and sung the songs which have become associated with him: the United Nations song 'Let Peace Begin With Me', the action song 'This Little Light of Mine', the Israeli 'Shalom', the lighter notes of the French 'Alouette' or 'Trois Canards', have each featured at so many of his sing-songs.

Oats(1986: 1) acknowledges that his life has 'spanned a period of incredible change in conditions and manner of living'. He goes on:

The world I grew up in might appear to my grandchildren almost as belonging to another planet. Yet, might it not be useful at least to recall for them the world as I knew it, personally, so that they could more readily understand the hopes, fears, frustrations and values of my generation?

His autobiographical work was the outcome of such musing.

How many of Oats' generation have had his contemporary vision for education? The state-of-the-art concepts which Fantini(1986: 104-117) has identified as having implication for excellence and reform of education at the end of this century can be seen to replicate many of the outcomes which Oats achieved during his leadership mid-way through the century, and later: goals for the learner such as the right

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conditions for learning; 'no learner failures, only program failures' says Fantini(1986: 105), which mirrors Oats' life-long concern for equal opportunity and acceptance of the existence of 'multiple intelligence or talents' (Fantini,1986: 107). The alternatives and options which should be available within schools are recorded by Jean Yeates (in Oats et al,1987: 94), regarding his contribution to Friends' School she says:

William Oats was not only concerned with the academic progress of the students, but also. . .with the full development of the individual student. . .with every child, not only the gifted few or those with lofty ambitions. Therefore, he set up many alternate courses in subjects such as Home Arts, Woodwork, Typing, Shorthand, Technical Drawing and Art of Speech. . . alternatives for those students whose talents and desires lay in non-academic directions.

Further, Yeates adds about Oats period of leadership:

In his time, great changes had taken place, not only in the physical dimensions of the school and its population growth, but also in the complexities of its curriculum as it kept in line with modern trends and the demands of the atomic age. Yet despite the heavy responsibilities of office, he never lost the common touch.

It should be borne in mind that Oats was operating in the far from 'common' atmosphere of the Independent School system in which introduction of courses such as Home Arts for boys or Woodwork for girls was extremely innovative. He enthusiastically accommodated the accelerating technological advances of his day as instanced by the construction of a Language Laboratory at Friends School. He first saw such laboratories in Europe and sought to achieve solutions to the teaching of foreign tongues to Tasmanians in a technological way that corresponds with the present day use of computers as advocated by of Fantini(1986: 110). Oats reached that state which Fantini(1986: 11) foreshadows when he says:

. . 'school and nonschool learning become part of an overall curriculum that is both formal and non-formal, in which learning takes place at any time and in multiple ways.

The record of William Oats during, and since, his time of leadership confirm an opinion that here was, and is, a performance of quite remarkable effectiveness; of profit not only to himself but, more importantly for a Christian, to others. His fifteen years of active involvement in his community since his retirement do much to illuminate the portrait of Oats as an excellent leader.

*Concepts of good and right*

In sketching a picture of one leader within an educational system, this dissertation has been concerned to substantiate a claim that the vision and values of one individual can be critical contributors to the effectiveness, and indeed, the excellence of institutions. The system under scrutiny has been the 'church schools' sector of the Independent School system and this immediately implies that there is a religious ethic to their foundation. This value-orientation towards a transcendent God has been taken to be fundamental to such schools which were founded, as Hansen(1971: 21) points out, with the aim of 'godliness and good learning'. The ethic which underpins the Quaker school which features in the study of an individual leader is one which seeks 'that of God' in every person. In the more 'Christian humanism' terms which Hansen gives as those which persist in most of the 'church schools' today, this search for the good - good education, good schools, good leaders - has been the underlying theme of this dissertation. Hodgkinson(1983: 178) finds the archetype of the good man to be the Good man, the Poet. Lightfoot(1983; 23) speaks of 'good schools. . .described as good by faculty, students, parents, and communities' and qualifies this by defining goodness as 'imperfect and changing'. This view is consistent with a developmental and creative philosophy such as espoused by Oats. Lightfoot(1983: 25) comments that:

In offering this more generous and less absolutist vision of goodness, I am in no way trying to compromise standards of excellence in education.

Lightfoot collected descriptive data on schools and leaders in the United States and created portraits that captured their lives, rhythms and rituals. This study has endeavoured to do likewise.

It may be apparent that Oats' 'goodness' was slightly divergent from the scheme of things which pertain to the Independent school system. The formal, elite, prescribed rhythm and rituals of the Headmasters Conference Schools as portrayed by Hogg(1986) in such strongly black and white strokes contrast sharply with the Quaker-grey picture which reflects Oats' leadership. His non-conformist, creative mind-set was not common to his professional peers.

In measuring the subjective portraiture of one leader against the

body of knowledge on leadership it has to be borne in mind that although there is no science of administration there is an extensive literature on the theory of leadership. Leadership is not a new phenomenon, there has been the work of Weber(1930), Barnard(1938), Selznick(1959), McGregor Burns(1978), through to the recent proliferation of research information such as that of Peters and Waterman(1982) and Bennis and Nanus(1985). The educational 'leadership forces' proposed by Sergiovanni(1984), that combination of technical, human, educational, symbolic and cultural components which go towards a complete picture of the effective leader, together with the definitive concept of 'school leadership and instructional improvement' which Duke(1987) gives in clear detail, have been found to have application to the performance of the leader in this study. The technique of value analysis adopted from Hodgkinson(1983) has proved useful in identification of a scale of values which can be applied to personal values, to actual performance or to the assessment of types of leaders. Hodgkinson's Type I values have been taken to be consistent with Oats' own value system, his activities, his type of leadership. This study has sought to demonstrate Oats' individual strengths, his reliability, predicability, accountability and constancy; his generous, tolerant, unselfish personality; the enthusiasm and energy he has for projects; the keen intellect and professional skills which he brings to concerns to this day; the approachability combined with authoritative decisiveness he displayed to his followers; the trust and affection which he inspired in them. Underlying all of these attributes is the humanity, sincerity, understanding which flowed from the spiritual basis of his value system and the educational and humane vision which is consequent on those values.

The somewhat eulogistic tenor of Hogg's history of headmasters, including such legends in the system as Rev. Bickersteth (St.Peter's, Adelaide),,Dr Littlejohn (Scotch, Melbourne) or Sir James Darling (Geelong Grammar), should not be taken to indicate a similar approach to William Oats. His balanced view of life is not without its pitfalls for followers, for, as Hodgkinson(1983: 185) points out, Type I leaders are 'demanding'. Lightfoot(1983: 24) recognised this, too, in saying:

It is inconceivable that any institution would ever establish an equilibrium that satisfied all of its inhabitants, where values closely matched behavior, where there was no tension between tradition and change.

However, the claim of this dissertation for attribution of excellent leadership to W.N. Oats, is shaped by retrospection. His reputation was to be euphorically acclaimed by his followers some fifteen years after his period as a leader ended. He has not 'rested on his laurels' but by his activity indicated in no uncertain fashion the durability of his value system. The tenor of this study has been in agreement with Lightfoot(1983: 240 that 'goodness is seen as a holistic dimension whose interpretation requires an embeddedness in the context'. Since his retirement in 1973, Oats has continued to follow his vision for humanity as an extension of the values and vision he developed in the educational setting during his long period of excellent leadership. At times, as a leader, he epitomised Duke's 'single actor of Type I commitments' with his Quaker philosophy in a scene where he was vastly outnumbered by persons whose values were somewhat alien to his. The Society of Friends is itself a minority sect world-wide; its Australian school, the only one in the Southern Hemisphere. The 'moral imagination' of which Greenfield(1987) speaks was exercised by Oats to advance social progress in his schools in ways such as co-operative versus competitive practices, an international outlook versus a smugly insular or colonial one, equality versus elitism, education versus training, proaction versus mere reaction. Oats personified the transforming leader envisaged by Burns(1978) rather than the transactional one which was more usual in his system. He was an Australian, not a British educational leader, with none of the allegiance to English Public Schools which has frequently obtained for leaders in the Headmasters' Conference of Independent Schools in Australia.

Just as leadership has its exponent - a leader who leads followers - so vision is exponential to values. The value system which a leader builds and acquires from his upbringing and apprenticeship gives a personal perspective to his life and work. Neither values nor vision are immutable and adaptations to change can produce shifts in emphases from time to time. This is a healthy and creative development as it allows

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for new insights to be added to enduring beliefs. This is the philosophy which Oats' embraced. However, followers regard the leader's vision and values as comprehensible when their meaning and purpose are conveyed to them without ambiguity. In administration in action, communication, at formal and informal levels, is of the essence. The formal written messages, regularly scheduled staff meetings, being on first name terms, evidence of 'management by walking around', the pervasive feeling in any organisation of being part of 'one big happy family', all contribute to continuous affirmation of shared values. Peters and Waterman(1983: 98) affirm 'Organizations become institutions as they are infused with values'.

In the final analysis, it is the leader who is the value-shaper and visionary. Peters and Waterman(1983: 88) repeatedly state that it is not necessary for the leader to be a charismatic personality in order to do this for it has more often been achieved, not through 'pathfinding and soaring visions', but by 'obvious, sincere, and sustained personal commitment to the values the leaders sought to implant, coupled with extraordinary persistence in reinforcing those values'. They continue by saying 'Leaders implement their visions and behave persistently simply by being highly visible'. The view of vision in terms of an abstract belief cannot be regarded as a leadership credential. The vision and the values must be grounded firmly in a humane philosophy not in a heartless or irrelevant or exclusively rational approach. The dominant beliefs of an institution must be shared and they must be articulated in a known vision which has been clearly communicated. This study maintains that the vision and values of W.N.Oats reached out to his followers in precisely that sharing, involving and committing way. There was immense *goodwill* for educational enterprise on both sides. He was a leader who 'did the right thing'. He fulfilled that Good $\longleftrightarrow$ Right dimension which features in Hodgkinson's value paradigm.

The *Meditations* of the Roman emperor, Marcus Aurelius, are quoted several times by Hodgkinson. The Latin scholar, William Oats, might relish the intended compliment conveyed in the following quotation from Hodgkinson(1983: 155) which appears to be a particularly appropriate appraisal to apply to the subject of this study:

A man who is truly good and sincere and well-meaning will  
show it by his looks, and no one can fail to see it.  
(Aurelius XI:15)

### *Independent School Leadership as portrayed by one leader*

This dissertation has concentrated on the performance of one leader in order to identify two elements - vision and values - which literature on outstanding leadership has found to be crucial attributes to success. The focus has been William Oats of Friends School, Hobart, which is one of the 'church schools' of the Independent School system in Australia. Other leaders have been mentioned. In Australia, Hogg(1986) and Hansen(1971) have defined the roles and personalities of other Headmasters' Conference school leaders. Constant reference has been made to Oats' personal account. The autobiographical writings of two contemporaries of Oats', Darling and Archdale, have shown variations on his performance. In the work of Lightfoot(1982) is found an American namesake, William Oates, to provide a useful comparative study.

The Independent School system has a common historical and economic position, yet there is great diversity among its individual institutions. This is noted by Chapman(1984a: 29) who gives the reason for it as 'the very underlying philosophy of independent schools'. In view of this individualistic approach, it is not surprising to find somewhat unique leaders in these institutions. Personal philosophies have motivated the effective performances of these protagonists and gained for them reputations for excellence in their time and place.

It would appear from a retrospective study that appraisal of the vision and values of W.N. Oats, in the light of what is known now about the significance of them to successful leadership, would place him in the highest archetype of leader as proposed by Hodgkinson (1983).

The non-government 'church schools' were the first to educate children in Australia. At present one quarter of the school population is enrolled in them. Their influence is clearly important for the future of education in this country. Consequently, the vision and values contribution which good leaders make, in their own ways, to institutions can be expected to have considerable impact on successive generations of Australian students, their parents and their teachers.





VISION AND VALUES IN INDEPENDENT SCHOOL LEADERSHIP:  
A STUDY OF WILLIAM NICOLLE OATS.

Education '*. . . in the spirit of the family*' page 55

'The Saturday Mercury' (24 September 1988) photograph captioned  
'Friends family connection - Dr William Oates [sic], a past principal  
of the school, his granddaughter Reia Farrall and daughter Stephanie, who  
is the school's new co-principal.'

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\* first page only, in each sample.



1942

That depends a lot on which side of the fence you happen to be born. Ask a teacher under the Nazi administration and he won't have to think twice - the answer will be out with a click - the aim of education is to teach the child that his highest duty is to obey his Fuehrer.

Ask a teacher in a democracy and you'll be lucky if you get an answer. Our education lacks purpose and it lacks passion and we therefore tend to breed people who are aimless and without enthusiasm. I'm using the term education in the limited sense of schooling and tonight I'm further restricting myself to discussing schooling in what we choose to call the secondary stage.

Now let's examine what comes off the assembly line at the age of 15, for a factory is known by its products, just as a tree is known by its fruits. The raw material goes in at 5, is delicately treated and processed for two or three years by sympathetic hands in that section we call the Kindergarten. From thence it passes through the primary mill, where it undergoes severe pressure to crush out the plasticity of the original - then comes the final stage, the packing and the labelling, and the product is ready for the market.

Isn't this the trap into which our education has fallen through lack of an adequate purpose? We employ mass production methods and we run our factory as cheaply as possible. We pay our teachers miserably, and expect them to work under conditions of over-crowding, bad ventilation, poor lighting - conditions which wouldn't be tolerated in an actual factory. And as if that were not enough insult to the human spirit, some in high places begrudge even the little that is spent on education.

Generally speaking our schooling has no purpose, save to turn out its products as quickly, as cheaply and as much alike as possible. And then there is another serious defect which is the result of partial purposes. For a long time the Church fought the State for the right to educate the young and that struggle has left its mark in a truce which is still uneasy. Put broadly, the aim of the school with a Church foundation was to train men of character. But this aim has been confused by the sort of people who say "You

"EDUCATION FOR INTERNATIONAL UNDERSTANDING."

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I wonder what is in your minds to-day on this November 11th 1945; with a second world conflict to remember and a shattered world to rebuild.

There are some words of the Indian poet Tagore which run:

"Prisoner, tell me, who was it wrought this invincible chain?" "It was I", said the prisoner, "who forged this chain very carefully. I thought my invincible power would hold the world captive leaving me a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done and the links were complete and unbreakable, I found that it held me in its grip."

There, as I see it, is a picture of our world, a world in which invincible power has been the aim of National policy. (We are all victims of this great delusion that by holding the rest of the world captive we might enjoy our freedom undisturbed). We saw clearly that Germany, Italy and Japan were infected with this delusion: so for six hard years we worked with the huge fires of industry and the cruel hard strokes of battle and wrought an invincible chain to restrain their madness: now that the work is done, the links complete, we find that we are the prisoners and the victims of the power we've forged, victors and vanquished alike. We are all in bondage to the great delusion for behind the facade of international conferences and peace deliberations the stark struggle for power goes on.

And this is true too of our national life. Here in Australia there's the same sparring for position. Workers reared in the days

ADDRESS - LEAVERS' SERVICE - 8/12/1957

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There is an epitaph on a tombstone in Cheltenham Churchyard, England, which runs:

It is so soon that I am done for  
I wonder what I was begun for.

This question has been on man's lips in every generation. Face to face with the uncertainties of existence, and confronted with the certainty of death he is tempted to wonder what on earth he was begun for, and to query what value he himself has in the scheme of things.

To this human query the Christian religion has come with a clear and definite affirmation.

*Quote Psalm 8 v. 3-4*

The psalmist: { When I consider ..... what is man?

{ Thou hast made him a little lower than the angels.

One of the unknown Hebrew authors of the Creation poems *made the*

*great leap of faith* →

So God created man in his own image; in the image of God created he him: male and female created he them.

*you remember these words of Jesus:*

Fear not! You are worth far more than sparrows.

Jesus affirmed the worth of the person in all his relations with people. He saw worth in the most unlikely people; he chose his disciples even from such despised groups as the tax gatherers and Matthew never ceased to wonder at the miracle of Jesus' choice of him. (Quote Dorothy Sayers) → *p. 121*

When his closest followers denied him and left him to face death alone, he kept his faith in them and counted on them to continue the work he had begun because he believed in them.

Sublimest of all was his acceptance even of those who nailed him to the cross: "Father, forgive them, they don't know what they are doing."

When you and I look around at this universe and, like the psalmist, wonder what place man has in it, or, like the writer of the epitaph, wonder what we were begun for, we need the assurance of the affirmation that we are stamped with the image of God, that God dwells not only in the outermost depths of space, but is indwelling in each one of us.



Day dreaming and BROADCAST 2. and action, withdrawal and silence, sleep and consciousness, are all part of the rhythm of life. They

In last night's meditation I quoted these words from the Indian Poet, "Tagore":

"Man goes into the noisy crowd to drown his own clamour of silence".

I suggested that we had lost the love of aloneness and that rather than be alone in the silence we fled to the noise and the clamour of the crowd for escape. And yet it is in quietness that we find our

souls' health. "Wash thy soul with silence", says Tagore.

Silence has a cleansing power - almost a therapeutic, a healing power.

Wordsworth knew and felt the need for this healing power. You remember his sonnet which begins:

"The world is too much with us; late and soon;  
Getting and spending, we lay waste our powers ..."

In quietness, these powers can be restored. Wordsworth himself records such an experience in his sonnet composed on Westminster Bridge:

"Earth hath not any thing to shew more fair;  
Dull would he be of soul who could pass by  
A sight so touching in its majesty:  
This City now doth, like a garment, wear  
The beauty of the morning; silent, bare,  
Ships, towers, domes, theatres, and temples lie  
Open unto the fields and to the sky;  
All bright and glittering in the smokeless air.  
Never did seem more beautifully steep  
In his first splendour, valley, rock or hill;  
Ne'er saw I, never felt, a calm so deep!  
The river glideth at his own sweet will;  
Dear God! the very houses seem asleep;  
And all that mighty heart is lying still."

We in the West proclaim the value of action. "Don't sit about and dream. Do something", we say. We plan, we organize ourselves and others, we take our civilization into the uttermost parts of the earth, and we confer upon the benighted heathen the doubtful blessings of our way of life. We look upon contemplation and meditation as a waste of time, that precious commodity which we are always trying to save and which is always eluding us.

THURSDAY, 29TH APRIL, 1961 : W. N. OATS.

These last two or three weeks two men have been in the spotlight of the world's news - I wish I could use T.V. to flash pictures of them on your screen for you.

(1) The first is of a man standing at the top of a launching pad - Yuri Gagarin - about to enter a capsule in which he would be insulated against the heat and cold of outer space, and isolated from his fellows, and in which he is about to be terribly alone. Like another pioneer three thousand years ago, Abraham, he was going out "not knowing whither he went."

(2) The second picture is of a man also isolated from his fellows, this time behind a screen of bullet-proof glass, insulated against the effect of men's hatred for him - Adolf Eichmann - held responsible for the fate of millions of Jews. There are two policemen guarding him, but he also looks terribly alone and very ordinary, sniffing as he is from a common cold.

*Strangely enough*  
And do you know what comes to my mind as I think about these two men? A psalm, a very familiar psalm, a psalm that could almost be called the cosmonaut's psalm:

"When I consider the heavens,  
the work of thy fingers, the moon and the  
stars which thou hast ordained, what is man that  
thou art mindful of him and the son of man that  
thou visitest him? .... "

There are two telling phrases in that verse.

When I consider - it is just this capacity for stopping to consider, to look at, to reflect on, to contemplate, that makes man specifically human and distinguishes him from the animals.

But the effect of this contemplation of the vastness of space can be to make man feel small and insignificant in the scheme of things. Hence it's no wonder he frames the question - What is man, that thou art mindful of him?

What is man? In space, a very little thing, a mere speck on a planet which is itself like a grain of sand on the seashore of the ocean of space. In time, the occurrence of a moment. And yet the psalmist makes a tremendous affirmation in answer to this question

Thou madest him a little lower than the angels;  
Thou madest him to have dominion.

Perhaps Bernard Shaw wasn't too wide of the mark when he said:

"My Education was interrupted by my schooling".

Though we like to think schools have made great progress since Bernard Shaw drew a blank inside them/ if we're honest, we've got to confess that much of what goes on in school is not necessarily education. Education is concerned primarily with encouraging the growth of the child as a person, and with each child as a unique person.

Schools on the other hand are not normally organized for this task of promoting the growth of persons, for the schools are one of the means whereby society tries to ensure its survival and continuity/ the group, not the person matters most.

Society is competitive. Therefore schools ~~must~~ train children to compete for certificates, qualifications, jobs.

Society is class-conscious - therefore schools ~~must~~ provide the means whereby the individual can get on and climb the ladder of business and social success.

Society is conservative - therefore schools are geared for conformity, for group thinking, for obedience to authority.

I saw in a cartoon the other day a modern version of Wordsworth's gloomy view of the shades of the prison-house closing around the growing boy. A disillusioned uncle is saying to his 5 year old nephew who is about to begin school -

"Take advantage of every opportunity to enjoy yourself before you get into Kindergarten, Brian. That's when they start breathing down your neck".

That comment perhaps is not fair to many a Kindergarten and junior school where joy is not dampened nor curiosity quenched, but I fear that there are still many schools where Brian later will feel the breathing down his neck of a society which is becoming more and more conformist and hence more and more anti-personal.

The roots of modern student unrest lie in the protest of students against universities treating them not as persons but as ~~machines~~ <sup>numbers</sup> in a computer//and against the loss of person to person contact between teacher and student.

First draft of 'two-minute' talk on "Violence" for A.B.C. 'SCOPE' Programme.

By the term violence I guess we have in mind the blind uncontrolled use of physical force - that is, the use of force without restraints imposed by reason or by consideration for the persons who are the victims of violent action.

And though we all know that we have impulses to violence within ourselves there are few of us who would support violence unless we were professionals and made our living from it. But our attitude is not so clear-cut when it comes to violence on the grand scale.

Quakers for three hundred years have been saying that war is violence on the grand scale. This view is the result of their belief that within every man is the spirit of God. To act violently towards another is therefore to act against this spirit. To kill another is to cut off finally and permanently the possibility of any further growth of that of God within this person.

Maybe Quakers have over-simplified the question of war - but they do not believe violence is any the less offensive because it is done in the name of one's country.

But when George Fox, the founder of the Quaker movement in the 17th century, refused to serve as a captain in Cromwell's army, he had another reason which went much deeper than mere refusal to be involved in violence - he said he felt called to live in such a way that he would help to remove the causes which lead men to have recourse to violence.

Now three hundred years later there are many people Christian and non-Christian who would share the Quaker opposition to war as being violence on the grand scale, and as contrary to the spirit of the Christ the Christians claim to serve. By no stretch of the imagination can we cast Jesus in the modern role of a flame-thrower, a grenade-hurler or a press-button missile-launcher. But it's not so easy to live consistently in the spirit of the second part of George Fox's challenge. Do we seek to get rid of the causes of violence by raising the standards of living for the masses who can now see no other way to get what they want except by violence. To put it bluntly - are we prepared to see our taxes raised to increase our aid-abroad programmes.

SCOPEon SPORT.

I think it's time we put sport in its right place. The concise Oxford Dictionary defines sport as amusement, diversion, fun. It's essentially an individual activity designed to give us a change from the grim business of getting and spending and competing and ulcering and taking ourselves too seriously. At least that's what I think the word really means - for it came from a verb *disport* - a compound of Latin *portare* - to carry, and hence when we *disported* ourselves, we were carried away for the time being to a different world where it didn't matter what results were, so long as it was fun.

But for many the fun has gone out of it. First the educators got hold of it. Educational theorists saw games as occupational therapy for adolescent boys. 'Mens sana in sano corpore' summed up a theory of education which neatly welded the classics and games as the guarantors of sanity. Sport became a part of the public school tradition, the British way of life, and here it was exalted almost to religious significance. Compulsory games were as important as compulsory chapel. Even God became the great scorer, totting up in the last great cricket analysis not whether you won or lost, but <sup>how</sup> ~~had~~ you played the game.

I must admit to a certain nostalgia for days when all a Headmaster had to do to bring home to a sinful boy the error of his ways was to say "Look, son, that's not cricket".

<sup>18th Cent.</sup> The brash American Colonists threw more than tea chests into Boston harbour, they threw out as well a British way of life, including cricket. And so the Americans, not playing cricket, have no basic standard of values. No American Headmaster would get anywhere at all by saying "Look, <sup>say</sup> junior, that's not baseball".

FAME.Scope.

W. N. Oats.

Fame (whether good or ill) is reserved for the few, but recognition by one's fellows, and let's admit it, is what we all seek, whether it be by a place in the Birthday Honours or the school prize list, the sporting page, or the daily social column.

And yet there's a basic question - recognition of what? I submit that recognition of our own individual worth is what we all seek. Each of us is unique - an unrepeatable experiment, each of us has something to give. This sense of individual worth is what gives meaning to life and supplies both drive and motivation.

Only in rare cases is this self-recognition a plant of such inward strength that it can burst unaided through the asphalt of public disregard and unconcern. But most of us are not made of such stern inward stuff and we need the warmth of others' approval and encouragement if our uniqueness is to flourish.

Now parents have no difficulty believing that their children are unique - that's what parents are for, but schools aren't always noted for their encouragement of individual uniqueness. I believe however that schools should aim at encouraging a sense of individual worth by providing a variety of ways in which such a sense of worth can be achieved and recognized. It's not enough to recognize only the successful athlete or the outstanding scholar. What about the artist, the musician, the craftsman, the librarian, the dress designer, the organizer, the participant in any one of the many activities that go to make up a modern lively school community. The weight of public recognition has fallen too heavily on the record-breaking athlete or the prize-winning scholar. Cups and prizes represent the peak of recognition. What I distrust about them is that they focus interest on status gained at the expense of others. The talents of children should, I believe, be regarded as assets to their fellows rather than as a claim to distinction from them.

My next comment is the very trite one that nothing succeeds like a little success. Note, though, that I've added an important qualification, the adjective 'little'. We can easily concentrate so much recognition on the outstanding success, that we overlook the little success, from which the main stream had its source.

RACE RELATIONSHIPS.

## SCOPE.

W. H. Oats.

Race is another of those four-letter words with which the young confront their elders. Someone has called race man's most dangerous myth. And elders don't like to have their myths questioned. That's why there's so much heat in the arguments about race. I agree, race is a myth and I agree it's a dangerous myth: in fact it has all the explosion potential of a time-bomb. The question before us then, is - how to defuse this threat to our future.

The first step is to know what makes the bomb tick. Whatever the origins of the so-called racial characteristics which have been dangerously over-simplified by identifying them with colour, there is absolutely no scientific justification for claiming superiority of one race over another in matters of intelligence, adaptability, physical strength or human compassion.

Adolf Hitler re-wrote History and biological theory to justify elimination of the race of Jews. One section of the South African Church even quotes Old Testament Scripture to bless apartheid as a divinely ordained institution. There's no limit to the way man can bend his reason to justify his exploitation of others.

Segregation, in my view, only speeds the time-bomb towards its moment of truth. It provides no solution - except the ultimate one of explosion.

Well, then, is integration the answer? Integration unfortunately is also now a dirty word, particularly in the States, where integration backed by the full force of the Supreme Court law is questioned by both blacks and whites, by whites because they see integration as threatening property and social privileges, by blacks because they don't any longer want necessarily to be taken by the scruff of the neck and told - integrate - or else. In fact the new way is A negro - no! a black - yes! - "Black is beautiful". If integration means loss of group identity, then it has no future.

THE FRIENDS' SCHOOL SPEECH NIGHT.HEADMASTER'S ADDRESS.24th FEBRUARY 1971.

I wish to express my personal appreciation of Dr. Radford's acceptance of our invitation to attend our Speech Night. I know of no-one in education <sup>in our</sup> who bears a greater burden of responsibility and no-one who responds so generously to appeals for expert help and guidance.

We have joined together tonight to remember with thankfulness

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- 6 -

This represents the machinery, but what is more important is the spirit in which the machinery works. We have to work out together ways in which the sense of responsibility may be encouraged in each individual member of the School community so that the School may be a place where effective learning is promoted, where students may explore with staff common interests and activities and where tensions may provide opportunities for growth and understanding rather than for breakdown of communication and hence for strife.

I spoke of changes. These are times of rapid change. Education is just beginning to feel the winds of change blowing strongly. What is really encouraging is that those now at School are, I believe, anxious to see that what they learn is going to be relevant to the sort of world they are entering. They are concerned not merely with making a living but with making living worth-while.

I hope that this new arrangement for Speech Night in the Round means that we go forward into the future together with a sense not of dismay and fear but of purpose and hope.





# Peace Testimony of the Society of Friends

**W**E UTTERLY DENY all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of the world.

*From A Declaration from the Harmless and Innocent People of God, called Quakers, presented to Charles II. 1660.*

Religious Education

Difficulty of Danger of imposing adult forms and rigid conceptions on the child. Adults so often start from the assumption that the child should become the same brand of "Christian" as he is and so he decides he must be "formed" early. Off-quoted justification has been that if you don't get 'em early, you don't get 'em at all - cf. Jesuit "Give in the child until he's five -" and that's mostly true, but the result is a Jesuit, not necessarily a Christian.

If you expose a child <sup>privately</sup> too early to Quaker forms, you make him neither a Quaker, nor a Christian.

I am of the opinion that if we start from the assumption that all children must become Quakers, we are starting from an unquakerly assumption. (See here all).

I have noted too the effect of too early exposure to the forms of Quakerism on members of Wiltshire Friends, who have never become convinced Friends.

Effect is to ~~raise~~ <sup>create</sup> indifference or sectarianism.

Indifference <sup>indifference</sup> is enemy of real religion

and the main effect of sectarian education is to produce narrow-minded adults.

regard a college education as a superior brand, socially. This confusion has led to suspicion from those who cannot afford this particular brand and to snobbishness in those who possess or who aspire to the social status this brand is supposed to give.

Education for us has lost its <sup>passion and its</sup> inspiration; we have substituted <sup>instead</sup> ~~in its place~~ a craze for results, for certificates, for labels, for social status. I know I'm guilty of generalizing, but anyway with a subject as wide as mine, I can't do anything else. Let's look a little more closely at this system <sup>of ours</sup> ~~I'm condemning~~.

We've tended to run our education into the one mould. We've let the University dictate to us what shall be taught in the Schools. No doubt the University is well aware why it inscribes over its portals, "Beware all ye that enter here. If ye have not Latin, Maths and at least one foreign language, the Higher education is not for such as you." And the Schools have fallen into the trap. I'm not accusing the University of setting the trap - it's just the trap of tradition, that the possession of these subjects guarantees the owner in the ability to profit by further studies. The University is within its rights setting an entrance standard - that much I admit, tho' I don't necessarily agree with that standard, but I do insist that it's a prodigious waste of material to train all children as if they were going to enter the University, when in fact only 1 to 2% actually do so. Our curriculum in secondary schools is dominated by the subjects which are examinable, and which an external body demands ~~and which isn't the one or two per cent.~~ What of the ninety-and-nine percent that are lost, that are turned out not only with a sense of failure but a definite distrust of what they call "the higher learning", which signifies for them Shakespeare, Latin, Algebra and all that stuff. How many of the ninety-and-nine ever go to a University just to take lectures, how many regard education as a life long pursuit, that's just begun!

Judged by these standards, therefore, I consider our education fails lamentably to inspire. Instead of leaving school with <sup>a passion</sup> ~~an urge~~ to know, we leave in an apathy of forgetfulness. A certificate is regarded not as an indication of fitness to proceed on further study but as

last chair in 'Roads to Agreement' shows how the  
Quaker technique of arriving at decisions is being applied  
in & more to solving problems in group relations, in  
industry, in government committees and commissions.  
It is in effect saying, "You've got something there."  
Well, we ought to be saying it out more <sup>explicitly</sup> in our  
classes, in our staff meetings, our student meetings.  
I think the method of storing could be applied  
in schools. This would mean approaching the  
question of punishment from another angle - how can  
the group help the individual <sup>who is not pulling his weight & who may be anti-social</sup> to achieve unity  
with the other members of the group.

A school should place emphasis on cooperative  
techniques. It should be a cooperative community  
where children have experience in working with others.  
In a society which is highly competitive, where success is  
often thought of as getting ahead at the expense of others,  
the basic need for warm human relationships may  
be overlooked. Cooperative techniques have been largely  
neglected. We should therefore create opportunities for  
staff & students to plan together certain areas of school life  
where the interests of both are involved - such areas as  
the School Paper & Magazine, School Fundraising,

His was second only to Israel. Up till recently we have been a very isolated and self-satisfied people, rather suspicious of foreigners and our culture reflected this insularity. We are going through a 'melting-pot' experience such as you went through when you offered asylum to Europe's refugees from oppression. For many the Statue of Liberty and the great words and figure of Lincoln symbolise America. Amongst the migrants were as many as could come from England. And we opened our doors to D.P.s, as many as I.R.O. could find ships for. I hope that we shall have the grace to accept them into our ways of living and to acknowledge what they can contribute to that way of living as you have done.

But in another question we tended to take a negative approach to colour, when we looked towards your country. At the turn of this century we were drafting our Federal Constitution and we included a clause giving us the right to decide who should enter our land. Now that's fair enough, but in actual practice, that clause has become known as 'The White Australia Policy.' One of the reasons quoted for this policy was that we wanted to avoid having to face the problem of color as you have had it in this country. Fortunately, it seems to me, the words 'White Australia' are not written in to the Constitution but they are nevertheless written into the minds of peoples to the north of our land. We need to rethink our whole attitude to color and to realise that our interpretation of our immigration policy is a needless affront to those who do not happen to have a white coloured skin. It is easy for us to get worked up by Jim Crow policies in this country, about the unbelievably reactionary attitude of a Malan in South Africa, but we are often blind to our own sins of omission in our midst. How many of you know that we have 50,000 full-blood aborigines on native reserves and 25,000 half-castes who tend to be outcasts. How many of you know that there were once 300,000 of these people in possessor of the land before the white man came and matched spear with musket. Not many Australians know either

These feelings must be taken into account and met.

The <sup>last</sup> Chairman of the Board, William Cooper, who has recently celebrated his 95th birthday, was wont to answer the query 'why aren't there more ~~Friends~~ old scholars of the school becoming members of the Society?' by saying: "Friend, the school does not seek to <sup>make</sup> ~~produce~~ Quakers, but to make men and women."

He saw the school as the main channel of Friends' influence upon society and there is no small evidence that it has played a role in this respect. Further statistically, the old scholars of Friends are amongst the live members of our scattered meetings.

So that the Friends' influence may not be diluted it is important to have amongst some concerned Friend teachers. The number has grown of recent years, but one of my reasons for coming overseas was to meet Friend teachers who had thoughts of emigrating. We do need to strengthen Friend leadership in the school. We need good Friends who are effective teachers - and if it comes to choosing between a good Friend and an effective teacher, I hope I may be pardoned by saying I would choose an effective teacher.

There are two ways in which I would like to see help given to Friends: the first is to see whether it may not be possible to encourage more exchange of teachers amongst our schools by helping them with the payment of fares. I don't know whether this could come under the heading Grants for Higher Education which appears in the report of the Awards Committee.

Secondly, to meet the needs of our scattered Friends community we should encourage outlying Friends to send their children to Hobart for their secondary education - I don't favour children leaving home at a tender age - by increasing amount.

Australian

# STIAN WORLD

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## Quaker Education---Ends and Means

As a religious Society, Quakers have always held that the "end"—the  
tion of the Divine—leads them straight to certain "means" or practices.  
The practice of worship on the basis of silence rather than on a set  
of service is the direct outcome of this central belief in "that of God  
in every man." Out of the silence there may come a spoken message and  
of direction for the group.

By W. N. OATS  
Headmaster, The Friends'  
School, Hobart.

conduct of the business affairs  
Society is based on the same

Quality of life then is the basic con-  
cern of a Quaker School. But quality

have been largely neglected. We  
should therefore create opportunities

neither for the  
dom of Christ,  
for the kingdom  
als world . . .  
efore we cannot  
war any more."

his was no mere  
e refusal to  
it compelled

to be active in the cause of  
ng right relations between  
l between nations, of reconcil-  
ministering, of caring. It was  
gnition of this that led to the  
g of the Nobel Peace Prize of  
British and American Friends.

### TION OF SERVICE.

elief in the Inner Light in  
in places upon Quakers the  
1 of personal discipline and  
to others, service which  
ow no limits of class, col-  
eed.

nderstanding of the central  
d practices of Friends is  
if the means employed by  
education are to be fully  
d.

on is regarded as develop-  
uality of life.

ere is the development of  
lual personality, for each  
que and worthy of respect.  
its are "signs" and "symp-  
s growing power". Each  
is life (at home and at  
not merely a preparation  
ving point. Education is  
discovery for both teach-  
. There are many implic-  
is, such as, for example,  
sses to make discovery  
equal care for all child-  
r the particular field in  
abilities lie. Until re-  
ly abilities which tended  
tus in schools was the  
l the sporting "types".

Education is the developing of the Divine Seed, or its  
the fanning into flame of the Divine Spark. To  
Friends, therefore, education is an intensely religious  
thing; it means the training and development of the  
spiritual life, the liberating of the Divine within us."

—(Gerald K. Hibbert).

which each can make.  
Boys and girls are not  
thrust upon each  
other's company, nor  
are they segregated.  
Activities are encour-  
aged, some to be pur-  
sued separately, some  
together.

Emeritus of one of America's large  
Quaker schools. Good manners in  
such a community are understood as  
"mutual consideration" for the feel-  
ings of others.

### DEVELOPING SELF-DISCIPLINE.

A Quaker School cannot be auto-  
cratic or arbitrary or merely external  
in its discipline. Discipline based on  
fear and repression cannot be admit-  
ted. The necessary implications of  
living in a community should be  
clearly understood and firmly upheld,  
but every effort should be made to  
help the child to accept freely these  
limitations. The development of self-  
discipline is encouraged by giving  
children the opportunity to learn  
democratic procedures. The Quaker  
form of worship and the Quaker  
business/meeting are examples of  
pure (or perhaps we should say) ex-  
treme democracy which depend for  
their success on a high degree of self-  
discipline and concern for the feelings  
and opinions of others.

A school should be a co-operative  
School Community, where children  
have experience in working with  
others. In a society which is highly  
competitive, where success is often  
thought of as getting ahead at the  
expense of others, the basic need for  
warm co-operative relationships may  
be overlooked.

The competitive spirit needs no en-  
couragement in our schools, it needs  
to be diverted into socially construct-  
ive channels; co-operative techniques

### LIFE'S TRUE VALUES.

In describing the above two con-  
cerns, quality of life of the individual  
and of the community, one is con-  
scious of the fact that there is not  
necessarily anything particularly  
Quakerly about either, for Quaker  
schools certainly have no monopoly  
on these as the expressed aims of  
education, and Quaker schools are  
just as likely to fall short of their  
ideals as other schools are. The dis-  
tinctively Quaker element may per-  
haps be more clearly seen in the  
third and final aim of education, for  
education is concerned not only with  
learning and the acquisition of  
techniques but with what children  
do with their learning and the skills  
they have acquired. Here we come  
into the difficult realm of values.  
Quaker schools welcome an increas-  
ing number of parents who, while  
they are not Friends, wish their child-  
ren to be educated in a Friends'  
School. We should therefore be  
particularly careful to help parents  
understand and appreciate the spe-  
cial standpoint of our school in this  
question of values and the distinct-  
ively Quaker elements in our "ends"  
and "means".

We are poor propagandists, and  
completely opposed to proselytizing,  
but we feel that in clearly expressing  
our Quaker concerns, we are helping  
to develop, not Quakers, but men and  
women who can think clearly for

(Cont. on Page 5, Column 1.)



- 1) Respect for the person: potential, possible.  
 know you not that you are a  
 temple of the spirit.

3rd dimension - body, mind & spirit.

This is what you salute in yourself - this is  
 the most real experience - your self.

- 2) This is what you salute in others: not their <sup>not</sup> balance,  
 hold cheerfully answering. } not the selection  
 I salute that of God in thee. } they live  
 not the color / skin

- 3) The community is the setting for  
the development of the person.

The school is <sup>such a</sup> ~~unique~~ community, but it is only one.

The home is another.

of the school

It is important that this community holds  
 values and doesn't let the chameleon  
 change color with every changing environment.

otherwise the sunfall may await it as  
 by all the chameleons that blow up when  
 it was placed on a multi-colored rug.  
 of H. Exuperius: Poland.

## Leaflet No. 1

## THE AIMS AND PRACTICES OF A QUAKER SCHOOL.

"The attitude of the Society of Friends towards education has been determined by their belief in the Inner Light. Holding as they do that there is something of the Divine in every man, they have regarded education as the developing of the Divine Seed, or as the fanning into flame of the Divine Spark. To Friends, therefore, education is an intensely religious thing: it means the training and development of the spiritual life, the liberation of the Divine within us."

—GERALD K. HIBBERT.

Quaker Schools here and in other parts of the world welcome an increasing number of parents, who, while they are not members of the Society of Friends (Quakers) wish their children to be educated in a Friends' School. There are other parents who enrol their children at a Friends' School without stopping to ask whether there may be anything different about such a School. It may be helpful if we try to sum up the specifically Quaker aims and practices of a Friends' School.

First let it be stated quite clearly that in expressing these aims and in using these practices we are trying to develop, not Quakers, but men and women who can think clearly for themselves, who will be sensitive to the needs of their fellow-men and strong in their service to the community. We are concerned, not with indoctrination, but with inspiration, and we believe that an acquaintance with Quaker ways will be of value, even if that acquaintance be limited to a few impressionable years at school.

The quotation given at the beginning of this report affirms the central belief that Friends hold concerning "that of God" within every man. It is the belief which has been the basis of their practices. Thus the use of silence in a Meeting for Worship is a direct outcome of this belief. So also is the method used for conducting a business meeting, where no votes are taken, where decisions must be backed by unanimity and action based on the "feeling of the meeting". The Quaker form of worship and the Quaker business meeting are examples of a highly sensitized form of democracy depending for their success on a well developed capacity for self discipline, and on a concern for the feelings and opinions of others.

The "testimonies" or practices of Quakers in their three hundred years of history have stemmed from the same central belief. Amongst the best known of these testimonies is the one first stated in 1660 against war. This was no mere negative refusal to kill, but an outcome of the positive command that men should be active in promoting understanding between each other and between nations, in caring, ministering, reconciling. It was the recognition of this which led to the awarding of the Nobel Peace Prize of 1949 to British and American Friends.

The Quaker testimony against war leads us to oppose the entry of military organizations into the School and the merely militant use of national days. Such days are occasions, not for the glorification of war, but for reminding children of their duty to their country, their obligation to "follow where their sense of duty leads", and the necessity to reach out to unity with people of other countries. Thus belief in "that of God" in every man places upon Quakers the obligation of self-discipline and service to others, a service which should know no limits of class, colour or creed.

Parents who entrust their children to us do not necessarily agree entirely with our aims, but they should be in sympathy with these aims and accept the affirmation that "education is intensely religious." This is not a matter simply of a period of worship at the beginning of each day, nor a lesson or two each week in our religious heritage; it is the total impact of the whole school community on the life of the child. Only if they help to "release the divine within him" will the means used be justified.