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Practice of Lasallian values and leadership skills of Lay Administrators in Lasallian Educational Institutions

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Abstract. Core-values will create an impact on the performance of members. This study is anchored on values-based leadership and inspired by the Lasallian spirituality. Lasallian core values are faith, zeal for service and communion in mission. On the other hand, the Lasallian leadership skills in this study are derived from the inspiring metaphors of the founder St. John Baptist de La Salle and the ancient writing ideas of Br. Agathon FSC. With these perspectives, the study was conducted among the Lasallian lay administrators in Bacolod City. This research also correlate the significant relationship of the two variables. A validated questionnaire was created by the author and 16 members of the Lasallian community. The questionnaire was given to the 81 Lay Administrators from the two Lasallian institutions within Bacolod City, Negros Occidental Philippines. The results show their practices of Lasallian core-values and leadership skills are of very great extent yet a clear discrepancy on the number of years serving the institution. The study also presented a clearer view of the idea that there is a significant relationship between the two. The output recommended the creation or enhancement of the Lasallian Adult Formation program matrix.

Keywords. Lasallian Core Values, Lasallian Leadership Skills, Lay Administrators, Values-Based Leadership, Lasallian Educational Institutions

A. Introduction

Working and practicing the importance of core values are of profound importance in creating and clarifying the vision (Anwar & Asnu, 2013). The Lasallian Family of the Philippines associates the Lasallian spirituality with the core values of faith, zeal for service, and communion in mission (Estanislao, 2017). Furthermore, faith, zeal for service, and communion in the mission are very fundamental to the Lasallian identity (Cabanas, 2020).

Ideas about leadership and what leadership is all about have changed over a specific period of time (Jensen, 2017). Kruse (2013) defined leadership as the style of motivating people to achieve a common goal. Ford (2017) presented leadership skills as styles leaders use to achieve a goal that does not just focus on one skill but a combination of several skills working together. In the context of this study, Lasallian leadership skills are characterized by St. John Baptist de La Salle's vision, values, and community building, and the alignment to this vision is a key theme explored and applied to the present day's school context (Houlihan, 2019).

Values and leadership skills as one are presented in various writings. The writings solidify the perspective that values displayed by a leader of the organization create a successful institution which leads to the permeating of the belief and impact its performance (Wooll, 2021). Values in the context of leadership allow the organization to check whether there is always an alignment with the vision of the organization (Smikle, 2019). Falcone (2022) further explained that this style and philosophy builds on shared beliefs which bring alignment to benefit higher productivity.

Every Lasallian community is expected to imbibe the title "Mission Partners" of the Religious Institute of the Brothers of the Christian Schools. In this vision of the Lasallian identity, solidified by the institution's Office of the Lasallian Adult Formation, the educational leaders of the institutions are expected to be in harmony with the Lasallian spirituality. The researcher who was formed in this identity conducted this research to confirm the presence of the Lasallian core values and their connection to leadership skills, especially with the lay administrators who are considered as front liners of formation. The study also revisited the Lasallian identity as presented and enhanced by the different Lasallian formation programs and sessions.

This research was conducted to create a scientific descriptive idea of the practice of Lasallian core values and leadership skills. This also assessed whether there is a relationship between core values and leadership (Barrett, 2006). The output be utilized to help create or enhance a relevant formation program matrix for the schools practicing the Lasallian spirituality.

B. Literature Review

Lasallian Core-Values. De La Salle Philippines associates the Lasallian spirituality with the core values of faith, zeal for service, and communion in mission (Estanislao, 2017). These presented ideas are evident in the Lasallian charisma and identity. A Lasallian is somebody who continues to fulfill the mission of the founder, St. John Baptist de La Salle and is committed to transforming the Christian call to discipleship into a personal vocation by allowing the presence of Christ to live through them (Cabanas, 2020).

Faith has a very special role in the Lasallian spirituality. This value should be innate in the person but must be transcended not just in knowledge but also in action (Blass, 2013). The Core-Values of faith allows the members to imbibe within themselves an overflowing relationship to the Triune God (Principle of Lasallian Education in the Philippines) which unites them in the spirit and became human to those who are called to be in the ministry (Mann, 2018). This allows the lay administrators to have the conviction that God is not so much in the place but working through them (Rumery, 2017).

While the call to have communion in mission gives a greater view on the tasks or duties connected with the institution's recipients, members or even on a general side, Lasallian comes to a conviction that the mission entrusted to them builds a connection with God who is the source of all ministry and mission work (Braun et al. 2012).

Lasallian Leadership Skills. Lasallian spirituality in leadership has led to the training of leaders who will carry out St. John Baptist de La Salle's identity to the institutions who find this meaningful and helpful (LeBlanc, 2013). Lasallian leadership has five metaphors taken from St. La Salle's Meditation in the Time of Retreat and these are: called to be ambassadors, called to be good shepherds, called to be angels among them, called to be architects of tomorrow, and called to be good and faithful stewards (Mann, 2018). On the other hand, Br. Agathon, one of the ancient superior general of the Lasallian institution, gave 12 leadership

ideas that a Lasallian should have and these are gravity, silence, humility, prudence, wisdom, patience, reserve, gentleness, zeal, vigilance, piety, and generosity (Merriman, 2020). According to Coleman and Glover (2010), place is a factor to develop leadership skills because what they learn as theories in the work-place becomes insights and skills. It is easy to practice leadership skills once it is integrated in work because they understand what they are doing. On another perspective, the writing of Mann (2018) shows the idea that leaders usually act out of their own intuition or pragmatic context.

As presented in the metaphors of the founder, Lasallian leaders are “called to be good shepherds” because they need to do their task of knowing the people entrusted to their care, make them practice what they are taught and pattern themselves to be like Christ who ‘seeks for the lost’ and challenging them to do the same (Wright, 2017). Lasallian leadership are also challenged to become nation builders (Babu, 2016) by being the foundations of the church (Mann, 2018) and lay the foundation of the building of faith (Pelletier, 2021).

Lasallian leaders are expected to practice humility to see themselves not doing their tasks for self-satisfaction but rather for God (Laughlin & Moore, 2012). This will make them acknowledge their human nature because they attribute everything to God and avoid jealousy (Rumery, 2017). Lasallian Leaders think, speak, act, and in moderation; discreetly and modestly, by controlling themselves in certain circumstances and practice the skill of being reserve (Rumery, 2017; Merriman, 2020) which will help them control anger and being upset (Laughlin & Moore, 2012).

Core-values and demographics. Educational institutions expect workers to be in the academe and are supposed to be factors or ‘inculcators’ of values and transformers of inner being (Ahmad Gul, 2017).

Priya et.al (2020), confirmed the idea of longevity as a factor of practicing the core-values because maturing creates an impact to fulfillment especially in achieving the mission and goals of the company and institution. On the other hand a study done by Longenecker (2013) did not support the connection of core-values and longevity in the institution because regardless of the member’s profile they can still practice the institution’s core-values. Researches prepared by Calder (2014) and Braun et.al (2012), gave also a view that academic leaders in the educational institution understand more the values compared to the non-academic leaders because visions, missions, and goals of institutions are highly theoretical. Academic leaders perceives the core-values as leading guide of their work management and the foundation of their human existence (Al-ani, 2014).

Leadership Skills and demographics. Laughlin and Moore (2012) in their study gave a view that age is a factor in leadership skills because the leaders who have stayed long in their position must have acquired the needed ability and they should train the new leaders in their position. Another study made by Rouse (2014) presented the idea that the new leaders are motivated of their position unlike those who stayed longer who acts more on routine, than on their skills so they are motivated and vibrant. Sucuru et.al (2018) confirmed that demographics have connections in leadership skills.

On the contrary, researches done by Jones et. al (2015) and Bull (2018) contradicts the idea because age according to their study cannot influence the skills of leadership. Rumery (2017 and Rurple (2017) confirm in their studies that teachers who belong to the academic practice to a very great extent the leadership skills.

Relationship between core values and leadership skills.

Core values must be innate in a leader as Richard Barrett (2006) in his writing presented the idea that values once practiced in leadership can make a vision, especially in

making decisions that allows leadership to be influential through the principle; thus, creates harmony, relationships, and alignment with the group.

There are researches that confirms the relationship between core-values and leadership skills (Baloglu, 2012; Anwar and Asnu, 2013; Gamarcha et. al, 2014; Kaya 2015; Estanislao 2017). If the two ideas are connected the worker does not only focus on leveraging but flourish in their careers by boosting their creativity and productivity (Zyziunaite, 2018). By connecting core values and leadership, the abstract becomes a concrete structure (Baloglu, 2012). Leaders might be perceived by those they lead as true to their values and will be successful in inspiring and motivating the members to attain high performance rates base on the core values (Sanda, 2010). The values will help the leaders act by characterizing the school's culture. They will always imbibe a good quality in giving examples by presenting a scent of the finest virtues (Gamarcha et al, 2014). The practice of the core-values given by the workplace may also have an implication on their commitment in the institution (Madriral, Temprosa, 2018).

C. Methods

This study utilized the descriptive and correlational research designs.

Descriptive design describes the nature of a condition as it exists during a specific time and explores the root cause of a situation or phenomenon, and must involve comprehensive data collection so that the hypothesis presented might be tested and perceived with a broader view of the situation's existence (Gamarcha et al., 2014).

On the other hand, correlational research is used when two variables are measured as to the extent to which they are connected and greatly depends on whether they are related positively or negatively (McLeod, 2020). In this study, the descriptive research design enabled the researcher to view the profiles of the respondents and the extent of the practice of the Lasallian values and the Lasallian leadership. On the other hand, correlational design answered the significant difference between the practice of the Lasallian Core values and Lasallian leadership.

This research utilized a researcher-made survey questionnaire based on the Lasallian core values and the writings of St. John Baptist de La Salle and Br. Agathon FSC. The research instrument was conceptualized with the help of 16 Lasallian members and had undergone validity using the Lawshie (1975) Content Validity Method. Lawshe content validity is a critical instrument used to quantify the validity of the content (Ayre, 2014). The instrument also undergone a reliability testing with Lay-administrators from other Lasallian schools.

The research questionnaire had three main parts. Part I was for the demographic profile of the respondents that gathered some basic information, especially the nature of work and their years of service. Part II of the research instrument determined the practices of the respondents on the Lasallian core values of faith, zeal for service, and communion in mission. This part of the survey instrument was derived from other literature about the practices of the different Lasallian core values of faith, zeal for service, and communion in mission. Part III of the research instrument presented the lay administrators' practices of Lasallian leadership based from the metaphors of St. John Baptist de La Salle and the writings of Br. Agathon FSC.

As to the gathering of data, the researcher seek approval from the school's top administrators and research offices. To make sure that the necessary data will be acquired, the researcher asked the help from the Human Resource Department and connectors from the institutions. Upon receiving the approval, the researcher prepared and conducted the instrument using a google link sent to the emails given by the Human Resource Office since this was done

during the height of the COVID-19 Pandemic. The data with a statistics expert were tabulated, analyzed and interpreted with the usage of appropriate statistical tools.

D. Results and Discussions

Demographic Profile of the Respondents

Table 1 below shows the demographic profiling of the respondents based on the length of service and nature of assignments.

In terms of length of service, 30.9% (f=25) belong to 0 to 9 years; 42.0% (f=34) belong to 10 to 19 years, and 27.2% (f=22) belong to 20 years and up. These show that the majority of the lay administrators have served their respective institutions for 10-19 years. Since the respondents have stayed in the institution for quite some time.

On the other hand, when grouped according to the nature of their assignments, which are academic and non-academic, the data show that 60.5% (f=49) have academic functions, while 39.5% (f=32) have non-academic functions. This idea shows that there are more lay administrators with academic functions, signifying that they have more influence over the formation of faculty and students according to the Lasallian core values. Respondents on the academic nature of assignment are expected not only to become factors and facilitators of knowledge but also 'inculcator' of values and transformers of inner being (Ahmad Gul, 2017).

Table 1. Demographic Profile of the Respondents

Variable	f	%
Length of Service		
0 to 9 years	25	30.9
10 to 19 years	34	42.0
20 years and up	22	27.2
Nature of Assignment		
Academic	49	60.5
Non-Academic	32	39.5
Total	81	100.0

Extent of Practice of Lasallian Core Values

Table 2 shows the extent of the practice of Lasallian values as a whole and when grouped according to years as administrators and the nature of assignment.

As a whole, the extent of the practice is very great (M=4.62; SD=0.40). It means that the lay administrators always practice the Lasallian core values of faith, the zeal of service, and communion in mission. The result gives a profound probability that there is an ideal setting in this institution since all the lay administrators practice Lasallian core values (Guillemin & Nicolas, 2022).

The result of this study is supported by Blass (2013) and Lal (2017). Both writings revealed the importance of the practice of the values of faith and mission. Blass (2013) recommended that faith should be in the psyche of the person and not just in knowledge or action. He indicated that faith should be innate in the person. Meanwhile, Lal (2017) revealed that human values should always be present in educational institutions, not just simply metaphysical concepts or "hard-to-comprehend" ideas and concepts. Further, the authors believe these values should be lived out and not just on papers or billboards of institutions. They further found that leaders embrace the values of their respective companies and institutions.

On the other hand, two ideas contradict the above finding. Oyserman (2015) found out that not all in an institution practice the core values, even the high-ranking officers of the company. He further found out that many members of a company only memorize the values cognitively but not effectively. He suggested that more training should be conducted for the members and leaders of the company. Furthermore, the studies by Titov and Unarova (2017) revealed real and propagated values within a company. The results of the study revealed that values are already carried by those who join the company, and these could not be immediately replaced by those propagated values. Thus, sometimes the extent of the practice of a company of institutional values is low or moderate.

When grouped according to years as administrators, those who have 10-19 years of service and those who have 20 years of service and more revealed a great extent of practice ($M=4.68$; $SD=0.40$) and ($M=4.68$; $SD=0.32$), respectively. This implies that those who have worked for a decade and up have absorbed the Lasallian values; thus, it is easy for them to translate them into their administrative work.

Meanwhile, those who have served from 0-9 years revealed a great extent of the practice of Lasallian values ($M=4.48$; $SD=0.45$). The ratings are slightly lower than those who have served longer. The results mean that the lay administrators always practice the Lasallian core values. The findings are supported by Titov and Unarova (2017), who found that the more years spent as administrators, the greater the extent of the practice of values. The authors believe that the propagated values (company values) will gradually replace the real values of the leaders or persons. It is not instant for one to immediately assimilate the values of the company or the institution. Furthermore, the writings of Bisset (2014) on the role of the mission also confirms the results of this study. Bisset (2014) focused on the role of mission that the leader could do as he ages. No amount of skill or ability could replace years of experience.

Another is the confirmation of the study of Priya et al. (2020), who said that a longer length of service influences fulfillment due to the impact of maturing. In other words, this study revealed that longevity plays a significant role in achieving the mission and goals of the company or institution.

The outcome on the years as administrator in this study does not support the findings of Longenecker (2013), whose idea presented that regardless of demographic profiles, the members of the organization practice core values.

When grouped according to the nature of their assignment, both the academic ($M=4.63$; $SD=0.44$) and non-academic ($M=4.61$; $SD=0.34$) lay administrators showed a very great extent of practice. It means that lay administrators always practice the Lasallian core values. Although both groups obtained interpretation of a very great extent and always practiced the Lasallian values, the academic lay administrators rated higher than the non-academic.

The writings of Calder (2014) and Braun et al. (2012) support the findings of the study. Both agree that since most visions, missions, and goals of institutions are highly academic, it is manifested that academic leaders would likely get a great to a very great extent of practice of these values. Academic leaders are expected to know and understand these core values more than non-academic leaders. With this theory, the very great extent of the practice of values among academic leaders will undoubtedly be higher. Furthermore, some academic leaders are also framers of these core values.

The result might be a confirmation that the Lasallian lay administrators are inculcating the values to their members (Ahmad Gul, 2017). The core values became the leading guide of their work management and the foundation of their human existence (Al-ani, 2014).

The results also revealed that among the Lasallian core values, the respondents highlighted their practice on the value of faith (M=4.66, SD=0.4). This reveals the idea that the lay administrators had imbibed within themselves an overflowing relationship to the Triune God (Principle of Lasallian Education in the Philippines), which unites the members in the spirit and perceive all in the work of God who became human to those who are called in the ministry (Mann, 2018). This is also a manifestation that the lay administrators have the conviction that God is present not so much in the place but working through them (Rumery, 2017).

On the other hand, the least practiced among the Lasallian core values is the value of communion in mission (M=4.58; SD=0.47). Communion in the mission is also a crucial part of the Lasallian mission since this gives a clearer view of tasks or duties related to the institution's recipients, members, or even society from a general perspective (Braun et al., 2012) and creates a faithful recall to the bond of the first members of the Institute of the Brothers of the Christian Schools for the sake of the particular mission entrusted to them which builds a connection with God who is known as the source of all ministry and mission (De La Salle University, 2008).

Table 2. Extent of Practice of Lasallian Core Values

Variable		Length of Service			Nature of Assignment		
		0 to 9 years	10 to 19 years	20 years and up	Academic	Non-Academic	Whole
Faith	M	4.56	4.72	4.69	4.66	4.67	4.66
	SD	0.46	0.38	0.34	0.44	0.33	0.4
	Int	VG	VG	VG	VG	VG	VG
Zeal for Service	M	4.45	4.69	4.71	4.64	4.59	4.62
	SD	0.49	0.43	0.33	0.47	0.39	0.43
	Int	VG	VG	VG	VG	VG	VG
Communion in Mission	M	4.43	4.65	4.64	4.59	4.57	4.58
	SD	0.53	0.45	0.41	0.5	0.41	0.47
	Int	VG	VG	VG	VG	VG	VG
Practice	M	4.48	4.68	4.68	4.63	4.61	4.62
	SD	0.45	0.4	0.32	0.44	0.34	0.4
	Int	VG	VG	VG	VG	VG	VG

Note: 1.00-1.80=Very Low (VL), 1.81-2.60=Low (Lo), 2.61-3.40=Moderate (Mo), 3.41-4.20=Great (Gr), 4.21-5.00=Very Great (VG)

Extent of Practice of Lasallian Leadership based on the Metaphors of St. John Baptist de la Salle

Table 3 shows the extent of the practice of Lasallian leadership based on the writings of St. John Baptist de La Salle as a whole and when grouped according to years as administrators and the nature of the assignment.

As a whole, there is a very great extent (M=4.47 SD=0.51) of practice of Lasallian leadership. It means that lay administrators always practice Lasallian leadership based on the metaphors of the founder and the virtues of a Lasallian leader.

The results of the study are supported by Coleman and Glover (2010) and De Lacerda (2015). Coleman and Glover (2010) writing reveals that school leaders usually develop insights and skills in the workplace. Application of what they had learned in theory is perfected through

their practice of such theories. The study revealed that most administrators practice a certain type of leadership, usually a type that is identified with the company or the institution. Meanwhile, the study by De Lacerda 's (2015) points out that it is easy for leaders to practice leadership skills once they have integrated such into their work. This supports the findings of this study that lay administrators always practice Lasallian leadership because they understand what it means.

On the other hand, the study by Mann (2018) does not support the findings. The author noted that institutional leaders do not have a specific or particular skill today. However, most of these leaders usually act out of their intuition or out of pragmatic context. This means there is no specific identity regarding the practice of leadership skills.

When grouped according to years as administrators, the lay administrators who have served 10-19 years ($M=4.55$; $SD=0.49$) and 20 years and above ($M=4.55$; $SD=0.44$) revealed a very great extent of practice. It means that lay administrators always practice Lasallian leadership based on the metaphors of the founder and the virtues of a Lasallian leader. Meanwhile, those who have been lay administrators for 0-9 years revealed a great extent of practice ($M=4.30$; $SD=0.57$). It means that these lay administrators often practice Lasallian leadership based on the metaphors of the founder and the virtues of a Lasallian leader.

Age is a factor in the development and practice of leadership skills, as revealed in the study of Laughlin and Moore (2012). Those who have stayed long in a position must have acquired the necessary leadership skills and have identified specific types of skills. Their study recommended that those in positions must train and help the young ones or those new in the position. It implies that those who have stayed long must have acquired the necessary skills to share with their younger colleagues.

On the other hand, Rouse (2014) revealed that leadership was at its height in the early years. In short, leaders are motivated and excited in the early years of being administrators. Unlike those who have stayed longer and act more on routine than on their skills, younger leaders are often motivated and vibrant in their jobs, hence contradicting the results of this study.

Meanwhile, when grouped according to the nature of the assignment, both the non-academic lay administrators ($M=4.49$; $SD=0.52$) and the academic lay administrators ($M=4.46$; $SD=0.51$) obtained scores interpreted as very great extent. It means that academic and non-academic lay administrators always practice Lasallian leadership based on the metaphors of the founder and the virtues of a Lasallian leader.

The results also highlighted the leadership skills based on the writings of St. John Baptist de La Salle, the respondent's practice of being "Called to be Good Shepherds" ($M=4.56$; $SD=0.52$). This presents the idea that the lay administrators practiced this figurative Lasallian perspective because they individually do their task of knowing the people entrusted to their care very well and lead them to practice what they are taught (Wright, 2017) as written by the founder of "liking themselves to Christ who seeks for the lost sheep and as challenged to do the same."

The results also revealed that the least-practiced leadership skill, based on the writings of the founder, St. John Baptist de La Salle, is being "Called to be Architects of Tomorrow" ($M=4.25$; $SD= 0.65$). The Lasallian administrators are expected to see themselves as nation builders (Babu, 2016), especially in building the foundations of the Church (Mann, 2018) and confirmation of the mind of the founder De La Salle as presented in his Meditations in the Time of Retreat (199.1) 'to lay the foundation of the building of faith (Pelletier, 2021).

Table 3. Extent of Practice of Lasallian Leadership Based on the Metaphors of St. John Baptist de la Salle

Variable		Length of Service			Nature of Assignment		Whole
		0 to 9 years	10 to 19 years	20 years and up	Academic	Non-Academic	
Called to be Ambassadors	M	4.37	4.58	4.59	4.53	4.5	4.52
	S	0.64	0.53	0.52	0.56	0.57	0.57
	D	VG	VG	VG	VG	VG	VG
Called to be Good Shepherds	M	4.35	4.63	4.71	4.56	4.57	4.56
	S	0.59	0.46	0.49	0.53	0.52	0.52
	D	VG	VG	VG	VG	VG	VG
Called to be Watchful Angels	M	4.33	4.63	4.65	4.56	4.52	4.54
	S	0.6	0.45	0.51	0.5	0.57	0.53
	D	VG	VG	VG	VG	VG	VG
Called to be Architects of Tomorrow	M	4.05	4.37	4.27	4.2	4.32	4.25
	S	0.66	0.67	0.59	0.66	0.64	0.65
	D	Gr	VG	VG	Gr	VG	VG
Called to be Faithful Servants	M	4.4	4.56	4.52	4.48	4.53	4.5
	S	0.61	0.49	0.47	0.53	0.52	0.52
	D	VG	VG	VG	VG	VG	VG
LEADERSHIP based on the METAPHORS OF ST. JOHN BAPTIST DE LA SALLE	M	4.3	4.55	4.55	4.46	4.49	4.47
	S	0.57	0.49		0.51	0.52	0.51
	D	VG	VG	VG	VG	VG	VG

Note: 1.00-1.80=Very Low (VL), 1.81-2.60=Low (Lo), 2.61-3.40=Moderate (Mo), 3.41-4.20=Great (Gr), 4.21-5.00=Very Great (VG)

Extent of Practice of Lasallian Leadership Based on the writings of Br. Agaton

Table 4 shows the practice of Lasallian leadership based on the writings of Br. Agathon, FSC.

When the lay administrators are taken as a whole, their practice of leadership skills based on the writings of Br. Agaton is to a very great extent (M=4.51; SD=0.46). This means that the lay administrators always practice Lasallian leadership based on the virtues of a Lasallian leader by Br. Agaton.

Collins (2001) rewrote the Lasallian virtues enumerated by Bro. Agaton saying that a true Lasallian must possess not one but all these virtues. The results of this study confirm the practice of the virtues enumerated by Br. Agaton and in the writings of Collins (2001).

When the administrators are grouped according to length of service, those with 0 to 9 years of service ($M=4.41$; $SD=0.51$) revealed a great extent of practice. This means that the lay administrators often practice Lasallian leadership based on the writings of Br. Agathon FSC.

On the other hand, a very great extent of practice was revealed by those with 10 to 19 years ($M=4.58$; $SD=0.44$) and those with 20 years and up ($M=4.52$; $SD=0.41$). The given results also confirm that the Lasallian administrators always practice Lasallian leadership skills.

The writings of Cabanas (2020) revealed that the virtues are often practiced and observed by lay administrators. Hence, this is true with the administrators; the older ones are well-versed and have practiced these virtues, while the new ones still cope with integrating these virtues with their assignments. Merriman (2020) and Mistades (2016) also confirm the results of this study, as they found that the number of years in one's work affects the practice of the Lasallian virtues. The outcome of the results also confirms the idea of Surucu et al. (2018), who presented that there are demographics that have connections with leadership skills.

The result of this study does not support the outcome of the studies of Jones et al. (2015) and Bull (2018), who said age and tenureship is not a factor in leadership, and with the scientific process, the research failed to reveal the connections between the two.

When grouped according to their nature of assignment, the academic lay administrators ($M= 4.49$; $SD=0.48$) and non-academic administrators ($M=4.49$; $SD=0.52$) obtained results interpreted as a great extent of practice. This means the academic and non-academic lay administrators often practice the ideas of Lasallian leadership based on the writings of Br. Agathon FSC.

Rumery (2017) and Rurple et al. (2017) confirm the results of this study. They found that those who work either as personnel or as teachers possess a great extent of the practice of the virtues of a Lasallian teacher as enumerated by Br. Agaton. Both studies found that those in the academe could easily practice these virtues because of their comprehension. Hence, it is easier for the teachers and the students to practice these virtues than those in the non-academic realm of those institutions. However, the studies by Zyziunaite (2018) revealed that the virtues are often practiced by non-academic personnel.

The result also presented the idea that Lasallian leadership frequently practiced by lay administrators, as presented in the writings of Br. Agathon FSC, is humility ($M=4.64$; $SD=0.46$). The practice confirms that Lasallian leaders see their work not as a way to exalt themselves but rather as a way to honor God (Laughlin & Moore, 2012), which makes them acknowledge their human nature and never abuse powers because they attribute their abilities to God's glory and avoid jealousy (Rumery, 2017).

The table also shows that reserve ($M=4.44$; $SD= 0.53$) is the least-practiced Lasallian leadership skill. This leadership is given emphasis based on the idea of De La Salle that educators should think, speak, act, and in moderation, discreetly and modestly, by controlling themselves in certain circumstances (Rumery, 2017; Merriman, 2020). This leadership skill will enable the school leader to control himself when anger and upset develop (Laughlin & Moore, 2012).



Table 4. Extent of Practice of Lasallian Leadership Based on the Writings of Br. Agaton

Variable		Length of Service			Nature of Assignment		Who le
		0 to 9 years	10 to 19 years	20 years and up	0 to 9 years	10 to 19 years	
Gravity	M	4.46	4.54	4.48	4.47	4.55	4.5
	S	0.64	0.54	0.55	0.61	0.51	0.57
	D	VG	VG	VG	VG	VG	VG
Silence	M	4.47	4.59	4.5	4.49	4.58	4.53
	S	0.6	0.49	0.56	0.55	0.54	0.54
	D	VG	VG	VG	VG	VG	VG
Humility	M	4.56	4.67	4.68	4.62	4.67	4.64
	S	0.53	0.43	0.43	0.48	0.43	0.46
	D	VG	VG	VG	VG	VG	VG
Prudence	M	4.28	4.57	4.55	4.49	4.45	4.48
	S	0.6	0.55	0.58	0.62	0.53	0.58
	D	VG	VG	VG	VG	VG	VG
Wisdom	M	4.5	4.6	4.7	4.6	4.59	4.6
	S	0.56	0.5	0.45	0.54	0.47	0.51
	D	VG	VG	VG	VG	VG	VG
Patience	M	4.37	4.63	4.41	4.48	4.5	4.49
	S	0.55	0.48	0.57	0.53	0.55	0.54
	D	VG	VG	VG	VG	VG	VG
Reserve	M	4.31	4.53	4.47	4.39	4.52	4.44
	S	0.58	0.51	0.5	0.56	0.49	0.53
	D	VG	VG	VG	VG	VG	VG
Gentleness	M	4.31	4.6	4.39	4.43	4.49	4.45
	S	0.62	0.5	0.54	0.57	0.56	0.56
	D						

	In	VG	VG	VG	VG	VG	VG
	t						
	M	4.32	4.54	4.47	4.47	4.43	4.45
Zeal	S						
	D	0.66	0.55	0.48	0.6	0.52	0.57
	In	VG	VG	VG	VG	VG	VG
	t						
	M	4.45	4.57	4.53	4.5	4.55	4.52
Vigilance	S						
	D	0.58	0.48	0.52	0.51	0.53	0.52
	In	VG	VG	VG	VG	VG	VG
	t						
	M	4.39	4.54	4.47	4.47	4.48	4.47
Piety	S						
	D	0.58	0.55	0.46	0.58	0.47	0.53
	In	VG	VG	VG	VG	VG	VG
	t						
	M	4.48	4.54	4.73	4.52	4.66	4.57
Generosity	S						
	D	0.59	0.5	0.53	0.54	0.53	0.54
	In	VG	VG	VG	VG	VG	VG
	t						
	M	4.41	4.58	4.52	4.49	4.54	4.51
LASALLIAN LEADERSHIP BASE ON THE WRITINGS OF BR. AGATHON	S						
	D	0.51	0.44	0.41	0.48	0.43	0.46
	In	VG	VG	VG	VG	VG	VG
	t						

Note: 1.00-1.80=Very Low (VL), 1.81-2.60=Low (Lo), 2.61-3.40=Moderate (Mo), 3.41-4.20=Great (Gr), 4.21-5.00=Very Great (VG)

Relationship between Practice of Lasallian Values and Leadership Skills

Table 5 presents the data on the relationship between the practice of Lasallian values and leadership skills.

The data adhere to the idea that there is a significant relationship between the practice of Lasallian values and leadership based on the metaphors of St. John Baptist de la Salle [$r_s(79)=0.833$, $p=0.000$] and leadership based on the writings of Br. Agaton [$r_s(79)=0.802$, $p=0.000$]. This means that the greater the extent of the practice of the Lasallian values, the greater the extent of the practice of leadership skills based on the metaphors of St. John Baptiste de LaSalle and the writings of Br. Agaton, FSC.

These findings are supported by Baloglu (2012), Anwar and Asnu (2013), Gamarcha et al. (2014), Kaya (2015), and Estanislao (2017). They all agree that there is a relationship between institutional values and school leadership. These studies have found that these two are greatly connected. Their studies also revealed that leadership skills are founded on the core values of the institution.

The outcome may also be connected with the study of Zyziunaite (2018), in which the relationship between the two variables may confirm that Lasallian lay administrators go beyond leveraging and making meaning because they flourish in their careers by boosting their

productivity and creativity. This time the Lasallian core values are not abstract in the significant relationship but instead become a concrete structure (Baloglu, 2012). The practice of the two will help lay administrators prioritize the organization's mission. The lay administrators may be perceived by those they led as true to their values and will be successful, inspiring and motivating them to attain high-performance outcomes based on the held core values (Sanda, 2010).

The connection of the two Lasallian practices will help lay administrators act as true leaders and characterize the school's culture. They may not find any difficulties in the position since they have already aligned themselves with the school's vision. Their fulfillment of these noble practices will always imbibe a quality of a good example who will always present the scent of the finest virtues (Gamarcha et al., 2014). The results also revealed a clearer probability that the lay administrator's practice of core values given by the workplace also affects his commitment (Madriral & Temprosa, 2018).

Table 5. Relationship between the Practice of Lasallian Core Values and Leadership Skills

Variable	rs	df	p
Lasallian Core Values of Faith, Zeal for Service, and Communion in Mission	.833**	79	0.000
Leadership based on writings of the founder St. John Baptist de La Salle and Br. Agaton, FSC	.802**	79	0.000

Note: *correlation is significant at $p \leq 0.05$

Overall, this study theorized that the practice of Lasallian core values influences the practice of leadership skills. The results of this study confirmed a significant relationship between the practice of Lasallian values and the practice of leadership skills as envisioned by St. John Baptiste de La Salle and Br. Agaton. This implies that the Lasallian core values of faith, zeal for service, and communion in the mission are significantly related to the leadership skills found in the metaphors of the founder. These include called to be ambassadors, called to be shepherds, called to be angels among them, called to be architects of tomorrow, and called to be good and faithful stewards.

Likewise, the core values could be manifested in the leadership skills or virtues of a Lasallian leader as written by the pioneering Superior General of the Institute, Br. Agaton, FSC. These are Gravity, Silence, Humility, Prudence, Wisdom, Patience, Reserve, Gentleness, Zeal, Vigilance, Piety, and Generosity. This means that lay administrators who possess the core values will manifest the Lasallian leadership skills envisioned by the founder and Br. Agaton.

Meanwhile, the Theory of Values-based Leadership by Barrett (2006) presents the idea that innate values create a vision, especially in making decisions that allow leadership to be influential through the principle. It also moves on the ability to lead because it creates harmony, relationships, and alignment with the group (Barret, 2006). This theory has been validated by the findings of this study.

Barret's (2006) Theory of Values-based Leadership states the strong relationship between values and leadership. It further states that values or virtues are innate in a leader. This study pointed out that the Lasallian core values are part of the practice of Lasallian leadership, as stated in the writings of the founder and of Br. Agaton, FSC. This result hence debunks the hypothesis of the research.

E. Conclusion

The findings of this study have unfolded many realities involving the extent of the practice of Lasallian core values and the extent of the practice of leadership skills based on the metaphors of the founder St. John Baptist de La Salle, and the writings of Br. Agathon, FSC. Practices of core values and leadership skills are done regardless of the nature of their assignments but with implications for their longevity of service in the institution. This implies that the longer the administrator stays in the institution, the more profoundly they practice the core values and leadership skills. In this perspective, intensive formation programs about core values should be given to new administrators.

The study also revealed the relationship between core values and leadership skills. This confirms the idea that the more a person imbibes the values of the institution, the more it will be implicated in their performance. Every institution should see formation programs as an important tool for members to stay longer and imbibe the core values. Values are key elements in living out the principles of every organization (Barrett, 2006).

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