

**DECISION MAKING PROCESS IN A RELIGIOUS EDUCATIONAL INSTITUTION:
A Study in the Marista Province of the Rio Grande do Sul**

Rogério Anele (Corresponding author)

*Pontifícia Universidade Católica do Rio dos Sinos (PUCRS)
Rua Ir. José Otão, 11, Bom Fim, 90035-060, Porto Alegre, RS, Brasil.
E-mail: rogerio.anele@gmail.com*

Patrícia Martins Fagundes Cabral

*Universidade do Vale do Rio dos Sinos (UNISINOS) PPG em Gestão e Negócios - Mestrado Profissional
Rua Luiz Manoel Gonzaga, 744, Três Figueiras, 90470-280, Porto Alegre, RS, Brasil
E-mail: patriciamf@unisinis.br*

Luciane Wolff

*Universidade do Vale do Rio dos Sinos (UNISINOS) PPG em Gestão e Negócios - Mestrado Profissional
Rua Luiz Manoel Gonzaga, 744, Três Figueiras, 90470-280, Porto Alegre, RS, Brasil
E-mail: lucianewo@gmail.com*

ABSTRACT

Educational Institutions associated with religious congregations have a significant participation in the Brazilian education market. However these Institutions are facing high competitiveness and, to improve results, choose to professionalize its management. However, these organizations are growing, but new religious with management vocation is not meeting their needs. Thus, the presence of lay executive managers is increasing in these senior positions. Therefore, there is a challenge in integrating knowledge among religious and lay managers, especially in decision-making processes. Thus, the objective of this research was to understand the governance decision-making process. Data were collected through interviews with senior managers in the Rede Marista, in Brazil. The results show the need for mutual learning, in which the prevailing mental models in both groups can be dialogically rethought and be collectively constructed so that the decisions do not become only quickly, premature and unsustainable, nor slowly discerned to become ineffective in their response time.

Keywords: *Rede Marista, religious and lay managers, decision making process.*

1. INTRODUCTION

The educational enterprises of the Marist Institute of Brazil are, each and every year, expanding and professionalizing its business, in every educational segment (infant, basic, college and ongoing education). This is due to its planned growth, either by the consolidation of its brand, the high quality perception of quality of its services, its market positioning or the strategic actions done in order to expand its mission of evangelize thru education.

The fact is that its educational market share is growing with security and steadiness, even when the Market is decreasing in total because of the reduction in family seizes and changes in the population age pyramid in the last years. This phenomenon occurs mainly due to three factors:

- a) Growth in the buy power of the “C” Class (Mariucci, 2011);
- b) Change in the philanthropic legislation, initiating the definition of higher obligations in the application of these resources and giving to the Education and Culture Ministry (MEC) the responsibility to accompany this process. (Lei 12.101 de 2009);
- c) The search for higher education, because of the lack of professional qualification in the market. A recurring theme in the Brazilian press.

In addition, the Christian principal and Faith, secular tradition, the principles of values and social education, the evangelizing pedagogy the more humanistic education, the disciplinary guidance, the care and concern for others are, mayhap, some of the key factors of the growth in these organizations.

From the change brought by the Federal Constitution of 1988 and the change in sector legislation by the Law of Education Guidelines and Bases – LDB – in 1996 (Trevisan and Trevisan, 2010) intensified the competition in the private education market, opening the possibility of schools with profit ends to enter the market, because until then the market was restricted to family and faith schools.

So to be able to keep up with the market and/or grow, the Marist educational organizations invested in changing its management models and began to worry more about operating income, cash flow management, creating new products and services, among other management actions.

However, while such institution grows and becomes professionalized, the formation of new religious with vocation for the management is not coping with the need of the occupation of these positions. In this sense, one can see the increased presence of lay executive managers in the management positions of these institutions. In truth, this presence is not a new phenomenon, but what is happening gradually in recent years is to lay actuation in executive positions in Educational Organizations Religious Catholic (Alves, 2005). The lay executives here should be understood as executives with non-religious training, which we customarily call market executives. Its not regarding agnostic people, the fact or not of professing their religious faith is not in question.

Given this context hiring lay executive managers to occupy positions in the administration is incrising the contact of religious executives, who are subjects of different training, realities and logic. These differences raise the challenges of all managers involved. As an example you can highlight at one hand, the humanistic orientation and the emphasis on discerning attitude that underlies the religious formation trajectory; and by the other the pragmatic emphasis predominates in the formation of lay managers. These differences in perception and orientation of management action become explicit, especially in the decision-making processes which creates a tension economic perspective and the missionary perspective of a religious educational institute.

This article started from the problem-question: "What are the main features of the managerial decision-making process in Educational Institutions Marist?" Therefore, it was established as the objective, to analyze the main elements of the decision-making process between religious and lay managers in Educational Institutions Marist in RS / Brazil. The study adopted a qualitative approach was conducted with the Marist Institute in Brazil, specifically in Marist's Rio Grande do Sul Province (Rede Marista), based in the state of Rio Grande do Sul / Brazil, in their school management structures basic education, university and corporate area. The data was collected through interviews with 04 managers and 04 religious lay managers, senior management office holders (Chair and Board).

As for the structure, besides this introduction, this paper is organized as follows: a) theoretical approach to power and decision-making; b) methodology, including the presentation of the studied field; c) presentation and discussion of the results d) final conclusions.

2. POWER AND DECISION-MAKING

Among the functions of the executives is the coordination of all aspects that keeps an organization running (Barnard, 1971). However, the coordination of efforts to fulfill the purpose of the organization by its leadership linked to relations of power and decision-making process. Tolfo (2004) states that the power within organizations is traditionally related to managerial behavior, since managers are entrusted with a position in the hierarchy that gives them greater or lesser degree of influence on decision making. The leaders are key actors in the conduct of decision making, therefore, by decision, establish and determine the meaning and direction to the institutions and people involved in it. However, Adizes (1995, p. 13) states that no "decision is taken on empty", but associated with a context. Similarly, Fukuyama (2000) points out that today the administration requires technological expertise, which no leader can hope to master alone; thus, it must rely on technical experts at all times, since much of the information for decision making is local and not global in nature, therefore, focused on the context. In other words, the leaders influence, through the decision-making related to new strategies and are influenced by these, as well, as by the change in environment in which they operate.

A decision, in turn, is the best solution found in certain circumstances and that decision-making involves both reason, as intuition. The rational decision-making relies on knowledge, although it is limited because you cannot consider all alternatives but, make simplifications of the reality (Simon, 1983 as quoted in Anonymous, (undated)). To Vergara (1991), rationality, associated with the Cartesian method, has dominated the decision style adopted in organizations. However, the organizational reality often differs from the "linearity which contains this rationality" (p.123), basing on contingent decisions or on multiple fields or intuition.

However, the intuitive decisions, while supported by facts, has its different orientation of rational logic, but require the decision maker discernment and creativity. Vergara (1991), relying on Kant and Bergson, says that "intuition is the simultaneous perception of objects that happens by the absence of linear time and space" (p.128). Therefore, while the intuition generates hypotheses and interprets phenomenon, the reason deduces consequences and submit them to the experience. In the managerial decision, intuition is based on constant reflection, in habit, knowledge and experience acquired over the experience of the decision maker, connecting factors and requiring a systemic

view on a particular topic. Since your relationship with the reason of the time is different, subsequently its logic escapes the linearity required by rationality.

Meanwhile, the decision process is linked to the culture of the organization, and this influences the power relations, which, in turn, have an impact on decision-making. If culture favor a rational logic, decision-making is pragmatic, as a step in the planning process. However, if culture favors intuition and discernment in decision-making, it tends to be longer in its analysis but the leadership tend to "come to believe more in it (...) and to rely on it as a decision mechanism" (Vergara, 1991).

As a result, decision makers with a realistic attitude tend to consider that the reality exists and is necessary for decision making. Because of this, they remains attentive to the reality to effectively adapt to it. In turn, decision-makers with a constructivist attitude consider that reality does not exist in itself, but that is a product of the mind of the decision maker. Their upbringing, their academic education, their experience, successes and received "blows", let them learn how to build the world they live in. According to this way of seeing the world, the goal of the decision maker is to understand better his mind works, becoming aware of their certainties ("truth"), their insights, their principles, their hypotheses and their assumptions, base for decision-making (Fiol, 2001).

In this dialogical in decision-making is therefore essential the self-knowledge of each leader and establishment of trust and interpersonal approach between the group of leaders. Thru the development of philos ties, trust increases, and this is a facilitator of information flow and decision-making process in the leadership network (Cabral, Camargo and Verschoore, 2014). For this, it is appropriate to accept that there are other actors involved in the situation and each has its own construction of the situation in order to create conditions for the confrontation of their views, thereby facilitating openness to other constructions and making awareness of your own mindset, an attitude that contributes to a wider understanding of the situation (Fiol, 2001).

Therefore, to solve complex problems, innovate and keep up with current trends it is necessary to "think without boundaries, not fragmented and closed in sealed compartments" (Mariotti, 2010, p. 11). Therefore, to achieve organizational competitiveness, among the leadership there must be an interdependence of decisions, because the more frequent and intense are their interactions, the greater its greater ability to interact with the environment in which it is inserted (Mariotti, 2010).

It is set, then, that in a decision-making process the reason and intuition are complementary parts of a whole, although they may be understood as contrary. It is therefore important to try to understand the complexity of life, before simplifying problems, and identifying and understanding individual differences sources of conflict and creation as well as discovering the multiple rationalities and feelings that make the plurality and the richness of life (Vergara, 1991).

The dynamic interrelationship between these different decision logic breaks the linear idea of cause and effect, product / producer, reason / intuition, since all that is produced in the relationship power and comes back to the actors who produced it, in a cycle, in itself, auto constructive, self-organizing and self-produced in the decision making in the organization. (Cabral and Seminotti, 2009).

Facing a systemic-complex understanding, therefore, the contrary operate recursive and dialogically, that is, antagonistic ideas can coexist and interact, influencing and being influenced in the process. Thus, in decision-making among a group of leaders, we must orchestrate the styles and individual times so as not to miss the synergy as a whole and for a new way of conceiving new ideas to this meeting, emerge (Mariotti, 2010; Anonymous, (undated)), especially if the problems are complex and require rethinking of values and standards about a past that no longer follows the contemporary requirements.

3. METODOLOGY

This is an exploratory research, of a qualitative approach that, according to Minayo (2002), allows the construction of unstructured data with the search for the social action meaning as the perspective of the researched subjects. The Marist Province of Rio Grande do Sul, also called Rede Marista, was the empirical study field, chosen because it is the largest educational network of religious congregations of private schools in the state of in Rio Grande do Sul / Brazil, and for having religious and lay managers in senior management.

In-depth interviews were used in the data collection (Malhotra, 2006), performed in the workplace of these executives, that lasted about ninety minutes. It should be noted that, as says Malhotra (2006), in-depth interviews are appropriate for the approach with renowned professionals in confidential sensitive or embarrassing discussion topics that require detailed understanding of a behavior. The intrviews protocol included a quick presentation of

the interviewer, the research objective, the recording permission request and the data and source confidentiality guarantee by mean of a signed document (Terms of Free and Informed Consent). The dispositive interview question was: "What are the main characteristics in the decision-making process that, in your opinion, are present in the conducting in Marist Province management?" Data from the unsystematic and direct observation was also considered (Gil, 2002; Richardson, 2011) from, the first author of this article, whether in his role as an academic researcher, whether as a professional executive with activities in the Marist Network.

The data were analyzed through Content Analysis, which allows systematical description and interpretation of the communication content, which generates a more profound grade of comprehension of its meaning, allowing an understanding from associations and junctions, especially with the studied theoretical framework (Richardson, 2011).

Eight occupants in senior management positions were the subjects of this research, therefore, religious and lay executives in the educational organizations and its corporate area. All respondents have extensive management experience, acting in the middle and end areas in many of the Institutions organisms, being four of them religious executives and four lay executives were among the latter, two men and two women named in this work E 1 (Interviewee 1) and E 08 (Interviewee 8).

3.1 The Field of Study: Marist Institute

The Marist Institute has in its structure and government the reigning model in the Catholic Church that carry out tasks through the structures themselves as ruling by the Canon Law. It is a vertical hierarchy with very clear roles and power. As in other congregations, the Marist government bodies act and make decisions in conformity with their Constitutions and Statutes, with higher interference only occurring when the situation requires. Based on its Founders, they are governed by a General Superior, a Vice Superior, a General Council. All are elected by an assembly, and represent all religious, as features in the Canon Law by secret ballot and by an absolute majority of the present religious.

Their administrative units and geographical areas of operation are divided, called Provinces, regardless of country borders. The Province is a unit consisting of a group of houses whose personnel and material resources are sufficient to ensure an autonomous life. The provinces are administered by a Superior Provincial, a Vice Provincial and a Provincial Council. The General Superior chooses the Provincial after consultation with all religious that constitute the Province, through an Assembly. The Provincial chooses the Vice Provincial and the Council, which is composed of members with number according to its statutes and elected in the same office as the Provincial, every three years.

The Marist Institute was established as a Religious Order, on January 2, 1817, by a man concerned about the tragic human and spiritual poverty of his time: Marcelino Champagnat. Worried about the education in the midst in which he lived, Champagnat was immortalized turning his charisma in institution when he was twenty-seven years of age. Today it is present in 79 countries on five continents. In Brazil, its organized into four administrative units, forming three provinces and a District. Six Marist religious founded the first Brazilian Marist Province, at the time called *Província do Brasil Central*, on October 18, 1897, in the city of Congonhas, Minas Gerais.

In Rio Grande do Sul, the first brothers arrived from Europe in 1900, landing in the city of Rio Grande. According to Teixeira (2009), at the time there was no way of a national activity, therefor, having sendings due to local requests. The first three religious who came to our state settled in Bom Princípio. The expansion and growth occurred very quickly, with the opening of 20 schools in the first five years. Among the most important works of this expansion is the Pontifícia Universidade Católica do Rio Grande do Sul which was the first Marist university in the world.

The Marist of Rio Grande do Sul Province has one hundred eighty-three Marist Brothers and operates in the areas of education, health and social care. It is structured at: the Pontifícia Universidade Católica do Rio Grande do Sul, with twenty-two faculties, the Hospital Escola São Lucas; with twenty-six basic education schools in Rio Grande do Sul and one in Brasília, in the Federal District; with ten social centers; and other projects not directly related to education. The data come from the presentation at the Second International Marist Mission Meeting held on May 20, 2014 in the Province itself.

4. RESULT PRESENTATION AND ANALYSIS

The instance of power is perceived by a well-defined decision-making process, clear and very present on the days of the Rede Marista. Because it is a Catholic religious organization it is structured in a vertical hierarchical model, in accord to the terms of Canon Law, and within the conservative practices of more than two thousand years of

the Catholic Church. It takes into their Constitutions and Statutes these drawn and followed structures which is occupied mainly in the constitutional functions by religious. These documents contain in detail the different roles and responsibilities of the offices, functions, bodies and assemblies, taking into account the concepts of Morgan (1996), when you define sources of power.

The lay managers who occupy high positions management are allocated within its enterprises, that is, Universities, Schools and Social Units, as well as positions in the corporate structure with operational support function. They also have autonomy, limited in its area of operation and there is clarity as to whom to report in the structure.

The results of research analysis is presented in four aspects. The first is about the dialogical of autonomy in the exercise of power.

Power is established individually, due to its organizational structure, in which the position definition is made with clear function description in this regard. It has its main leaders chosen by the assembly of its members with pre-determined mandate time and rotation requirement in some of the positions. This causes the occupants of these positions to have autonomy and at the same time, decide on a shared manner, as can be seen in answers given by all respondents regarding the autonomy and decision making "much reflection, shared process, shared decision, more dialogued, consensus, consent, shared, always collegial."

Although well defined and, in general, being clear to managers the instance of power, the autonomy and the responsibilities, the model is complex. First, it is complex because there is a recursiveness as addresses Morin (2008), between autonomy and the exercise of collegiality for decision-making, as explained by E7 "(...) each director has autonomy, but the decisions are shared, always collegial." Second, because, with the religious occupying the positions of the maximum decision-making bodies, are still pass a perception of power centralization, as shown E3 "(...) Characteristic of the decisions being centralized in the brothers" and E8 "(...) It is a centralization feature also, that despite having a more updated model of governance, this is all an attempt to break with the centralization."

From what can be interpreted in several parts of the interviews, the researchers raise two interpretations for this dialogical tension. The first is the fact that the religious manager be one of the owners of the Company, and be elected to be one of the highest decision-making bodies and at the same time, be subject to another manager in the ventures. It should highlight what is brought by Schein (2010), when he approaches the role of leader which is responsible for the differentiation and integration of different subunits into a coherent corporate action. This triple role and performance, can cause difficulties in the day to day managing can also give a perception that if there is no alliance, trust relation in the one by one negotiations, he decisions made are hampered and are often resumed. This is the conclusion Morgan (1996), when addressing the interpersonal alliances and control in the informal organization. To support this hypothesis, we bring what is said by E6 "(...) it is a decision-making process based on their consent (referring to the religious)"; and E5 "The fact that the manager does not belong to the institution, that is, not own it, also inhibits in certain decision-making."

The second is the rotation in constitutional positions, namely those essentially occupied by religious as established in the Constitutions and Statutes. It is common in organizations that use this form of alternation in power, that when there are the exchange of people and they remain working in the institutions, especially when dealing with high management positions. This alternation and this interaction before and after the changes mean that managers act in the form of accordance, with much negotiation, understanding and dialogue, as terms used herein as a characteristic vocabulary of this institution. Again one can understand the concepts applied by Morgan (1996).

The second aspect addressed is the issue of informal power. From the dialogical of autonomy, that is, the tension between acting independently (not fully taking the decision) and the shared decision, we will inevitably enter the question of informal power. By having its staff founded by religious and having many of them in its composition, it is necessary to highlight the fact that these members are full-time dedicated in their organizations; that is, they live in communities, and when they are of clock, in the formal relation of work, they are still partaking, conversing and exercising their activities even in moments of rest. Thus, it may be suggested in the light of the perception that it is established by one of the interviewees and the professional experience of the first researcher, that there is informal power linked to the communities. This point can be illustrated by the E8 when he says "(...) they have power, if not by vote, by voice and lots of informal leadership" Observe carefully what E6 brings us, quite clearly "(...) the other absolutely relevant aspect for these decision-making power issues is that when they come out of the activities of their enterprises and go home, the hierarchy changes a lot. (...) so it's a very complex business in regard with the relationship issues, in the house, a lot is decided".

The third very important aspect identified in the research is the issue of differences in the way that the religious and lay managers act and make decisions. There are several events that underlie these differences and were mentioned by all respondents, with almost the same perceptions. In the justifications of the understanding of the reasons these differences occur is evidenced in them in even completely identical lines. The main difference are the factors formation and life experience of religious and laity. Here it is presented the connection of culture and managerial action as taught in Gomes and Mira (2006).

Religious managers, due to their eminently humanistic education, with life purposes rooted in spiritual values of religion are perceived as managers with more difficulty in decision making. This mainly gives up when it comes to unpopular decisions, as the process of dismissal, for example, as E3 says "(...) when a person is fired in the institution, I see that, for the religious, it is sometimes more costly." These difficulties are also brought from behavior such as the tendency to go back on decisions, as reported E1, which also points out front his formation "(...) he (religious manager) can be easily manipulated and do not make the decisions that would have to be made for human reasons or even beliefs, values and any religious tradition."

But the lay managers, with a formation called technic, market experience and a more rational point of view, is more objective and seeks to obtain the results of the objectives and goals. In this sense, it is sensed more agility in the performance of executive management, especially when the need for decision-making occurs.

Another difference, indicated by a respondent and perceived by these researchers, is the higher degree of enforceability of lay managers concerning religious managers. There are perceptions that there is a more effective reclamation of lay managers for the results to be achieved and even a need for larger arguments presentation in approval processes of projects, actions or changes of direction.

The fourth aspect of great importance is the question of time in decision making. To illustrate this difference we bring what was pointed by E4 "(...) reflection culture in the organization" From the reports and also by the experience of the researchers, the time decision-making is very different in this type of institution. It impacts directly in the conduct of the organization and often generates operational and strategic difficulties. From what we can see, this slowness can have many factors, including, possibly, organizational culture, perhaps in relation to structural model; and also, hypothetically, how you drive the decision-making process, as said by Morgan (1996). Cloninger (2010) presents the challenges for future changes in a century-old organization records that among the difficulties encountered, one of them is linked to decision-making time, you need to become simpler and faster.

Based on the organizational culture characteristics, as the first interpretation arises from the fact that this is a secular institution, based on values of the Catholic Church, traditional, and is "narrative", in the words of E8; it based on documents and rites, repeated for many years. Another interpretation is regarding what is called as the process of reflection, present in the decisions to be made, more predominantly in religious managers, as illustrated E2: (...) "the decision-making is very time consuming, a reflective line (...)". We perceive that therefore a lengthy process to define which path to choose. The religious use a very own term to characterize this long definition process. It is the discernment that comes to be an ability to understand something sensibly and clarity. So the time when defining this is considered a time of search for certainty, wise decisions, the pursuit of conviction. However, this process is also full of prudence, shyness and was careful not to take risks, as highlighted by E5 "(...) I see the decision making of the religious, slower, more reflective, more 'prudent' (...)". Another Interpretation of this possibility is related to the pursuit of the mission and market competitiveness, understand the bias of the mission here as evangelization through education. When examining this issue of the mission, we must understand that it is a long-term service. Education is done in conjunction with the growth of the child, that is, in many years, as records E4 "(...) in education, they think of semester or school years." Thus being, the time dimension has another interpretation. However, the market competition is daily, constant and vigorous in which often, with a slight delay in the decision, you lose a good opportunity. This creates, in a way, a dichotomy between mission and market, you need to develop a dialogical. So addresses E3 "(...) we suffer as Catholic, Marist, confessional institution; often other institutions that do not have this religious nature, this confessional nature, end up entering more, we might say, with a aggressiveness in the market (...)".

Observing the data surveyed, the time is not perceived the same way in decisions made by religious managers and lay managers. However, one must take into account the level in the hierarchy that lay managers have, and remember that they are allocated in the enterprises and in the corporate support, not part of the decision-making bodies. So as put by E1 "I think the religious, in general, it tends to delay decisions that should have to be taken in a more immediate way, while the lay managers, tend to not delay, the action is more classical, a more immediate action".

As to the way the institution is structured, we bring up, influence of time in decision making as an hypothesis, the functional aspect of constituting bodies and the choice of the members who occupy. So the fact of having to make many negotiations, build a routing strategy of the issues so that we can achieve success in approval and the convincing of each individual, have a much more costly time to resolve. To corroborate the above, E7 presents this snippet that supports the statement "It is not a unilateral decision of a director. Occasionally, yes, because of the required need, but even so, they are always communicated and shared."

Remaining to be brought the influence of the way all decision making process is done, but there is the assumption that perhaps that has more weight in this study are the issues of informal power and the decision to more troublesome issues by humanistic formation of the religious managers. It is understood that, because the managers make alliances, convictions, and there also the involvement of religious who are not in decision-making bodies, often not even occupying management positions, it is possible that the process of decision-making process take longer. That assumption is based with data brought by E6 and E8, when they talk about community involvement and continuity of professional activities in moments of rest in their homes.

One can also infer that what may be influencing the decision time, refers to the difficulties of religious managers affairs to make decisions that confront its more humanistic education situations they consider most adverse to mission accomplishment. In these cases, it hinders them emotionally, as says E1 with respect to the fact that "(...)they do not make the decisions that should have to be taken into human or even values, any religious tradition beliefs reasons,." These situations lead them to a longer period of reflection, in which they often seek advice from their peers, whether in executive functions or in their communities, even with other religious who they have more affinity with. As said by E8 "(...) The brother, he is more likely, he already 'holds the wave', he already holds the project, he let himself think a little more and sometimes takes too much time. So I see no difference in the act. "Picture 1 summarizes the comments made by this research.

It was evident in the research, that there are unequal traits in order to manage between religious and lay managers, with respect to decision-making processes that are different in these institutions compared to other organizations. However, they need to be worked and it is possible to assume that such integrated development process of religious and lay managers raise the professional level of the decisions and management of this institution.

5. FINAL CONSIDERATIONS

Religious Educational Institutions are more focused in the search for professionalization and in the preparation of its executives for the challenges ahead. In particular the Rede Marista, based in Rio Grande do Sul / Brazil, from what can be seen in implantations of the new organizational model and corporate governance. It is recommended to strengthen investment in integrated development strategies of religious and lay managers, so that the dialogical of technical and humanistic aspects is recursive in this leadership network.

Thus, summarizing the contributions and recommendations it is noted to:

- a) Observe to the handles in vision and exercise of power. So that the religious managers do not feel cut off from the mission in face of the occupation of lay managers in new senior management positions, and that these last do not consider themselves excluded from the Marist Culture
- b) Assist the religious managers who have more than one function to act within the specific functions of each function, in order to avoid difficulties conducting assignments to the various roles they may have;
- c) Develop a performance evaluation practice, which enables to monitor and measure the results achieved by their executives and generate feedback to them, regardless of the relationship they have with the institution; this process aligned with the values of the Marist Culture should contribute to make more institutional and less personal decisions.
- d) To assist the managers, in general, to understand the different logical of market and religious point view, that are not exclusive, and even when tensioned between themselves, are complementary and necessities for taking on the mission with economic, social and environmental sustainability, as pointed out sometimes by the respondents.
- e) Create opportunities for learning and exchange of mutual experiences among religious and lay managers, where the prevailing mental models in decision-making processes of a group and the other can be ethought and dialogically constructed collectively so that decisions do not become only quick, premature and unsustainable or discerned the point of being too ineffective in its response time.

For future studies it is suggested to investigation of this subject in religious institutions of other congregations and conducting a quantitative research involving other Provinces in Marist Network in Brazil and worldwide.

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Anexos

Picture 1 – Decision Making Process

Decision-Making Process		
Highlighted Points	Observed Practices	Characteristics
Autonomy Dialogical	Individual power x collegiate exercise	Organizational structure
		Election process
Informal Power	Decision outside of work	Full time activity
		Community influences
Differences between lay and religious managers	Different acting logics	Technic formation x human formation
	Degree of requirement	More effective charging in lay managers
	Insubordination or disrespect level	Lack of charging in religious managers
Decision making time	Organizational culture	Secular institution
		Insight
		Mission x competitive edge
	Institutional Structure	Term of office
		Rotation of occupants
		Elective process

Source: prepared by the first author