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Spiritual Capital: An inquiry into the values that provide meaning and purpose to
staff in Quaker schools.

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SUMMARY OF THESIS SUBMITTED FOR THE Ed.D DEGREE

BY

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ON

**SPIRITUAL CAPITAL: AN INQUIRY INTO THE VALUES THAT PROVIDE MEANING
AND PURPOSE TO STAFF IN QUAKER SCHOOLS**

The purpose of the thesis is to open up discussion about spiritual capital and place it into the arena of educational debate. It is not a theological work nor does it attempt to treat the paradigm of spiritual capital too broadly. Spiritual capital is not amenable to pure rational analysis but treats personal experience and the sharing of personal insights as significant in order to comprehend what gives meaning and purpose in the Quaker school.

This study defines spiritual capital as capitalising on values which promote a sense of meaning and purpose in the workplace. It breaks the taboo on the notion of being spiritual without any reference to a deity or supernatural being and argues, instead, for a deeper understanding of the importance of compassion, creativity, care and service in the workplace. If a school nurtures spiritual values, it can provide the workforce with a greater sense of fulfilment and purpose, dedication and altruism.

The study took place in nine independent Quaker senior and junior schools in England. In this case study, forty-two semi-structured interviews were used to probe answers to the research questions.

The findings indicated that Quaker schools remained committed to their values because they engendered a sense of purpose and meaning not only to the individual but to the school as a whole. The values nurtured empowerment and individual well-being and promoted positive working relationships. They also motivated staff to achieve the school's aims.

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Declaration

I declare that the work presented in this thesis is all my own work.

For those whose psychological commitment to some form of religious faith is deeply rooted, the idea of a wholly secular society is an anathema. But less committed people can feel the same, believing – often vague – that some conception of spiritual values, or at least expressively non-materialistic ones is required for human flourishing

(Grayling, 2004: 237).

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CHAPTER 1

INTRODUCTION

This thesis considers the role played by spiritual capital in The Religious Society of Friends' Schools. These schools are more commonly known as Quaker schools and, at present, there are thirteen junior and senior independent Quaker schools in England. Throughout the thesis, the terms 'spiritual capital' and 'capitalising on spiritual values' are used interchangeably to describe values which provide staff in a Quaker school with a sense of meaning and purpose.

Much harm is caused when individuals and groups within societies exclude others or neglect their welfare. In schools, such exclusion and neglect is likely to give rise to feelings of disaffection and disharmony among staff, learners and parents. Finding a sense of meaning and purpose in the workplace has been written about by Zohar and Marshall (2004). Indeed, the inspiration for this study can be partly attributed to their book: *Spiritual Capital: Wealth We Can Live By* (Zohar and Marshall, 2004). An exploration of the means by which a sense of meaning and purpose may be nurtured in schools seems long overdue. The intention of this thesis is to contribute to that exploration.

It seems logical to pursue this through experience and reflection but, in doing so, tension is created between what is rational and what is experiential. However, Plunkett (1990) argues that inquiries into schools are not always open to purely rational analysis and the most scholarly treatment of subjects is not necessarily as valuable as personal experience and insight.

Spiritual capital is a relatively new paradigm to the world of education. However, I can recall headteachers with whom I have worked who have inspired and empowered me and, as such, have promoted spiritual capital in their schools. Without exception, they demonstrated qualities that were often difficult to quantify but made a positive difference to the lives of their pupils, staff and the wider school community. Some of these headteachers were affiliated to a particular religion whilst others were not, but all were concerned with nurturing meaning and purpose and igniting a passion for education which went far beyond national curriculum outcomes or the teaching of a syllabus.

My decision to explore the notion of spiritual capital came after my appointment as the headteacher of a Quaker school in 2003. The majority of the staff in the school were non-Quaker. Some were members of a variety of religions including, Christianity, Judaism, Islam or Buddhism whilst others were not affiliated to any particular religion. Even within the Quaker staff minority, there were those who considered themselves to be universalist, agnostic, atheist, realist or humanist Quakers and there were those who did not accept any label at all. People held so many diverse views but I came to realise that despite this, there were common values that were integral to the school community and, as such, generated a particular kind of behaviour. These common values created predictability and particular behavioural expectations. For example, I would often hear people say things like, 'that wasn't very Quakerly' or 'I wouldn't expect that kind of attitude in a Quaker school'. Clearly, the values informed people about what was important, good, appropriate, and even desirable. These values had become embedded into the traditions of the school and were important to those working in it on a daily basis. I really needed to

understand this Quaker culture, its values, beliefs and assumptions because they appeared to motivate people to behave in a particular way.

As a consequence, this research was undertaken in the spirit of trying to understand why staff behaved the way in which they did in the Quaker school and the main question that was asked from this research was: What are the most important values required to give a sense of meaning and purpose to those in the Quaker school? Four research questions, which formed the basis of the data collection, were invaluable in helping me to achieve this understanding.

Research questions

1. Why are the values of the Quaker school promoted so enthusiastically by many in the school community?
2. Why do non-Quaker staff promote the values of the Quaker School?
3. To what extent do the values of the Quaker school remain constant even in a changing educational climate?
4. What are the characteristics of a headteacher who is committed to nurturing spiritual capital?

An outline of the thesis chapters

Chapter two explores significant Quaker tenets, values and conventions which are evident in the Quaker school. An increasingly popular view, held by some members of The Religious Society of Friends, supposes that a belief in God or a deity is not a

prerequisite to upholding spiritual values such as compassion, kindness, integrity and respect. Such a viewpoint is given credence in this research.

Chapter three defines what is meant by spiritual capital and explains the interchange between terms such as ‘spirituality,’ and ‘the spiritual’. The focus of the argument is that spiritual capital recognises and acknowledges the contribution made by school staff to achieve the vision and aims of the school and this engenders a greater sense of fulfilment and purpose at work.

Chapter four argues that values such as compassion, understanding and respect should be central to the culture of an organisation in order for it to remain effective. It argues, as Schein (2004) does, that culture is an iterative process where the culture feeds the values and the values feed the culture.

Chapter five provides a brief overview of the development of leadership theory and is critical of the new management theory which is in evidence in some schools today. It argues for leadership approaches which nurture moral principles, not only through task performance but through moral behaviour.

Chapter six explains why a qualitative approach with a case study design was an appropriate strategy for this research. The data collected in nine Quaker schools, using semi-structured interviews, were rich and varied due to the significant number of respondents, in wide-ranging roles, who were willing to participate in the research.

Chapters' seven to ten are devoted to analysing the data. Each chapter considers one of the research questions in turn. Chapter seven records the respondents' perceptions about Quaker values. Chapter eight evaluates why non-Quaker staff uphold values that are particularly associated with the Quaker school. Chapter nine discusses a number of Quaker conventions that were reframed in order that the schools should remain effective in today's changing educational climate. Chapter ten explores the characteristics of headteachers who appear to have the capacity to nurture spiritual capital. As a result of the data analysis, chapter eleven draws out the empirical conclusions from the research.

Chapter twelve highlights some of the more salient conceptual conclusions about spiritual capital and outlines a model for developing it in schools. The main conclusion is that when spiritual capital is nurtured in school, there are implications for school leadership and how people behave towards each other.

The final chapter describes the impact which the research has had upon my professional role as headteacher and those actions so far taken to raise awareness of spiritual capital in my own school. In addition, it proposes avenues for the nurturing and further development of spiritual capital in schools.

The context of this research is the Quaker school. Such an investigation begins with an overview of the values and conventions of The Religious Society of Friends and highlights those which might impact upon the culture of the Quaker school. This overview is the subject of the next chapter.

CHAPTER 2

THE RELIGIOUS SOCIETY OF FRIENDS – VALUES AND CONVENTIONS

The Religious Society of Friends (or Quakers, as they have come to be known) has its roots in Christianity and is arguably a way of life rather than a religion (Rack, 2002). Traditionally, theism has played a significant role in the life of a Quaker especially in relation to finding meaning from within, in relationships with others and in the world around them (Birkel, 2003). However, there are an increasing number of Quakers who reject theism, preferring instead to explore Quaker values and truths from a non-theist perspective (Boulton, 2006). This chapter discusses a non-theist perspective because the findings of this research identified many respondents who were not particularly religious but who strongly upheld the values of Quakerism. The chapter explores this standpoint and highlights a number of values and conventions that Quakerism stands for.

The beginnings of Quakerism

The Religious Society of Friends has its origins in the 17th century at a time when there was religious and political unrest in England. The Religious Society of Friends came about because a significant founding member, George Fox, felt that Christianity was too embroiled in traditions, rituals and politics and preferred, instead, to worship God directly ‘without clergy, meditation or outward sacraments’ (Birkel, 2003: 55).

It became, for a time, the third largest religious group in England and was taken seriously by the political parties of the day (Pym, 1999). Quaker influence was

strong even in the 19th century, for example, the kindly treatment of workers in Quaker businesses demonstrated the courage to stand up against the popular views of the time. To date, the Religious Society of Friends has approximately twenty-five thousand members and it is still not averse to change or challenging its thinking. Today, liberal Quakers are challenging theism within The Religious Society of Friends and emphasising, instead, the importance played by values which elicit human compassion and goodness.

The early Quaker schools also challenged the thinking of the day and were founded not only to uphold Quaker faith and practice but to support training programmes for apprentices. Hole (1978) described the early schools as being practical in nature with an emphasis on peaceable living, co-education and equality amongst the pupils and school management which was an unusual school practice for that time. Promoting equality in this way was evident in this research but giving credence to equality has not always been at the heart of the Quaker school philosophy. In fact, Heath (1994) argues that headteachers of Quaker schools in the early 20th century were generally authoritative if not authoritarian. However, this pattern of leadership reverted to a more democratic style in the late 1960s and early 1970s when it was expected that Quaker schools and colleges would be less hierarchical in structure and decisions would be broadly participative (Morley, 1993). Today, Quaker schools conform to desired government legislation, undergo regular inspection and offer a curriculum at least in line with the national version.

Values and conventions

Quaker worship usually begins and ends with silence. Throughout the time in worship the silence is broken only when someone feels compelled to speak their own words, pray out loud or read from a bible or other text. A meeting of worship such as this is still evident in many Quaker schools today.

Although worship is essentially a silent activity, plain speaking and social action strongly influence Quaker belief. A common set of practices emerged known as the Testimonies (Lacey, 1998). According to Pym (1999), the Quaker testimonies are public statements about the principles of Quakerism and serve as important values which many members of The Religious Society of Friends verify as being rooted in the bible, particularly in the life and teachings of Jesus. However, some members of The Religious Society of Friends reject the bible altogether or question some, or all, of the traditional doctrines of Christianity. They believe that divine revelation is not solely restricted to the bible, but that there are ‘many avenues to the divine’ (Pym, 1999: 16).

The testimonies have varied over the centuries and do not claim to have a permanency. For example, several of William Penn’s testimonies of 1694 have been disregarded, including the process of naming a child, opposing the tradition to drinking to someone’s health and tithing. As some testimonies are disregarded, others are created. For example, the most recent testimony on homelessness has arisen in response to contemporary need (Wilson, 1996). Although there is some variation in what the testimonies should be, what lies at the heart of them are values

relating to integrity, honesty, community, non-violence and a commitment to peace, justice and equality (Rack, 2002).

From the very beginnings of Quakerism, equality was taken seriously. Furniture for meetings is positioned in a manner deemed conducive to providing a sense of equality and some Quakers refuse to address anyone with honorific titles such as 'Sir,' 'Madam,' 'Your Honour' or 'Your Majesty' as there is the belief that such hierarchy should not be based on birth, wealth or political power (Lacey, 1998: 45).

This research supports the view that the Quaker testimony of equality is very important in Quaker schools. It also suggests that Quaker school headteachers lead in a way that fosters a collaborative culture and nurtures plain speaking, open communication and equality.

Quaker values, according to Pym (1999), have more to do with demonstrating behaviours which advocate universal values than an ideology which only embraces a faith in something supernatural. It is in the conveying of this message that values such as tolerance, understanding, respect and integrity are given a high degree of importance in Quaker schools.

These values are incorporated into a decision-making method known as the 'meeting for worship for business'. This method encourages trust and motivation to consult with others and share information as widely and as accurately as possible. The contemporaneous minute, is also widely synonymous with this method.

Contemporaneous minutes

According to Lacey (1998), a contemporaneous minute is written after each agenda item and approved there and then by those at the meeting, making it binding to the group. Sharing information as widely and as accurately as possible and then recording it clearly and unequivocally are the major characteristics of the contemporaneous minute. Pym (1999) suggests there are two advantages of the contemporaneous minute. Firstly, it facilitates both ownership and clarity in decision-making. Secondly, it ensures that those not present at a meeting can understand how and why a decision was made. However, Wilson (1996) argues that the size of the decision-making group, if it is large, can make it difficult to seek agreement on an issue. Wilson (1996) also argues that it can be immensely time-consuming to write a contemporaneous minute and has the potential to cause deferral and delay in decision-making. The latter part of Wilson's (1996) argument is supported by this research as it suggests that a significant number of headteachers could not always fully endorse the contemporaneous minute or the meeting for worship for business in staff meetings due to the pressures of time.

The meeting for worship for business

A particular Quaker convention is the meeting for worship for business. This convention is used in many Quaker schools as an approach to running staff meetings. One of its important functions is to provide opportunities for reflection in meetings through the use of silence. Another function is to enable a fair and just consultation process to take place prior to a decision-making meeting. According to Pym (1999),

those being consulted should feel that their views have had an appropriate impact upon the final decision. Consultation should begin early and provide opportunities for people to reflect and to modify their views in the light of new information. Birkel (2003) believes there should be as much clarity as possible about who makes the final decision and this should be reflected in the delegation of responsibility and accountability. According to Rack (2002), the meeting for business represents all that is incumbent upon the decision-makers to listen to others and allow a sense of respect for the feelings articulated at the meeting.

Silence can be used as a resolution strategy when decisions cannot be made or when tensions run high or as a way of creating time for reflection. Meetings generally begin and end with silence and it is used during a meeting if it is felt necessary to do so. Such a practice was evident in this research, although headteachers rarely adopted the convention of silence on a regular basis, or for long period, due to the pressures of time. While Punshon (1990), Morley (1999) and Wilson (1996) argue that using silence helps to seek the help of a higher being or deity in the decision-making process, Rack (2002: 89) opposes such a view suggesting that it is not holy writ but simply 'the thoughtful, personal attention of fellow members and neighbours who know each other and care about each other'. Non-theist Quakers also suggest that the meeting for worship for business is a secular process.

Non-theist Quakerism, which became prevalent in the late 20th and early 21st centuries, offers an alternative perspective to traditional Quakerism with the viewpoint that religion is 'created in human culture and celebrated in human language and human community' (Boulton, 2006: 7).

The Religious Society of Friends – an alternative perspective

According to Boulton (2006: 13) non-theist, atheist, agnostic, humanist or universalist Quakers have presented an overarching view that a deity is no more than a symbol of the wholly human values of ‘mercy, pity, peace and love’. King (2009: 19) describes this alternative perspective as a ‘desire for spirituality beyond religion, linked to a new vision of the world which is seen as separate and above the established religions’.

Rack (2002:19) argues that Quakerism is particularly well-placed to straddle differing viewpoints and perspectives because Quakers are understood to respect different ideological practices and ‘appreciate the truths in each’. Quakers have no creed or hierarchy to enforce a particular dogma, nor is there a desire by The Religious Society of Friends to convert people. Over the centuries, Quakers have reviewed their thinking about many religious matters, for example, the unique divinity of Jesus, the virgin birth and the resurrection. Therefore, it should not be surprising that The Religious Society of Friends would consider alternative views such as that presented by Boulton (2006) and King (2009).

According to Rush (2006), 26% of British Quakers in 1989 said they did not believe in theism. A similar survey held in 2003 detailed the number to be 26.5% making the percentage virtually unchanged. A survey in the Philadelphia Yearly Meeting, USA, in 2002 said that only 43.7% of the five hundred and fifty-two members had a definite belief in a God who could be prayed to with the expectation of receiving an answer. These results represent a significant proportion of Quakers who do not recognise theism as a necessary part of their beliefs, but rather acknowledge the values that such a God would have stood for, for example, ‘truth, justice,

compassion, kindness and integrity or the imagined embodiment of human ideals' (Boulton, 2006: 14). These values, not a definitive belief in God, were important in the findings of this research. Such values were very significant when it came to understanding what gave people a sense of meaning and purpose in their school.

It should be recognised that Quakerism is on the fringes of Christian nonconformity, which itself is on the fringes of Protestantism. This in turn is only a small segment of one major faith, Christianity (Boulton, 2006). Nevertheless, there are a growing number of other religions promoting religious humanism. For example, there is a network of synagogues practising humanistic Judaism. Theologian-philosophers introduced 'Religionless Christianity,' 'The Gospel of Christian Atheism' and 'Humanistic Buddhism'. Such standpoints argue for the replacement of traditional theism with a more humanistic approach to religion.

Summary

This chapter has provided an account of the origins of The Religious Society of Friends and has identified values and conventions synonymous with Quakerism. Valuing equality, the individual, peace and honesty and practising conventions such as contemporaneous minute-taking and silence in meetings have been explored in some detail. Many of these values remain synonymous with Quaker schools today although the findings in this research suggest that a number of the Quaker conventions have been reframed in order to ensure the continued success of the Quaker school.

The chapter has also highlighted the view that the values of Quakerism have more to do with demonstrating behaviours which advocate universal values. It is in the conveying of this message that values such as tolerance, understanding, respect and integrity are given a high degree of importance by Headteachers and staff in Quaker schools.

The chapter has addressed an alternative viewpoint expressed by liberal thinkers of The Religious Society of Friends, that Quaker values are the embodiment of human ideals, without necessitating a belief in a deity. There is a paradox between the desire to be part of a religious group and being an 'unbeliever' within that group. However, Boulton (2006) sees no conflict in this paradox describing his affiliation to the values upheld by The Religious Society of Friends as nourishment to the human spirit without having to believe in the supernatural. Such values, which are said to transcend all religions, are the subject of the next chapter.

CHAPTER 3

SPIRITUAL CAPITAL – A DEVELOPING PARADIGM

Spiritual capital is a relatively new paradigm to the world of education. Its introduction is long overdue as many schools are in a state of crisis, not because of insufficient funds or poor teacher quality, but because of the absence of spiritual capital to guide their ‘strategic function’ (Sankar, 2004: 11). For the strategic function to be effective, it requires a leader with a moral purpose and a coherent vision of the school’s values, beliefs and attitudes (Caldwell and Harris, 2008). This chapter discusses the meaning of spiritual capital and argues that school leaders should embrace it in order to engender a sense of ‘meaning, value and purpose in the workplace’ (Zohar and Marshall, 2004: 8).

The origins of spiritual capital

Spiritual capital has its origins in the term ‘spirituality’. According to Carr (1995), one of the most notable understandings of spirituality comes from Plato, who talked about an uncompromising dualism, the body and the soul - the essential principle of personal identity - as an exclusively spiritual entity. However, Reeve (1981) argues that this view was a considerable problem for early Christianity and was one of the reasons why philosophers of the medieval period, such as St Thomas, attempted to relocate the philosophical basis of orthodox Christian theology in Aristotelian rather than Platonism. Aristotle’s philosophy concerns human action and particularly those behaviours which are virtuous in order to produce happiness. According to Edgar and Sedgwick (2002: 9), happiness is not simply to seek pleasure or contentment but to

‘attain a balance in a style of living: to indulge in neither too much (excess) nor too little (asceticism). This balance is known as the ‘golden mean’. To be virtuous is to behave appropriately, to speak well and to listen well (Edgar and Sedgwick, 2002).

Another aspect of Aristotle’s philosophy which strongly resonates with spiritual capital is his definition of being human. The definition is concerned with the notion that our daily existence involves living together in communities. According to Edgar and Sedgwick (2002), these communities are composed of people with shared values and ways of living. Individual happiness necessarily involves concern for those with whom one lives in the community and the function of such communities to offer a worthwhile life. Reeve (1981) argues that Aristotle’s influence has defined spiritual capital in relation to its concern with human relationships, the importance of the community, meaning and shared values. However, emerging research about spiritual capital in education also appears to build upon current understandings of social capital.

Bourdieu (1986), Beck (2000), Coleman (1988), Field (2003) and Putman (2000) have contributed significantly to the understanding of social capital and all have divergent views on the concept. According to Field (2003), social capital has attracted attention as a social concept because sources of collective identity and meaning which underpinned industrial society in the past – family, national identity, ethnicity, class and job – are no longer the foundations for personal security or social integration.

Beck (2000: 165) argues that we live in an age where the ethic of ‘individual self-fulfillment and achievement is the most powerful current in modern society’. Putman (2000) argues that such a breakdown in social capital can damage the well-being and health of western democracies. Putman (2000) also considers evidence of changes in people’s values and the decline in trust and trustworthiness. Cohen (1999) recognises

this decline but intimates that other identities have taken their place, for example, new social movements such as Amnesty International, Greenpeace, working relationships and social networking using the internet.

Malloch (2003) suggests that spiritual capital is inherent in the understanding of social capital because the study of a school's social capital - its involvement with the community, its networks with other schools and relationships with other organisations - would be incomplete without reference to elements of spiritual capital such as trust and other moral characteristics. Similarly, a school's intellectual capital cannot support the success of students without a strong moral purpose and a shared understanding of life and learning. Malloch (2003) described spiritual capital as a unifying concept which influences both social and intellectual capital. Berdyaev (1939) argues that the rigid divisions between spiritual and social are erroneous, preferring instead to see the two areas as intimately connected.

Not only is the term spiritual capital implicit in social capital but it is frequently used interchangeably with religious capital. Woodberry (2003: 6) indicated that missionaries worked for religious purposes but, as such, were investing in spiritual capital through the educational institutions they created. Yet spirituality has now 'come out of the cloister, out of religious institutions, into the world at large' (King, 2009: 180). King (2009: 180) argues that spirituality should not be the sole preserve of the 'religious or the educated elite' but should provide the foundation for a culture change in all organisations, to improve relations in the workplace.

As spiritual capital gains recognition, Dorr (2004) argues that in order for it to thrive within an organisation, the leader should be at the forefront of the culture change in order to initiate strategies for justice and peace. Dorr (2004: 13) draws on Friere's idea

of a 'generative theme' where the leader nurtures values which resonate with the workforce at three distinct levels. At the first of these levels are personal peace, integrity and meaning in life. At the second is the desire for respect, harmony, co-operation and participation in management and decision-making and at the third level is the need to ensure that business makes a broader contribution to the wider world without exploiting people or the environment. The work of Dorr (2004) supports the view of this research that certain characteristics of school leaders play a key role in generating a culture where the values of spiritual capital can be nurtured. The work of Dorr (2004) is discussed in more detail in chapter five.

Today, there are many new initiatives which exist to encourage leaders to promote spiritual capital and draw upon meaningful values within organisations. According to King (2009), the Metanexus Institute in Philadelphia is engaged in interdisciplinary spiritual capital research programs related to global action, civic concerns and social and political change. King (2009: 17) also refers to another initiative which is the International Conference on Organisational Spirituality (ICOS) held at the University of Surrey. The conference aims to 'build bridges between the personal world of individual spirituality and the spiritual aspects of work, life and culture' (King 2009: 182). According to King (2009: 12), whilst spirituality begins with the individual, or with a small network of relationships, it must ultimately 'extend to the entire world' and contribute towards the transformation of people, the workplace and the global society.

Understanding spiritual capital

Caldwell and Harris (2008) argue that spiritual capital can exist, regardless of religion, when a group or community shares a number of strongly held beliefs or values. When

spiritual capital is evident in an organisation such as a school, Caldwell and Harris (2008: 17) argue that there will be a demonstration of a ‘strength of moral purpose and a degree of coherence amongst the values, beliefs and attitudes about life and learning’.

Conger and Associates (1994), Luckcock (2007) and West-Burnham (2002) suggest that the term spiritual does not necessarily have to do with whether a person is religious or not. West-Burnham’s (2002) statement about what it means to be human is a combination of three components: a capacity to feel emotion, an ability to create knowledge and a need to engage with the spiritual. Similarly, Luckcock (2007: 55) argues that it is ‘not being primarily engaged in the search for self, but rather that it is concerned with what enlightens the self’. Narayanasamy (2006) suggests that to be a spiritual person is to have the capacity to search for inner peace and demonstrate love, faith and hope. Conger and Associates (1994: 17) conclude that being a spiritual human being means ‘fostering inner convictions and strengths’ which provide a set of values to guide everyday actions. Fairholm (1998: 23) has described spirituality as adhering to natural laws that don’t shift and which provide the ‘true north’. Miller (2006) describes them as values which enable people to be able to evoke feelings such as empathy.

The characteristics described above by Conger and Associates (1994), Fairholm (1998), Luckcock (2007) and West-Burnham (2002) resonate with the findings of this research. Such findings have implications for school leadership because of the emphasis on an individual’s personal characteristics rather than a particular leadership style. Miller (2006) aptly concludes that personal characteristics are key to giving expression to spiritual values:

In its truest sense, spirituality gives expression to the being that is in us; it has to do with feelings, with the power that comes from within (Miller, 2006: 9).

These writers imply that the relationship between religion and spirituality may be somewhat irrelevant, but Tacey (2004: 43) argues that this is a paradox since religions possess a spiritual core. However, a more conciliatory view by McDonald (2005) is that religion and spirituality represent sometimes different and overlapping understandings of the world although it leaves out any reference to God which is what most religious people choose to look for. Searching for a definition of spiritual does not produce easy answers and however fascinating the debate about defining it, there is a need to look beyond this and to focus on the ideals and practices that give meaning to spirituality as it is experienced today.

The Oxford Dictionary (1983: 88) defines capital' as 'wealth or property that is used or invested to produce more wealth or property'. Perhaps it is more easily understood when the words 'wealth' and 'property,' removed from the definition and substituted with values such as 'meaningfulness' and 'purposefulness'. Zohar and Marshall (2004) argue that the term then takes on a different, but more appropriate meaning which is to capitalise on values that enrich lives and question what it means to be deeply human.

Becker (1983) and Mincer (1958) define capital as having two characteristics: adding value through use and slow depreciation. Lillard and Ogaki (2005) show how these characteristics also apply to intangible qualities such as compassion, kindness, and

respect. To illustrate this point they describe a specific example about not murdering another person:

This rule is not physical nor is it embodied in any human being. When people follow it, they add value (or avoid costs) to the extent that this rule becomes successfully established as a norm in society (Lillard and Ogaki, 2005: 7).

The term spiritual capital, coined in analogy to social capital, can be misleading as it sounds rather economic. It is concerned with the effects of spiritual and religious practices, beliefs, networks and institutions that have a meaningful impact on individuals, communities and societies.

Spiritual capital and the search for meaning

One way of understanding how human beings derive meaningfulness in the workplace is how the spiritual values of the organisation appeal to the individual. However, Coles (1990) reminds us that spiritual values may not always serve as guiding principles for all people and that spirituality may be represented using different values for different groups of people. For example, an examination of the literature of the major Eastern and Western philosophies reveals that spiritual values are wide-ranging and take many forms. Zanna (1992) argues that adhering to spiritual values creates 'a meaning in life', an inner harmony, a unity with nature, a sense of social action, a detachment from material cares and the desire to discover one's 'true self'. Zanna (1992) also suggests that there are no particular spiritual values that appear to be universal and that meaning and purpose in the workplace

finds expression in many forms. However, the findings of this research contradict Zanna's (1992) second point because respondents were able to identify, specifically, values which provided them with a sense of meaning and purpose in the workplace.

Frankl (1985) argues that whatever the expression is to find ultimate meaning, the search for it is a human being's primary motivation, but when this need for meaning goes unmet there can be a feeling of shallowness or emptiness and an increasing desire to try to lead an even more meaningful life. However, Baba (2000) suggests that questioning why there should be meaning in one's life is perhaps not as straightforward as it may appear. Wong (2008) proposes that some people are incurably unreflective, never taking time to consider their actions or wanting to. Wong (2008) also argues that the problems faced in some people's lives can be so serious and urgent that it would be a luxury to have the time to reflect upon them, whereas other people are so naturally reflective that they do not need any grave problem in their life to evaluate its meaningfulness. Wollheim (1971: 244) argues that for a person to find meaning is 'for him to think that his life, as it stretches ahead of him, promises to be a tolerable balance between pleasure and pain'. Wong (2008: 8) concludes that it may be more appropriate to ask questions such as, 'Is my life of value?' 'Is my work of benefit?' Other writers such as Ermath (1993) and Learn (1996) prefer to explain spiritual development through metaphors.

Ermath's (1993) metaphor of the 'web' suggests that spiritual growth is something woven, intricate and interlocking like the many people who will influence an individual's development. Even more apt is Learn's (1996) quilt metaphor, because traditionally the quilt was the outcome of many people working together. Whichever

metaphor is used, they are helpful in understanding the collective experiences and influences which create meaningful connections between people. Finding meaning in the workplace has become even more important as many societies, communities and families have become fragmented and as traditional religion plays less of a role in people's lives (Hunt, 1991). Despite material richness and technological advancement, finding meaning within western communities is often lacking (Roland, 1988). An insightful interpretation of how work can be meaningful is found in Kahil Gibran's, *The Prophet* (2007: 36):

Then a ploughman said, speak to Us of Work,
And he answered, saying:
...When you work you are a flute through whose heart
The whispering of the hours turns to music.
...And all work is empty save when there is love;
And when you work with love, you bind yourself to yourself
And to one another,
Work is love made invisible.

According to Sankar (2004), a positive work ethic can shape an individual's moral vision and ideals and even define human integrity. The values that surround a positive work ethic include: hope, faith, devotion, equity, love, justice, truth and integrity. Sankar (2004) also points out that pathological values such as greed, envy, conceit, arrogance and malice can also be expressed at work and do not contribute to well-being in the workplace. Purpel (1989) goes further to suggest that in some societies the moral convictions of an organisation or company are contrary to widespread social policy which may advocate that something is only acceptable when it is valued by others, thus creating another block to a positive work ethic.

Spiritual capital and schools

The Archbishop of Wales, Rowan Williams (cited in Archbishop's Council, 2001), is critical of this lack of a positive work ethic, particularly in schools. According to Williams (2001), there exists little evidence of hope, devotion, love and justice because of what he sees as the present school managerial ideology, which is in contrast to developing spiritual values because of the overemphasis of performance, monitoring and objectivity. Williams (2001) argues that such managerialist ideology conflicts with the Anglican ethos and spirituality:

...above all, a head in a church school will be someone who is capable of resisting some of the pressures towards functionalism, crudely measurable outcomes and the depersonalising of the teaching relationship that are around in the educational establishment (Williams, 2001: 92).

He calls on headteachers to resist this managerial ideology because it perpetuates a culture of self-image and organisational effectiveness through extrinsically imposed targets and crudely measurable outcomes. New managerialism, with its application of business techniques, targets and performance measures has, according to Thrupp and Wilmott (2003), narrowed the vision of school learning and educational leadership.

This criticism of a type of management ideology, which emphasises business techniques and targets instead of a more caring environment, was construed to be a concern not solely for faith schools but to have relevance for all schools which strive to promote a positive form of well-being, development and sustainability. Similarly,

Naranjo (2004: 38) points out that society in general may be operating such managerial approaches where there is ‘a perspective on human function to be achievement-orientated and task-driven’. Such ideological forces in society, which value enterprise, hard work and self interest, echo a warning from Williams (2001) about what sustains us and what it means to be human.

Manifestations of spiritual capital in organisations

Up until the last fifteen years it was believed that there was no place for spiritual capital within science, politics or business (Klenke, 2003). However, since the early 1990s, spiritual capital has, according to Heerman (1995), sustained personal reinvention and inward focus and has enhanced an organisation’s ability to achieve its aims. Heerman (1995) describes the significance of this change of direction:

... values from around the world and across time teach us how humanity belongs within the greater scheme of circumstances and how we can realise harmony in our life and work (Heerman, 1995: 78).

According to Heerman (1995: 78), the promotion of meaningful connections between people and ‘harmony in life and work’ is a result of practising the cardinal behaviours of prudence, justice, fortitude and temperance, which are universally accepted virtues. Mendonca and Kanungo (2007) argue that the leaders of an organisation make it possible for the cardinal behaviours to become part of its culture. Consequently, *prudent* behaviour translates into behaviour which assesses a decision for its likely consequences, not just for oneself but for others. It is the

objective assessment of the situation and the exercise of sound judgement. *Justice* requires an individual to strive for what they are due. 'Due' includes whatever others might need to fulfil their duties and exercise their rights in a fair manner. *Fortitude* is the courage to take risks for an ideal which is worthwhile. As Leavitt (1986: 95) observed, 'determined people try to make it happen because they believe in it, not because the odds are on their side'. *Temperance*, or the exercise of self-control, involves the efficient and effective allocation of one's time, effort and resources. Saul (2001) has translated these behaviours further, to include the importance of leaders showing consideration towards others, seeing adversity in a positive light and having the ability to learn from mistakes rather than blaming others for them.

Zohar and Marshall (2004: 50) suggest that when leaders demonstrate such behaviours they are able to celebrate diversity and possess what is termed, 'field independence,' that is, they are willing to listen to the views of others but are always prepared to take responsibility for personal decisions and actions. These individuals have a tendency to ask fundamental 'why' questions and are prepared to let go of previously held ideas and past decisions if they are no longer working. They are good at seeing the bigger picture, have a sense of vocation and demonstrate a deep interest in their work. Finally, these individuals express humility by giving others the credit for their knowledge and achievements.

Zohar and Marshall (2004) also allude to a set of leadership characteristics which promote behaviours that nurture spiritual capital in the workplace. These include good communication, fairness, positive relationships, flexibility and empowerment. *Good communication* in the workplace means that senior managers promote an

understanding of the organisation's goals, vision and strategy and employees are given the opportunity to contribute to them in a meaningful way. *Fairness* ensures that the workload is distributed fairly among members of the team and employees are rewarded for their knowledge, skills and contributions to the organisation. In terms of *relationships*, senior managers strive to develop mutually beneficial, long-term relationships with stakeholders, the community and environmental groups. There will be *flexibility* within the organisation to incorporate employees' different ways of working and people are encouraged to acquire a range of skills so they can contribute to the organisation in a variety of ways. The *empowerment* of employees creates scope for people to use their initiative and to have enough authority delegated to them to enable them to do their job well.

Alexander (2006) further emphasises the importance of promoting trust between people, opposing the values of aggression, implementing a code of ethics, instilling the use of moral incentives at work and changing work attitudes to enhance self-esteem. Alexander (2006) also suggests the importance of promoting work as a means to achieve personal growth, potential, identity and excellence and to focus on the intrinsic values of work and the love of work. Again, the findings of this thesis support Alexander's (2006) views but go further to suggest that if the leader is successful in cultivating a school culture where these values are upheld, the outcome will be a high level of motivation to achieve the goals and vision of the school.

Summary

The chapter began by exploring the historical context of spiritual capital and the exploration of spirituality by the philosopher Aristotle. This was followed by defining spiritual capital and understanding it as a collective human experience providing meaningfulness and purpose in the workplace.

The chapter also highlighted important values which would create a more meaningful culture to those in the workplace. It also emphasised the importance of a leader with particular personal characteristics to nurture them. Such a culture would promote Dorr's (2004) three levels of the spiritual: personal peace, integrity and meaning of life; a desire for harmony, participation in management and decision-making; and a motivation to reduce the exploitation of people and the environment. A culture conducive to these three levels is dependent upon spiritual capital thriving within the organisation. Such an iterative process is the subject of the next chapter.

CHAPTER 4

A CULTURE CONDUCTIVE TO PROMOTING SPIRITUAL CAPITAL

In order for any organisation to meet its aims, goals and aspirations it has to develop the 'right kind of culture' (Schein, 2004: 18). This chapter argues that particular behavioural norms, which nurture spiritual capital, should be central to a school culture in order to provide the workforce with a sense of meaning and purpose and for the school to fulfil its aims. Smircich and Morgan (1982) argue that the culture has to do with values that are being inculcated into the school and leaders play a key role in this process. The findings of this research support Schien's (2004) viewpoint that the culture and values of an organisation are an iterative process where the culture feeds the values and the values feed the culture. The chapter begins by defining what is meant by values and culture in relation to this piece of research.

What are values?

According to Barley (1983), adhering to a set of values in an organisation creates predictability, informs people about what is important, good, appropriate, and desirable. Schwartz (1994: 20) defines values as 'conceptions of the desirable that influence the way people select, action and evaluate events'. Schein (2004:29) argues that values which are embodied in an ideology or organisational philosophy serve as a guide and as a way of dealing with 'the uncertainty of intrinsically uncontrollable or difficult events'. In this study, it was Quaker values and principles which served to guide the Quaker school, regardless of people's diverse backgrounds. Those which were found to give a sense of meaning and purpose in the workplace were universally recognised values, rather than those specifically related to Quakerism.

This finding resonates with Schwartz's (1992) argument that if something is of universal value, it has the same value for all, or almost all, people.

Schwartz (1994) hypothesised that universal values relate to three different kinds of human need: biological need, social co-ordination need and needs related to the welfare and survival of groups. The study included more than twenty-five thousand people from forty-four different countries and identified ten types of universal values. Schwartz's (1994) ten value types are:

Power: authority, leadership, dominance.

Achievement: success, capability, ambition, influence and self-respect.

Hedonism: pleasure, enjoying life.

Stimulation: daring activities, exciting life.

Self-direction: creativity, freedom, independence, curiosity, choosing own goals.

Universalism: wisdom, social justice, equality, peace, inner harmony.

Benevolence: helpfulness, honesty, forgiveness, responsibility, friendship.

Tradition: accepting one's position in life, humility, devoutness.

Conformity: self-discipline, obedience.

Security: cleanliness, family security, national security, health, sense of belonging.

Schwartz (1994) also tested an eleventh possible universal value: spirituality or finding meaning in life, but found that it does not seem to be recognised in all cultures.

What is culture?

Culture has many meanings but the less complex definitions such as Morgan's (1998: 48) 'how organisations work when no-one is looking' or Hargreave's (1995:

66) 'it's a way of life,' define the reality for many who work in a social organisation. Deal and Peterson (1994) argue that culture relates to values, attitudes and practices and is the term an organisation uses about itself when referring to the perception of its values. Deal and Peterson (1994) also describe culture in a way that portrays it as an almost unconscious process:

...the underground stream of norms, values, beliefs, traditions, and rituals that has built up over time as people work together, solve problems and confront challenges. This set of informal expectations and values shapes how people think, feel and act in schools. This highly enduring web of influence binds the school together to make it special (Deal and Peterson, 1994: 83).

Culture can also be defined as a pattern of shared basic assumptions that are acquired by a group as it solves its problems of external adaptation and internal integration (Morgan, 1998). According to Schein (2004), culture is to a group what personality is to an individual. Just as personality and character guide and constrain behaviour, so culture guides and constrains the behaviour of members of a group through the shared norms which they hold. Contrary to this view, Friedman (1970) argues that organisations don't actually exist but are abstract although the behavioural and attitudinal consequences for individuals are very concrete indeed:

What does it mean to say that business [organisation] has responsibilities? Only people can have responsibilities (Friedman, 1970: 22).

The findings of this research suggest that a culture which would transmit the values of spiritual capital is one where open communication is celebrated, people feel

valued, respected and empowered and are encouraged to be creative in a way that will achieve the aims and goals of the school.

Transmitting the culture to others

A culture which would promote the values of spiritual capital is, according to Morgan (1998), like a mini-society which has its own distinctive patterns of culture and sub-culture. Schein (2004) argues that patterns of belief and shared meanings are transmitted through basic assumptions in a culture. Meyerson and Martin (1987) suggest that leaders transmit the school culture by adopting a number of mechanisms such as what they pay attention to, how they react to a range of crises and who they recruit, promote and excommunicate. Chapter ten of this thesis provides information about what the headteachers of Quaker schools pay attention to.

Whatever the culture, newcomers need to recognise its facets in order to ensure that the organisation remains sustainable and that its values continue to be upheld (Schein, 2004). In this regard, Kunda (1992) views culture as a mechanism of social control and potentially as a basis for manipulating members into perceiving, thinking and feeling in certain ways.

Facilitating a culture which is driven by values

For spiritual capital to thrive in a culture, it is imperative that the people in the organisation think and feel in the same way and have a set of shared values and beliefs (Senge, 1990). Sergiovanni (2000: 17) argues that for a culture to flourish, the

'life-world,' or the values and belief system of that organisation, should determine the leadership and management practices. However, if the 'systems-world' (Sergiovanni, 2000: 18), which promotes efficiency, outcomes and growth, is the driving force, then this may result in eroding the organisation's 'life-world'. According to Sergiovanni (2000: 19), both 'worlds' are important but the 'life-world' should be central in order that the organisation functions effectively. If the 'systems-world' is at the centre, this can result in more emphasis being given to bureaucratic mandates and in other outside forces imposing themselves too greatly, with consequences for the character of the organisation and its values. Nias's (1995) example of a dominant 'systems-world' was the coming into force of the national curriculum tests, making some schools reluctant to accept difficult or low-achieving pupils because they were likely to depress the school's average test scores.

For the life-world of an organisation to thrive, virtues which can be attributed to individuals can be called into play to describe an organisation (Haydon, 2007). According to Haydon (2007), organisations can foster a culture which is just or unjust, tolerant or intolerant, compassionate or lacking in compassion. To ascribe virtues to an organisation such as a school, for example, is to make an evaluation of the practices and procedures of that school and this can be a difficult task, as Haydon (2007) describes:

As in the case of individuals, where it is easy to know what principles they say they subscribe to but quite difficult to be sure of any judgement about their virtues. We sometimes think we recognise in an 'intuitive' way the differences in character between one individual and another - though our judgement may not always be very reliable - and in a similar 'intuitive' way we may think

we recognise a difference in the qualities of one school compared to another (Haydon, 2007: 82).

An individual may talk a great deal about compassion but may not be compassionate in practice because they lack the virtue of compassion. In the case of organisations, there can be mismatches between values and practices as Carter (2002) cites in the example of a school which attempted to assimilate inclusivity and equality into its culture but allowed behaviours and beliefs to run counter to this. Beck and Murphy (1994) argue that changes in organisational behaviour can only be achieved when the workforce believes in its values. Also, Denhardt (1981) points out that the gender, language, ethnicity, religion, friendship or socio-economic group to which individuals belong can each have a decisive impact upon the culture of an organisation. The findings of Beck and Murphy (1994) are supported by this research, but their views are taken a step further to suggest that, when the spiritual values of the school are strongly upheld and the workforce believes in them, the outcome is a high level of motivation to achieve the school vision and there exists a genuine concern for the well-being of the workforce.

The pursuit of achieving the school vision can, according to Noon and Blyton (1997), be affected by constant change and challenges which may alter the realities of workplaces and affect the values and culture of an organisation. With such challenges facing an organisation's culture, Kupers (2005) believes that more people can find work less meaningful and as a consequence can lose their motivational energies at work. Kupers (2005) suggests that such lack of motivation may lead to decreased performance, create a climate of distrust and result in reduced creativity

and innovation, raising questions about what gives meaning and quality to working life.

Behaviours which nurture a sense of meaningfulness and well-being

Two paradigms associated with the understanding of meaning in human nature are 'hedonism' (Kahneman, Diener and Schwarz, 1999) and 'eudaimonism' (Waterman, 1993). They are relevant here because the research findings suggest that the culture of the Quaker school promotes values which provide people with a sense of meaning and purpose in the workplace. The first paradigm, hedonism, emphasises the importance of belonging to a group which nurtures a feeling of self-worth and purpose and promotes a positive state of well-being. The second paradigm, eudaimonism, explains human meaningfulness and purpose as achievable only when life-experiences, including those at work, mesh with the deeply held values of the self. According to Telfer (1980: 37), eudaimonia is defined as having 'a life worth living and worth having' and as a consequence, a social creation and negotiation of meaning emerges.

Diener (1994: 103) defines well-being as 'people's longer term levels of pleasant affect, lack of unpleasant affect, and life satisfaction... Affect includes facial, physiological, motivational, behavioural and cognitive components'. Harter, Schmidt and Keyes (2003) argue that if high levels of employee well-being are sustained then this could produce good relations, higher levels of productivity, employee retention and attendance. Such good reasons for supporting the well-being of employees have led a number of writers, such as Fullwinder (1986), Hofstede (1993), Kanungo and

Jaeger (1990), Stoll and Fink (1997) and Trompenaar (1993) to identify particular behavioural and cultural norms which foster well-being and meaningfulness in an organisation.

Fullinwider (1986) describes four norms of behaviour to guide organisations. They are the moral virtues of honesty, justice and courage; intellectual virtues such as strength of mind and thoughtfulness; communal virtues such as neighbourliness, charity, co-operativeness and respect for others; and political virtues which relate to a commitment to the common good and responsible participation. Stoll and Fink (1997) identified ten cultural norms which promote purposefulness and meaningfulness. These norms are: shared goals, optimism, collegiality, continuous improvement, life-long learning, risk-taking, support, mutual respect, openness and celebration. These behavioural norms, which nurture spiritual capital, should be central to a school culture in order to provide the workforce with a sense of meaning and purpose and for the school to fulfil its aims. Such a culture requires a leader who will uphold these values and norms and express a genuine concern for the staff's well-being.

Summary

This chapter has defined the term culture and identified the importance of transmitting values to newcomers in order to preserve, sustain and continue the culture. Thinking and feeling in the same way as others in an organisation, requires a set of shared values and beliefs (Senge, 1990) and this chapter has identified behavioural norms which serve as a framework for organisations wishing to

capitalise on them. Nurturing a culture which is values-led requires the leader of the organisation to be committed to the values. The characteristics of such a leader are explored in the next chapter.

CHAPTER 5

THE LEADER AND SPIRITUAL CAPITAL

This chapter considers the need for leaders to nurture spiritual capital in order to motivate staff to achieve the aims and vision of the school. The definition of leadership which resonates with this thesis is that of Covey (2004: 98) which suggests that leadership is ‘communicating to people their worth and potential so clearly that they come to see it in themselves’. The chapter provides a brief overview of the development of leadership theory and is critical of the influence of the new management theory in evidence in some schools today. It argues in favour of leadership approaches which nurture moral principles, not only through task performance but through moral behaviour.

The development of leadership theory

In medieval times, businesses and craftwork were organised and controlled by merchant guilds and craft guilds (Dorr, 2006). The apprentices were trained by masters of the craft or profession and also played the role of the father – responsible not only for their work but for their behaviour (Dorr, 2006). The guild masters were generally more concerned with quality than quantity and apprentices were trained to take pride in their work. They had a sense of ownership and of personal involvement in their work.

With the Industrial Revolution in Europe in the 19th century came the development of Capitalism (Dorr, 2006). One of the effects upon the way in which work was carried

out was the increasing degree of specialisation, with the result that workers found themselves working principally in order to earn a living, no longer experiencing a sense of personal investment in their work. Marx called this the 'alienation' of the worker. In 1911 a management theorist from the United States called Taylor (1911) proposed a 'scientific management' approach based upon the idea that specialism was the key to efficiency. According to 'Taylorism', the task of managers was to standardise work by breaking up the production process into distinct stages. At each stage there is a standardised task to be done with standardised tools or machines.

According to Callahan (1965), between 1910 -1929 applying business and industrial values to education became commonplace and little attention was given to the education of children. The emphasis was on producing a product at the lowest cost and there were several reasons for adopting this business-like approach to education as Callahan (1965, pp. 244-245) describes. The first was that there was a decade of concern for the reform of schooling. Secondly, Taylor's (1911) 'scientific management' model was a popular concept and it was felt that this model could be applied to schools as well as businesses. Thirdly, by 1912 the prestige of business and of businessmen was such that many were serving on school boards in order to make them more cost effective. According to Callahan (1965), during this period, business-industrial values spread into the thinking of educators and countless decisions were made on economic rather than educational grounds. Even the training for school administrators related to the business-managerial concept rather than teaching and instruction. Callahan (1965) aptly writes:

So the emphasis on the business and mechanical
aspects of education and the neglect of the

instructional side, so strong in the twenties, is still with us in the sixties (Callahan, 1965: 254).

According to O'Brien (2002), even in today's schools there is evidence of a form of leadership - new managerialism - which has its origins in the efficiency systems of the early nineteenth century. O'Brien (2002) argues that this approach attempts to standardise the process of education through the application of business techniques, targets and performance measures. Gewirtz and Ball (2000) and Williams (2001) are critical of the shift in educational discourse from welfarism - with its public service ethos, emphasis on collective relations and commitment to equity, care and social justice - towards new managerialism - with its customer-orientated ethos, concern for efficiency, cost-effectiveness and competition. They suggest that the latter approach lacks spiritual capital and therefore fails to promote a positive form of well-being, development and sustainability in schools.

The training for school leaders, in particular, the leadership programme for serving headteachers (LPSH) emphasises business techniques, targets and performance management and Luckcock (2008) argues that it lacks opportunities to consider the importance of spiritual values in the six approaches to educational leadership which it promotes.

Despite such criticisms, the growth of interest in spiritual capital is increasing amongst leaders as it becomes more readily acknowledged that organisations function more effectively when the fostering of collaborative relationships between workers and management is a priority (Bowell, 2004, Pava and Primeauz, 2004, Levin, 2001 and Zohar and Marshall, 2000). Dorr (2006: 50) agrees that values

which he describes as 'soft values' create a sense of involvement and fulfilment for employees and promote creativity and initiative amongst the workforce.

There have been differing reasons as to why these values have aroused such interest.

According to Dorr (2006), some of the promoters of new managerialism felt it was wrong to regard workers primarily as 'soulless automatons' by making them carry out work in ways which failed to offer any sense of ownership or pride. Others felt that managers were being damaged by having to treat workers not as individuals but purely in terms of their productivity; as part of a system that put productivity and competition ahead of co-operation and respect. Such a moral concern is not new and chapter two of this thesis identified 19th century Quaker businesses which were based upon honesty, fairness and the need for meaningful work. However, such businesses were the exception and had little influence upon mainstream capitalist society.

Benefiel (2005) and Howard and Welbourn (2004) argue that the influence of Dorr's (2005) 'soft' values can increase productivity and this realisation is bringing about a significant shift in approaches to management. Barrett (1998) argues that some businesses have set out to introduce spiritual values in the workplace. These are values which provide individuals with a sense of meaning and purpose

De Bono (1990) concluded that different types of people approach the solution of problems in different ways. Realising the value of such a variety of approaches, de Bono (1990) suggests that dealing with a problem or a challenge is much more effective when it is looked at from a number of different viewpoints. This perception of the importance of encouraging creativity is an outcome of this research.

Respondents viewed creativity as an important consideration in the achievement of a

sense of meaning and purpose at work and the leader is a key player in realising these values.

Leadership models which promote spiritual capital

Recently, there has been an interest in the promotion of moral and spiritual values in the workplace. There is much literature about leadership theory and this chapter selects writers who build their own definitions and models of leadership around the antidote for the managerialist and target-setting culture by reinstating the role of values and culture at the heart of the leadership debate.

Writers such as Novak (2002) and Purkey and Novak (2008) have explored the concept of *invitational leadership* where the leader appreciates individual's uniqueness which invokes a sense of hope to inform people of their worth, ability and potential. Starratt's (1991, 2004) notion of *ethical leadership* which expects a greater, deeper, more courageous humanity where the concern for the rights of others is suffused with caring and compassion. The *poetical and political leadership* model of Deal (2009: 139) recognises that 'the cohesive culture attuned to its environment has an effect on how it performs'. Deal's (2009) model supports Schein's (1992) viewpoint that:

There is a possibility underemphasised in leadership research, that the only thing of real importance that leaders do is to create and manage culture and that the unique talent of leaders is their ability to work with culture (Schein, 1992: 2).

These writers above have identified models of leadership which give due consideration to the need for an interpersonal approach to leadership in education. Covey's model of leadership (2004: 20-24) argues for the leader to take into account four aspects of being human – the mind, the body, the feelings and the spirit. Covey (2004) describes the model in two stages. The first stage is reached with the establishment of a clear stance on key issues. The second stage requires the leader to have an aspiration to help others to 'find their own voice'. This is achieved through a school vision which is creative, reflective and strategic. The leader should be disciplined in order to act consistently and tenaciously when working under pressure. and have a strong commitment, passion and hope. Finally, the leader should take seriously the needs of the human spirit and to act according to conscience. Covey's (2004) dimensions of leadership are summarised thus:

Vision is seeing with the mind's eye what is possible in people, in projects, in causes and in enterprises... Discipline is paying the price to bring that vision to reality. It's dealing with the hard, pragmatic, brutal facts of reality and doing what it takes to make things happen. Discipline arises when vision joins with commitment...Passion is the fire, the desire, the strength of conviction and the drive that sustains the discipline to achieve the vision...Conscience is the inward moral sense of what is right and what is wrong...It is the guiding force to vision, discipline and passion (Covey, 2004: 65-66).

The findings of this research resonate with Covey's (2004) model which argues for the people in the organisation to implement the vision. Covey's (2004) model stresses the importance of helping people to recognise their talents and potential and thereby to engage their feelings. The findings of this research identifies examples of people working on projects with enthusiasm and motivation as a result of an

empowering culture. Many of Covey's (2004) virtues were identified in this research when respondents considered the important characteristics necessary to lead a Quaker school.

Fullen's (2001) leadership model highlights the necessity of moral purpose and ranked this as the first of eight guidelines for leaders committed to ensuring that their schools remained sustainable. He supports the view that leadership should treat people with respect:

You cannot move substantially toward sustainability in the absence of widely shared moral purpose... It involves treating people with respect and contributing to the social environment (Fullen 2001: 3).

Having a moral purpose is supported by Woodberry (2003) who suggests that leaders with strongly held religious or spiritual convictions are more likely to volunteer their time to assist both religious and non-religious organisations. According to Fullen (2001), when leaders have a shared, whole-school vision they share their school's beliefs about life and learning and are more likely to feel a connection with the school and to promote its vision and goals.

Kouzes and Posner (1999) have combined much of what has been articulated about leadership with a concern for the whole person. The *values-led* approach, which is based on a culture of shared values, is defined by Kouzes and Posner (1999: 12) as 'beliefs that guide actions and judgements'. They argue that those leading in this way

see the need for a unified, effective, harmonious culture, characterised by mutual trust.

According to Mendonca and Kanungo (2007), the *people-orientated leader* fosters purposeful interaction and problem-solving and is wary of easy consensus. The leader is constantly updating and increasing professional knowledge, both within and outside the organisation, and there is an emphasis upon fostering patterns of coherence that recognises spiritual values such as truth and goodness. Failure to promote spiritual values is described by Zohar and Marshall (2000: 10) as ‘spiritually dumb,’ where prejudice, small-mindedness, limited perspective, abuse of power, dislocation from the group and even contempt for some of its members, could become manifest amongst the workforce.

According to Burns (1978: 20), leaders who have idealised values have the potential to achieve ‘higher levels of motivation and morality’. The vision of the organisation is often manifested through self-sacrifice and personal risk which is gladly undertaken because the idealised vision is such a motivating force. These leaders provide meaning to an organisation’s goals, ideologies and values (Smith, 2002). The values that create the vision, as well as the commitment to realising it, release power through self-control and altruism in the form of cardinal virtues (Mendonca and Kanungo, 2007).

The characteristics of leaders who nurture spiritual values

Mendonca and Kanungo (2007) identified a set of competences to help leaders capitalise upon spiritual values in order to strengthen the organisation's moral environment and motivate the workforce to achieve its goals. The first is to have, at all times, goals which correspond to the cardinal virtue of *justice*, in order that the leader can be effective in relating to the people in their organisation. The second involves an intellectual capacity which enables a leader to assess a situation and plan a course of action through analytical thinking. This practice is greatly enhanced through the cardinal virtue of *prudence*, which requires that the individual assesses each situation on its own merits. The third relates to practising the cardinal virtue of *fortitude*, which gives leaders the courage to take risks, face difficulties and overcome obstacles in pursuit of a worthwhile goal. The final competency relates to practicing the virtue of *temperance*, which enables leaders to exercise restraint and discipline in order that irrational expressions of emotion do not cloud judgements and so that events are seen in their proper perspective.

Senge (1990) describes four attributes of leaders with the potential to nurture spiritual capital. These leaders demonstrate a clear personal mastery of the cardinal virtues. The first attribute is the leader's adherence to moral principles. The leader who creates a culture of openness which allows for a better understanding of the structures and practices of the organisation demonstrates the second attribute. The third attribute is the leaders pursuit of the vision of the organisation, with dedication and drive, and their perception of setbacks and failures as opportunities for learning. Finally, the leader who does not succumb to pressure to compromise the integrity of

the vision, even when the vision and present reality are so different, demonstrates the fourth attribute. If Senge's (1990) 'attributes' or Mendonca and Kanungo's (2007) 'competences' could be mastered by those in leadership, then spiritual capital would thrive and schools could be places where:

...people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together (Senge, 1990: 3).

According to Fullen (1990: 30), when leadership has acquired some 'personal mastery' and has galvanised the workforce into working as a team, colleagues are seen as individuals, offering a variety of skills, knowledge and abilities that stretch beyond a job description:

Throughout all of social history, we have listed inner moral – spiritual – standards as the primary influence of human action. Our sense of the past defines humankind, determines our guiding values and directs our most intimate and important choices and actions. To leave it out of our thinking about leadership is to diminish our theory and unnecessarily constrain our potential success (Fullen, 1990: 30).

Fullen (1990) then takes the argument a step further to suggest that a leader who has developed personal mastery makes it easier for a workforce to engender a sense of what is right and wrong and to welcome debate about whether the vision is worthy, important or meaningful:

We must offer the gift of significance, rooted in confidence that the work is worthy of one's efforts and the institution deserves one's commitment and loyalty (Pfeifer, 1981: 39).

Kouzes and Posner (1999) argue that the leader promoting spiritual capital should be able to face difficult challenges and make tough decisions, whilst at the same time being charitable and generous. Leadership is thus dichotomous:

It's about toughness and tenderness, guts and grace, firmness and fairness, fortitude and gratitude, passion and compassion (Kouzes and Posner, 1999: xv-xvi).

Without the recognition that all human beings are flawed, trustworthiness and compassion cannot flow freely from the leader and the absence of tolerance creates dissension (Bennett, 2003). Covey (1992) suggests that the person's ability to be tolerant of others' weaknesses and flaws is dependent upon an 'inner compass' that remains steady despite the actions of others:

Correct principles are like compasses, they are always pointing the way. And if we know how to read them, we won't get lost, confused or fooled by conflicting voices and values (Covey, 1992: 86).

The theme of compassion is central to personal mastery, which itself is a close ally of spiritual capital. The guiding principle is that in order to lead people you have to care about them, as Kouzes and Posner (1999) describe:

Encouraging others is absolutely essential to sustaining people's commitment to organisations and outcomes (Kouzes and Posner, 1999: xii-xiii).

A set of practical and inspiring principles, proposed by Blanchard and Peal (1998), provides guidance on how leaders can promote spiritual capital among the workforce. These principles are integral to the cardinal virtues and comprise; purpose, patience, persistence and perspective. Having a sense of purpose encourages the workforce continually to assess situations in the light of moral standards, alongside their duties and responsibilities to the organisation. Patience is required when the vision is met with reluctance. Persistence provides strength to overcome difficulties. The ability to see things in perspective encourages the habit of reflection, which is critical because, as Plato (cited in Cross, 1964:88) observed, ‘the life which is unexamined is not worth living’.

The leader who values spiritual capital in the workplace will be someone who inspires others and promotes personal awareness and professional development (Fairholm, 1998). Such leaders will believe in the successes of the people they lead. They will understand that when people feel cared for they will be highly motivated to reciprocate (Fullen, 2001). These leaders will try to instil a sense of noble purpose and shared values in order to support personal morality and dedication (Miller, 2006).

Summary

This chapter has charted significant stages in history regarding the development of leadership theory from the influence of the merchant guilds and craft guilds and the emphasis upon the training of apprentices to take pride in their work. This is followed by the description of the standardisation of work in the early part of the 20th

century, leading to the breaking up of the production process into distinct stages. This approach led to what Marx called the ‘alienation’ of the worker, where people no longer had a sense of investing themselves personally in their work.

A critical analysis has been made of the new managerialist style of leadership with its application of targets and performance measures. In preference to this style of leadership, several models are proposed which capitalise on spiritual values. These values readily acknowledge that organisations function more effectively where good relationships between workers and the management exist and where workers feel their voices are heard. A number of leadership characteristics which have the potential to nurture spiritual capital are also explored. The next chapter describes how spiritual capital was researched in the Quaker school and how the semi-structured interview was considered an appropriate method to investigate the four research questions.

CHAPTER 6

THE METHODOLOGY

This chapter explains how the research was undertaken, what research methods were used, how problems were resolved and what procedures were adopted to analyse the data. The evidence used to form the basis of this research comprised of forty-two semi-structured interviews which were held in nine Quaker schools in England. The data were of sufficient quality to answer the four research questions. It provided an insight into spiritual values and how Quaker schools capitalise upon them to promote positive relationships, develop good communication strategies and empower staff.

The data relating to the research questions provided information about how spiritual values can both benefit and hinder the running of the Quaker school and how they impact upon leadership. Due to the particular type of questions and the fact that the research was taking place in nine Quaker schools, the case study was an appropriate design for several reasons. Firstly, it seemed a natural choice given that the research would be taking place in schools. Secondly, it accommodated the qualitative nature of the study by providing a structure on which to hang the large amount of data collected from the nine schools. Thirdly, the evidence could be presented in a more descriptive or narrative form which was felt to be more empathetic to the social situation in which it took place.

Definition of case study

Bassey (1999), Cohen, Manion and Morrison (2007), Kemmis (1980), Stake (1995), Stenhouse (1988), Sturnham (1994) and Yin (1994) have all provided notable and

varied definitions of case study. Due to such varied definitions, Lincoln and Guba's (1985: 306) comments below are not surprising:

While the literature is replete with references to case studies and with examples of case study reports, there seems to be little agreement about what a case study is (Lincoln and Guba, 1985: 306).

According to Yin (1994), case studies can be about concrete subjects such as individuals and organisations (including schools), or abstract subjects such as relationships, decisions, problems or issues. This case study, according to Yin (1984: 44), is a *revelatory* case study because the researcher 'has the opportunity to observe and analyse a phenomenon previously inaccessible to scientific investigation'. The aim of any case study, according to Bryman (2001: 50), is to 'generate an intensive examination of a single case' and generate a theory out of the findings rather than whether the findings can be generalised to a 'wider audience'. Such a view places case study in the inductive, as opposed to the deductive, tradition of the relationship between theory and research.

There are a number of advantages to presenting research in this way as Adelman et al (1980: 59-60) describe. The first is that case study research is 'strong in reality' although it can be sometimes difficult to organise. In contrast, other research data can be 'weak in reality' but easier to manage. The second is that their peculiar strength lies in their attention to the subtlety and complexity of the case in its own right. Case studies can recognise the 'embeddedness' of social truths and represent the discrepancies and conflicts between viewpoints held by the participants and offer support to alternative situations. The third advantage is that they present research in a

more publicly accessible way and, unlike other forms of research, they start in a ‘world of action’ and their insights can be directly interpreted and put to use. Bassey’s (1999) seven-stage design, which is outlined below, served to create an orderly approach to this case study:

Stage 1 – Identifying the research as an issue, problem or hypothesis.

The first principle is to try to discover something original and communicate it to others.

Stage 2 – Asking research questions and drawing up ethical guidelines

The research questions should be formulated with the aim of the research in mind. Questions should be modified in the light of discussions with respondents and as the enquiry develops. Confidentiality and ethical considerations should be adhered to at all times.

Stage 3 – Collecting and storing data

Data should be systematically collected and coded as an ongoing process. It should be kept in a locked storage area and interviewees should be provided with a transcript or summary of the interview in order to verify it.

Stage 4 – Generating and testing analytical statements

The data should be coded and cross-referenced with each interview generating more evidence which may require additional categories and codes. Regularly reading and reflecting on the data is vital in order to address unanswered questions. Attempting to arrive at a tentative hypothesis is appropriate during data collection. This can be verified or modified after further data has been collected or when data collection has reached saturation point.

Stage 5 - Interpreting or explaining the analytical statements

Focusing on the research questions to organise the data is important.

There should be an emphasis on ensuring that people's views have been heard correctly and treated respectfully.

Stage 6 – Deciding on the outcome and writing the case report

The empirical findings generated by a case study should provide the reader with confidence that such findings could be concluded in similar research. Bassey (1999) calls this 'fuzzy propositions' or 'fuzzy generalisations'.

Stage 7 - Finishing and publishing.

Before the publishing stage, a synopsis of the study should be produced with an invitation for colleagues to audit it. This helps to ensure that any claims are clear before the thesis goes to publication.

There are a number of criticisms of case study which warrant discussion.

Hargreaves (1996) argues that educational research is trivialised because small-scale investigations such as case study are not scientifically sound nor are they valuable as a worthwhile resource to guide the teaching profession generally.

Another criticism made by Bassey (1980, 1981, 1983) argued that case studies claimed to make broad or unqualified generalisations and conclusions from relatively small-scale investigations. Such a criticism was acknowledged to be 'over-harsh' when Bassey (1999: 11-12) recognised the potential value of what he termed 'fuzzy generalisations'. Bassey (1999) now claims that it is *possible*, or *likely*, or *unlikely* that what is found in one case study could be 'found in similar situations elsewhere'. Atkinson and Delamont (1985: 35) argue that without any kind of generalisation from research, the study is 'doomed to be a one-off affair

with no sense of cumulative knowledge or developing of theoretical insight'. However, Cohen, Manion and Morrison (2007) suggest that the need to produce generalisations is an exaggerated one and Robson (2002) goes further to suggest that it is irrelevant to generalise from a case study because what is important is that it is well-constructed and leads the reader to their own general conclusions.

This case study has made a number of empirical conclusions about spiritual capital (see chapter 11). As a result, the research has attempted to produce a theoretical model which purports to develop spiritual capital. Therefore, this case study supports both Bassey (1999) and Bryman (2001) in that fuzzy generalisations and generating theories are possible in case study research.

Validity and reliability in case study research.

Case study research can include both qualitative and quantitative data. In this study, the research was qualitative. Whichever type of data are selected, the validity and reliability of the case study, as in any research, is paramount. According to Bryman (2002: 154), validity is concerned with the 'integrity of the conclusion to a piece of research' whilst reliability is concerned with the question of 'whether its results are repeatable'. Both terms are concerned with the adequacy of measures which are most obviously a concern in quantitative research. Writers who apply the idea of validity and reliability, with little adaptation, broadly position themselves as realists (Bryman 2001). However, there are writers such as Hammersley (1996) and Guba and Lincoln (1985) who argue that these terms should be altered when it comes to qualitative

research because measurement is not a major preoccupation and therefore different criteria should be used.

Lincoln and Guba (1985) reject the terms validity and reliability and argue that the concepts and theories represented by qualitative researchers can offer other equally credible representations of the same phenomena. They propose two other primary criteria for assessing qualitative study: trustworthiness and authenticity. The term trustworthiness is divided into four headings: credibility, transferability, dependability and confirmability. Authenticity is divided into five sections: fairness, ontological authenticity, educative authenticity, catalytic authenticity and tactical authenticity. The main reason for referencing Guba and Lincoln's (1985) ideas is that they represent a departure from those usually employed by quantitative researchers.

Hammersley's (1992a) position takes the middle ground between Guba and Lincoln's (1985) trustworthiness and authenticity argument and Bryman's (2002) viewpoint on validity and reliability. For Hammersley (1992a), research is engaged in representing or constructing a social reality and should be defined by its 'plausibility and credibility'. Hammersley (1992a) argues that the social reality being researched can be accessed only indirectly and rejects the notion that the researcher acts as a mirror on the social situation and reflects the image back to the audience. Instead, the researcher is *representing* or *constructing* that social world and the plausibility and credibility of the researcher's viewpoint is the main consideration in evaluating qualitative research. Hammersley (1992a) also suggests that *relevance* is important in qualitative research, for example, how important the research is to the topic within its substantive field, its contribution to literature and its relevance to

practitioners within a social setting. Hammersley's (1992a) viewpoint of validity and reliability resonates strongly with this research for two reasons. The first is that spiritual capital is relatively new in the field of school leadership and further investigation of it would make a significant contribution to the literature. The second is that the researcher aims to *construct* or *represent* how the Quaker school engages with its staff to make the workplace meaningful and purposeful without assuming to fully understand it.

Selecting participants for this research

At the start of the research, I sent out a letter asking if headteachers and their staff might be willing to participate (appendix A). There were nine schools who expressed an interest in participating and so I sent the headteachers more information and listed a number of possible research questions in order to try to encourage potential interviewees to participate (appendix B). Participants were selected on the basis of an open invitation to all teaching and non-teaching staff in each of the nine Quaker schools (appendix C). Only a limited number of interviews were possible during each school visit and headteachers and school managers had the role of organising my interview schedule. At no point during my visits to schools did I feel that headteachers, or those with a responsibility for organising the interview schedule, were choosing participants to influence the data – the so-called gatekeeper effect – although I accept that this could have been possible. These fears were allayed to a certain degree because any suspicions about data fixing could be checked against data from the other participating schools.

The participants came from nine Quaker schools and undertook a variety of roles within these schools. Teachers formed the majority of respondents, but headteachers, committee members (those people with a responsibility for the strategic overview of the school) and non-teaching staff, such as administrative and teaching assistants, all provided evidence. The table below provides a breakdown of the actual numbers of respondents from each of the nine schools.

Table 6.1 – The job roles and number of respondents interviewed

Schools	Headteachers	Teachers	Admin/Bursars	Governors	Total
School 1	1	3	1	1	6
School 2	1	2	0	0	3
School 3	1	3	0	0	4
School 4	1	3	0	0	4
School 5	1	6	0	1	8
School 6	1	6	0	0	7
School 7	0	0	1	1	2
School 8	1	2	0	0	3
School 9	1	4	0	1	6
Total	8	29	2	4	43

There were only seven respondents belonging to The Religious Society of Friends out of a total of forty-three. This ratio reflects, realistically, the small number of Quakers present in today's Quaker schools. Although forty-three interviews took place, one respondent decided to withdraw from the research. Therefore, forty-two interviews were used to pursue answers to the research questions. The strategy to invite participants from a variety of roles in each of the schools was intentional in order to create rich data (Guba and Lincoln, 1985). Although the forty-two interviews were time-consuming for a sole researcher, this strategy was advantageous because of the variety and depth of information generated from the data which could not have been gained from interviewing just one section of the

school community. After each interview, respondents received a letter of thanks for participating in the research (appendix D).

Method of data collection – the semi-structured interview

The semi-structured interview was chosen as the most appropriate method for this research for two reasons. Firstly, this form facilitates the use of predetermined questions (Robson, 2002). This enabled the headteachers to make an informed decision about participation in this research. Providing an outline of the questions may have had a bearing on the willingness of schools to engage in this research. Nine out of thirteen independent Quaker schools chose to do so. One school decided to participate towards the end of the data-collecting stage but their participation was rejected due to what Strauss and Corbin (1998) refer to as ‘data saturation’, that is, where no additional information or issues arose. My own junior school, together with the senior school which it feeds, chose not to participate in the research because it was considered too difficult to ensure anonymity. The provision of predetermined questions was also helpful in that it enabled potential respondents to assess for themselves the level of involvement required.

The second reason for choosing the semi-structured interview is that it provides opportunities for respondents and interviewers to digress from set questions (Bryman, 2001). This flexibility was particularly useful because interviewees were able to raise other issues relevant to the research focus and these contributed significantly to the claims made by the research. Leidner (1993) argues that the semi-structured interview provides enough flexibility for respondents to digress or expand

upon issues. Powney and Watts (1987) go further to suggest that the semi-structured interview does not have to follow any specific order but can be based upon what is perceived by the interviewer, or the respondent, to be most relevant. Questions can be omitted and others substituted in order to expand understanding or further clarify a line of enquiry. Robson (2002) suggests that this flexibility enables respondents to digress, without pressure from the interviewer to return to a specific question schedule. This method provided opportunities for me to adjust the emphasis of the research when significant issues emerged.

However, there are flaws with this method of data collection. Beardsworth and Keil (1992) reported that, in their seventy-three interviews about vegetarianism, several hundred thousand words of transcript material were generated. As a lone researcher, I felt it was not going to be realistic to transcribe all forty-two interviews. Instead, summaries were created in the first person and posted to the interviewees for them to amend, if necessary. If the summaries were not returned within a given time frame, they were accepted as correct and used in the research.

Another disadvantage of the semi-structured interview is that there is always a risk of imposing potentially inappropriate or irrelevant questions upon respondents. Also, the researcher may well be more affected by their own perspectives instead of genuinely seeing through others' eyes. Bryman (2001) argues that this creates a tension between the participant's world view and the researcher's position which raises moral questions about the appropriateness of imposing an interpretation that may not be shared by the research participants.

A successful interview requires the interviewer to have certain personal skills as well as a room conducive to conducting an interview undisturbed. Personal skills include being a good listener (Kvale, 1996), having the ability to assimilate large amounts of new information quickly (Robson, 2002) and developing a rapport with the person being interviewed (Measer, 1983). Having these skills is a balancing act as well as a challenge. The dictaphone can be a useful tool to gather data, allowing the interviewer to concentrate on developing a good rapport with the respondent. However, there can be technical problems associated with the use of the dictaphone. In addition, some respondents recalled further anecdotes after the dictaphone had been switched off. Such moments are described by Hammersley (1996: 14) as ‘unsolicited accounts’. In this research, they were treated in confidence in the same way as the interview session.

Certain practical arrangements need to be made in order to ensure a conducive interview. The room should be at a comfortable temperature and quiet so that the respondent will not be disturbed (Robson, 2002). Fortunately, each school provided such a room. Interviewees were also informed of the length of the interview and I was careful to stick to the agreed schedule.

Managing the data collection and analysis

Between May and June 2006, data were collected in nine Quaker schools from forty-three participants, although one of these participants chose to opt out of the research at a later date. After a day of interviewing, work began immediately to code data and look for emerging patterns. My interpretations of the data not only

shaped emergent codes but informed me of issues or points of interest that needed further clarification at future interviews. There came a point, after the eighth school, that I realised no further new data were emerging, that is, and the categories of data were 'saturated' (Strauss and Corbin, 1988: 17). Analysing data in this way is called 'grounded theory' (Glaser and Strauss, 1967: 16). Strauss and Corbin (1998) describe it thus:

Grounded theory is derived from data, systematically gathered and analysed through the research process. In this method, data collection, analysis and eventual theory stand in close relationship to one another (Strauss and Corbin, 1998: 12).

There are several criticisms directed at grounded theory. For example, Bryman (1988a) argues that the term is employed simply to imply that the researcher has grounded his/her own theory in the data. Bulmer (1979) argues that it is rarely a 'theory-neutral observation' and Robson (2002) is doubtful that any theory emerging from grounded theory is substantive enough because it pertains only to a specific social situation rather than to a broader range of phenomena. Coffey and Atkinson (1996) consider any data analysis which invites the researcher to fragment their results into discrete chunks leads to a loss of identity or narrative flow.

Despite these criticisms, grounded theory represented the most comprehensive data analysis procedure for conducting this research. It is an inductive approach and I was able to identify common themes and provide explanations which emerged from the data. Strauss and Corbin (1998) provide three advantages in using grounded theory as a data analysis procedure. The first is that grounded theory provides a platform for the research discoveries to be celebrated with

those who it is deemed to be relevant. Secondly, it not only describes the steps of the data analysis procedure but also suggests a number of ways to undertake it.

At the data collection stage, categories became more refined although there were still opportunities to re-examine earlier data and undertake further theoretical sampling, if necessary. Grounded theory research was adopted because there was the flexibility to revisit old data and develop new ideas from emerging data alongside one another. Such flexibility is the third advantage of grounded theory. Charmaz (2009) argues that this flexibility to interact with the field is important because as the research gets underway, it may be necessary to pursue data in more than one analytic direction in order to test ideas. This flexibility enables the researcher to:

Focus on certain ideas first and finish one paper or project about them but later return to other data and unfinished analysis (Charmaz, 2009: 10).

Such flexibility makes grounded theory more like a set of principles and practices to adhere to rather than a prescriptive way of doing research (Charmaz, 2009). Finally, grounded theory provides opportunities to question the data and modify hunches in the light of emerging evidence (Glaser and Strauss, 1967). Charmaz (2009: 11) argues that as the research participants make sense of their social world and their experiences in it, it possible for the researcher to begin to make ‘analytical sense of their meanings and actions’. This process allowed opportunities for me to return to respondents to question or clarify issues that we had spoken about. This was done either by telephone or by a second, shorter, interview with a respondent if I was still

on the school site. Using grounded theory to support the data analysis and having the flexibility to modify hunches in the light of emerging evidence, created an accurate portrayal of what gives meaning and purpose to staff in a Quaker school.

Ethical issues

A distinction is sometimes made between ethics and morals. While both are concerned with what is right or wrong, ethics, according to Robson (2002:67), refers to the principle of 'what one ought to do while morals are concerned with whether or not a specific act is consistent with accepted notions of right or wrong'.

There were three ethical issues that surrounded this research. The first was the importance of anonymity. Many of the respondents from all nine schools knew each other well and some were very good friends. It was important, therefore, to respect individual and school anonymity. In order to achieve it, pseudonyms were used for schools and individual respondents so that they would not be able to identify themselves in the data. I was very conscious not to study the data in public places in case of theft. Data was kept in a locked cabinet and then subsequently destroyed once the thesis was complete.

Another ethical issue related to the giving of 'would-be' interview questions to participants prior to their interview and the fact that very few of these questions were referred to in reality. This was because the research questions given to prospective participants prior to their interview were not precisely adhered to once data collection got underway. Perhaps some respondents may not have taken part had they

known how different the questions would be at the interview. Punch (2000) argues that changes in questioning can sometimes be used against the researcher by participants, in order to limit the boundaries of the investigation. Fortunately, this did not happen and the feedback that some of the headteachers gave was that staff had enjoyed the process.

The third ethical issue related to that of informed consent to use interview material. Summaries of the salient points raised by the interviewees were created in the first person and sent, by post, to the respondents in order to confirm their validity. In one case, one respondent decided not to participate after receiving her summary. I was concerned that perhaps she had felt undue pressure to talk about issues or that I had invaded her privacy in some way. I also wondered whether she felt that the responses she gave and the summary that had been sent to her had misrepresented her views. I consoled myself with the fact that out of forty-three interviews and only one return, I had good grounds to believe that my approach to interviewing participants had not been too arduous.

Challenges facing this research

Three challenges are worth noting. The first was the invitation to all teaching and non-teaching staff to participate in the research. This was a huge risk because the research had the potential to become unmanageable if large numbers of people agreed to participate. However, a total of forty-three people chose to be interviewed and this was felt to be a manageable number for one researcher. In the future, should

an opportunity arise to undertake research of this scale again, I would limit the number of participants in order to achieve a healthier work-life balance.

The second was the need to gain permission to leave my school and fund the visits to nine schools across England. Thankfully, permission was granted by my employers. They also provided a generous financial contribution towards travel and accommodation costs. I had to undertake this research within a period of a few weeks. If I was to undertake this kind of research again, it would be more beneficial to visit schools over a longer time frame so as not to adversely affect my own school and to provide me with more time to reflect upon the data.

The third related to co-ordinating and timetabling the interviews held in each school. Headteachers played a major part to ensure that interviewees represented a diversity of roles within the school. They were also influential in organising cover for the research participants to be interviewed. On no occasion was I aware of headteachers deliberately organising timetables to influence the data.

Summary

This chapter has considered the appropriateness of the case study as the preferred design. It has explored the advantages and disadvantages peculiar to case study and described how the notion of grounded theory (Glaser and Strauss, 1967) as a data analysis procedure, were crucial to the research outcome.

The semi-structured interview proved to be beneficial in two ways. The first was that by providing prospective participants with an outline of the research questions, they were able to make an informed choice about whether they wished to get involved. The second was that due to its flexibility, there was room for purposeful digression and expansion of the questions during the interviews. The invitation to all staff to participate from all nine schools was a huge risk in terms of potential workload. However, the resulting data from forty-two interviews contributed significantly to answering the research questions.

The next four chapters are concerned with analysing the data relating to each of the four research questions. The four chapters examine one research question in turn and consider the evidence for spiritual capital. The term 'committee' refers to the governing body in a non-Quaker school and its 'committee members' are governors.

CHAPTER 7

DATA ANALYSIS – A SENSE OF MEANING AND PURPOSE

This chapter explores the first research question: Why are the values of the Quaker school promoted so enthusiastically by many in the school community? There appeared to be a strong desire to retain them for three main reasons. These reasons form the structure of this chapter. Firstly, they encouraged positive relationships. Secondly, they promoted good communication strategies and thirdly, they empowered individuals. The findings suggest that the headteacher plays a key role in ensuring that these values are retained.

Encouraging positive relationships between people

Respondents strongly upheld particular values because they were felt to encourage positive relationships. This was considered vital to nurturing the existing culture of the school. Deal and Peterson (1994) argue that culture relates to values, attitudes and practices which portray how the organisation operates. One respondent discussed the importance of good manners as a way of encouraging positive relations between people. This respondent described how good manners were perceived as being respectful of another fellow human being and made working in a Quaker school a pleasant experience:

Being polite and good-mannered to each other is something I have had in spades since arriving at this school. It is not a dog-eat-dog culture and it is so refreshing to work with people who are concerned and are willing to help rather than criticise (teacher 1, school 7).

A committee member felt that friendliness created good relationships because it enabled people to thrive and feel happier:

If we all behaved in a Quakerly way by being friendly and respecting each other's worth, then the world would be a better place and we would all feel happier (committee member, school 7).

Another teacher felt that the Quaker tenets of honesty, simplicity, equality and peace, nurtured good relations:

The Quaker tenets of honesty, simplicity, equality and peace are a good basis for the aims of our school. We try to ensure that people are treated equally, so people in lower paid jobs are given as much respect as those in the senior management team (teacher 1, school 3).

One teacher felt that being honest was very important and that it had a significant effect on developing good relationships:

I think that it is very important to be honest. People here are very straightforward and don't beat about the bush and this helps to create good relationships. My headteacher is good at encouraging us to tell her if there are things that don't work in the school. It makes for a good working environment (teacher 1, school 3).

The department in which one teacher worked was perceived as helpful and supportive. As a group of colleagues, they all worked well together and dealt with problems quickly. There was a friendly and helpful approach and people felt cared for:

I feel supported by my colleagues here and I trust them to tell me to be honest about my teaching and how I can improve. I appreciate the friendly approach and support I've been given and it's not done as if I'm a nuisance but with integrity and diligence (teacher 2, school 1).

The Quaker tenet of simplicity was interpreted by one teacher as being about ensuring clarity, having straightforward systems in place to support, rather than hinder, people's work and maintaining good relations:

It's important that when there are issues that need to be addressed there are systems in place to deal with the problem quickly and get things sorted. If problems are prolonged, then relationships can break down because of the frustrations caused by the problem (teacher 1, school 4).

One respondent felt that speaking plainly and clearly was vital to promoting positive relationships when there were matters concerning legal documents such as contracts and job descriptions:

I like the fact that the paperwork we get is in plain English. In my previous school, I signed my contract not understanding a word of it (teacher 2 in school 4).

Another respondent described their headteacher as being an 'ambassador for clarity,' and a promoter of 'simple and straightforward systems' because they ensured that individuals were clear about their role. This respondent talked about how the school should continue to provide the 'personal touch' by the headteacher in order to promote good relationships:

I think they have got it right here. The headteacher has instigated systems for dealing with problems. Issues are dealt with face to face by the head and in an upfront manner but done in a polite and personable way and not through an email or through someone who knows little of the problem (teacher 1, school 4).

It is clear from the evidence that the headteacher exemplified the values of the school, was in regular contact with the staff to listen to what they had to say and provided systems which supported them in their work.

Another teacher agreed that it was important to have systems which dealt with people on a personal basis and to listen carefully to their viewpoint. The teacher felt that face to face discussions about problems were best, in order to maintain good relations:

Our head is really good at sorting things out and the school has clear systems which you can follow if things go wrong. The head will talk to you face to face until you understand what you are doing (teacher 1, school 8).

According to Sergiovanni (2000), a school flourishes when its life-world (the values, principles or belief systems of an organisation) determines the management systems and practices of the school. If the systems-world (the processes, conventions and bureaucracy of an organisation) takes precedence, this can result in a loss of school character and loss of school vision. The systems in school 8, initiated by the headteacher, serve as a good example of Sergiovanni's life-world where the systems support the staff so that they can continue to do a good job.

A desire to develop and nurture positive relations between people was very much in evidence but there were examples of tension and distrust between people:

I feel very lucky to be part of the [xxxx] team here. I trust the people I work with and it's not like this in some parts of the school where there is tension amongst some staff (teacher 2, school 1).

One headteacher felt there was an increase in aggressive and disrespectful behaviour in committee meetings. This headteacher felt responsible because he felt he had failed in his aim to demonstrate, by example, the values of the school and also in his attempt to communicate to the non-Quaker committee members the expectations and principles guiding the school:

Some of our committee have become very rude and verbally abusive in some of our meetings of late. They simply do not understand the Quaker way even when I, and many other members of committee, demonstrate the less aggressive way of dealing with controversial issues. I feel that the conversations I had with these people initially were not adequate enough to equip them with knowledge about how we do things in this school (headteacher, school 1).

This headteacher cited two reasons for the behavioural changes. The first was that newly appointed, non-Quaker committee members had not been properly informed of Quaker convention and the protocol expected of them at meetings. This concern was also expressed by a committee member who suggested that that if fewer Quakers serve on committee, Quaker values could 'become a thing of the past':

Unless we get more Quakers involved in school committees then the values it stands for may well get

eroded and become a thing of the past (committee member, school 1).

The second reason the headteacher cited related to the lack of training being given to a number of committee members who did not know how to respond effectively, when aggressive behaviour was present:

I think that many of the Quakers on the school committee really don't have the skills to be assertive enough to stop the arrogant, aggressive behaviour of some. It's not the Quaker way to confront it, nor is it in the personalities of some of the members. I feel responsible to put in place the training for these people (headteacher, school 1).

This headteacher felt strongly that inadequate communication about the values of the school and inadequate training to support people when they found themselves in situations where people were being aggressive was to blame. He felt responsible that this situation had occurred and knew that he had to put in force more robust communication strategies and training in order to create more harmonious and constructive meetings.

Feeling empowered

In the context of this research, empowerment is defined as being about increasing a person's capacity to make choices and then transforming these choices into desired outcomes. This section describes the opportunities given to individuals to develop an improved self-image, self-worth and an ability to make changes, resulting in a feeling of empowerment.

One teacher felt empowered because she was encouraged to try out new ideas and be as creative as possible with the curriculum. The teacher found this attitude empowering and emancipating:

I've been encouraged to share my ideas and have been supported to put them into practice since being at this school. I have been encouraged to try out new teaching ideas and I'm trusted to get on with the job. It feels emancipating compared to my previous school experience (teacher 3, school 3).

Another teacher felt a 'welcomed' sense of responsibility when she was given the opportunity to sort out a complicated issue in the school:

In my previous school, I had to ask the line manager for permission to do just about everything. I was given no responsibility Here it's different. An issue came up recently and I welcomed the opportunity to deal with it on my own (teacher 1, school 3).

One teacher was impressed with how the headteacher and senior management team were willing to give their help and support, despite their heavy workload. This teacher had enjoyed the dialogue with the team and the headteacher and had gained a great deal, professionally. As a result, this teacher felt empowered:

The staff are great here. The head and senior management team are very encouraging when you want to initiate ideas and they are willing to help you get them off the ground. It's quite an empowering experience as I've been in schools where you can't even move without getting permission (teacher 2, school 8).

Another teacher was very complimentary about the senior managers and headteacher of the school because they were always willing to help and support colleagues wherever possible:

Teachers with management responsibilities and especially the head haven't got much time to spare but are very willing to take time to help (teacher 2, school 2).

A newly-qualified teacher informed me of the support that had been received from the more experienced teachers in the school. This teacher had contributed greatly to a new handwriting scheme and her colleagues and headteacher had appreciated her hard work. As a consequence, the teacher felt empowered:

Although I haven't been teaching for very long, right from the start I have been treated as a welcomed member of staff by everyone. In my first year of teaching I was able to contribute significantly to the handwriting policy because it was something I did a lot about at university. My ideas were taken on board. It is very empowering when people respond so positively (teacher 1 in school 6).

According to Mendonca and Kanungo (2007), a culture which encourages empowerment is altruistic and promotes social achievement. Zohar and Marshall (2004) argue that capitalising on the spiritual values of an organisation creates a sense of empowerment which manifests in an increased motivation to achieve the long term goals or vision. It is quite clear from the evidence that the headteacher plays a key role in modelling behaviours which encourage empowerment amongst the staff. Exemplifying the values in every-day work through the support of others

was deemed very important to the staff as was being complimentary of people's hard work.

However, not all respondents felt empowered by their Quaker school headteachers.

One teacher felt that there was a restraint on creativity and consequently on empowerment. They blamed this on the leadership style of the headteacher:

It's a great shame for the education of the children and a great shame for me as the professional not to feel that I can be creative with my lessons, or veer off the syllabus slightly, because our head cannot relinquish the responsibility to us to do a good job. Before this head, we felt empowered to try new things and make everything interesting. This feeling is no longer there and there is a feeling that we can no longer be trusted to get on with the job (teacher 3 in school 5).

Another teacher felt unable to try out new ideas because the headteacher did not encourage staff to be creative with the curriculum:

I don't think the new regime [referring to the style of school management] will change in the near future and I feel like a caged bird. It wasn't always like this but since the new head, he has surrounded himself with middle managers who, if they don't agree with you, won't allow new initiatives. The head doesn't even come to chat in the staff room and so we don't know him well and he doesn't know us. I don't feel trusted to do anything anymore and it's stifling me as a professional (teacher 2, school 5).

Sergiovanni (2000) argues that failure to empower staff can have a negative impact on an organisation's ability to achieve its aims and this research evidence supports

Sergiovanni's viewpoint. Zohar and Marshall (2004) also argue that organisations which empower staff are well on their way to engendering spiritual capital which, in turn, contributes to the improvement of the organisation's performance and thereby to the achievement of its long-term goals. The headteacher in school 5 appeared unable to empower the two respondents above because there was a perceived lack of trust in their abilities. Their creativity and initiative were felt to be stifled. Furthermore, the headteacher's creation of a tier of middle managers appeared to limit contact with staff, making it impossible for the headteacher to engage meaningfully with them. These and other issues are addressed in more detail in chapter ten where there is a detailed examination of those headteacher characteristics which are essential if spiritual capital is to be nurtured effectively.

Good communication strategies

According to Birkel (2003), Quakers value the opportunity to speak plainly and openly when communicating in meetings and with each other. Several strategies were devised by headteachers to improve communication. One of these was the process of induction which aims to communicate to new employees the values, aims and vision of the school. The induction process included strategies such as one-to-one discussions with experienced staff or committee members and receiving written materials about the school's values.

The quality of the process of induction of new members varied from school to school. In some schools, staff felt that there should be a more rigorous induction process in order to explain and retain the values and behaviours which promoted a

supportive and purposeful school culture. Induction procedures within the schools fell into three categories: 'formal,' 'informal,' or through experience of 'being on the job'. According to Schein (1969: 71), once a group has established its culture, it should pass elements of it onto 'new generations of group members' as this helps new members to gain an understanding of certain surface elements of the new culture. Therefore, induction would seem to be very appropriate in a Quaker school because the values and guiding principles of these schools can often be misunderstood.

One teacher described how particular individuals were given the responsibility for inducting new members to the school:

The Clerk or deputy Clerk is responsible for inducting new committee members and our headteacher inducts new staff to the school (teacher 3, school 3).

One headteacher informed me that new staff were provided with literature about Quakerism and were invited to talk about it:

I talk to all new staff about Quakerism - the teachers, office staff and classroom assistants - so that they are not in the dark about how it should affect their role and how they should conduct themselves (headteacher, school 3).

Another school provided opportunities for new staff to discuss Quaker values with a committee member, particularly if their role related to attending committee meetings:

One of our local committee members is there on hand to chat to new staff as and when required and he is very good at describing the way a meeting is run. It can be a little unusual that people have silences and wait for minutes to be created, then read out, if you've not experienced it before (headteacher, school 4).

Another headteacher informed me that new staff members had the opportunity to observe the procedures and practices in committee meetings if they so wished:

New staff are invited to our weekend of meetings prior to their appointment, so they get a good idea of the procedures and practices and to see for themselves how things are run (headteacher, school 1).

One teacher said that new staff and committee members were invited to the school to chat to the headteacher and see the school in action:

After getting my teaching post here I came for a second meeting to talk to the head about the Quaker ethos. I was then left to walk around the school for the rest of the day which was a little daunting (teacher 4, school 5).

However, there was some criticism over induction by one teacher who was critical of its lack of formal structure. The school policy was that the experience of 'being in the job' would inform them of the values of the school:

A lot of what I learned about Quakerism was through being in the job and talking to staff and actually making mistakes! I would then get someone telling me that that was not how things were done here (teacher 3 in school 4).

There were concerns over there being so few Quakers serving on school committees and Quaker values eroding if a robust induction procedure was not in place:

I am concerned that there should not only be a good induction programme but also people should be aware that a Quaker school should employ people who are in sympathy with its values; otherwise they might be lost (committee member, school 1).

According to Martin (2002), concerns about induction are thought to be valid for three reasons: if there is insufficient stability of membership, if there is an insufficient shared history of experience and if there are individuals who belong to many groups. When there are these concerns, newcomers may be influenced by assumptions in the organisation which may or may not be appropriate. Martin (2002) argues that good communication strategies are vital to ensure that the culture of the organisation remains stable. If good communication strategies are not in place then this could have implications for spiritual capital if its values are not communicated effectively to the school community.

There were other communication strategies, as well as induction, evident in this research. For example, departmental meetings, whole school staff meetings, working party groups and sub-committee groups were mechanisms for people to express an opinion.

Our departmental meetings are less informal than the whole school staff meeting which means that we can express our opinions much more freely (teacher 1, school 4).

One teacher felt that a benefit of encouraging open communication was that people felt happier in their jobs:

This school has a lovely atmosphere to it. I feel that it is a good place to work. We all talk openly in meetings and to each other and everyone's view is listened to (teacher 2, school 8).

One headteacher described the importance of asking candidates who were applying for jobs in school about their knowledge of Quakerism and whether they were in sympathy with its values:

I always ask staff what their understanding is of Quakerism and how they might be able to nurture its values (headteacher, school 1).

Another teacher described good communication as being about staff who have conflicting opinions respecting each other's viewpoints and then coming to some sort of agreement about the issue without having to bother members of the senior management team. This teacher felt that it was very important to develop interpersonal skills in order to be a good communicator:

We are always making decisions and there are sometimes conflicts about what we ought to do. One thing I have learnt at this school is that it is important to listen to others and try at all times to be good mannered and to find a solution to a disagreement sooner rather than later, otherwise, things can fester and problems can go unresolved (teacher 3, school 3).

The value of open communication appeared to be very important. Cranston (2001) claims that when people work together to make decisions this is usually a positive step towards the development of good relationships. Strategies to enable the views of others to be heard were rich and varied. For example, one school appointed a manager whose role was to seek out the views of others and communicate information around the school community. This was considered a very positive move by the school:

I am pleased that this school takes people's opinions into account. It makes a difference and you feel valued as a member of the school (teacher 1, school 3).

In the majority of schools there were ample opportunities for staff to voice opinions through committees, departmental meetings, pastoral meetings and staff meetings.

However, there were examples of communication strategies not always working in practice. One teacher felt that the views of the staff were rarely asked for:

I know that I am not always privy to actually making the decision, after all I am not on the senior management team, but I do think that on many occasions my view would have been relevant and it wasn't sought. I believe that this is the case with many other staff (teacher 1, school 1).

Another respondent felt that the headteacher made the majority of decisions. This teacher said that the headteacher went 'through the motions of seeking people's views' but had already decided on what course of action to take:

The headteacher ultimately makes the decisions in our school, although he goes through the motions of seeking people's views. I do feel that decisions are often wrong decisions when it comes to my field of expertise (teacher 4, school 5).

Mahoney (2004) argues that within groups or organisations there are going to be times when the beliefs and values create tensions between people. However, the evidence suggests that the headteacher plays a key role in nurturing the school values. In this example, staff felt that the headteacher was failing in his duty to promote the value of open communication.

Another headteacher described a particular problem when open communication is encouraged. It relates to the tension between the length of time it can take for the views of people to be expressed and the need for a decision to be made:

I find it very difficult to encourage open communication on every issue which people feel is important when there are pressing decisions to be made. Sometimes I am accused of not consulting enough and at other times not making decisions quickly enough (headteacher, school 1).

A teacher described the frustration that existed when the headteacher took too long to make a decision:

It can be very frustrating when we want to make a decision and get on with things but the headteacher won't make that decision because of the diverse views that have been given to him. It has been to the detriment of our school on occasion (teacher 3, school 1).

This teacher intimates that it is not just about listening to the views of others but about getting on and making a decision once the process of gathering views has been completed. Another issue relating to consultation was expressed by a teacher who described how putting a time limit on agenda items at staff meetings resulted in some staff not wanting to participate in the discussions. The teacher described the problem:

Because we have a limited amount of time to say how we feel, many of us feel it is pointless anyway because it appears to be an exercise where we can have our say but the decision has been made anyway (teacher 2, school 5).

Such an example is a reminder of Senge's (1990) commitment/compliance model, where compliance is characterised by a lack of energy and drive for the goals of the organisation and where apathy is rife. Commitment, however, involves the practice of shared vision and communication techniques to foster genuine commitment and enrolment. When good communication strategies are in place in a school it can provide people with a sense of empowerment. This can be a powerful tool for encouraging motivational and behavioural change.

Summary

This chapter has highlighted how Quaker schools nurture spiritual capital through the development of good relationships, promoting good communication strategies and empowering staff. Such characteristics provide the workforce with a sense of meaning and purpose and, according to Zohar and Marshall (2004), are characteristic of organisations where spiritual capital is highly valued and nurtured.

The headteacher appeared to play a key role in the promotion of spiritual capital through the nurturing of good communication strategies and empowering staff by encouraging them in their work and listening to what they had to say. Headteachers developed good communication strategies by providing systems which supported staff in their work and a number of staff commented that the headteacher often modelled the values of the school which encouraged those new to the school to understand the code of behaviour expected of them.

Although the values of the school were considered to be desirable and were upheld by the majority of the staff, there were examples of poor communication and a lack of empowerment. When such values are not upheld, this has implications for the growth of spiritual capital. However, the evidence suggests that when the headteacher models the values that nurture spiritual capital this reduces the negativity in the school. Despite these negative comments, there were many who felt that the values of the Quaker school needed to be upheld and the next chapter explores why this was the case.

CHAPTER 8

DATA ANALYSIS - THE PROMOTION OF QUAKER VALUES BY NON-QUAKERS

This chapter explores the research question: Why do non-Quaker staff promote the Quaker values of the school? Out of forty-two respondents, only seven were Quakers, but despite this small number the non-Quaker staff were keen to promote Quaker values for two reasons. The first was that the values being upheld resonated strongly with these respondent's personal values. These values created predictability and generated particular behavioural expectations which had become embedded into the tradition of the school culture. The second was that they encouraged positive relationships and a sense of purpose and fulfilment at work. The values informed people about what was important, appropriate, good and desirable and included: compassion, inclusivity, a sense of community and social action, creativity and spontaneity, celebrating diversity and appreciating others. These values motivated the respondents to work towards the school's vision and build spiritual capital in the school. The first part of the chapter provides examples of Quaker values impacting on the personal lives of the non-Quaker staff and the latter part discusses particular values in detail.

Quaker values and the personal lives of individuals

Many of the respondents said they upheld Quaker values because they encouraged positive relationships. According to Birkel (2003), such values are not solely associated with The Religious Society of Friends, but permeate many religions and are important to many non-religious people also. Nevertheless, examples are given of non-Quaker respondents enriching their personal lives with such values. They

include being open to the views of others and learning to listen respectfully to another's point of view. These values helped one headteacher to show more tolerance towards his teenage sons:

As a parent, I feel that I have made time to listen to my kids and have been more tolerant of their views when they are not my own. I attribute this to my association with Quaker schools. (headteacher, school 3).

The children of this headteacher had enjoyed the benefits of positive relationships because of values he said he had experienced in the Quaker school. According to Mendonca and Kanungo (2007: 13), this is an example of a respondent putting into practice values which have become 'virtues to live by'. Reflecting 'human' values such as listening carefully and being respectful is, according to Zohar and Marshall (2004), nurturing spiritual capital. This idea is developed further by Taylor (1985) who argues that strong 'human' ideals and values can be embedded not only in the self, but in the ethical practices of communities or workplaces which draw upon religious, cultural, aesthetic, intellectual, and other traditions.

Another example of Quaker values being transferred to the personal lives of non-Quakers, relates to a committee member being impressed by the positive relations that had developed between the respondent's children and the school staff, particularly after a family tragedy. The genuine care that teachers and other staff had given the respondent's children had had such a profound effect that this respondent had adopted a number of the values. For example, the respondent had become a more careful listener to their own employees and now encouraged them to listen to one

another. The respondent encouraged open and honest communication and promoted the importance of being good-mannered and respectful:

I think I listen to my staff much more carefully and they feel they can suggest things to me because I give time to listen. We are open and honest with each other and we all feel a lot happier because we know each other better as people. We feel more respectful of each others' talents and would never be rude or ill-mannered now. It doesn't give the right message about us as people (committee member, school 7).

Zohar and Marshall (2004) argue that being a good listener, encouraging honesty and nurturing open communication creates spiritual capital. Plato (cited in Mendonca and Kanungo, 2007: 19) calls these 'truths' for which one should strive in order to provide people with a sense of meaning and purpose, not only at work but in their personal lives.

Another example of Quaker values permeating the lives of non-Quaker respondents relates to a teacher who felt that the values encountered in the Quaker school had helped develop personal self-confidence and self-esteem. This teacher's daughter was transferred from a non-Quaker school to a Quaker school because the teacher believed so strongly in its values:

Although I'm not a Quaker myself, I was impressed right from the start with the sincerity of the staff and the feeling that the whole child is what matters not just a set of exam results. My children have thrived here and if I'm honest so have I (teacher 5, school 6).

Another teacher, whose child attended the Quaker school, was very impressed with the levels of compassion her child had experienced whilst struggling with a number of personal issues. The teacher described how the child's form teacher had taken her daughter 'under her wing' to help her resolve a number of difficulties. As a result of the form teacher demonstrating such compassion towards her daughter, this teacher had learnt to be more compassionate towards her daughter too:

I think if my daughter had been in a different school, her worries may well have been ignored, but this school, particularly her form teacher who regularly kept in touch with me, pointed us both in the right direction for help and generally kept an eye on my daughter and took her under her wing for which I was very grateful. She was very compassionate towards my daughter (teacher 1, school 2).

Another example relates to a committee member recalling a discussion with a member of the teaching staff about the increased number of pupils who had parents serving in the armed forces. According to Punshon (1990), Quaker schools are renowned for their belief in a peaceful resolution of conflict and this makes it unusual for military families to choose a Quaker school. One teacher suggested that the increase in pupils from military families might be due to Quaker schools' provision of a contrasting philosophy to that which children might experience at home:

Perhaps the parents want their kids to have an alternative view of war and violence as some of the independent schools locally are very formal and apply military precision to everything they do (committee member, school 7).

This committee member also relayed a conversation with a teacher about why an increasing number of self-made millionaire parents were choosing a Quaker education for their children. This teacher thought that the parents chose a Quaker education because it was seen to be less pressurising and possibly in sharp contrast to the parent's own experience of school:

I have spoken to a couple of parents of children in my class who say they wished they had had the kind of education we offer. They had attended schools which were formal and strict and pressurising. Another parent thought that the children should stay children for as long as possible and stay clear of this pressurising world [one opinion from a teacher at a discussion] (committee member, school 7).

A headteacher summed up why Quaker values were felt to be important by saying:

I want my school to be like a microcosm of the world as it could be (headteacher, school 4).

Such sentiments about the values enriching personal lives are inspiring but there were other respondents who did not always see them being enacted in practice. One non-Quaker headteacher said that he always upheld the values, both in his personal and professional life. However, some Quaker colleagues did not always adhere to their Quaker principles and this headteacher was critical of them for not always listening respectfully to the viewpoints of others:

Quaker protocol is to only voice opinions once and not repeat yourself or go on and on about an issue in a meeting. Others, through silence, would then have time

to think about what had been said and respond, whether they agree or not. But, oh no, in practice, people were butting in, not allowing me to finish off my sentence and they really didn't listen to what was being said to them, by me or by each other (teacher 3, school 9).

The example suggests that values such as being polite and considerate of others are not exclusive to Quakers, just as much as being a Quaker does not necessarily mean that the values will influence personal behaviour. Writers such as Narayanasamy (2006) suggest that the values associated with spiritual capital can be upheld by religious and non-religious groups alike; these values are not owned by one particular faith or tradition as the following examples demonstrate. This negative behaviour has implications for spiritual capital because one of the criteria for its development is to nurture positive relationships between people.

Universally held values in the Quaker school and their contribution to meaning and purpose in the workplace

There were many diverse views within each of the Quaker schools but there were a number of universal values that were integral to all the school communities. These values created predictability and informed people about what was important, good, appropriate, and even desirable. What staff valued became embedded in the traditions of the school and are listed as follows:

Compassion

Just like a 'moral intelligence' can provide individuals with an innate sense of right and wrong (Mendonca and Kanungo, 2007: 99), spiritual capital can enrich

‘goodness, truth, beauty and compassion in the workplace’ (Zohar and Marshall, 2004: 3). One teacher described the Quaker school as being a compassionate environment and this was very meaningful on a personal level:

Our school has clear values on which it stands and I believe in these aims. I prefer them to where I was before which had the vision of hot-housing pupils so that they passed the entrance exam to their next school and I just didn't find that comfortable at all and had to leave. The vision of this school is to treat the child holistically and not as an exam factory (teacher 1, school 8).

Another teacher valued ‘what the school stood for’ because the values were compassionate and caring. She compared them to her previous school which was ‘strict and straight-jacketed’ and not very fulfilling:

My previous school was a strict and straight-jacketed regime which was making me so unhappy[that] it was affecting my personal life. I was stressed because I knew I would get picked up on for the least little thing and I became irrational about paper work because that was all the Head was interested in. I came to the Quaker school and appreciated what the school stood for. Paperwork was the least of them whereas being compassionate and caring of others was more important (teacher 4, school 6).

The above example describes a non-Quaker school where the dominating culture was bureaucratic with an expectation that teaching would be prescriptive. Sergiovanni (2000) might describe such a school as being dominated by a ‘systems-world’ which focused upon bureaucratic rules, prescriptive curriculum policies and documentation,

rather than upon its 'life-world' which has at its heart the vision of the school and a concern for the workforce.

However, there were two respondents who did not hold the view that their school was compassionate. An administrator in one school felt disillusioned because of the increasingly hierarchical structure that existed within the school. This administrator felt this had created a de-personalised environment, making it difficult to form meaningful relationships:

I used to love my work but it's not really the same anymore since the new Head came as there are so many line managers who do not want to take the time to get to know you as a person. It never used to be like this but people around here are not particularly interested in the human side of work. Work seems a little meaningless at the moment as there is no real human contact anymore (administrator, school 1).

This view was also shared by another administrator in a different school:

I have worked at [xxxx] for over 25 years and I'm glad to be going because there isn't the same interest in the people as there used to be and I put that down to the new head who seems to different priorities from a school where the Quaker values were the most important to one where the paperwork seems to take precedence (administrator, school 7).

Both administrators had a sense that managers and the head no longer placed such a high value upon meaningful relationships and, as a result, their own sense of belonging within the school had diminished. They felt that new priorities were in conflict with existing, deeply held values and that this created an unsettled environment where meaningful relationships were more difficult to maintain. Dorr

(2005:50) would argue that 'soft values' create a culture of care and compassion and these examples demonstrate a lack of them in this situation. Such a situation has implications for nurturing spiritual capital.

Inclusivity

The Quaker school vision is said to be an inclusive one. So much so, that there are particular Quaker conventions to demonstrate this commitment. For example, seating arrangements in meetings are in a square-like or circular formation to encourage a sense of equality where each member can be seen by another. It is also said to encourage open and honest communication in order to foster inclusivity. Lacey (1998) advocates equality and inclusivity as an important Quaker tenant which should be particularly evident at decision-making meetings.

One headteacher regularly made a point of asking staff for their opinions about issues. This headteacher regarded inclusivity in decision-making as being paramount to the school vision. The headteacher also felt that the school ran more effectively because people were included and, as a result, were confident enough to know that their suggestions would be valued:

It is vital to ask people for their opinions and suggestions for things and I can honestly say that some of the best decisions we have taken have been those decisions not suggested by me. Staff feel confident enough to come up with ideas and this has been to the benefit of the school's vision (headteacher, school 1).

A bursar in one school, prior to appointment at the Quaker school, had come from a school culture where the headteacher was autocratic in style and decisions were

made by the bursar and headteacher exclusively. After starting work at the Quaker school, the bursar noted the generous amount of time given to consultation and how, consequently, stress levels were significantly reduced because decisions were taken collectively:

I was surprised at how long it took for a decision to come through because there were so many people all with a vested interest. I would find my diary filled with meeting after meeting and it was all about consultation. My stress levels were significantly reduced because you would come out of a meeting having made a decision but not having to carry the worry just on your own shoulders because it was a collective decision and every avenue was covered (bursar, school 7).

However, one teacher felt that even though the headteacher talked about being inclusive, it was deemed superficial rather than sincere:

We are asked for our views but the outcome of a decision has really already been reached- it's all rather superficial, really. We don't often get too much time in staff meetings to air our views as it has become more of an information-giving forum these days (teacher 6, school 5).

The teacher felt the opinions of the staff were not sincerely welcomed by the headteacher, thus making the process of consultation meaningless. According to Priestland (2003), a lack of sincerity about being inclusive leads to a tendency to compartmentalise different aspects of work without regard to the bigger picture. The headteacher plays a key role in promoting values which nurture spiritual capital. If they fail to set up systems which are genuinely consultative then this can have an impact on the development of spiritual capital.

A sense of community and social action

According to Pym (1999), social action should be an integral part of Quaker life and there was evidence that school communities valued social action and were proactive in many social causes. These engendered a great deal of motivation and enthusiasm. One teacher became so enthused that several fundraising events had been set up to raise money for children in Africa. This teacher was increasingly giving up large amounts of personal time to do this work but felt greatly supported by colleagues who also gave of their own time to help with fundraising activities:

I'm very new to the profession but I feel that I couldn't have organised such a big fundraiser anywhere but here because others have really given up time to help and support me. It is a school which thinks about the bigger picture and not just itself (teacher 1, school 8).

The headteacher was seen to support fundraising initiatives and saw service to others as an integral part of the Quaker vision:

If the students do not get involved in helping others then we as a school feel we have let them down. We speak of it in meetings and regularly have people come to talk to the students about their work. This generally leads to someone feeling inspired to help in a community project or fundraiser (headteacher, school 8).

Another headteacher was strongly motivated to ensure that the proposed building works would utilise ethical sources and be carbon neutral:

It is very important for me and the committee that we source materials and keep as low a carbon footprint in our new building project. Many of the committee are

committed to such a move even though it may cost more money (headteacher, school 2).

A teacher in the same school was very committed to reducing the school's carbon footprint and had set up groups of students to participate in activities which would reduce the consumption of electricity and water in the school:

We are as a group very committed to reducing waste and so many initiatives are coming from the staff and also the students. We feel it is only fair to encourage this because our world will be better for it in the future (teacher 1, school 2).

MacIntyre (1981) argues that the search for meaning and purpose in an organisation is a common goal. Alexander (2006) argues that for the creation of a successful organisation it must be built on foundations which purport to give a sense of meaning and purpose to the workforce

Creativity and spontaneity

To be spontaneous is to be responsive to the moment and to be willing to take responsibility for all subsequent actions (MacGilchrist, 2006). One of the necessary preconditions for spontaneity is creativity and there are several examples in this research of respondents being encouraged to be creative and spontaneous. One teacher was consistently encouraged by her colleagues to try out new ideas. This teacher was given the responsibility of creating a more exciting curriculum for particular groups of pupils:

I am happy here because I have opportunities to be creative with the curriculum. I am also reminded that if the new idea doesn't work then it is up to me to put it right. I am also happy with that because it means I'm trusted to sort out my own mess without some line manager getting upset (teacher 6, school 6).

Another teacher liked the fact that the class timetable encouraged flexibility and spontaneity so long as the curriculum was covered appropriately:

I take the kids out when they've had enough. We run round the field to take a break and we are all the better for it when we return to the classroom. I love the fact that if I have a better way of explaining a concept because I've come across some exiting resources, that's also fine. I've even swapped whole half-term projects because an opportunity to go on a visit has arisen, which wouldn't be possible if I had taught the topic in the set term (teacher 2, school 3).

De Bono (1990) suggests that when creativity is permissible it enables a sense of meaning and purpose. These examples demonstrate how creativity improved the curriculum and enabled individuals to be flexible in their teaching. However, encouraging creativity was not felt by all the teachers interviewed. One teacher expressed some disillusionment with the rigid curriculum in the school because it did not allow opportunities to create interesting lessons:

I don't feel I can teach anything other than what is prescribed in the scheme. I know I can teach a concept much better than what's written but I can't convince my head of department to allow for some deviation from the syllabus – it saddens me that one cannot be yourself and teach passionately about your subject without being hung out to dry for it. (teacher 1, school 2).

A lack of encouragement of spontaneity and creativity can be stifling and, according to Zohar and Marshall (2004), denies staff the motivation to achieve the school's vision. However, it has to be assumed that spiritual capital is aspirational - a journey rather than a destination - and therefore cannot be achievable all of the time.

Individuals such as the head of department in the above example may not always be able to empathise with values that nurture spiritual capital if these are in conflict with their own personal values. Such conflict may also hinder the growth of spiritual capital in the particular department in which they work and this will have implications for the school culture.

Celebrating diversity and appreciating others

In my view, to appreciate other people is to value them. Zohar and Marshall (2004: 95) describe appreciation as, 'a rich diversity which underlies each of us as individuals'. The respondents in this research felt that to appreciate others, nurtured good relationships. For example, one teacher was appreciative of the encouragement she had received from different members of staff. This teacher said that her colleague's appreciation of her work had instilled in her something very important - to remember always to show appreciation whenever the opportunity arises:

I am a relatively inexperienced teacher but I have really appreciated the kind words people have said when I've taken their class for music. Sometimes it's because they're grateful for the extra time or for the music groups that play in assembly. It's my job and I don't have to be thanked but I am very happy to receive the encouragement. I've started to be much more comfortable about saying positive things, like comments about displays or people's good ways of

handling challenging behaviour from kids, to others even though they're very experienced staff. I know how nice it is to be appreciated (teacher 2, school 4).

Another teacher with limited experience appreciated the encouragement received from colleagues. This teacher felt that people gave insightful and constructive comments on a regular basis:

I really enjoy working with people who are genuinely encouraging and interested in what you are doing. The people who I work closely with have taken the trouble to give me constructive advice on a regular basis so I don't feel lost. We have a good relationship and they wouldn't see me stuck or in difficulty (teacher 3, school 1).

However, another teacher had felt unappreciated by her headteacher who had been very dismissive of her time-consuming work, offering no acknowledgement or thanks. The teacher felt that the headteacher was usually good at recognising people's efforts but on this occasion had failed to appreciate her hard work which had greatly benefited the school:

I spent ages on the assessment policy and SEN timetable which has always been a very difficult job. I spent practically my entire holiday sorting it out and organising everything so that next year it would be a piece of cake to do. I don't think it was appreciated and I felt very disillusioned and demoralised when the efficiency of the new system was taken for granted (teacher 6, school 6).

Communicating appreciation for a job well done is a characteristic of a good school (Tacey, 2004). This example illustrates a lost opportunity to acknowledge a teacher's efforts and thereby to nurture spiritual capital.

Summary

Values such as appreciating others, celebrating inclusivity, being creative, compassionate and spontaneous were all values that people felt should be upheld in the Quaker school. They enabled the process of work to be more meaningful and enjoyable and instilled feelings of self-worth which motivated staff to carry out the school's vision.

Despite the strong emphasis upon Quaker values, there were staff who did not find meaning and purpose at work. Several reasons were given for this. Some headteachers missed opportunities to nurture values that created spiritual capital. Developing a culture rich in spiritual capital is aspirational and, as such, not all individuals will be successful in nurturing all of the values all of the time. Some individuals simply do not empathise with the values that nurture spiritual capital and this makes it difficult for them to connect with this type of culture. Clearly, these reasons have implications for the development of spiritual capital.

When spiritual capital was in evidence, the values of the Quaker school emphasised 'shared values, shared meanings and shared purposes' (Zohar and Marshall, 2004: 17) and enabled people to feel genuinely part of the school community. They were even transferred to the personal lives of some respondents. However, there were

Quaker conventions that were disregarded or altered so that they did not affect the efficiency and success of individual schools. These conventions are discussed in some detail in the next chapter.

CHAPTER 9

DATA ANALYSIS - QUAKER SCHOOL VALUES IN A CHANGING EDUCATIONAL CLIMATE

This chapter addresses the research question: To what extent do the values of the Quaker school remain constant in a changing educational climate? From this question, it emerged that there were particular Quaker ‘conventions’ that were adapted, reframed or abolished so that the Quaker school would remain effective. Such examples of it include: the practice of being silent in meetings, the contemporaneous minute and the rearrangement of furniture into a square-like formation. One particular reframing process, which transformed the time it took for schools to receive decisions from their committee, is also explored in this chapter.

The role of silence

An important Quaker tenet is that of having the opportunity for silent reflection in meetings (Pym, 1999). There is a belief that the right decision or course of action will become apparent when people listen to each other with patience and deal kindly with whatever is erroneous (Pym, 1999). Rack (2002) argues that this is a rather noble aspiration and not always lived up to. However, Lacey’s (1998: 86) viewpoint that ‘the right decisions come through silent waiting’ is a common one amongst Quakers and remains important in Quaker meetings for worship and for business.

One teacher regarded silences in staff meetings as a way of engendering a positive decision making atmosphere:

When a decision is made through the silence and contemplation of thoughts it is usually the right one, with hardly ever there being a case of backtracking on a decision because it was wrong in the first place (teacher 1, school 4).

A headteacher described how the use of silence in staff meetings could enable a group of people to become focused on the tasks of the meeting:

As an 'attender' [someone who regularly attends Quaker meeting for worship but is not a Quaker] I feel that the silence in meetings is important to get people in a focused frame of mind. I diligently have a few minutes of silence at the beginning of every staff meeting (headteacher, school 1).

Another teacher informed me of the valuable role that silence played when staff meetings became tense or emotionally charged:

The role of silence can be very helpful when things get fraught or frustrating. It is a useful tool to calm people down when things get heated (teacher 1, school 6).

Rack (2002) considers silence as a procedure which is fundamental to Quakerism because it allows time for people to think about their responses on an issue, rather than the usual procedure of lively discussion followed by the weighing up of evidence and an arrival at a decision about the way forward. However, having the time and the opportunity to sit silently is not just a school issue. Rack (2002) describes the Quaker Yearly Meeting to the preparative meetings as being crammed

full with agenda items. He argues that there is often very little time for 'quiet reflection and waiting' (Rack, 2002: 42).

One teacher thought that silences in staff meetings were no longer possible due to the full agendas and limited availability of time:

We just don't have the time to include silence in our staff meetings. There is barely enough time to get through the agenda items as it is (teacher 6, school 6).

Another teacher who attended committee meetings described the silences as lengthy and integral to the meeting but unachievable in school staff meetings due to the issue of time:

Silences are an integral part of business in our governors' meetings. They help us to focus. Silences vary but can last up to one hour prior to a meeting, a very unrealistic option in schools when everyone is so busy (teacher 3, school 3).

The issue of time was the main reason why opportunities for silent reflection in staff meetings were reduced or abandoned altogether:

We can't have silences in our lunchtime meeting as every minute counts but we do have other meetings where there is a short silence at the beginning and at the end of the meeting (teacher 1, school 2).

Non-Quaker staff did not always see the significance of silences in staff meetings and felt them to be a waste of time, as one teacher describes:

I know that Quakers see silences as something special and we do have silence in some of our staff meetings, but frankly, I would prefer to get the agenda covered. As long as it is done with the feeling that we are clear about what we have to do then for me the silences are an irrelevant time-waster (teacher 2, school 8).

One non-Quaker headteacher did not incorporate silence into any staff meetings because it was felt to be a little embarrassing to do so when none of the staff were Quakers. They preferred to emphasise, instead, values such as listening carefully to one another and being respectful of others' opinions:

I just conduct staff meetings in the usual manner and without silences. I do place great emphasis on us listening to one another, being respectful and understanding another's point of view. I feel a little embarrassed at initiating a silence at the beginning or end of a meeting when none of us are Quakers. I prefer to consider other Quakerly values as being more important (headteacher, school 5).

A teacher described the Quaker school staff meetings as being very similar to school staff meetings which she had attended:

We, as a staff, do not have silences in our staff meetings. I have come across it only at the beginning of term when there is a whole school meeting with the students and staff (teacher 1, school 5).

Another headteacher felt that time was too precious to sit in silence when there were 'more purposeful issues' to address:

I find it quite a difficult thing to do to ask my staff to stay silent for a period of time when there are more purposeful issues to be getting on with. We feel that it is more important to spend time organising a busy week and dealing with the issues of the day (headteacher, school 4).

A teacher in the same school felt that silences in staff meetings were becoming unsustainable because there were not enough Quaker staff to promote their worth in meetings:

The school staff meetings are occasionally defined with a silence but this is not usual, partly because there's no time and partly because we are not Quakers- not one of us (teacher 3, school 4).

Another teacher felt that when silences occurred in staff meetings they were too short to provide sufficient time for reflection:

I think that, without sufficient time in silence, there is not enough opportunity to reflect on what people have said and weigh up what decision to take (teacher 4, school 5).

This research supports Rack's (2002) view that the role of silence in school meetings has been compromised due to time limitation and the increasing number of agenda items. This convention has had to be reframed in order to meet the demands of a changing school environment. Had it not been changed, the frustrations surrounding decision-making would have continued and would have had implications for the continued development of spiritual capital. Another convention which was reframed

due to the limited time available to reach decisions is that of the contemporaneous minute.

The contemporaneous minute

Writing a minute during the discussion of an agenda item and then reading it back to the group to check that it is correct, is known as a contemporaneous minute. The rationale behind such a minute is that it enables everyone at the meeting to be clear about what decision has been taken and why. If there is any uncertainty, this can be clarified at the meeting as one committee member argued:

It is helpful when a minute is read out partly because so much time is taken to throwing an argument around that it is good to summarise the agenda item and the decision is clear to everyone (committee member, school 7).

A headteacher regarded the contemporaneous minute as a way of ensuring clarity:

The advantage of the contemporaneous minute is that no-one at the meeting is in doubt about decisions and there is a sense of clarity. It provides everyone with a summary of the agenda item and focuses on the conclusion of what might have been a very complex discussion (headteacher, school 1).

Despite these advantages, both the use of the contemporaneous minute was blamed for slowing down the decision-making process in schools. One teacher described contemporaneous minute-taking as a 'luxurious option' when there were other, more pressing, needs to spend time on:

It is appreciated that a contemporaneous minute is supposed to happen but there is very little time to sit and wait for it to be compiled when there is so much to get through. For me it is a luxurious option (teacher 1, school 9).

Another teacher felt that the contemporaneous minutes reduced the amount of time that could be spent on decision-making:

The amount of time that is wasted whilst a minute is being taken and approved is very significant. Other decisions could be made in this time and our meetings could be shorter (teacher 3, school 5).

A headteacher felt that the contemporaneous minute was limited in the amount of detail it could provide about a particular agenda item and this could have consequences for future decisions:

I was concerned about a decision we passed as a minute at general committee recently. All the long hours and the processes we went through to get to that particular point, I felt needed noting, so that if the issue was raised again then we could look back at the minutes and see how we went about solving the problem (headteacher, school 9).

However, this lack of detailed information had been resolved by attaching relevant papers to the minute to ensure necessary detail:

The minute taken never really represents the heartache and hard work that goes into getting a decision. On one particular matter relating to building work, we felt it essential to add more information to help with avoiding errors in the future (headteacher, school 9).

According to Pym (1999), a number of skills are required in order to write a contemporaneous minute. The minute-taker must be able to summarise accurately, and with speed, the feelings of the group following a discussion which may have taken a considerable amount of time to discuss. If these skills are not in place then waiting for a contemporaneous minute could be interpreted as a misuse of valuable time. One committee member acknowledged the importance of such skills:

The clerk is the lynch-pin to the meeting. He/she has to read all the group's signals, verbal and non-verbal, get an understanding of what is going on and then write it clearly and accurately (committee member, school 7).

A teacher acknowledged such skills as being important and described how, in her experience, very few people could write an accurate minute in a short space of time:

To be able to write a contemporaneous minute is a skill in itself but to find someone who can write one quickly is another thing entirely (teacher 1, school 1).

In one school, the senior management team chose never to write contemporaneous minutes, but reframed the process by ensuring that minutes reached the team by the following day. If there were any inaccuracies, the minute-taker would be informed and could then make appropriate changes:

We don't have contemporaneous minutes but we make sure minutes are in staff's pigeon holes by the next morning (headteacher, school 9).

Interestingly, committees found many and varied solutions to the challenge of reaching speedier decisions.

The challenge of reaching speedier decisions

Committees were criticised for the time it took them to provide decisions to schools. Slow decision-making resulted in schools being less effective which caused frustration amongst headteachers and staff. This resulted in committees reframing their decision-making processes in order to provide schools with speedier decisions.

One teacher felt that the reason why decisions were deferred by committee was because more detailed information was required from the school. As a consequence, the school ensured that any presentations to committee were more detailed and relevant so that there would be no justification for deferring a decision due to a lack of information from the school:

When the headteacher presents a new initiative to the committee, he now has all the financial information at his fingertips and all the possible scenarios just in case they ask. When they have all the information they can then make a decision much more quickly so it is in our interest to do all the investigating first if we want to make sure we get a decision when we want it (teacher 5, school 6).

One committee reframed its decision-making process by working to an agreed timescale in order to ensure that decisions were provided on time:

Our governors have become very good at realising that discussions must result in decisions within a given

timeframe. What matters is that we are all clear and happy with the way forward (headteacher, school 2).

Another committee member said they addressed the problem of getting decisions to schools more quickly by appointing local Quakers onto their committee so that more frequent meetings could occur, thus making it possible for decisions to be made more quickly:

Having local people on our committee has had a very positive effect on our school. There is less frustration about getting decisions and our committee have more involvement in the day to day running of the school and they are now not unfamiliar faces to the staff (committee member, school 9).

One headteacher had requested permission to make decisions on behalf of the committee if they were unable to do so within a given timescale. This request had been granted at a time when the school was undergoing financial difficulties but, now that the school had recovered, the committee wanted to relinquish their control:

Our school was going through a very serious financial crisis and I was appointed to turn the school around. I needed to get the school out of its crisis and it meant being direct and autonomous. I was given the freedom to make decisions about what I felt would be necessary to ensure its survival (headteacher, school 5).

A committee member expressed concerns about the sizeable amount of decision-making power that had been given to the headteacher. The member hoped that this

power would be reallocated to the committee to encourage collaborative decision-making:

The headteacher has made some very successful decisions in the past but it is time to go back to a more Quakerly way of making decisions where more people are involved and more notice is taken of other people's viewpoints (committee member, school 5).

The preference for collaborative decision-making appears to be popular in today's Quaker schools, but Quaker schools have not always worked this way. According to Lacey (1998), Quaker schools were considered to be more autocratic than collaborative in the 1960s and earlier. However, one teacher expressed a concern that the preference for a shared approach to decision-making was not always popular. This was because the length of time given to some agenda items, compared to others, appeared to be unfair. It was felt that additional time was given to particular issues because they were deemed to be more important by the individuals chairing the meeting:

Although I have only recently become a staff representative, I have a feeling already that certain issues get more of an airing than others. Some issues are given more time, and others are given the briefest of discussions or are deferred to another meeting. Worse than that, some issues get an unfair hearing, resulting in a bad decision (teacher 1, school 4).

Perhaps Zeldin's (1983) notion of people's motives not always being as altruistic and righteous as they claim is significant here.

It appears from this evidence that committees successfully reframed their decision-making processes to provide schools with speedier decisions. These changes had a positive effect on nurturing spiritual capital. For example, the issue of delayed decision-making, which was causing some frustration, was taken seriously and addressed promptly rather than being ignored. People felt empowered to be creative and to find solutions to this problem. The emphasis upon the value of open communication made it possible for people to adapt in the light of a changing educational climate. Burns and Stalker's (1961) work on mechanistic cultures describes organisations like the Quaker school, with a long history and success with one product, as not always being able to adapt to change. However, the research contradicts this view by demonstrating that Quaker schools are not averse to change when their effectiveness is threatened.

Seating arrangements at meetings

An important Quaker tenet is equality. This tenet manifests itself through the desire to be fair and equitable to others. To emphasise this sense of equality, people sit in meetings in a non-hierarchical formation in the shape of a square. Morgan (1998) argues that seating arrangements in meetings can reveal the wider organisational life of the institution and the relationships between the people in it. One committee member explained why furniture was almost always arranged in this way:

We've adapted the Quakerly way of having a focus at the centre of our meetings and we don't sit in rows for meetings but in a circular way so we can see each other. Another point about it is, is we don't have a special place to sit, you wouldn't be able to tell who the Clerk or

Head was because all the seating is the same for everyone (committee member, school 1).

In some committee meetings, flowers or other points of focus were placed in the centre of the table in order to encourage a positive ambiance. One committee member felt that preparing the room with a focus such as flowers was conducive to having a good meeting:

The seating and ambiance play a part in making a good meeting possible (committee member, school 7).

In staff meetings, this was not always possible due to a lack of time and space to re-arrange furniture:

I love to attend our weekend committee meetings as they are so lovely, with flowers as the focus and opportunities for silent reflection, but none of this is possible in school as there isn't any time to organise seating and flowers, let alone getting enough time to get through the agenda items (teacher 1, school 6).

Hofstede's (1980) work on the 'power-distance' culture suggests that the positioning of chairs in a room is not only concerned with the physical distance from the headteacher, or person in charge, but how close the personal gap is felt to be. It is no surprise, therefore, that an emphasis on open communication by Quaker schools should advocate seating arrangements which would make people feel equal. This Quaker convention had to be reframed in schools due to time pressures but committee meetings continued to embrace it wholeheartedly.

Summary

Quaker conventions such as silence in meetings, the contemporaneous minute, the positioning of furniture and the decision-making processes by committees were reframed so that schools could remain successful in today's changing educational climate.

The need for schools to gain speedier decisions from their committees is the main reasons for reframing the Quaker conventions. This reframing process had positive implications for spiritual capital. Firstly, the issue of delayed decision-making was causing frustration but the problem was taken seriously and was quickly addressed. Secondly, people felt empowered to be creative and to find solutions to the problem. Finally, the emphasis upon open communication made it possible for people to work together to find ways to adapt and to address the issue.

Creating a school which nurtures spiritual capital requires a headteacher to promote them successfully. The respondents were able to identify particular personal characteristics of headteachers and these are the subject of the next chapter.

CHAPTER 10

DATA ANALYSIS - HEADTEACHERS WHO PROMOTE SPIRITUAL CAPITAL

This chapter addresses the research question: What are the characteristics of a headteacher who is committed to nurturing spiritual capital? Schein's (1983) work stresses that in order to transmit important cultural values to a workforce, the behaviour and conduct of the leader plays a vital role. The data indicated that there were specific headteacher characteristics which were conducive to promoting spiritual capital. They include: being a good listener, being a compassionate person, having well-developed interpersonal skills and being able to take the right course of action. Other characteristics include: being able to celebrate differing viewpoints, being calm when problems arise, having integrity and leading with vision. These characteristics are discussed in this chapter.

Being a good listener

Being a good listener was considered an important headteacher characteristic for two reasons. Firstly, the headteacher is perceived to be more approachable and, secondly, by listening sincerely to someone, generates a feeling of confidence and worth in the person speaking. One teacher felt that being a good listener encourages people to talk, which then leads to problems being resolved:

The headteacher of a Quaker school should be in touch with everyone by listening to parents, staff and children and to take action once an issue has been raised rather than leaving problems and disgruntled individuals to fester (teacher 4, school 6).

One teacher described several non-verbal communication strategies used by the headteacher which demonstrated their ability as a good listener:

Our head is someone who always makes you feel you are very important and that your views are counted. He gives time and eye contact when listening. He sits down to face you and it's never behind a desk and you feel that your views are being carefully considered (teacher 1, school 6).

These examples demonstrate the importance of the headteacher having regular contact with the staff and school community. By doing so, Cranston (2001) argues that it confers meaning and authenticity for the work of the school. Cranston (2001) also sees an ability to listen as vital to empowering others and to promoting the school culture.

Having compassion

Compassion is a human emotion. The Oxford English dictionary (1983: 126) describes it as 'a feeling of pity that makes one want to help or show mercy'. This human emotion was regarded by one teacher as important because it enables headteachers genuinely to understand another person:

Our head will go out of her way if she thinks one of us is feeling unhappy or disgruntled about something. She is a very compassionate person. She has been known to call round to you at home to smooth troubled waters or get points across clearly to support you (teacher 2, school 6).

Another teacher was keen to tell me about the compassion her headteacher showed her when she had personal difficulties which required her to have time off work:

My head was fantastic when I had a family crisis. The school sent flowers and he kept in touch to see if there was anything that could be done to help me. I was very grateful to him for being so compassionate and making life easy for me when I returned to school (teacher 5, school 6).

According to Zohar and Marshall (2004), in order to understand the plight of others and develop spiritual capital it is important to be sensitive and responsive to individuals in the workforce.

Well-developed interpersonal skills

Having well-developed interpersonal skills enables people to support and encourage others, give and receive constructive criticism and negotiate effectively. Good interpersonal skills were considered to be an essential characteristic of a headteacher. One teacher said it was vital for the headteacher to be able to communicate confidently in order to promote the values of the school:

If there is one thing that should be part of a Quaker head's character it should be vital that they can talk to people with ease and be confident about speaking about the school (teacher 3, school 1).

Another teacher interpreted well-developed interpersonal skills as the headteacher being able to clearly convey to others in a polite and caring manner, what they would like them to do:

I have worked for heads who are just downright rude. It costs nothing to be polite when you ask someone to do something for you but some heads just haven't got that ability (teacher 5, school 6).

A bursar considered it vital for a headteacher to have well-developed interpersonal skills, no matter what school they were in:

It is so important for any head to have good interpersonal skills. To be clear about what you want and to be able to put it over purposefully and positively is very important in that kind of role. I have seen how our head works and he seems to be able to turn even the most difficult of meetings in a way that doesn't upset people (bursar, school 7).

As Bottery (2005) argues, headteachers should use their interpersonal skills to involve as many stakeholders as possible in the vision of the school. Cranston (2001) argues that having well-developed interpersonal skills is an important component of headship in order to transmit the school's culture.

However, not every respondent gave such a positive description of their headteacher's interpersonal skills. For example, one teacher felt that the headteacher created a 'breeding ground for communication blocks' and 'misunderstandings':

Our head is not particularly effective at letting us know what is going on. He gives into different viewpoints and is reluctant to take a stand which is

*sometimes confusing and creates misunderstandings
and is a breeding ground for communication blocks
(teacher 1, school 1).*

Zohar and Marshall (2004: 16) argue that headteachers who are easily influenced by different viewpoints are 'at the mercy of whim, wild emotion and our lowest motivations and blunder through our own and others' lives, leaving a trail of unwanted consequences'. With such a tendency towards distraction, it might be deemed difficult to engender spiritual capital in a school.

Being able to take the right course of action

Strong self-belief, coupled with the ability to inspire the trust of others in one's chosen course of action, was deemed by respondents to be an important characteristic. One teacher felt that a headteacher should have a sense of their own deeply held beliefs and respond positively to change by making amendments to policy or procedure, if that was deemed appropriate. This teacher felt confident in her headteacher's ability to lead the school well:

*Our head has quite grounded beliefs about how to run
the school and she has a strong sense of what is right for
the school. She makes you feel confident in her ability
and you feel you can trust her (teacher 2, school 6).*

Goleman (1996) argues that having self-belief is the key to emotional intelligence. He warns that an inability to notice the feelings of others can leave people with a sense of helplessness. Willard (1998) argues that without self-belief there can be a

feeling of superficiality in relationships with others due to tendencies toward changes of mind or distraction by daily activities.

Celebrating different viewpoints

According to Zohar and Marshall (2004), a key value associated with spiritual capital is the ability to celebrate different viewpoints rather than stifling a workforce with only one way of working. A good example of diversity being celebrated was by a headteacher who was keen to adopt a new assessment strategy to improve an existing system. However, after giving due consideration to staff doubts about his suggestion, the headteacher was happy for them to devise a different strategy to the one that had been proposed. The headteacher valued the staff's opinions and viewed this change of direction as an opportunity rather than a threat:

I trusted the working party that was set up to devise a better strategy and I was delighted with the result. Not only is it better than my idea but the staff are very conscientious about using it (headteacher, school 9).

This headteacher clearly appreciated the diversity of opinion amongst the staff. It also enabled staff to feel empowered, which is a characteristic of spiritual capital.

Another example of a headteacher celebrating different viewpoints, relates to a staff discussion around two opposing viewpoints. The teacher, who related this story, was very impressed with the way the headteacher handled the situation:

Our head is usually very good at resolving difficulties and on this occasion he surpassed himself (referring to the event). It was agreed that both ideas would be tried out in two parts of the school to see which was more effective (teacher 1, school 4).

However, another teacher described a situation where too much diversity of opinion led the headteacher to be more dictatorial. This teacher felt the headteacher had responded in this way because there was a fear that a decision might never be made:

Our head is not one to listen too much to other points of view and sees them as diversion tactics to not making a decision. He has a narrow view of how things should be done and usually has a decision in mind and if it's different to yours it will not be acknowledged (teacher 2, school 5).

It would appear that having the opportunity to express an opinion, no matter how diverse, is considered important when capitalising on spiritual values. Having a vision, but not listening to others can, according to Zohar and Marshall (2004), create a sense of losing touch with reality.

Being calm when problems arise

Having a calm demeanour, when interacting with others, was considered to be an important headteacher characteristic. Staying calm when under stress and behaving in a manner which did not arouse anger in others, was also considered to be very important. One teacher described her headteacher as being calm in difficult situations. His behaviour created a sense of calm amongst the staff and engendered a belief that the situation would improve:

The head is always calm in what can be very tense situations with parents. Because he is calm then there is a sense that we should all stay calm and not get too upset. It has a knock-on effect (teacher 2 school 1).

Another teacher felt that their headteacher was very calm and not prone to inciting anxiousness in others:

Our head has a very calm demeanour and when there is a lot to panic about he is someone who you know will not lose the plot or cause more worry or anxiety to others (teacher 3, school 9).

When asked why this characteristic was considered to be important, two main reasons emerged. Firstly, it was associated with the Quaker tenet of peace and therefore in keeping with Quaker culture:

Quakerism is a very peaceful religion and to be a calm person would be a good thing, although we are still all human (teacher 4, school 9).

Secondly, it was a good virtue for a leader to possess:

The really good headteachers I have worked for are those who can keep it together and can be trusted not to get others frazzled or upset. It's a good virtue to have as a head (teacher 2, school 8).

Being calm in a difficult situation creates a more positive feeling amongst staff because it reduces anxiety and negativity. Calm behaviour appeared to give staff a

more optimistic viewpoint as well as the faith to believe that the situation would improve.

Having integrity

In the context of this research, having integrity means being reliable and trustworthy, socially responsible, accountable and having a moral responsibility for maintaining one's principles and actions. One teacher described her headteacher as having 'great integrity':

She has great integrity because of her principles which she will not shift from. You can trust that they [her principles] will remain the same and will be demonstrated in her actions (teacher 2, school 8).

Another teacher described the headteacher as a 'critical friend' who had the ability to improve people's teaching without them feeling inadequate. This teacher said that people welcomed the headteacher's advice because this person had integrity:

Our headteacher lives and breathes the school and is someone with great integrity even when dealing with difficult members of staff. She is regularly in classrooms offering help or giving support and advice. She is like a critical friend and you know that if you tell her something she will do everything to put it right (teacher 1, school 3).

A committee member said that their headteacher was very supportive of social action in the community and was someone who could be relied upon to fulfil their commitments and promises:

The head here is a wonderful person who gets involved in the many social action groups within the school and also in the local area. She can be relied upon to do get things done. She never says she will do something and then leaves it (teacher 2, school 8).

Another teacher was very articulate about the headteacher's integrity and how this person handled difficult issues.

The headteacher of this school has great integrity [referring to the head of the Quaker school]. She considers others and talks to people in a nice way and gets the point over in a positive manner. She handles situations well in comparison to a head I used to work for who was forceful and bullish in his dealings with others (teacher 1, school 8).

The teacher in the example above made comparisons between the headteacher in the Quaker school and the headteacher in a previous school and concluded that the difference between them was their integrity:

Leading with vision

The Quaker school appears to capitalise on values which emphasise the well-being of the staff, service to others and human endeavour. Nurturing such values requires a leader who is visionary and sincere about the values for which the school stands. One teacher described how the headteacher modelled the school values through personal behaviour and attitude to others:

When the headteacher speaks it is in empathy with the spirit of Quakerism. He is excellent at nurturing the values of our school. There is never back-biting or

calling others. He is a very spiritual person although not a Quaker. He leads the school in a way that makes us all want to be better people. I hope he doesn't leave as it might all change (teacher 3, school 4).

This headteacher was perceived to be inspirational because he encouraged a values-led culture and modelled his personal behaviour on Quaker values. A teacher described how the headteacher led through Quaker values first and foremost:

Our headteacher is very Quakerly in approach and he runs the school well. I think he sets the tone and the values of the school and how we all are in the school. I do worry about whether this approach will continue in years to come though (teacher 1, school 6)

One teacher described their headteacher as a good leader and in sympathy with Quaker values, but was doubtful whether his style would be appropriate or transferable to an inner city school:

Our headteacher is not a Christian at all yet he runs our school on strong Quaker values and I think it is a brilliantly well run school. I think he is a marvellous example of leadership in a Quaker school although I'm not sure his style would be appropriate in a difficult, inner city school (teacher 1, school 7).

However, both Mendonca and Kanungo (2007) and Luckcock (2008) argue that leadership has the potential to be successful if the values of the organisation are at the forefront of the leader's actions.

One headteacher argued that the values associated with the school would remain constant even if the headteacher were to resign or transfer to another school:

If I got knocked down by a bus I know that, ultimately, the school values would never change as they are embedded into the school traditions. They were there before I came and they will be there when I leave (headteacher, school 1).

Another headteacher expressed delight at having been offered the position of headteacher at a Quaker school. This was because its values were in line with the headteacher's own deeply held beliefs about leadership:

My previous school was so out of sync with my own values. The staff were quite unfriendly and competitive and resource-grabbing and they really hot-housed the kids who must have been very unhappy. Here is much more in line with how I want to work and I am very happy working in a school that is caring and thoughtful of others (headteacher, school 3).

These headteachers had adopted the values of the Quaker school because they were compatible with their own beliefs about leading a school. Such a viewpoint is in line with Salk (1997) who argues that the leader will fit into an existing organisation because the values and culture of that organisation enable it to function without significant change.

Summary

This chapter has explored the desirable characteristics of headteachers who recognise the importance of developing spiritual capital in the Quaker school. These

characteristics included listening attentively, being compassionate, having well-developed interpersonal skills, able to celebrate differing viewpoints, acting calmly when problems arise, behaving with integrity and leading with vision. All these were considered to be important in the Quaker school in order to promote spiritual capital.

The next chapter draws together the empirical conclusions from chapters seven, eight, nine and ten and offers insights into how Quaker schools develop spiritual capital.

CHAPTER 11

EMPIRICAL CONCLUSIONS FROM THE RESEARCH

This chapter is a summary of the main empirical findings from the research. The evidence suggests that when the values associated with spiritual capital are adopted wholeheartedly, positive working relationships, open communication and empowerment increase and become part of the school culture. Staff feel a sense of meaningfulness and purpose and are motivated to achieve the school aims. However, there were several examples where spiritual capital was not evident in the schools and this chapter provides explanations for this. The chapter considers each of the research questions in turn.

Research Question 1 - Why are the values of the Quaker school promoted so enthusiastically by many in the school community?

Deal and Peterson (1994) argue that values, attitudes and practices portray the culture of the organisation. In the Quaker school, many 'soft' values (Dorr, 2005:50) such as kindness, friendliness and compassion were articulated by the respondents and three reasons were cited as to why they were so enthusiastically promoted. The first was that they encouraged positive working relationships. People displayed behaviour which was positive and caring towards each other and this resulted in a sense of belonging in the workplace and a feeling of well-being. Meaningful relationships became a vital part of the school culture and respondents articulated values which determined such relationships. These values included speaking honestly which directly encouraged good relationships because it enabled issues to be aired and dealt with straight away, rather than having a problem fester or cause ill-feeling. However,

there were respondents who felt disenchanted with the values of the Quaker school because they had not always been evident when there had been difficult issues to deal with. Sergiovanni (2000) suggests that one possible reason why disenchantment occurs is because the life-world (the values, principles and beliefs of an organisation) does not take precedence over the systems-world (the processes, conventions and bureaucracy). A reason that was highlighted in the data suggests that the headteacher plays a key role in nurturing a culture which values spiritual capital. When headteachers are not effective in this role, there are implications for the development of positive relationships.

The second reason why the values were so enthusiastically promoted was because they empowered staff. Zohar and Marshall (2004) argue that organisations which empower staff engender spiritual capital which, in turn, contributes to the improvement of the organisation's performance. Respondents felt motivated to pursue initiatives, develop lines of enquiry, be creative and follow ideas in order to enhance a project in their school. For example, one teacher felt empowered because she said she was 'trusted to get on with the job' and was 'encouraged to try out new teaching ideas'. She found this emancipating. Another teacher was complimentary about the senior managers in her school because they were encouraging of her ideas and also willing to give of their time, despite their heavy workload. A teacher with limited experience informed me that she felt as valued as the other teachers in the school and, as a consequence, contributed significantly to the development of a new handwriting scheme for the school and this had been well-received by colleagues.

However, some respondents cited examples of a lack of empowerment because headteachers did not encourage creativity and initiative. Again, headteachers' shortcomings, in relation to the characteristics identified as essential for the development of spiritual capital, were cited as a reason for failing to empower staff and encourage creativity. Also, some heads of department were unable to empathise with the values, making it difficult for them to connect personally with the school culture. These reasons have clear implications for the development of spiritual capital although it should be recognised that developing a culture rich in spiritual capital is a process in which to engage rather than a goal to achieve.

The third reason why the values were promoted was because they encouraged open communication and, as a result, people felt included because their opinions were taken into consideration and treated with respect. According to Birkel (2003), Quakers value the opportunity to speak plainly and discuss openly issues that influence decision-making. For this to occur, a variety of different strategies were used in each of the schools. One school appointed a manager whose role was to seek out the views of others and communicate information around the school community. This was considered a very positive move by the school as it demonstrated to staff that communication was a priority. Voicing opinions through committees, departmental meetings, pastoral meetings, focus groups and staff meetings was commonplace. However, encouraging shared decision-making was, on occasions, fraught with difficulty. One teacher described the frustration that existed between the need to make a decision and the time it took to gather views to reach a decision. This occurred not only because decision-making was sometimes a slow process, but also because the Quaker conventions associated with it was misunderstood. This created

tension when a decision was not quickly obtainable. Schein (1969) argues for the importance of passing on elements of an organisation's culture. Having the opportunity to express an opinion is important in Quaker schools but the perceived lack of understanding of the decision-making process has implications for induction procedures. Nevertheless, the overall feeling was that being included in the decision-making process was a very positive experience and also had the advantage of enabling people to feel happier in their jobs.

The values of the Quaker school were promoted enthusiastically because they encouraged positive working relationships, empowerment and open communication. Promoting these values engendered a motivation from staff to contribute significantly towards achieving the school vision. For example, several social action projects were ongoing at the time of the data collection and staff worked hard to see them through and achieve success. Capitalising on the values of the Quaker school promoted spiritual capital - a sense of meaning and purpose in the workforce. These values were upheld, irrespective of the religious or non-religious beliefs of the staff. This investment in spiritual capital created a behaviour code which included being considerate of others and explored the wider implications of school decision-making. Staff who had no affiliation with The Religious Society of Friends, appeared content to promote Quaker values and work conscientiously towards achieving the school's vision because the values were meaningful to them on a personal level.

Research Question 2 - Why do non-Quaker staff promote the values of the Quaker school?

There were a number of values associated with the Quaker school that were promoted by many non-Quaker staff. Values such as honesty and integrity were strongly upheld by the non-Quaker staff. However, these values are not solely attributed to the Quaker school but are important to many religious and non-religious people alike. This research suggests that these values became ‘commodities of exchange’ (Zohar and Marshall, 2004: 16), bringing about enjoyment, fulfilment and well-being in the workplace.

There were many examples of non-Quaker staff extending the values of the workplace into their personal lives. For example, one non-Quaker headteacher became more tolerant of the views of his teenagers and learned to listen more carefully to them. A non-Quaker committee member had been very impressed by the positive relations that had developed between her children and the staff after a family tragedy. The genuine care that teachers had given her children had had a profound effect upon her personally. A non-Quaker teacher felt that the values which she had encountered whilst working at the Quaker school had helped her to develop as a person and, as a consequence, had transferred her children to a Quaker school to be educated. Another non-Quaker teacher, whose child attended the Quaker school, had been very impressed with the kindness her daughter had received while she had been struggling with a number of personal issues. She described how one teacher had ‘taken her under her wing’ in order to help her resolve some difficult issues. The care her daughter had received had had such a profound effect that she had sought

employment in a Quaker school. Fostering positive, collaborative relationships that Dorr (2005:50) terms 'soft values' promoted a positive form of well-being. Such an approach is also supported by Boswell (2004), Pava and Primeaux(2004) and Zohar and Marshall (2004).

The values associated with spiritual capital were positively received by many non-Quaker staff and some cited examples of how their role in the Quaker school contrasted significantly to previous roles in other schools. Zohar and Marshall (2004) would argue that this is because they provide staff with a sense of meaning and purpose. For example, one non-Quaker teacher 'valued what the school stood for' and 'believed in its values'. This teacher described a previous school as being 'strict and straight-jacketed' and unfulfilling. One non-Quaker headteacher regularly asked his staff for their opinions about issues and regarded this inclusivity as paramount to creating staff motivation to carry out the vision of the Quaker school. He said his school ran much more effectively because people felt included and confident enough to make suggestions and to know that their opinions were valued. This resulted in a motivation to create a more effective school. A non-Quaker bursar felt that generous amounts of time had been given to consulting people and, as a result, his stress levels had been reduced because decisions were taken collectively. A non-Quaker teacher had been highly motivated to set up a project that would be of benefit to pupils in less-developed countries. She had been impressed by the level of support she had received from her colleagues, compared to support she received in her previous school.

The lack of Quakers in Quaker schools did not appear to adversely affect the promotion of its values and respondents felt a sense of belonging to the school without having to be a member of The Religious Society of Friends. There was a feeling that these schools should remain 'Quakerly in spirit' because the values satisfied what Zohar and Marshall (2004) would suggest was a fundamental human need to have purpose and meaning. However, there were some respondents who articulated strong feelings about individuals who lacked compassion and several examples of poor behaviour were cited. Opinions were offered as to why such behaviour had come about and it appears that there was a disregard for the values for which the Quaker school stood. As a consequence, more aggressive behaviours were demonstrated and this had a profound effect upon relationships, communication and empowerment and limited the growth of spiritual capital in the school.

The evidence presented by these findings suggests that as long as there are people upholding the spiritual values of the school, there will be a motivation amongst staff to achieve its vision.

Research Question 3 - To what extent do the values of the Quaker school remain constant even in a changing educational climate?

The values which were strongly upheld in the Quaker school were those associated with spiritual capital. Values such as compassion and tolerance all contributed to creating positive relationships, empowerment and good communication strategies. However, there were particular Quaker conventions that were not always adhered to or upheld by the schools. These conventions were reframed, a term used by Zohar and

Marshall (2004) when an issue or problem is viewed from a different perspective and then changed in order to improve it. The conventions included contemporaneous minute-taking, opportunities for silence in school staff meetings and arranging furniture to emphasise the equal status of participants. Although these conventions were adapted or disregarded by some of the schools, committees continued to retain them. Such conventions were blamed for schools lengthening the time taken by committees to reach decisions. This criticism was taken seriously and a number of creative solutions were developed to reduce the time it took for the committee to make decisions. Reframing included agreeing decision-making timelines, delegating more decision-making power to schools and encouraging local Quakers to become members of the committee so that meetings could take place more regularly. Such solutions reduced the levels of frustration to schools.

School staff meetings were reframed to accommodate the need for speedier decisions. These meetings reduced the number of opportunities for prolonged silences and in some schools this convention was disregarded altogether. Contemporaneous minute-taking was adapted or replaced by a different strategy and furniture was not always rearranged because it was considered too time-consuming.

The need to attend to agenda items and make decisions more speedily in schools became more important than maintaining particular Quaker conventions because they were creating too many frustrations amongst staff. As a result, a number of positive implications for spiritual capital emerged. Firstly, the decision-making process – the cause of the frustration - was taken seriously and quickly addressed. Secondly, people felt empowered to find creative solutions and thirdly, the Quaker school's emphasis on

the importance of open communication made it possible for people to adapt quickly to the changing educational climate. One of the significant findings of this research is that Quaker schools are not averse to change when their effectiveness is threatened. Their ability to change and adapt related to the degree of empowerment experienced.

Research Question 4 - What are the characteristics of a headteacher who is committed to nurturing spiritual capital?

Respondents described a number of headteacher characteristics that would enable spiritual capital to be nurtured. It is interesting that the research demonstrates no link between a headteacher's religious affiliation and their ability to promote spiritual capital. The headteachers in this research were from a variety of religious and non-religious backgrounds including Judaism, Roman Catholicism, Church of England and The Religious Society of Friends. Some headteachers were agnostic while others were atheists.

Respondents were very clear about which headteacher characteristics would promote spiritual capital. They cited being a good listener, having compassion, demonstrating good interpersonal skills, being able to take the right course of action, leading with vision, being able to celebrate different viewpoints, being calm when problems arise and having integrity. Deal (2009), Novak (2002), Purkey and Novak (2008) and Starrat (2001) argue for the importance of leaders promoting values such as compassion, care, appreciating an individual's uniqueness and having a concern for the rights of others. Many examples were given of headteacher modelling these values. For example, a teacher with little classroom experience described how her

headteacher had ‘taken the trouble’ to give ‘insightful and constructive comments’ on a regular basis. Another teacher described her headteacher as a ‘critical friend’ who had the ability to improve people’s teaching without them feeling inadequate. She said that teachers welcomed her advice because they trusted her integrity. These headteacher characteristics were evident in the day-to-day workings of many Quaker schools and respondents were able to list those leadership characteristics essential for the promotion of spiritual capital.

Summary

Four significant conclusions arose from this research. The first is that the values which promote a positive working relationship, open communication and empowerment were strongly upheld in the Quaker school. This is because they provide individuals with a deep sense of meaning and purpose and motivated them to pursue the Quaker school vision.

The second conclusion is that as long as there are people promoting the values associated with spiritual capital, they will continue to be upheld because they resonate with an individual’s sense of truth and goodness. Not only did these values promote meaningfulness at work, but some respondents actively transferred the values into their personal lives.

The third conclusion is that the Quaker schools reframed their practices to meet new educational challenges. They did not keep particular Quaker conventions simply because of tradition but reframed them to ensure that they could remain successful in

a changing educational environment. The evidence suggests that Quaker schools are not averse to change in order to remain effective. Change was welcome so long as the values pertaining to spiritual capital were upheld.

The fourth conclusion is that there is evidence that the role of the headteacher is critical to nurturing the conditions which are conducive to the development of spiritual capital. The characteristics of headteachers who nurtured spiritual capital included: being a good listener, having compassion and having good interpersonal skills. These characteristics resonate with Covey's (2004) model of leadership which argues that leaders should take into account the mind, the body, the feelings and the spirit. The headteachers with these characteristics motivated their staff to carry out the Quaker school vision which engendered a sense of meaning and purpose to the staff.

From this study it is now clear that capitalising on spiritual values is a powerful mechanism for supporting the well-being of individuals, motivating staff to carry out the school aims and for creating a school culture which can adapt to a changing educational environment. The next chapter identifies how the benefits of spiritual capital can be realised so that other faith schools, together with secular schools, can take advantage of the outcomes. These outcomes include positive relationships, empowered staff and open communication to encourage creative thinking. A model summarising the attributes associated with developing spiritual capital has been produced as a result of this research. This model is explored in some detail.

CHAPTER 12

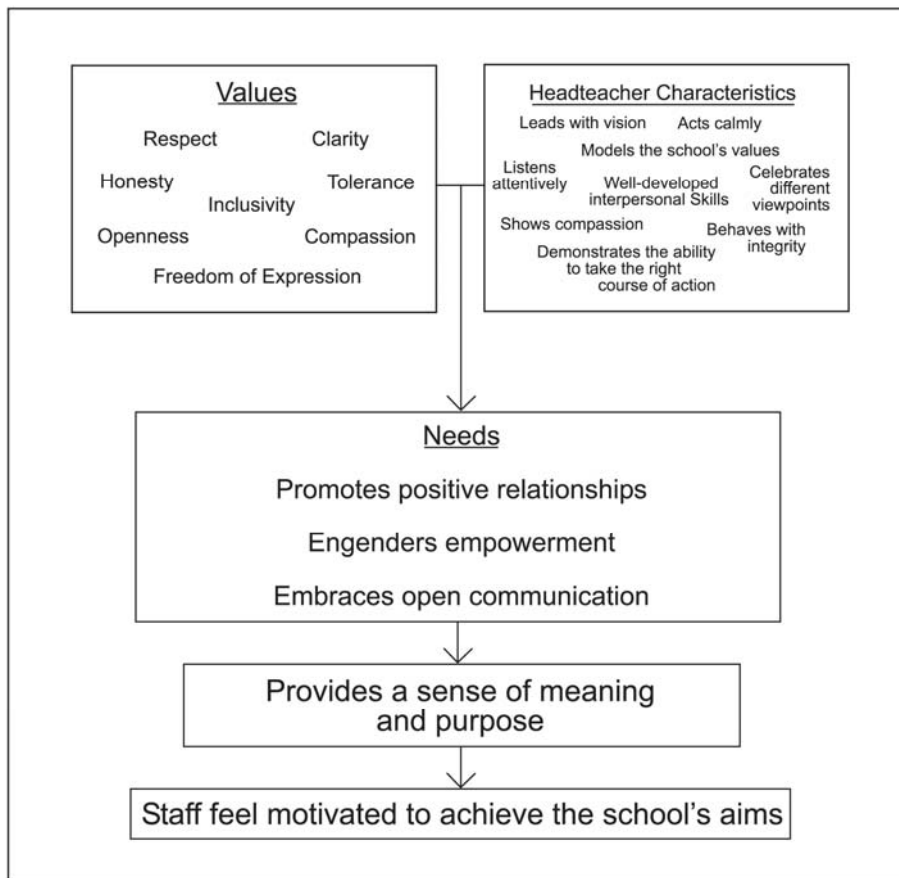
THE POTENTIAL OF SPIRITUAL CAPITAL IN SCHOOLS

Chapter eleven summarised the empirical findings of the research. This chapter is concerned with the positive influence which spiritual capital has upon the provision of a sense of meaning and purpose to staff in the Quaker school. As a result, a model has developed out of the data which lists the pertinent values of spiritual capital and highlights particular headteacher characteristics which promote a sense of meaning and purpose at work. This combination of values and headteacher characteristics has the potential to create a culture within which people feel a sense of worth and this has a direct effect upon how they behave towards one another. The values address the non-materialistic needs of the staff and give due consideration to the wider implications of school-based decisions as well as promoting a culture of honesty and openness which enables individuals to take responsibility and to experience empowerment. When staff feel a sense of meaning and purpose in their work there is a high level of motivation to achieve the aims of the school. Such outcomes could benefit many of today's schools and, whilst still in its infancy, the model serves to highlight fundamental values and headteacher characteristics which have the potential to foster the growth of spiritual capital.

The main question in relation to this research is: What are the most important values required to give a sense of meaning and purpose to those in the Quaker school? Four research questions formed the basis for the data collection process and identified particular values and headteacher characteristics which, when they were upheld, resulted in the development of positive working relationships, empowerment and open communication. These outcomes provided staff with a sense of meaning and

purpose and increased their levels of motivation to carry out the school's aims. The chapter is divided into three sections. The first considers those values, identified in the model, which underpin practices to promote spiritual capital. The second section explores the pivotal role played by headteachers in the nurturing of these values so that they become part of the day-to-day running of the school. The final section considers the purpose of this heuristic model (figure 12.1) and the potential for its wider use in non-Quaker schools.

Figure 12.1 – A model to develop spiritual capital in schools



The values which nurture spiritual capital

Explaining the vision of the Quaker school required the identification of certain key values. These values were conducive to developing spiritual capital and were strongly upheld by the staff. The model suggests that staff behaviour becomes more caring and more ethical when the school culture promotes these values. Such a culture impacts positively upon how people behave towards each other. This claim supports Morgan's (1998) viewpoint that being able to articulate the values of an organisation can inspire people to act in a particular way. Beck and Murphy (1994) also argue that, when there is a commitment to the values of an organisation, a shift in priorities is created so that serious consideration can be given to addressing the non-material needs of employees.

This model lists three needs. The first is for the promotion of the positive relationships which create a feeling of well-being. The second is for the engendering of empowerment which individuals experience when they are free to be creative and spontaneous. The third is for the embracing of open communication where staff can express their opinions and feel that these are valued and respected. The model goes further to suggest that not only do the values pertaining to spiritual capital create a culture where employees feel cared for and appreciated but, in addition, they engender high levels of motivation amongst staff to achieve the aims and vision of the school. This claim is supported by Zohar and Marshall (2004) who argue that capitalising upon spiritual values increases motivation to achieve the organisation's aims. However, Luckcock (2010: 418) points out that caution needs to be exercised

when radiating this kind of enthusiasm, enjoyment and fulfilment as it has the potential to undermine the acceptance that people have 'limitations and ambiguities'.

The values which give a sense of meaning and purpose to employees in the Quaker school are identified in the model. These values underpin the culture of the school and express what Morgan (1998:136) describes as the vision, beliefs, shared meanings, language and code of behaviour for the 'way of life' in the Quaker school. Schwartz (1990:83) argues that when there exists a 'critical mass' of people willing to promote particular values in an organisation then these values will continue to be upheld. 'Enacting a reality' (Morgan, 1998:17) where the values listed in the model are the norm, creates an organisation where positive relationships, staff empowerment and open communication are embraced and where there is a high level of motivation to achieve the aims of the school.

The transmission of a culture which promotes those values identified in the model involves recognising discernable patterns and social practices. For example, valuing '*openness*' is fundamental if staff are to express their opinions without fear of reprimand or disrespect. Having good manners, a friendly disposition, well-developed listening skills and a high regards for diversity are synonymous with having '*respect*' for others. Maintaining clear induction processes, as well as endorsing the importance of plain speaking and avoiding unnecessarily complex bureaucratic systems, promotes '*clarity*'. Valuing '*compassion*' and '*inclusivity*' places great importance upon equality of opportunity, social action (both in the community and globally) and individual self-esteem. Celebrating creativity and

spontaneity is implicit in valuing '*freedom of expression*'. '*Honesty*' and '*tolerance*' should be explicit in many of the social constructions of the school.

When schools promote these values they engender high levels of motivation due to their pro-active stance on the nurturing of a sense of meaningfulness and purpose in the workplace. However, it must be acknowledged that the values upheld in the model are idealistic in nature and therefore vulnerable to failure. Luckcock (2010) argues that there is little tolerance for such ideals in many schools, but calls upon headteachers and teachers alike to work towards fully appreciating such values in individuals and in schools.

The Headteacher and spiritual capital

Emerging from the data were several headteacher characteristics which promoted spiritual capital. They included: possessing the ability to lead with vision, behaving with integrity, displaying compassion, employing well-developed interpersonal skills, having the ability to celebrate different viewpoints, acting calmly and demonstrating the ability to take the right course of action. Dorr (2005:50) describes these characteristics as 'soft values', but writers such as Novak (2002) and Purkey and Novak (2008) suggest that such values provide the antidote for the new managerialist approach to leadership and counteract what Morgan (1998) describes as 'values engineering'. Kupers (2005) goes further to suggest that if characteristics such as having the ability to take the right course of action are not evident then this may create a climate of distrust where creativity and performance are inhibited.

Writers such as Fullen (1990), Fairholm (1997), Kouzes and Posner (1999), Luckcock (2010), Mendonca and Kanungo (2007) and Senge (1990) have all described leadership characteristics which have the potential to encourage 'soft values'. They are broadly based around mastering the cardinal virtues of prudence, justice, fortitude and temperance which, according to Heerman (1995: 78), promote meaningful connections between people and 'harmony in life and work'.

The headteacher's ability to make the right decisions and to change systems or policies when they are no longer effective is vital. Schwartz (1991) argues that this skill is transformed when there is an ability to rethink the past, to imagine a different future and to see how that different future might influence present decision-making. Zohar and Marshall's (2004) idea of 'reframing' is similar to that of Schwartz (1991) and is defined thus:

Both re-thinking the past and imagining the future are acts of reframing – literally putting a different frame around a situation or problem and then seeing it from a larger or different perspective (Zohar and Marshall 2004: 100).

School leaders should also recognise the importance of empowering individuals to affect the strategic direction of a school. In fact, Schein (1992) argues that it is not only the leader who must embrace the importance of empowerment, but the school culture should promote the values which nurture it. Schein (1992) goes further to argue that perhaps the single most important aspect of leadership is the leader's ability to manage a culture which embraces a sense of meaning and purpose, where empowerment is considered important and is actively promoted. Dorr (2006) sums

up the reasons for promoting activities which engage a workforce emotionally by suggesting that they are likely to:

...devote themselves heart and mind to the project when they are working under the guidance and inspiration of a leader who values them and helps them discover their giftedness (Dorr, 2006: 62).

However, Luckcock (2010: 417) is right to point out that engaging the ‘hearts and minds of a whole school community at the deepest levels of their humanity’ and exploring what it means to have a sense of meaning and purpose at work, as this research has tried to do, could be construed as ‘a moody self-absorption or a preoccupation with interiority at the expense of actively engaging with the concrete lives of people in order to make a real difference’.

A model to develop spiritual capital

It should be recognised that the model which emerged from the data is heuristic. Its purpose is to serve as a tool for academics, headteachers and staff in order to help them expand their knowledge about what gives a sense of meaning and purpose to the workforce in a Quaker school. When this model was shared with the staff in my own school in order to raise awareness of spiritual capital, one teacher described it thus:

It is like a concise list which reminds us to act with sensitivity towards each other in order to gain a greater meaning from teaching.

A second teacher saw the model as something which ought to be permanently displayed in the staffroom in order to serve as a reminder about how staff should carry out their work:

It sums up the educational philosophy of the school as a place where people should come first, where there should always be a supportive atmosphere and where there is potential for great things to happen.

Such a model has the potential to be more widely used in other schools because it identifies values which encourage outcomes such as nurturing positive working relationships, empowering staff and promoting open communication to support decision-making. These outcomes would undoubtedly have a positive impact in any school. However, as an heuristic model it requires further research in schools other than Quaker schools. It is an attempt to highlight the values which develop spiritual capital in schools and to identify their positive outcomes. The list is not definitive.

In evaluating this research, there is an acknowledgement that the model could be criticised for promoting a particular culture because it leads employees to be more highly motivated or to work harder, based on the assumption that what is good for the organisation is also good for the individual. This could be construed as manipulation and is an example of what Morgan (1998: 144) refers to as 'values engineering'. Schwartz (1990: 45) also cautions against the introduction of new values into an organisation unless they represent a shared motivational emphasis. If they do not, then the potential exists for the creation of disharmony within the organisation. Kunda (1992) is less negative and suggests that a mechanism for manipulating staff into perceiving, thinking and feeling in certain ways cannot be

sustained if the values being promoted are not meaningful to the people in the organisation.

Although this thesis began almost five years ago, spiritual leadership and capitalising on spiritual values are now becoming an important ideas and are appearing increasingly in the literature of education and leadership. Bush (2010: 402) argues that this concept has become even more significant in the 21st century, partly because of the dissatisfaction with the ‘dominant rational-bureaucratic assumptions about leadership and management’ and partly because school leaders need to adopt a more ‘avowedly ethical approach to decision-making’. As an ideal, spiritual capital is something school leaders and managers need to work towards and to embed into the school culture.

According to Zohar and Marshall (2004), one of the most significant outcomes of nurturing spiritual capital is providing people with a sense of meaning and purpose in the workplace. However, this research is not without its weaknesses. The most notable, being that spiritual capital is a process in which to engage, rather than a goal to be achieved. Engaging in this process can require a great deal of hard work and sacrifice which Cosgrove (2000) points out can result in the ‘burnout’ or ‘breakdown’ of the headteacher. Luckcock (2010) also warns of leaders being so preoccupied with their aim of creating a better, more meaningful school that they become self-absorbed, which makes for ‘unreflective behaviour’ and a failing to address issues which make a difference in the real world. Nevertheless, the model may serve to initiate further discussion about spiritual capital amongst academics and

school leaders in the hope that its global significance continues to be upheld in the field of education.

Summary

This chapter has presented a model that highlights particular values and headteacher characteristics which combine to develop spiritual capital in schools. There are a number of benefits to nurturing spiritual capital and these have been incorporated into the model. They are: promoting positive relationships, engendering empowerment and embracing open communication. Through the nurturing of values which provide people with a sense of meaning and purpose at work, staff are motivated to achieve the vision of the school.

This model is by no means complete. It is heuristic and its purpose is to serve as a tool to help expand knowledge about what gives a sense of meaning and purpose to the workforce. Such a model has the potential to be more widely used but it requires further research in schools other than Quaker schools.

CHAPTER 13
FINAL REFLECTIONS

Carrying out this research has proved to be a wholly worthwhile, rewarding and intellectually stimulating experience. I felt it a privilege to talk with so many colleagues who expressed their thoughts about Quaker values so candidly. I found the openness and honesty of the respondents' comments enlightening, deep, complex and sincere. As a result of their comments, this study contributes to the understanding of how spiritual capital provides a sense of meaning and purpose to those in the Quaker school and how such a capital impacts upon school leadership.

Spiritual capital, by its definition in this research, relates to capitalising on values which provide people with a sense of meaning and purpose. Zohar and Marshall (2004: 27) define it as 'the amount of spiritual knowledge and expertise available to an individual or a culture, where spiritual is taken to mean meaning, values and fundamental purposes'. My commitment to understanding spiritual capital has spanned several years and I envisage further study of it now that this thesis is complete.

I feel that the research has addressed a key issue which has long occupied my curiosity and interest since being appointed to the headship of a Quaker school. This issue questions why so many non-Quaker staff uphold Quaker values in their professional lives and yet have no particular desire to become members of The Religious Society of Friends. The research offers compelling insights into the reasons for this, supporting the view that, where values of honesty, integrity, compassion, respectfulness, tolerance and inclusiveness are nurtured and practised in

Quaker schools, the benefits for staff are considerable. The data suggests that foremost amongst these benefits are a very real feeling of empowerment, a strong desire to be open and communicative, an awareness of personal well-being and the importance of positive relationships, all of which result in a motivation to achieve the aims of the school. Such benefits were clearly valued by the respondents in this research and arose directly from the interplay between spiritual capital and Quaker practice, made explicit in a number of ways.

Firstly, staff felt that their views were actively solicited, listened to, respected and taken into account when decisions were made. Secondly, the staff experienced a genuine sense of equality within the school, underpinned by the systems and procedures adopted in the Quaker setting. Thirdly, staff were strongly supported in their work by managers and colleagues as well as by the school's culture and systems. Fourthly, that staff grew increasingly confident and secure within working relationships founded upon honesty, directness and a commitment to integrity.

Finally, staff interpreted communication between themselves and those colleagues in leadership and management positions as a genuinely two-way process, based upon openness and mutual respect. However, as has been pointed out in chapter 12, adopting these values is idealistic and spiritual capital is a process in which to engage, rather than a goal to be achieved. As such, there were examples of respondents encountering disappointment and negativity. These values, as Schwartz (1990:83) suggests, are doomed to failure in the absence of a 'critical mass' of people willing to promote them.

This research suggests that such values ought to be explicit in the school culture in order to ensure the success of that school in today's changing educational climate. My work as a headteacher has been deeply influenced by this study. The findings underpin my own long-held conviction that honesty, integrity, compassion, respectfulness, tolerance and inclusiveness must be core values in a successful school and at the heart of school leadership. However, Cosgrove (2000) points out that the desire for such a school can result in the 'burnout' or 'breakdown' of the headteacher and Luckcock (2010: 418) goes further to suggest that those headteachers with the drive to 'raise consciousness about freedom from oppression' must be vigilant against the neglect of reflection or of becoming 'predisposed towards action more than systematic thinking' resulting in 'action that seems to bypass rational reflection'.

Raising awareness of spiritual capital in my school

The model produced as a result of this research is an attempt to understand how to build spiritual capital. The model has been used as a tool for professional development in my own school and as a mechanism to support staff in their discussions about the school vision.

With regard to professional development, discussions concerning spiritual values resulted from a debate about the model. Staff concluded that spiritual capital needed to be embedded into the school culture in order to benefit their well-being. Several examples were recalled of spiritual values being of little importance in schools where some staff had worked and this had resulted in poor staff relations. As a

consequence, the schools lacked many of the benefits of spiritual capital. Staff also felt that society was failing to uphold these values and that the school itself should promote and exemplify them more explicitly in order to influence thinking in today's world. Staff considered the need for regular parent forums where such discussions could take place. An inspirational comment, made by a headteacher in one of the Quaker schools where the research was undertaken, encapsulates perfectly what staff were saying about the importance of the school values:

I want my school to be a microcosm of the world as it could be (headteacher, school 4).

The model was used by staff when reviewing the school aims and, as a result, a more stimulating discussion developed. Following these discussions, the aims did not change significantly but the need to strive for those values highlighted in the model was recognised. This prompted the planning of further meetings to discuss how best to embed the values into the school culture.

Avenues for the further development of spiritual capital in schools

The reading for my research into spiritual capital incorporated a number of other related topics, for example, religious, human and social capital (Becker, 1983; De Clercq and Dakkhi, 2003; Glock and Stark, 1998; and Mincer, 1958), spirituality (Karakas, 2008; Ray and Mcfadden, 2001; Roland, 1988; Scott, 2001 and Tacey, 2004), culture (Hofstede, 1980; Trice and Beyer, 1993; Van Maanen and Kunda, 1989) and leadership (Boleman and Deal, 2001a; Caldwell and Harris, 2008 and

Mahoney, 2004). Consideration of such wide-ranging topics contributed to my understanding of the responses from the interviewees during the data collecting process. It was not until I read the limited literature about spiritual capital that the data began to make sense. Spiritual capital is a relatively new concept and, consequently, very little was written about its manifestation in schools. This research has provided an understanding of the potential of spiritual capital in schools and contributed positively to the debate. However, more research needs to be undertaken if the full extent of its contribution to the shaping of leadership and culture in schools is to be realised.

This research has raised two issues which require further investigation. The first is the need for the exploration of how the profile of spiritual capital could be raised in schools and how its influence upon leadership and culture might be strengthened. Bush (2010:402) supports this view and argues that there is dissatisfaction with what he terms 'rational-bureaucratic assumptions about leadership and management' and schools and their leaders 'need to adopt an avowedly ethical approach to decision-making'. I believe this would require schools to undertake a fundamental review of their existing values and aims. It may be necessary to develop staff training courses to enable schools to create a culture which nurtures spiritual capital. Providing such training would create opportunities for individual schools to capitalise on existing spiritual values. The second issue which arose related to whether the characteristics of spiritual capital, as identified in this research, manifest themselves differently in non-Quaker schools. Further research in non-Quaker schools needs to be undertaken.

I reflected for a long time upon the question of whether spiritual capital was advantageous in all schools, Quaker or non-Quaker. Increasingly, many schools are driven by non-spiritual values such as curriculum targets, staff targets, sports results, exam results and league tables, all of which may be seen as competitive and divisive. However, what seems clear from the research is that a school culture which embraces spiritual capital can offer all members of its community a deeper sense of personal well-being and self-worth, within which they can fully develop their talents and skills and grow as human beings, secure in an environment where co-operation, respect and integrity are cultural norms.

The quotation which follows is from a letter written by a headteacher to his staff at the beginning of each academic year. It illustrates, most eloquently, the importance of promoting spiritual capital in schools:

I am a survivor of a concentration camp. My eyes saw what no person should witness. Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by high school graduates. So I am suspicious of education.

My request is: help your students to be human. Your efforts must never produce learned monsters, skilled psychopaths, or educated Eichmanns. Reading and writing and spelling and history and arithmetic are only important if they serve to make our students more human (Anonymous, cited in Tomkins, 2010:24).

More than ever before, schools are facing aggressive competition, tighter legislation and other external pressures, all of which lead to unpredictability and instability. The

very survival of Quaker schools may in no small measure depend upon their investment in spiritual capital.

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Appendix A

Letter to headteachers requesting their research participation

Appendix A

Letter to headteachers requesting their research participation

Dear xxxx

I am writing to ask whether you and your school might consider taking part in doctoral research that I am undertaking. The research is about leading and managing in a Quaker school and the importance of Quaker values. We spoke on the telephone last October about this issue and since that time, I have had the opportunity to talk informally to a number of headteachers. This has enabled me to refine and clarify my research questions.

After speaking to my tutor recently, it was felt that this type of research might be more suited to a case study design. With that in mind, I am writing to find out whether you and some of your staff might be interested in participating. I have set out below what this research involves and how much time I am likely to require at your school.

I would hope to visit your school for a day or two, to interview staff. In that time, I would very much like to speak to teaching and non-teaching staff, committee members and you as the headteacher. I appreciate that staff are busy throughout the day but would hope that I might speak to staff at break times, in non-teaching periods, or after school. Prior to any visit, I would share with you the type of questions I would like to ask. I will also prepare a consent form, in accordance with the University of Hull's regulations for undertaking research, in order to reassure you of confidentiality. I

would share my findings with individual respondents and seek their permission to use their interview comments.

I am very grateful to you for your help so far. Should you wish to be involved in this research, I would be very grateful if you could complete the attached slip and return it to me before the 15th March in the stamped addressed envelope provided.

With very best wishes

Appendix B

Letter to headteachers prior to visit

Appendix B

Letter to headteachers prior to visit

Dear xxxx

I appreciate you returning the reply slip so promptly. I am looking forward to seeing you on Monday 5th June and Tuesday 6th June at 9.30am. I realise that this visit means you are organising people for me to interview and I just want you to know that it is very much appreciated.

I have enclosed a list of potential questions that I will be asking people at interview. Please let me know if you think any of the questions are unclear or inappropriate. This is not a definitive list and general conversations with people will lead to other questions being asked, as I am sure you will appreciate.

I will, at all times, ensure confidentiality and will provide interviewees with a summary of what we have discussed shortly after their interview so that they can feel confident about it and if necessary, amend it. I will bring a dictaphone which I hope interviewees will give me permission to use, if not, recording by hand will be acceptable.

I will ring you a few days before my visit but in the meantime, if you have any questions, please do not hesitate to get in touch with me.

Yours sincerely,

Questions to Quaker school staff

How long have you worked in this school?

How many Quaker staff are there in the school?

Would you say there were particular Quakerly values that you could identify in the school?

When decisions have to be made, who makes them, who is involved and how is the decision communicated?

Are there particular values or aspects that you particularly like about working in the Quaker school?

How are disagreements handled, say between members of staff or between staff and parents?

How is a decision made if there are differing points of view?

How are staff meetings managed? What are the procedures that go with staff meetings e.g. role of silence? contemporaneous minutes?

Are there specific qualities you feel a headteacher should have to run a Quaker school?

Are there things about the Quaker school that you would not like to ever see disappear?

Are there specific things about the Quaker school that you would be happy to see become a thing of the past?

Additional questions for committee members and headteachers

How are committee meetings run? For example is there a 'chair (or clerk) present? Are there moments of silence? Do you take contemporaneous minutes? How is furniture arranged?

Which Quaker values help you to run the school?

How significant is Quaker values to you when you are leading meetings?

Are there outwardly means to show staff the Quaker values you emphasise in your school?

Culture

Do you think there is a distinctive culture in your school?

How is the culture of your Quaker school conducive to nurturing its values?

Do you think that running a Quaker school, when not a Quaker yourself, poses any problems in promoting Quaker values?

Appendix C

Letter to headteachers requesting their research participation

Appendix C

Letter to headteachers requesting their research participation

Dear xxxx

I am the headteacher of xxxx, preparing to write a thesis based on leadership and values in Quaker Schools.

I am writing to invite you to take part in an interview about what it is like to work in a Quaker school. Even if you have only recently become a member of staff I will still be very interested to hear your views, they are very important to me.

About the interview

The interview will last no more than 35 minutes and will be about your experiences of working in a Quaker school. With your permission, I will use a dictaphone to record your views accurately. I will send you a summary of our discussions so that you can ensure it is correct.

Confidentiality

The thesis will take several years to complete and may be reported in academic journals but I will not use your name or the school's name in any publications. No one but me will have access to the information you

provide and your name and the name of the school will be kept completely confidential. If at any time you feel that you wish to withdraw from this research, you have every right to do so and the research will cease.

What do you do next?

If you are happy for an interview to take place, please sign this consent form below.

I look forward to hearing from you.

Yours faithfully

Name.....Date.....

I agree to be a participant in the study undertaken by Sue Ratcliffe.

Signed.....

Address

.....
.....
.....

School name:.....

Appendix D

Letter of thanks for being a research participant

Appendix D

Letter of thanks for being a research participant

Dear xxxx

I want to thank you, most wholeheartedly, for giving up your time to talk to me when I visited your school last week.

I have enclosed a summary of our conversation, written in the 1st person, to enable me to quote from you comments. If you feel you would like to make some changes, or you do not wish some of your comments to be part of this research, please amend your copy and return it to me. If I do not hear from you within the next three weeks, I will assume the summary is to your satisfaction.

Thank you for providing me with this information, it is very much appreciated.

Best wishes

