

THE UNIVERSITY OF HULL

The Impact of Leadership on School Improvement

being a thesis submitted in partial fulfillment of

the requirements for the Degree of

Doctor of Education

in

The University of Hull

by

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August 2013

ACKNOWLEDGEMENTS

Thank you to the leadership of the five Synagogues who took part in this study. I appreciate the time that all the Rabbis, Head Teachers and Lay Leaders gave me.

Thank you to Professor Brent Davies whose inspirational and outstanding teaching helped me to begin this journey.

To Dr Barbara Allen, my supervisor, enormous thanks for her professionalism, organizational and mentoring skills. It has been a privilege to work with her and learn from her expertise.

Thank you to my husband, Michael, who had the patience to proof read every word and to my children and grand children who supported my progress along the way.

I would also like to acknowledge the generous support of the UJIA Ashdown Fellowship Programme.

SUMMARY

The last few years have produced a substantial amount of literature on leadership, school improvement and change. Some of this has been reviewed and discussed with reference to general education. There is a paucity of research in this country on leadership in Jewish Supplementary Education, although some important studies have been done in North America and Canada to discover how current practice and recent innovations have impacted the field. There is currently no research which specifically looks at the impact of leadership on Jewish Supplementary Schools.

The aim of this research is to discover more about the impact of leadership on school improvement with reference to Jewish Supplementary Schools. The study focuses on leadership teams from five different Jewish Supplementary Schools, attached to Synagogues in the Greater London area.

Rabbis, Head Teachers and Chairs of Education Committees were interviewed in each of the communities to learn more about: how they work together to effect change; the impact of each of their leadership roles on the improvement that they have tried to bring about; and the role of parents and other stakeholders as lay leaders. The transcripts from semi structured interviews were analysed with reference to the literature review and the research questions.

The findings show that each individual interviewed had high leadership competencies and this did impact school improvement in terms of surface change. They had the potential to effect deep change but due to power, control and communication issues their leadership impact was diminished. Each of the schools has been through a change process in order to improve teaching and learning as well as to increase parental involvement. This research shows the importance of each role within the leadership team, both separately and collectively on school improvement.

The study concludes with some recommendations as to how leadership could create a deeper impact on Jewish Supplementary School improvement.

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CHAPTER ONE – INTRODUCTION

“Who is wise? He who envisions the future.”

(Babylonian Talmud, Tamid 32a)

1:1 Rationale for this study

One of the greatest challenges facing part time Jewish education is how to improve teaching and learning (Wertheimer 2005). In a later work, Wertheimer (2009a) explains the need for improvement:

“Jewish supplementary school.....suffered from severe criticism in the last quarter of the 20th century for its lack of focus, mediocre programmes, and failure to educate and positively engage the large number of students enrolled in its schools.” (Wertheimer 2009a p.3)

Jewish supplementary education is, in general, Synagogue based children’s education programmes held after school and at weekends. The history and context of these will be explained later in this chapter.

There is no shortage of great vision or personnel to articulate the goals of these programmes and there are numerous excellent ideas for educational improvement across the spectrum of supplementary centres. However some of these fail to materialise into sustainable change. The aim of this research is to explore the leadership process and its impact on school improvement in the field of Jewish supplementary education.

In the USA there has been some research done in the field of supplementary education to address the current challenges (Wertheimer 2007; JESNA 2008a and Woocher 2007)). Wertheimer’s research, looking at good practice and what could be accomplished states:

“Beginning in the 1990’s, though, a new can-do spirit began to inspire experiments to rethink and improve what supplementary programmes might accomplish.” (Wertheimer J. 2007 p.xiv)

This work is really exciting as for many years Jewish supplementary education has been dismissed as ineffective in many areas and most of the recent work and support by central agencies in both the UK and in the USA has been in the field of Jewish Day Schools. There has been for some time the recognition that a substantial number of children are educated in the supplementary system and that it needs improving (Berger and Flexner 2000). There are many Synagogue institutions that are doing excellent work and they comply with Barry Holtz’s definition of what a best practice supplementary school should be:

“A place with well articulated educational and Jewish goals; a place with shared communication and an ongoing vision.....and a place with an effective principal who serves as a true educational leader.” (Holtz 1996 p.12)

This study adds to the body of research by taking a small sample of non Orthodox Jewish supplementary schools to see how and in which ways their leadership styles and processes impact on school improvement. This research differs from other studies as it explores the relationships of Rabbis, lay leaders and education professionals rather than focusing solely on the impact of the Principal on Jewish supplementary education or the characteristics of effective schools.

In a later section of this introduction the context of the thesis will be outlined together with the history of Jewish supplementary education. The purpose and structure of the thesis will also be explained.

1:2 Aims and objectives of this study

As research practitioner I wanted to learn from my research into practice. I aimed to improve what I was doing in my work as Director of Education of a large Jewish

supplementary school. One of my aims was to move from theory to practice through the knowledge gained from this research. I also believe that this knowledge would be useful to others in my field. In addition I aimed to discover:

- More about the impact of leadership on improvement within the sector of education known as Jewish supplementary schools.
- Whether the relationship between the Rabbi, Head Teacher and Lay Leader has any bearing on change initiatives for improvement.
- How much parental involvement is part of the leadership strategy and whether stakeholder involvement plays a part in school improvement?
- What is the place of leadership in the process of change and innovation?

1:3 My role as practitioner and researcher

I have worked as a teacher, Junior School Deputy Head and Head Teacher within non Orthodox Jewish supplementary schools in the UK for thirty years. Currently my position is Director of Education with responsibility for creating, planning and executing weekly children's educational programmes for four to eighteen year olds. I work with a staff group of about twenty five; around thirty teenage classroom assistants and a fluctuating group of approximately ten volunteer reading helpers. In addition I am part of a senior leadership team which incorporates the Senior Rabbi. There is a lay leader responsible for education within the management of the Synagogue.

As the number of communities with supplementary schools is small, most of those who occupy leadership positions are known to me. Doing this research meant that I had to be aware of anonymity and ethics. I had expected no challenges with regard to access either to personnel or to documentation. I consider my position as research practitioner descriptively in chapter five and offer an analysis of the impact of this position within the conclusions in chapter nine. A reflection on the research experience is offered within chapter eight.

1:4 Overview

Some of the questions which this thesis will explore are founded in both leadership style and leadership process together with their impact on school improvement. There is a great deal of literature written about educational leadership (Day et al 2000). I have concentrated on aspects of educational leadership in schools that resonate with educational leadership issues in Jewish supplementary education in addition to some of the literature written about Jewish education.

The general focus of this study is on 'leadership' rather than on 'change and improvement' although they are closely linked (Lambert 2003). Within the subject of leadership I have tried to understand more about leadership approaches: what kind of leadership values a person has and leadership styles: a description of the way leaders behave rather than leadership models which contain theories of how to be a better leader (Scouller 2011).

The literature review provides the framework for my research by showing the theoretical foundations that work in the context of this study. Chapter two consists of a general discussion of educational leadership. This is followed by a specific review of Jewish educational leadership in order to bring a synthesis to the review in view of the specific cultural nature of the thesis. The chapter then reviews some definitions of leadership (Bush 2011, Yuki 2002, Day, Harris and Hadfield 2001) and then moves to a discussion of different leadership approaches: specifically instructional (Southworth 2005), transformational (Leithwood and Jantzi 2006) and strategic (Davies 2006). I then decided to focus on two leadership styles: invitational and moral in both general and Jewish education. The invitational approach (Novak 2002) is founded on five basic assumptions: respect, trust, care, optimism and intentionality. This has a direct connection to Jewish values and the way that Jewish educators would hope to live their lives. There are many other leadership styles; participative, authoritarian, charismatic and political to name but a few (Hoyle 2006). I chose the two that were most evident in the literature written about Jewish supplementary school leadership.

Moral leadership is discussed in the fourth chapter. Bush (2011) interprets moral leadership as a values driven approach to leadership. The leader makes decisions based on what they can justify as being 'right' or 'good' (Leithwood et al 1999).

Chapter three incorporates a consideration of who are the stakeholders in both general education and Jewish education together with an analysis of their roles as leaders. It continues by looking at what makes distributed leadership different from any other leadership. Harris (2004) talks about the focus of distributed leadership as being a way of thinking rather than a technique, whereas Gronn (2000) describes distributed leadership as the way in which people approach a task.

Chapter four covers the culture of change in general and Jewish education. It then moves on to discuss moral leadership (Fullan 2001; Fullan 2003) and the roles of different leaders in a values based system. Change and creativity within a culture can be a significant way to keep pace with the growing uncertainty and complexity of the outside world (Davies 2006). Much of the research within this study was concerned with changes made in supplementary schools. It was also interesting to see what the lay and professional leadership in the Jewish supplementary school system are doing to ensure that the changes they are making will provide improvement which will endure.

1.5 The context for the thesis

The research for this thesis was undertaken in the field of Jewish supplementary education also known as Jewish community education or Jewish complementary education. It is called 'supplementary' because it supplements regular school by offering Jewish education classes after school hours and at weekends. The research was conducted in the non Orthodox sector of the Jewish community. Nearly all Jewish children in the UK who do not attend a Jewish Day School, around 6,500 children, attend one of these supplementary classes (Miller 2010). There are approximately 118 supplementary schools in the UK linked to Synagogues or Synagogue Movements. Almost all of them are organised in the same way as a traditional school morning, and are supported by central agencies who offer teacher

training, advice and professional development opportunities. Although as my research shows, many are now moving away from this specific model.

1.5:1 A historical overview of the supplementary system

In Britain, Jewish education has been established since Jews were allowed back into the country around 350 years ago. Since that time, formal Jewish education could be gained both from Jewish Day Schools and from supplementary schools. At different times since the seventeenth century the areas in which Jews lived and sociological factors have affected the numbers of children receiving either Day School or supplementary school education.

Around the late 1800's there were approximately 100,000 Jewish immigrants from Eastern Europe who arrived in Britain and saw integration into the English way of life as the only way to move out of poverty. The Board of Deputies¹ argued that Jewish education should take place in supplementary schools so that Jewish children could integrate into the culture of the country in which they lived. Jewish immigrant parents impressed on their children and grandchildren the importance of secular education and that this was the key to being accepted as English men and women.

Whilst integration and acceptance was encouraged, assimilation and intermarriage were not. Parents were keen that their children had pride in their Jewish roots and that they kept Jewish tradition and practice to the fullest extent. To this end funding was found enabling children to attend a school attached to a Synagogue four times a week for instruction in Hebrew and Jewish knowledge.

By the end of World War two, the Jews of Britain were the only real surviving Jewish community in Europe. The following ten years saw more Jews living in Britain than either before or since. It is estimated (Schmool and Cohen 1998) that

¹ This group serves British Jewry by lobbying politicians, responding to Government consultations and empowers the community to engage directly with the media and political process.

in 1950, the approximate Jewish population of Britain was 420,000, a far greater number than the 280,000 estimated today. Almost three quarters of Jewish children in Britain in the 1950's and 1960's attended supplementary schools. The number of hours for this education also reduced substantially from four evenings a week to maybe one evening a week and Sunday mornings, similar to the Christian Sunday School model (Brook 1989).

There were many reasons for this reduction of time. Parents of post war children placed great importance on education as they saw it as a way for their children to become part of the professional middle classes. Assimilation came as part of that escape: families took advantage of all that was on offer in terms of hobbies for the middle classes. For many weekend mornings became the time for music and dance; football and swimming rather than Synagogue, Jewish learning and prayer. As people became more affluent their choices of leisure pursuits grew and supplementary education had to compete with these. In this way generations became more distant from the Jewish family lifestyle of the late 1800's as they submerged themselves into British society (Miller 2010).

Jewish and secular life became separated for most of the British Jewish community. Supplementary education was difficult to maintain as it was not well resourced. Teachers were generally untrained although orthodox in their practice and had to work in unsuitable accommodation. They were not living in the same way as the children and did not understand their secular lifestyle.

In 1971 the then Chief Rabbi of the United Synagogue, Lord Jakobovits, launched the Jewish Educational Development Trust (Sacks 1994) which had the effect of bringing Jewish education to people's attention in the UK. There then followed major fundraising for work in education. In 1975 about twenty per cent of Jewish children were in Jewish Day schools. In 1994 Sir Jonathan Sacks, the current Chief Rabbi of the United Synagogue produced serious academic writing about Jewish continuity (Sacks 1994). He wanted to build on the work of Lord Jakobovits and was extremely concerned about the level of assimilation within the community.

As the general society became increasingly secular, there was less demand for religious education or affiliation (Momen 1999). There were fewer life cycle events taking place under religious auspices; religious institutions were losing prestige and influence; greater scientific knowledge decreased people's sense of mystery; religion has become more individual and less communal and religion no longer has a place in the shaping of political and social policy (Momen 1999).

Even though the national trend was secularisation, Jewish families still maintained cultural links with Judaism if they were not interested in maintaining religious ones (Brook 1989). It is widely accepted that the family has the greatest effect on children's development (Sacks 1994). Sacks identified the fourth generation, that generation of Jews who had lived in Britain for many years and were so far removed from the traditions that their great grandparents had brought with them, that they were unable to live and saw little relevance in, a full Jewish life, let alone have the ability to transmit Jewish heritage to their own children (Miller 2010). Jewish education and Jewish life was secondary to high achievement and status in secular life at every level. The supplementary school had become the place where parents expected 'enculturation' to take place and where the school itself would provide both knowledge and experience of Jewish life.

In the last twenty years British Jewry has worked for a stronger sense of Jewish identification and continuity but even so, more than a re-enculturation is needed. Jewish education needs to be part of a person's life pattern: it needs to be integrated into their secular identity so that it becomes a more major part of who they are. A commonly held belief is that lack of time is the reason why Jewish supplementary education is not a more meaningful endeavour and this has led to the opening of many new Jewish Day Schools.

1.5:2 The situation today

The majority of strategies developed over the last few years have focused on developing a day school Jewish education in Britain. From the 1970's onwards new schools have opened, with the result that by 2012 just over sixty per cent of Jewish children attend Jewish day schools with a further twenty per cent attending supplementary schools (Jewish Leadership Council 2008). The Jewish Day School was seen as the answer to halting the tide of assimilation by providing a strong foundation of Jewish learning, not available in two to three hours weekly of supplementary education.

However, despite this resurgence of interest in day school education, the situation currently is that, throughout the community in Britain, there are still around 7,000 children receiving Jewish education through supplementary school of one type or another. This is opposed to 16,000 receiving their education in the Jewish mainstream (central orthodox and pluralist) primary and secondary schools. In the last ten years there has been a sharp decline in the number of supplementary schools. The largest group of children, around twenty five per cent, have ceased to attend Orthodox supplementary school due to the increase of Jewish Day Schools. Equally the total number attending supplementary schools has decreased by about a third, although this statistic has been recorded about Synagogue schools. There are still a number of children being educated through private arrangements such as tutoring or small group lessons in someone's home. There is also an Israeli supplementary school in London which has around 250 pupils (Miller 2010).

The enormous effort of establishing and supporting large numbers of Day Schools has largely meant that the supplementary system has fallen behind and has certainly been poorly resourced. In fact it must be noted that Jewish Day School education was, until recently when entry criteria changed, not an option for a substantial number of children due to a number of reasons.

- a. Children who fulfil the status criteria of the Office of the Chief Rabbi of the United Synagogue may obtain a place at any Jewish school. However those children whose maternal mother or grandmother converted through the non-Orthodox sector or those who cannot produce the paperwork to

prove their legal status could not attend any Jewish secondary school and could only attend one of three Jewish primary schools. For these children the only Jewish education option is through supplementary schools. This is no longer the case as now any child who attends a Synagogue eight times during the year preceding entry may apply to a Jewish School.

- b. Within the Greater London area there are more than 20,000 Jewish people who do not live within 10 miles of a Jewish school. Many children living in other cities throughout the UK even with reasonably sized Jewish communities have no Jewish school they could attend. Supplementary school is the only option for Jewish education for those children.
- c. Many parents do not wish their children to attend a single faith school. Some families make a conscious decision to have their children educated within a multi cultural environment for academic and social reasons. These children naturally choose Jewish supplementary schools.
- d. Some Jewish families are ambivalent towards their religion. They have little or no engagement with Jewish life and practice and therefore do not see a need or a reason to send their children to a Jewish school. There are also parents who send their child to a Jewish school for social reasons or in order not to have to give up their Sunday mornings for education. These negative reasons often make life difficult for these families when their children leave the primary school and then they have to begin looking for community and education from a Synagogue.

1.5:3 The structure of Jewish Supplementary Education in Britain

Most supplementary schools take place under the auspices of Synagogues and their structure has not substantially changed in the last five years. Most still only meet on Sunday mornings, although in the Reform and Liberal Movements many meet on Saturday mornings as an alternative. In some Synagogues children also meet once or maybe twice in after school sessions during the week. There are also a growing number of private teaching arrangements made between one or more families and a teacher of their choice, meeting in a home for one session per week.

Almost all supplementary schools run along the lines of a traditional school. Children are divided into classes by age; in smaller schools they may be vertically grouped and the morning is divided into lessons of up to an hour. There is often a short prayer Service and a break.

Currently there are no national curricula for any of the Movements. The orthodox group, United Synagogue, did develop a national curriculum but it was ignored by the schools. The boys have to pass a Barmitzvah test as a pre-requisite for Barmitzvah in the United Synagogue and the curriculum for boys of 10 to 12 reflects this test. In the Masorti, Reform and Liberal communities individual Synagogues have their own curricula which are followed to a greater or lesser extent by individual teachers. In all schools the content includes Hebrew reading, Bible, ethics, values, prayer, holidays, Israel and history. The way the content is transmitted, the resources used and the depth of teaching and learning vary from school to school and Movement to Movement.

Expectations of parents are often low. Sometimes they are satisfied for their children to learn just what they need for a Barmitzvah or Batmitzvah ceremony without any building blocks of Jewish knowledge. Where parental expectations are high, the parents then tend to be dissatisfied with the standard and quality of provision at supplementary school. In one supplementary school, there is an alternative Hebrew immersion stream to address the needs of those families who want a higher level of learning outcome.

Children usually begin supplementary school at aged five or when entering Reception. Some have a nursery or pre-school provision. The key graduation point for most children is Barmitzvah at aged 13 and Batmitzvah at aged 12. All Synagogues have the wish that children continue learning but it rarely happens.

There has been some success at keeping young people involved through Jewish GCSE which enables them to achieve a GCSE one year early. In general it is challenging for Synagogues to engage these young people in educational activities. Young people do respond well when given responsibility and in many small

communities with small populations fourteen and fifteen year olds are teaching assistants or even teachers. Some training programmes exist for these young people. In larger communities with a more structured approach teaching assistants are 'A' level students and teachers are trained adults. In small communities there are often Head Teachers who are paid for Sunday morning and a few hours a week for administration but in the larger non-Orthodox Synagogues there are many full time Directors of Education or substantially part time Head Teachers. In general teachers are members of the community and either Day School qualified teachers or in-house trained by one of the central agencies.

All the part time supplementary schools are supported by a lay leadership structure which in some cases resembles a Board of Governors and in other cases consists of a small education committee. The Rabbi often sits on this group together with other education professionals or interested parents. This thesis also looked at the relationship between the Rabbi, lay leader and education professional to see whether that relationship has any bearing on the impact of leadership on school improvement. The funding for these supplementary schools comes mostly from the Synagogue and many complain that they are under resourced. There is often insufficient money to buy good quality materials, to properly pay or train staff and to invest in technology or curriculum development. In some larger communities more money is invested by asking for levies from parents in addition to their Synagogue fees and this enables a better service to be delivered.

1.5:4 How are Jewish supplementary schools managed?

The larger schools in general are managed by both professional and lay leadership. They usually have a professional Director of Education or Head teacher, a Chair of Education with a committee somewhat similar to a Board of governors and a Rabbinic principal. Smaller schools will have a part time Head teacher sometimes employed to work on Sunday mornings and a few hours per week together with an Education Committee of volunteers from the congregation. Most schools will have some rabbinic involvement both on the teaching side and on the leadership side. There is no OFSTED involvement unless a school is registered with their social

service department and even then accountability is minimal. Management is dependent on volunteers from the community. Many of the lay leaders have a passionate interest in Jewish education and this is evident in the kind of institution they run. However there are still many supplementary schools with poor leadership and low morale.

1.5:5 What is successful currently?

Given that this system in general is poorly resourced and presents a number of challenges, it is encouraging that there have been various initiatives which have had a positive impact on the quality of Jewish education offered by the supplementary system. In the USA in the 1980's a group of educators pioneered programmes of family education designed to empower parents with skills and knowledge to transmit Judaism to the next generation. This fostered community building and began to change the face of Jewish education in Synagogue communities across the country and across Movements. Finance was found from the USA and the central agencies but this was withdrawn gradually over the last few years. There is evidence of the impact of family education (Kay and Rotstein 2007) being a positive one on drawing people into a more meaningful Jewish life. However the resources were withdrawn in Britain and have gone into the creation and support of more Jewish Day Schools.

In the non-Orthodox Movements many teachers have been trained by the Leo Baeck College to work in the supplementary system. The course is a serious four terms, well structured, weekly provision culminating in certification from that College. There is also an Advanced Diploma of Jewish Education and a Master's Degree in Jewish Education offered by the College to give a career structure to the professionals within those Movements and to provide high level qualifications for educators.

In some cases the traditional school morning has been rethought or augmented. These initiatives have included greater involvement with youth movements; more engagement with families and residential opportunities. There are opportunities to

develop an enthusiasm for being part of the Jewish community as well as those to develop text study skills and a love of learning. Some supplementary schools run holiday schemes, training programmes for teachers in Israel; trips to Jewish Europe and Israel for children, families and teens and Sabbath residential programmes.

The challenge is to be able to sustain the initiatives as well as evaluate and replicate them. The supplementary schools which do well all seem to generate a warm and accepting atmosphere; in fact they appear to be showing the invitational style of leadership which John Novak (2002) speaks about. Within the thesis serious and important research has been undertaken as to styles of leadership used by senior educators, Rabbis and their lay leadership.

It must be said that falling numbers in the supplementary system is not just due to Day Schools or demography but also to assimilation and out marriage. The Jewish community in Britain needs to address these issues in association with education strategies. It is not enough to state, as do many Synagogues, that their vision is lifelong learning: they have to actually strategise to make that a reality. It is through the activities of Jewish living that we properly inculcate the values, feelings and understandings that are Jewish learning. It is when *what we know* translates into *how we act* that Jewish learning becomes a reality. Day School and youth groups represent a small measure of time spent within the context of a whole life time and if we assume that education is only for young people, we continue to ignore the vast majority of potential Jewish learners. The one institution in which the majority of Jews take part is the Synagogue and it is the Synagogue which needs to be transformed into a congregation of learners (Aron, Lee and Rossel 1995).

“By doing so, we will by definition create a congregation of Jews who live their lives Jewishly.....It is within the Synagogue that Jewish ritual and Jewish action are informed by Jewish texts and Jewish values. It is the Synagogue that holds the greatest potential for transforming Jewish learning into Jewish identity.” (Aron, Lee and Rossel 1995 p.12)

This is the rationale behind this thesis. If it is the Synagogue which has such possibilities of transformation then it is the supplementary school within it, and in conjunction with it, that has the possibility for major change and improvement. All communities have a vision and all have the desire to translate that vision into a reality. However without strategy to make the change and improvement, together with distributed leadership, the situation which exists with small pockets of excellence will continue. I believe that success does not occur by chance but where there is team work, invitational style and strategic intent on the part of the leadership, both professional and lay.

1:6 General Supplementary Education in Britain

There are an estimated 5,000 ‘supplementary’, ‘complimentary’ or ‘community’ schools in Britain today (National Resource Centre for Supplementary Education 2012). In general they offer out of school hours educational opportunities for children many of whom are from multi ethnic groups. They operate in a variety of venues and offer a range of learning opportunities.

Myers and Grosvenor (2011) regard the surge of supplementary education in post war Britain as due to social and educational failure of mainstream schools to deal with racism. They suggest that schools did not help preserve faith and cultural identity or deal with the lack of achievement of some children from ethnic minority groups.

A report by the department for children, schools and families (Maylor et al 2010) talks about categories of supplementary schools. Firstly those designed to support under achieving children in mainstream schools; secondly those who wish to maintain the cultural and language traditions of a particular community and finally those established to promote educational and other values which are counter to those within mainstream education. The leadership of all these types of supplementary schools are largely voluntary.

There is little research into the leadership of supplementary schools although one study on leadership in Chinese supplementary schools in the UK is of note (Thorpe 2011). Dr Thorpe wondered whether, in the same way that leadership has a significant impact on mainstream school (Day et al 2007) the same was true of Chinese supplementary school leaders. He noted that many of the leaders of these schools were parents who took on leadership roles as there was a lack of candidates for the jobs. These parents were often not from a teaching background but who had the administrative skills to deal with funding, local authorities and charity administration. Problems of sufficient resources and time were found to be a feature of Chinese supplementary schools just like Jewish ones (Thorpe 2011). However the research on supplementary schools has centred on their place in the educational system rather than leadership and school improvement.

1.7 The structure of the thesis

The introduction to the thesis has offered an explanation as to the purpose of the study which will form the research. The research was conducted within the non-Orthodox section of the Jewish supplementary school system. The reasons for choosing the non-Orthodox section will be explained in detail in Chapter five which deals with the research design and approach. I have outlined an overview of leadership approaches and styles; leadership and school improvement; how stakeholders in education work together with particular reference to the distributed leadership approach and the culture of educational change as well as different leadership roles within that culture. The research is concerned with discovering whether any of these leadership issues impact on improvement and was conducted by interviewing the senior leadership of five non-Orthodox Synagogues.

The introduction also offers a context for this research by explaining the history and nature of Jewish supplementary school education. It explains some of its successes and challenges both current and historical. Whilst some of the challenges seem to be enormous and, giving falling numbers, one could ask why bother? It is my opinion that there are significant numbers of children educated and who will continue to require education within the system and therefore it is of

paramount importance that the system is as good as it can be. Currently work consists of (and my research is part of that) the exploration of the impact of leadership on school improvement to enable transformational change to take place.

The second section, a literature review in three chapters explores the theoretical foundations that will work in the context of this study. The review frames the background for the research activity whilst trying to explain the context for it.

The key authors of the literature review include the work of Bush and Harris as well as making comparisons with that of Southworth and Leithwood. I examine the work of Davies and Day and the writings of Novak and Starratt and compare their research on leadership with those who write about Jewish educational leadership such as Woocher and Wertheimer. There are many other researchers whose work has an important place in this study as can be seen within the review. All three chapters of the review put forward an understanding of leadership issues in the secular world whilst comparing them with research in Jewish Education.

The literature review provided the rationale behind the research questions which fell into the headings of leadership, change, improvement and involvement. As the research questions were developed it was clear that a qualitative approach was needed to help answer them. Another interesting way to approach the research might have been to do a broad quantitative design but as the field in the UK is so small, it would have had to be an international project which would have added time and cost to this study. These ideas are discussed in Chapter five: Research, Design and Approach.

Chapter five discusses the basic characteristics of educational research and how it can be classified. It then continues by looking at the philosophy behind this research project and the approach that the thesis took. An in depth evaluation of the varieties of qualitative research follow with the rationale for a semi-structured interview. The ethical nature of this research is taken into consideration together with research authenticity and a discussion of the sample for the thesis. The

approach to data analysis (coding) is outlined before continuing to the next chapter which deals with the findings of the research.

Chapter six discusses the findings of the research project using the discussions within the semi-structured interviews. The findings are analyzed and presented under the following headings:

- Leadership
- Change
- Improvement
- Stakeholders' involvement

There is a summary of the findings in list form at the end of the chapter.

Chapter seven discusses and analyzes the findings with reference to the literature review and the research questions and shows how these have gone some way to being answered. I have explained how some of the findings are in line with similar studies as revealed in the literature. I have also shown some original ideas which have come to light as a result of this study.

Chapter eight offers a reflection on the process of the research. It offers a personal view of each aspect of the thesis including the literature review; research methodology and the findings and analysis. I include a reflection on the personal aspects of this study together with some of what I learnt from the work.

Chapter nine concludes the thesis and suggests some recommendations for the improvement of the Jewish supplementary system in light of the findings of this research project.

LITERATURE REVIEW

The review of the literature will frame the background for the research activity and lead to the definition of research questions. The structure will take the form of three chapters. Chapter Two: ‘What Part Does Leadership Play in Effecting Change?’ will consist of a critical review and definition of educational leadership. This chapter will then focus on the specific models of instructional leadership, transformational leadership and strategic leadership. It progresses to a discussion of invitational and moral leadership styles. This will use the framework of a general discussion of educational leadership as well as a specific review of Jewish educational leadership in order to bring a synthesis to the review in view of the specific cultural nature of the thesis. A perspective of leadership in faith based schools will be explored. This chapter will also critique the concept of school improvement with particular emphasis on its relationship with sustainable and learning centred leadership.

Chapter Three is entitled: ‘How do different stakeholders work together?’ This considers the stakeholders in both general education and Jewish education together with an analysis of their roles as leaders as well as their general involvement. This chapter analyses the distributed leadership approach and debate whether or not this form of leadership is evident in Jewish education.

Chapter Four: ‘How Do New Ideas and Creative Innovations Become Part of the Culture?’ covers the culture of change in education and the roles of the leadership within this. It then moves on to look at the culture of change in Jewish education and the roles of lay leaders, Rabbis and Head Teachers within a values led system. Lastly it looks at the debates on moral leadership, change and innovation and concludes by linking moral and invitational leadership in Jewish education.

CHAPTER TWO: WHAT PART DOES LEADERSHIP PLAY IN EFFECTING CHANGE

2:1 What is educational leadership?

Over time the definition of this field has moved from ‘educational administration’ to ‘educational management’ and then to ‘educational leadership’ (Gunter 2004). Coleman (2005) describes ‘leadership’ as the most important of the concepts; ‘management’ as the operational structure and ‘administration’ as being the undertaking of routine tasks. However there is a cultural aspect to the definition of leadership as, for example in the United States, the term ‘administration’ relates to the highest level of authority and prestige in an educational institution (Coleman 2005). In Jewish education terminology, as much of the research comes from the United States, the phrase ‘educational administration’ is synonymous with ‘educational leadership’ in the United Kingdom.

Different research has been conducted attempting to define leadership (Bush 2011). Yuki (2002) takes the view that leadership is ‘arbitrary and very subjective’. Bush (2008) creates his definition through the consideration of leadership as influence, leadership and values and leadership and vision. Bush (2008) suggests that the process of leadership is exercised by an individual or a group who may not have an authority position but who can intentionally influence others. Day, Harris and Hadfield (2001) argue that to be an effective leader one has to have a clear set of personal and educational values which inform the ethos and purpose of the school. This suggests that the leader chooses the values but Bush (2008) suggests that, in fact, the government imposes values on schools. He proposes that when teachers have changes imposed upon them they are much less likely to embrace them and feel ownership of them than if they make their own choices. This is borne out by the research done by Hargreaves (2004) in Canadian schools where teachers reported a marked positive feeling about initiatives that had been driven by them. The concept of vision being an important aspect of educational leadership has been written about for over twenty years (Lumby and Coleman 2007). A vision which never becomes a reality is futile as explained below:

“Great vision and detailed plans amount to nothing if they aren’t carried out with purpose.” (Hughes & Beatty 2005 p.4)

Southworth (1993), agreeing with Hughes and Beatty (2005) writes that not only is there the expectation that a leader will express their vision with clarity but that they plan strategically to execute it. He also suggests that principals will work harder to execute their own vision as opposed to that of someone else. Hoyle and Wallace (2005) cynically suggest that visions have to conform to that of central government and that heads cannot really develop their own vision specific to their own schools.

Stone and Newman (1974) wrote that an educational leader in Jewish supplementary school has beliefs and feelings about what the process is and what it should be. Although this was written in 1974 I believe that it still holds true and helps define leadership in this context as being an endeavour which is values driven. In 1981, Michael Korman writing about the Rabbi-Director of Education relationship states that there can be a clash of vision between the Rabbi and educational leader and a lack of clarity about who has authority and control. It is this relationship which makes Jewish supplementary school leadership similar to that of day school: the Rabbi is the ‘authority figure’ in Jewish education and the government is the ‘authority figure’ in secular education. Both these concepts offer a complexity of understanding regarding the definition of leadership in education. Dr Chaim Y. Botwinick (2001), writing about revisioning Jewish supplementary education, suggests that professionals and lay leaders need to work together to create clear goals and objectives based on a clear and articulated vision which is shared by all.

2:2 Models of educational leadership

I have chosen to focus on instructional, transformational and strategic leadership in this part of the literature review as they are the models which resonate with those in Jewish education as well as the overall topic of the part of the leader in effecting change. The model of distributed leadership is deeply connected to the ways in

which people work together and therefore a detailed discussion of this model is found in chapter three.

2:2:1 Instructional Leadership

A critically important piece of research on successful school leadership was commissioned by the UK National College for School Leadership (NCSL) in order to review a wide range of theory and evidence about the nature and impact of school leadership on student outcomes (Leithwood et al 2006). This research suggested that of the myriad of models that have been outlined, not all have been validated by hard empirical evidence. It seems that, however, by contradiction, there is a great deal known about the effects of leadership on desirable pupil outcomes. They conclude that:

“.....leadership has very significant effects on the quality of the school organisation and on pupil learning.” (Leithwood, Day, Sammons, Harris and Hopkins 2006 p.14).

It is that issue of outcomes which makes instructional leadership more to do with what students learn than how teachers teach (Bush 2011). Other leadership approaches, which will be explored later in this chapter, focus more on the nature and source of leadership rather than the direction of its influence.

The term, instructional leadership which came from North America, has been synonymous with learning centred leadership in the United Kingdom (Bush 2011). Southworth (2004) suggests that students' learning is the core purpose of leadership and that when this is so, a real difference can be discerned in the classroom. His thesis is that through modelling, monitoring and dialogue leaders influence learners. Modelling is about doing by example: effective head teachers know that they need to set an example in all areas of behaviour (Southworth 2005). Learning centred leaders are role models to others if they are interested in learning and teaching and keep up to date with what is happening in their schools (Leithwood and Riehl 2003).

Leadership is also more effective when informed by data about students' progress, parental opinion and teaching practices. This 'monitoring' (Southworth 2004) is an integral part of teaching and learning. Assessment of pupils' outcomes and dialogue about evaluation and feedback of teachers' performance enables further learning and development. Dialogue should enable teachers to be reflective and analytical about their teaching. Learning centred leadership creates opportunities for this to happen (Southworth 2005) which leads to the ability to process actions and learn from them.

This process is the construction of meaning rather than the transmitting of knowledge (Bush 2011). Constructivist leadership (Lambert 2002) shows that professional conversations are vital to staff development and teacher learning. She talks about how adults and children learn through:

“.....the processes of meaning and knowledge construction, inquiry, participation and reflection. The function of leadership must be to engage people in the processes that create the conditions for learning and form common ground about teaching and learning.” (Lambert 2002 p.81/82).

Knapp et al (2003) in their synthesis of leadership research have proposed four essential tasks of school leaders: making learning central to their own work; consistently communicating the centrality of student learning; articulating core values that support and focus on powerful learning and paying public attention to efforts to support learning. This supports the work of Blasé and Blasé (1998) who discussed similar ideas in the UK.

The implication of this way of looking at instructional or learning centred leadership is that it is collaborative and reciprocal, allowing for dialogue and the sharing of knowledge and ideas (Southworth 2004). However this is not enough on its own: collaboration and the shared responsibility of leadership allows for the construction of knowledge between people rather than extending it from one who knows to one who does not. Lambert (2002) highlights that learning centred leadership, to be effective, needs to be distributed across the whole school.

Distributed leadership allows for the focus to be away from one particular leader and on the whole school, thus developing many learning centred leaders. This concept will be discussed in more detail in chapter three.

2:2:2 Transformational leadership

The transformational style of leadership focuses on the process by which leaders try to influence school outcomes rather than the nature or direction of those outcomes (Bush 2011). Leithwood and Jantzi (2006) found that transformational leadership led to organisational success in schools. They state in their earlier work that:

“This approach to leadership fundamentally aims to foster capacity development and higher levels of personal commitment to organisational goals on the part of leaders’ colleagues.” (Leithwood and Jantzi 2000 p.113).

They highlighted six dimensions of this leadership style:

1. Building school vision and goals
2. Providing intellectual stimulation
3. Offering individual support
4. Symbolizing professional practices and values
5. Demonstrating high performance expectations
6. Developing structures to foster participation in school decisions

Caldwell and Spinks (1992) in agreement with Leithwood, state that transformational leadership is essential to successfully organise a system of self management in schools. This form of leadership understands that vision is the central dimension of the process and that successful leaders can engage with staff and other stakeholders to produce higher levels of commitment to achieving the goals of the school, which are connected to the vision (Bush 2011).

Bush (2011) suggests two limitations of this style: firstly that it may be used as a means of controlling teachers by insisting that they support the leader’s vision.

Secondly, he has the opinion that in England, although the government use the word ‘transformation’, they really mean the implementation of policies created from the centre rather than individually determined school level vision and goals. The success of transformative leadership appears to be when the leadership find a way to collaboratively define the essential purposes of teaching and learning and empower the whole school community to be focused on the vision and aims, thus transforming learning outcomes for the better (Bush 2011). This style forged the way for the work on distributed leadership, discussed in detail in chapter three.

2:2:3 Strategic leadership

The traditional form of strategy is where those at the head of an organisation create their strategies using frameworks of planning exercises (Fidler 2002). Hughes and Beatty (2005) offer an alternative definition of strategic leadership:

“Individuals and teams enact strategic leadership when they think, act and influence others in ways that enhance the organisation’s sustainable competitive advantage.” (Hughes and Beatty 2005 p.5).

Davies (2006) proposes the view that strategic leadership is where teachers and Head Teachers are able to be competently operational on a day to day basis but who can also spend some time looking at the future, planning the ‘big picture’ and being creative and innovative. (Davies 2006). Providing strategic leadership for the future is as essential as managing the current situation. In order to do this the leadership needs to build long term success and sustainability by developing strategic capability and capacity within the community (Davies 2006).

Strategic leadership needs to respond to the challenges of educating in a rapidly changing society. It means creating a plan for the medium and long term future which takes into account greater self governance as well as greater answerability both inside the school and out (Preedy, Glatter and Wise 2003). The impact of strategic leadership on school improvement is partly about managing change and involving different stakeholders (Preedy, Glatter and Wise 2003).

Staff, lay leaders, parents and pupils need to be involved in strategic thinking so that they are aware of the need to change and improve the current situation (Davies and Davies 2005). This is a process which takes time (Preedy, Glatter and Wise 2003). It consists of building an understanding of what improvement would look like and then creating a shared understanding of a better future (Davies and Davies 2005). By building capability throughout the school, stakeholders can take on leadership roles to ensure that the strategic vision becomes a reality (Harris 2005).

Hargreaves (2005) suggests that sustainable leaders persist with their vision as well as worrying about what will come after them. Davies (2006) also suggests that the values behind the moral purpose of a school as expressed by the leadership are linked to the vision of that school. His argument is verbalized below:

“Strategic leadership, by definition, links the strategic function with the leadership function. School leaders articulate the definition of the organisation’s moral purpose, which can be considered as ‘why we do what we do’. The values that underpin this moral purpose are linked to the vision, considering ‘where we want to be and what sort of organisation we want to be in the future’. Strategic leadership is, therefore, the ability to define the vision and moral purpose, and translate them into action.” (Davies 2006 p.20)

2:3 Styles of educational leadership

The choice to focus on invitational and moral leadership styles was taken because of their link to their link to the specific cultural nature of this thesis. Different aspects of moral leadership are discussed in chapter four in relation to change and innovation.

2:3:1 Invitational leadership

A definition of this style of leadership is offered by Egley (2003). He suggests that rather than emphasizing the process of influencing others through the use of power, invitational leadership promotes collaborative work and shows consideration and respect for all individuals in the education system. Barth (1991) noted that when the relationship between teachers and teachers as well as between principal and teachers was good, the school improvement goals were more likely to be realised. Egley (2003) maintains that:

“The goal of invitational educational theory is to create schools with a climate that invites everyone in the school to experience success.” (Egley 2003 p.58)

Novak (2003) defines invitational leadership as being predominantly a way to focus the educator’s understandings and actions to create a total educational environment where individuals are appreciated and able to realise their true potential. He calls the guiding ideal of education, *“an imaginative act of hope”* (Novak 2002 p.67). His premise is rooted in the person skills of the leader in respect of the connection with a person’s heart, hands and head. He suggests that the actions of such a leader have to feel right and make sense as well as being conducted with skill and mastery.

Invitational leadership works from a foundation of democracy; ethical intentions, tradition and desire to do things better (Novak 2003). It follows the assumptions that people should be respected in such a way that their worth is acknowledged; trusted so that education becomes a mutual collaborative activity; cared for so that the process is undertaken in such a way that the final product is good; understood optimistically so that their potential is realised and finally, treated with intentionality with the understanding that their potential is best realised by people who are personally and professionally inviting with themselves and others (Novak 2003).

This style leads to school improvement when it fulfils a ‘doing with’ rather than a ‘doing to’ ideal (Novak 2003). This means developing an invitational style through goodwill, following through, handling rejection, reading situations and making the invitation attractive. At the final analysis, invitational leadership permeates the whole school which serves as a model of what education could become (Novak 2002).

There is little research on the connection between school improvement, change and invitational leadership but in terms of a discussion on the nature of leadership it plays an important role. John West-Burnham (2003) in his introduction to ‘Leadership: Part One’ in the Handbook of Educational Leadership and Management states:

“Leadership development cannot be divorced from personal development and, in the final analysis, effective leaders are effective people.” (West-Burnham 2003 p.4)

2:3:2 Moral leadership

Leadership is focused on people and relationships (Begley and Stefkovich 2007). Moral leadership puts values at the heart of leadership (Coleman 2005). This view is echoed by Bush (2011) who states that the values, beliefs and ethics of the leaders themselves is what this model of leadership strives for. Starratt (2005a) talks about ‘ethical leadership’ and states that the most basic enactment is that of a human being. An educational leader thinks about what an ethical response to a challenge might be. They will also advocate that people should treat each other respectfully (Starratt 2005b). Starratt (2005b) goes on to suggest that educators need to act ethically in their role as public servant, seeing that democratic ideals are adhered to. Sergiovanni (2001) discusses the idea that in presenting curriculum in an ethical way, the educator must not only know the material and present it in the most appropriate way for the pupils but also to present it with integrity in a non biased preconceived fashion. Starratt (2005a) in agreement, goes further to say that teaching for high test scores without regard for lasting meaning is ethically lax.

Principals have an ethical responsibility to ensure that the teaching and learning provided in the classroom is at a high level of ethical enactment (Starratt 2005a).

“Leaders look for a kind of transforming teaching and learning, where students are changed by what they learn, changed into deeper, richer human beings who want to use their learning to make the world a better place.” (Starratt 2005a p.65).

The quotation above implies values led leadership for community development, which will be explored in greater detail with reference to Jewish supplementary education. Moral leadership adds a layer of human and professional values to educational organisations (Starratt 2005). The moral leadership of the educator is about the ideals that should be striven for; about creating enhanced opportunities for human fulfilment of teachers and pupils through the collaboration of their learning. This model of leadership takes courage and determination in order to try and engage the hearts and souls of the teachers and pupils in addition to their cognition in the work of learning and teaching (Starratt 2005).

2:4 Models and styles of leadership in Jewish education

I believe that there is value in finding insights to leadership from texts within classical Jewish tradition as this is fitting for the context of work in Jewish Supplementary Schools. However there is no one book of Torah² or tractate of Talmud³ devoted to leadership. The insights must be extrapolated from the depths of different texts drawn from across thousands of years of writing (Lewis H. 2007). Ancient Jewry was aware of the danger and destruction which can be caused by autocracy, so they developed communal leadership models which aimed at the division of power amongst many. Two examples of this are when Moses receives advice from Jethro, his father in law, telling him to share the judgement of cases

² The five books of Moses

³ The collection of ancient Rabbinic writings constituting the basis of religious authority

amongst others and to create levels of leadership (Exodus 18:14-23). Later the Bible states that King Solomon should have the support of the priest and the prophet if he is going to realise true power (1Kings1:38-39).

Throughout medieval Europe Jewish communities often ruled that a ban could only be issued with the support of Rabbis and rich trustees of the community. Although not source material as such, this idea is mirrored in today's model of Rabbi, lay leader and professional educator.

Jewish authorities have also realised that with power comes responsibility and the possibility of abusing one's position. They went to some lengths to create systems whereby power is shared: for example the rules on monarchy in Deuteronomy 17:15-20, preferring shared leadership to dictatorship. These authorities believed that where leadership is shared there can be conflict and tensions between different stakeholders and their ideas. However shared leadership was a vital component of the historical Jewish experience and has an equal role today. Systems of shared leadership nurture team work enhance information sharing and create networks of invested stakeholders (Greenberg-Walt and Robertson 2001).

For most of the last century, Jewish educational leaders were seen as facilitative leaders (Kurshan A. 2002); in that they were expected to lead the people from the devastation of post-war Europe to Israel and the birth of the Jewish State. The facilitative leader was the modern Moses, shepherding Jewish people from the former Soviet Union, from the Yemen and from Ethiopia. The two most important skills were listening to their concerns, building consensus and rallying the people. It is still necessary to have leaders who will help people to feel part of their historical imperative and galvanise support for Jewish people all around the globe who need help (Kurshan 2002).

Today, in an ever changing world, there is a need not only to save Jewish lives but to save Jewish life. Styles of leadership in Jewish education should reflect this ideal.

“Today’s leader must be both visionary and facilitator, with the foresight to know where we should be heading and the insight to teach us how to get there.”
(Kurshan 2002 p.72)

However it is clear from Kurshan’s writing (2002) that it is not enough for one charismatic leader to create and implement a vision alone. In the same way that distributed and collaborative leadership is an important component of twenty first century educational leadership, so it is my opinion that it is also the case in the world of Jewish education. Kurshan (2002) suggests that the articulation of the vision which drives the organisation should be the result; not of the dreams of one individual, but rather a composite of a deep engagement with all stakeholders and that the style of leadership is one of shared work and the distribution of leadership. Woocher (2010) suggests that for the changes necessary for improvement to take place, there needs to be a strengthening of collaboration between professionals. His premise is that one charismatic leader who does it all himself will burn out: he states that it is necessary to work collectively with stakeholders, other staff, parents and pupils in order to effect the deep change necessary for real improvement. Leaders also need to inspire others as well as being inspired by them as shown by Aron and Zeldin (1996) stating that leadership is more effective when it is collective.

Heifetz (1994) suggests that leadership is not vested in one person but is an activity of the congregational system. He purports that leadership is the ability to empower people to use their collective resources to meet all challenges to keep the organisation moving and healthy; to help people to discuss different ideas in a safe environment and to address the issues of competing viewpoints collectively. It is the shared meaning that is created in community which defines a congregational educational school. Hirsch (2004) argues that leadership which focuses on relationships help a community understand that people of good will can see shared issues in different ways and that leadership in a community is predicated on compromise.

In his book, “Moral Leadership”, Sergiovanni (1992) writes about the transformation of a school from an organisation to a community through moral leadership being a factor in school improvement. Lisa Grant (2004) working mainly on adult education, hypothesises that an ethic of caring and moral leadership is a model which may significantly enhance learning outcomes. This style of leadership builds relationships with and cares for the pupils. Grant (2004) found that the leadership models exhibited by the Directors of Adult Education Centres were premised on decisions and actions driven by a sense of how best to serve their students as well as on the desire to build relationships and community (Grant 2004). The group which were the focus of her research also used a facilitative leadership style: striving to ensure that the students had a positive learning experience as well as tending to the learners’ needs and concerns (Grant 2004).

Moral leadership style (Sergiovanni 1992) is based on doing what is right and good but also on a commitment to the enterprise itself. For Jewish education this implies that the educator, to be a moral leader, must be committed to Jewish learning itself and be a role model for the students. Moral authority and leadership is based on shared values, ideals and ideas (Sergiovanni 1992). The principles of moral leadership are particularly suited to the enterprise of Jewish supplementary education. Leaders are able to help others in a shared endeavour which is essential to the survival of the Jewish people.

“The leadership that counts in the end is the kind that touches people differently. It taps their emotions, appeals to their values and responds to their connections in other people. It is a morally based leadership – a form of stewardship.” (Sergiovanni 1992 p.120).

Murphy (2002) identified three roles for a faith based educational leader: moral steward, educator and community builder. Starratt (2005) builds on this by explaining that a different kind of leadership style is required for faith based learning: one in which the leader understands the different dimensions of the learning tasks that the school needs to cultivate. Jewish supplementary education is

not driven by forces of globalization, standardisation or materialism and therefore is independent of current policies. Oplatka and Hefer-Antebi (2008) explored the theme of moral leadership in Jewish education through the story of a principal called Yehuda Antebi from the early twentieth century. The leadership patterns exhibited in this work is in the context of the early years of the formation of the State of Israel when the education system was being developed. Nonetheless, one can see that Antebi's form of leadership combined a new modernity with traditional Jewish values. The evidence of moral leadership in his writings were characterised by a strong concern for poor children, adherence to religious and national values, emotional commitment to pupils and a wish to support and care for his staff (Oplatka and Hefer-Antebi 2008).

There is very little research done in the field of Jewish education around styles of leadership. Most of it deals with leadership for change and the characteristics of effective leadership (Woocher, O'Brian and Isaacs 2010; Wertheimer 2009a; Lippman Kanfer Institute 2008; Jewish Education Service of North America 2008).

These models all appear to have the goal of building community, which is itself a moral issue. Heifetz (1994) discusses both community building or moral leadership and shared leadership and intimates that there is a possibility that these two concepts put together may lead to school improvement. There is a need for research which looks at styles of educational leadership in Jewish supplementary schools and their impact on school improvement.

2:5 Leadership and School Improvement

For school improvement to occur there needs to be a commitment to changing ways of working for the better. School improvement is really a process of altering the culture of the school (Harris and Lambert 2003). In order for this to take place leadership is shared and distributed and there exists a culture of teacher collaboration (Harris and Lambert 2003).

“A school culture that promotes collegiality, trust, collaborative working relationships and that focuses on teaching and learning is more likely to be self renewing and responsive to improvement efforts” (Harris and Lambert 2003 p.15).

Heads who distribute leadership build capacity for change leading to school improvement (Harris 2004). Gurr et al (2005) agree that leadership has an important role in school improvement. Bell et al (2003) state that one of the essential factors for the success of schools is strong leadership. Hopkins (2001) argues that it is the quality of leadership which enhances teaching and learning. Wallace (2002) found in his research that school leadership has a significant impact on school improvement. Mulford (2007) discusses the significant impact that leadership has on student outcomes, even though the impact is indirect.

Salfi (2011) researched this issue, interviewing 351 rural and urban Head Teachers in Pakistan. His conclusions were that leaders of successful schools created a culture of working together, trust and support. One significant aspect of his findings was that successful schools had leaders who empowered others to show leadership activity irrespective of whether or not they held an ‘authority’ position of leadership (Salfi 2011). Successful schools are associated with the activity of effective leadership. In those schools, leadership practice is distributed throughout the school which is evidence that distributed leadership is connected to school improvement. It also showed how relationships and moral leadership can be one way to ensure school improvement. The head teachers were caring, genuine and passionate about education as well as being good role models themselves (Salfi 2011).

Leithwood and Riehl (2003) asked the question: what kind of leadership contributes most effectively to school improvement and came to similar conclusions. Leithwood, in his later work in 2006, pointed out that distributed leadership seemed to lead to an improvement in student outcomes but that there was not enough direct research yet in that field. The model of distributed leadership is discussed in greater detail in chapter three.

2:5:1 Sustainable leadership and school improvement

In the decade following most of the work on school improvement, the focus has been about improving standards as measured by test scores but this can be criticised as being one dimensional (Fullan 2005). Davies (2007) questions the notion as to whether this is sustainable and also whether there are issues other than testing on which educational research should be focusing. The main challenge within the framework of leadership and change is how schools can meet short term demand for accountability and build long term learning communities based on solid moral values (Davies 2007).

Sustainability should be an evolving commitment to improvement rather than merely sustaining the present situation. This involves:

“.....a leadership culture based on moral purpose which provides success that is accessible to all”. (Davies 2007 p.11).

It would be naive to suggest that schools could ignore the challenge of ‘doing better’ in test scores at every level but the culture of working harder each year to improve pass rates may ignore the deep purpose of education. Test scores should be an indicator and not a complete view of where a school is going (Davies 2007). Young people should enjoy reading, have a positive view of education as a lifelong endeavour and be able to engage in creative problem solving (Davies 2007). Leadership which addresses short term accountability and long term values driven educational objectives is seen by Davies (2007) as the ideal.

This resonates with the work in Jewish supplementary education where there is a call for substantial change, improvement and innovation (Wertheimer 2009a). Instead of test scores there is the rite of passage for boys known as Bar Mitzvah⁴ and for girls known as Bat Mitzvah⁵. Jewish professionals and leaders of communities work towards Jewish learning as a lifelong endeavour designed to complement Jewish observance and practice. However some people view Jewish

⁴ Traditionally celebrated at age 13

⁵ Traditionally celebrated at age 12

learning as a means to one outcome: the celebration of a Bar or Bat Mitzvah (Steinhardt 2007).

The Re-Imagine project of the Experiment in Congregational Education (ECE) started in 1992 in New York and was designed to transform synagogues into 'communities of meaning'. Each community who undertook this challenge worked for two years innovating, changing and improving their education programmes (Sales et al 2010).

These changes are seen as necessary to providing children and their families with educational experiences that are seen as meaningful and serious and motivate them to want to take Jewish study seriously as well as to connect them to the Jewish people (Woocher, O'Brian, Isaacs 2010). Improvement research has focused on two main areas: what are the characteristics of good congregational education and how to make the necessary changes to become excellent. JESNA's report: Making Jewish Education Work has evaluated some of the change initiatives within Jewish supplementary education in the USA. One of the contributory factors to change and improvement they discovered was that of visionary leadership.

“The visionary leader must believe deeply in the vision, communicate it effectively, galvanize support for it and continually represent the vision in positive, aspirational and realistic terms.” (Woocher, O'Brian and Isaacs 2010 p.340).

This research (Woocher, O'Brian & Isaacs 2010) goes on to suggest that where all the stakeholders share the vision and the leadership is distributed amongst them, this shared vision becomes a shared reality in which all can believe. Vision led educational change needs a community dedicated to learning and reflecting together. This is reflected in the work of Michael Fullan who states that collective and individual learning is critical to deep change or improvement (Fullan 2002). My research also wanted to learn more about whether the leadership of Jewish supplementary schools tried to build capacity for organisational change and improvement.

2:6 Learning centred leadership

At the core of leadership for school improvement is the definition that leadership is about learning together (Harris and Lambert 2003). It is about building meaning and knowledge both personally and collectively. It involves generating conversations together so that ideas, beliefs and values can be shared and modified. Actions grow out of the new understandings created from reflecting on shared beliefs and new information (Harris and Lambert 2003).

“For school improvement to take place, organisational and individual learning must be embedded in a trusting environment in which relationships form a safety net of mutual support and challenge.” (Harris and Lambert 2003 p.19).

It is noted (Harris and Lambert 2003) that creating this kind of learning community can only take place when the leadership of all stakeholders is fostered and harnessed by deliberate action and purpose. This needs planning, support and careful nurturing. Further research is needed to understand how capacity is created to form learning communities. Barth (1991) defines a learning community as one where adults and students are both learning and energise each other particularly when they both share the same defining purpose. Rhodes and Brundrett (2010) argue that learning centred leadership has a great potential to impact on both school and pupil outcomes. Southworth (2004) discuss that leader’s influence learning through modelling: being a good role model; monitoring: observing and giving feedback to teachers and dialogue: making opportunities for teachers to talk to each other about teaching and learning. He summarises this by suggesting that learning centred leaders add their influence to that of teachers in order to have a combined effect on students’ learning outcomes (Southworth 2005).

Hopkins, who was at the forefront of the school improvement research in the late 1990s, critiqued his own work in 2007 by suggesting that learning centred leadership alone was not enough to sustain improvement. He believed that a focus on changing the organisational conditions of the school was equally important (Hopkins 2007). Fundamentally an individual classroom or even school may improve their student outcomes but what is needed is a systemic approach across

the whole country. What he says about the whole education system is true for the Jewish supplementary school system both in the UK and abroad:

“For a country to succeed.....requires an education system with high standards, which transmits and develops knowledge and culture from one generation to the next, promotes respect for and engagement with learning, broadens horizons and develops high expectations.” (Hopkins 2007 p.157).

He also articulates the concept that young people need to become enthusiastic and effective learners, committed to lifelong learning and able to take their place as adults in the world. Moshe Greenberg (2003) suggests that success in Jewish education is measured by whether it has the adequacy to sustain a learner through their life, lending meaning to private and public experiences.

However the connections between leadership and learning are difficult to capture (MacBeath and Dempster 2009). Learning is complex and leadership as a concept has a multi layered and elusive quality. MacBeath and Dempster (2009) tried to find a connection which made sense internationally and across many different kinds of schools in different contexts. They point out that there is little written internationally about what leadership for learning means in real terms. However their research did indicate that change does happen through leadership for learning. Kenneth Leithwood and Karen Seashore Louis (2012) demonstrate some real empirical evidence as to how and how much leadership contributes to school outcomes connected with learning. Their work explores the critical connection between formally exercised leadership and teaching and learning in the classroom. Their research was conducted in the context of distributed leadership by observing how a range of leadership actions in any school impacted on learning outcomes. These leadership actions were executed by leaders who set out to shape the learning environment and therefore impact on the outcomes (Leithwood and Seashore-Louis 2012). They conclude that where principals plan the distribution of leadership there is a more worthwhile improvement in student learning. However this is only true where there is also leadership efforts to motivate commitment to a

shared view of what improvements need to happen, together with a deliberate plan of helping teachers to develop professionally.

Huberman (2004) suggests that leadership to create a Jewish community of learners should be flexible and creative, focusing on experiences. Learning about something in the classroom does not have the same transformative result as actually living it. Leadership for learning in Jewish education needs modelling in the same way as that proposed by Southworth (2004) Leaders need to show that they value Jewish living by doing it themselves but also by providing opportunities for others to actually have experiences instead of just talking about them. (Huberman 2004) This resonates in the work on leadership in faith schools discussed in the following section.

2:7 Leadership in faith schools

To promote lifelong learning and encourage social justice in young people are leadership actions of most people involved in any kind of education (Harris 2004, Starratt 2005). However in a faith school there are other dimensions to leadership actions (Catholic Education Commission of Victoria 2005). This commission suggests that school leaders should promote, maintain and enhance the Catholic identity of the school; actively and collaboratively promote opportunities for faith development; enhance reflection, prayer and liturgical celebration in school and uphold a commitment to social justice.

According to the Anglican Institute of School Leadership (2011), the role of the Church of England School is to encourage young people to participate in an environment which takes religion and spirituality seriously and that teachers need to consider their role in the process and the necessary leadership actions to enable this to happen.

2:8 Summary

This chapter has discussed different models and styles of leadership in both general and Jewish education to highlight some of the similarities and differences between them. I have also linked a discussion on the nature of these styles and models to the work on school improvement. This work, together with that of chapters three and four informs the characteristics of the research questions outlined in chapter five.

The next chapter considers how people occupying different roles within leadership teams interact with particular reference to the distribution of leadership.

CHAPTER THREE: HOW DO DIFFERENT STAKEHOLDERS WORK TOGETHER?

3:1 Who are the stakeholders?

Stakeholders are people with interests at stake in an organisation (Kaler 2011).

There are two opposing definitions of who is a stakeholder: an influencer or a claimant (Kaler 2011). An influencer is someone who qualifies as a stakeholder because they are able to aid or impede the organisation's attainment of its objectives. They are recognised as having the power to influence what happens. In school the Head and staff come into this group.

A claimant (Kaler 2011) is someone who qualifies as a stakeholder by having a claim on its services. This person is recognised on the basis of whether or not they have a legitimate legal or moral basis to a claim on the organisation. Pupils come under this category, as do parents. However a governor who is also a parent can be both a claimant and an influencer. OFSTED⁶ would be an influencer, although not part of the governance of schools.

3:2 Governance

In Jewish supplementary education the governance is external to the school but internal to the community. There is neither national accountability nor a support structure. Parents and pupils have both a claim on the organisation and are able to aid or impede the attainment of objectives.

Governance as defined by the DfES⁷, denoting the responsibilities and activities of school governing bodies (Ouston 2003) is not relevant to this review as Jewish supplementary education does not have external governing bodies.

⁶ Office for Standards in Education, Children's Services and Skills

⁷ Department for Education and Schools

However Glatter (2001) defines governance in a broader way and this definition is useful for the purpose of this review. Glatter sees governance as a more complex field of formal and less formal control and influence over schools and which operates as a network of pressure influencing school practice.

Schools and governing bodies rely on the time and commitment given by lay people (Earley and Creese 2001). It is difficult to recruit and retain governors, particularly in schools situated in socially and economically deprived areas (Scanlon, Earley and Evans 1999). In Jewish supplementary education, in my experience, it is also difficult to recruit people to serve on education committees in Synagogues. In the same way that governors' involvement in monitoring standards is a link between school and community (Earley and Creese 2001), it is my opinion that lay leader involvement in Education Committees is equally important. The first is funded by taxation and the second by membership fees and therefore both have stakeholders who should be involved in governance.

The House of Commons Select Committee's report (1999) on the role of school governors could have been said equally about the role of Education Committees in Jewish supplementary education:

“It is important for the governing body to exercise ‘governance skills’, by which we mean asking the right questions, so that the school’s line of accountability is clear ensuring that the particular interests of the local community are understood by the school, supporting the Head Teacher by acting as critical friend, etc.” (House of Commons Report 1999 p.xi).

It has been said (Earley and Creese 2001) that governors may lack skills, knowledge and confidence to allow them to give a clear direction to the school as well as being able to offer good support proportionate to the level of challenge they may offer. This resonates with Synagogue leadership, where, in my experience, the lay leaders critique the Head but do not always have the skills or knowledge to counteract it with ideas and support. In both cases this could lead to the Head

having too much power and the governors or Education Committee being a rubber stamp to the Head's work (Earley and Creese 2001).

As part of a larger study on creating and fostering school culture in Latvia, Daiktere (2009) explored the importance of communication with stakeholders. Much of this study was concerned with the lack of communication to assistant teaching staff, but she did conclude that good communication to all stakeholders did lead to fewer conflicts and less emotional tension. She also points out that stakeholders' involvement was a key to the process of development of a desirable and sustainable school culture.

In the world of Jewish education there has been a marked increase, particularly in London and its surrounds, in the creation of Jewish Day Schools. This has obviated the need for supplementary education except for Bar Mitzvah for boys and Bat Mitzvah⁸ for girls in many communities. It has certainly caused a reduced interest in these schools by stakeholders such as Synagogue Councils, Rabbis and funders (Schoem 2010). Schoem goes further and suggests that these schools have been abandoned and neglected by the leadership, many of whom choose not to send their own children to the very provision that they are responsible for. Does this lack of enthusiastic leadership impact on what is achieved by Jewish supplementary schools?

3:3 Parents

Since around 1960 there has been an increase in Europe and in the UK of policies to promote the involvement of parents, families and community in schools (Hood 2003). Hood goes on to suggest that the reasoning behind this, is that society expects schools to be accountable as a right that goes with democratic values; that the particular values of a national political culture exert influence and that parents are seen as consumers of education.

⁸ A rite of passage usually marked with a ceremony for 13 year olds. Some more traditional Synagogues have Bat Mitzvah for girls at 12 years old.

This is manifested by the idea that parents can and should have a choice as to which school their child attends; to be represented on governing bodies and to be able to vote for schools to 'opt out' of local authority control (Hood 2003). This greater level of power, Hood suggests, should accompany higher levels of parental involvement and increased parental influence on decision making within schools. However the research evidence (Whitty, Power and Halpin 1998) suggests that there is still a lack of clarity about what role parents should play.

The DfE White Paper Review on the importance of parental involvement (2010) concludes that all forms of positive parental interaction with schools are beneficial and have a positive impact on children's learning, behaviour and attendance. Parental involvement is considered as engagement with children's learning (Harris and Goodall 2007) as opposed to getting parents into schools for meetings and fund raising activities.

Due to changes in society and parenting (Calderwood 2010) the 'tried and tested' approaches to the encouragement of parental involvement are now largely unsuccessful. Working parents cannot attend activities during school hours which, if they could, would give them the skills and knowledge to further help their children. Government initiatives such as Every Child Matters (HM Govt.2004) in the UK and No Child Left Behind Act (US Govt.2001) in the US, have stressed how important it is to involve parents in their children's education. International research such as Bojuwoye (2009) indicates a need for a change in the view that the role of family and school are perceived as separate. Bojuwoye, in his South African study, shows how mutual understanding can be achieved by parents and school working together. His work develops the earlier work of Glatter (2001) in proposing that parents are important decision making policy makers who have the right to know what goes on in school and to have a say in how their child is taught.

Addi-Racah and Ainhoren studied parental involvement in Israeli schools (2009) and agree on the importance of parental engagement and involvement in schools. They suggest that ideally there should be a partnership where, everybody's

strengths are acknowledged and utilised in school, so that teachers and parents are empowered to create a balance of influence on the child.

Research suggests (Sammons et al 2007) that there is a correlation between levels of parental involvement and children's achievement at all ages and stages. Parents as stakeholders clearly have a positive impact on schools and children's learning and a higher level of involvement may lead to a greater chance of sustained school improvement. Therefore schools need to create opportunities for all parents through their leadership and planning.

Leadership to enable parents to be involved is vital (Egersdorff 2010). This is often led by one key professional such as the Head but not always. Successful engagement may occur when parents and teachers take on leadership roles and leadership is seen to operate on many different levels (Egersdorff 2010). A clear vision and strategy of leadership is necessary when working with 'hard to reach' parents. These parents are reluctant to come into the school or be engaged in the work their children are doing. This is possibly due to low self esteem and an anxiety about lack of knowledge; a bad experience when they were at school or gender issues such as infrequent access to children of fathers. Campbell (2010) suggests that by distributing leadership to some parents, a trust basis is established which enables 'hard to reach' parents to come into school. This breaks down barriers and encourages inclusivity. Theory of distributed leadership will be discussed later in the chapter.

Schoem (2010) discusses parental choices and involvement in Jewish supplementary education in the twenty first century and the changes he perceives from his first study in the USA thirty years previously (Schoem 1979). He observes that families who choose secular Day Schools together with Jewish supplementary education are seen to be less interested in their Jewish identity and learning. He also believes that there is a valuable place for the Jewish supplementary school in a world of pluralist possibilities and observes:

“I worry that in the midst of the current enthusiasm about day schools there has developed what I perceive to be the loss of an organized community commitment to the children of the Jewish afternoon school.” (Schoem 2010 p.296).

He makes reference to the fact that there is little research on parents’ feelings about the choice to send their child to supplementary education as opposed to Day School, especially when their congregational leaders do not support their own education system, choosing Day Schools for their own children. His research acknowledges (Schoem 2010) that supplementary school has an important place for parents who wish their children to live integrated lives in society as well as having a strong Jewish identity and knowledge base.

Renee Rubin Ross (2010) discusses the factors that lead to parental involvement in Jewish Day and Catholic schools. She perceived that parents felt a desire to get involved in making changes when they saw a need. She goes further to say that parents feel invested in the school when they get involved and feel a deep sense of belonging and desire to make it better for everyone. She suggests that these schools communicate their vision and mission with parents over time rather than just communicating rules and procedures. Ross goes on to suggest that if parents feel that the school community is supporting them as a family, they will support the school in a more positive way. Strengthening the school will have the effect of strengthening the community.

Parents as stakeholders are also part of Wertheimer’s work (2009a). He also perceives that a nurturing community where the supplementary schools deliberately set out to create a sense of community with parents will encourage parental involvement. These schools make the assumption that learning cannot be separated from context and so a warm and hospitable school, where the community embodies the values that the education is striving to impart becomes a reality (Wertheimer 2009b). Some of the more effective schools in this study were successful change agents for the parent population. When parents engaged with the school and participated in serious family and adult education provisions, their relationship with Judaism was changed and they became more invested in the school. Parents should

recognise that teachers see them as allies and investors to further this process and ensure improvement of teaching and learning (Kaplan 2011).

3:4 Teachers

Teachers have a great influence on how the school is viewed and ‘keeping them happy’ is paramount to the success and development of a school (Mulford 2003). Retention of good staff will enhance the reputation of a school. If teachers are considered as stakeholders and involved in all areas of decision making, they feel valued and supported. (Dean 2012). When a new teacher is hired they will need to be supported and mentored by more experienced staff and so the existing staff should have a stake in who is employed. (Dean 2012).

Stodolsky and Dorph (2007) found, from two hundred and twenty teachers in the San Francisco area working in Jewish Education, that they all had a deep commitment to both their subjects and their schools. They wanted to discover how to develop a more thriving professional environment for teachers and realised that, because there was a relatively small staff turnover in Day and Congregational schools, there were serious possibilities for sustainable school improvement. Strategies put into place would have the effect of improving teaching and learning. However there was little time for peer and administrator observation of classes or collaborative work on curriculum. Research suggests that the best professional development models good pedagogical practice; happens in collaborative contexts and is sustained over time. (Darling-Hammond and McLaughlin 1996). This leads to the question of how a culture of professional development to aid school improvement could be created.

Teachers have traditionally taught in isolation and meaningful collaboration was almost never encountered (Sarason 1999). Subsequently, researchers have argued the possibility that teacher collaboration may influence student learning outcomes (Goddard and Heron 2001). Every piece of writing about schools anywhere in the world supports the idea that children’s learning is dependent on the quality of the teacher. They would disagree about how the system functions; funding and the

value of class size but the notion of the importance of the teacher is paramount. (Usdan et al 2001). This task force led by Usdan further discusses the idea that teachers have not been involved in decision or policy making and that their expertise, knowledge and skills has hitherto been wasted in terms of leadership.

Harris (2001) builds on this by acknowledging that good leadership is a key to achieving improvement in schools and that most of the leadership literature refers to the leadership of one authority figure who has been given a specific role. She suggests that teacher leadership is radically different as it equates leadership with the relationship between people rather than being a role or function led concept.

This format implies the creation of conditions where power is redistributed; people work and learn together and shared goals are constructed. When people work together collaboratively and collectively (Gronn 2000) leadership becomes fluid and emergent as opposed to static and invested in one person. It is my belief that teachers become more important stakeholders as they become part of a distributed leadership organisation. Teachers can become leaders at different times and for different reasons. Thus the power base is diffused and leadership becomes peer controlled (Harris 2001). West et al (2000) comments on this by suggesting that for the leadership potential to be realised, it needed to be grounded in a commitment to learn and develop within the school and not just in the classroom. Teachers then, as stakeholders with a shared purpose and understanding, can effect change which would lead to school improvement.

“By placing teachers at the centre of change and development there is greater opportunity for organisational growth. Building the capacity for improvement means extending the potential and capabilities of teachers to lead and to work collaboratively.” (Harris 2001 p.47).

Sergiovanni (2001) discusses that for a school to be effective, there needs to be an effective Head but once teacher leadership becomes part of the school ethos, school improvement will be a normative and sustained part of school life. Wertheimer (2009) found that to be effective, supplementary schools in North America had certain similar characteristics with regard to their view of teaching staff. They also

created a culture of collaboration and self reflection amongst the staff; realising the teachers saw themselves as stakeholders if they were involved in the decision and policy making process.

3:5 Pupils

The voice of the pupil as stakeholder is not always heard regarding change and improvement in schools (Harris and Lambert 2003). There is a strong basis for the belief now that pupils have the potential to contribute to school improvement. Harris and Lambert suggest that:

“Students themselves have a huge potential contribution to make, not as passive objects but as active players in the education system. Consequently students need to be part of the drive for higher standards and achievement.”
(Harris and Lambert 2003: p.36).

Angelides (2011) in his case studies in four Cypriot schools examining inclusive education concludes that the kind of leadership that promotes inclusive education also listens to students’ views. The teachers in all four schools took pupils’ views into account when making decisions. More evidence showing the importance of pupils as active stakeholders comes from the work of Muijs et al (2007).

Research notes (Muijs et al 2007) that pupils’ involvement differs a great deal between schools. In one primary school children’s use of their own common room was linked to achievement, whereas in a secondary school pupils were involved in curricular decisions. The sample used in this research (Muijs et al 2007) showed that, to a certain extent, there were elements of pupil voice in all schools. However the extent to which there was meaningful involvement was linked to the level of pressure the school was under.

Gunter and Thomson (2007) found that the voice of children was absent in the field of leadership and school improvement. They also accuse schools of trying to legitimise their plans by making token concessions to pupil involvement. The

project undertaken by Gunter and Thomson (2007) is particularly interesting as they have created a situation whereby students themselves planned and agreed their own agenda and oversaw the execution of the plan rather than ‘rubber stamping’ an adult agreed programme.

The UK falls behind Europe where, in France and Austria, it is commonplace for students to be involved in decision making (Biermann 2006). In Finland it is actually law that young people should be properly involved in curricular and organisational issues in education.

Despite the fact that ‘student voice’ is seen as radical and even unnecessary, there is evidence of some positive examples such as school councils and student observers (Biermann 2006).

“The recognition that young people are key stakeholders in education, and should be involved in decision making – although sometimes still alien and new – is at least a movement that is gaining ground.” (Biermann 2006 p.96).

There is little current research in the area of Jewish education on the voice or involvement of pupils. Levitt et al (2011) allude to the necessity and value of this in their ‘Roundtable discussion’ about new initiatives in Jewish learning (2011). The discussion suggests that giving pupils’ choice over what they study and a say in the running of the school makes their learning more meaningful. This in turn creates a situation where parents feel empowered to be connected through their children. In my own school there is a Youth Council, created to have the voice of the youth at Synagogue Council Meetings so that they can be involved in decision making. There is also an Events and Fund raising Group for years seven and eight to give them autonomy and to be involved in decision making about extra curricular issues. These two specific groups have led to greater involvement and ‘ownership’ of the programmes but this is purely anecdotal and there is no real evidence to support the idea.

All of the above work leads to the thinking about who is responsible for leadership in education and how, or if, it is shared. There is a relatively new phenomenon called distributed leadership, whose roots are in shared, democratic and collaborative leadership (Gastil 1997; Fullan 1992). There has been much research in recent years (Gronn 2000, Spillane 2006, Harris 2008) regarding distributed leadership and the next part of the chapter focuses on this work.

3:6 The Distribution of Leadership

Schools are becoming more complex institutions; technological advances have changed the ways in which we communicate and the world of knowledge is fast moving and changing (Timperley 2008). Educational leadership needs and needed to change in order to keep track with our society (Harris 2008). One model for the future has been posited as being a distributed leadership perspective. Harris discusses the theory and practice of this model as a link with school improvement (Harris 2008). This topic will be expanded later in this thesis. All the literature suggests that distributed leadership depends on people and the interaction of those people, which is how it connects with the way in which stakeholders work together for improvement.

3:6:1 What is Distributed Leadership?

Defining distributed leadership has created some difficulties for researchers (Harris 2008).

“At the core of distributed leadership is the central notion that leadership is not the preserve of an individual but results from multiple interactions at different points in the organisation.” (Harris 2008 p.33).

The failure of charismatic, brilliant leaders to sustain the succession and sustainability of schools has meant that the distribution of leadership is an attractive concept but it is not without its difficulties (Timperley 2005). These will be discussed in greater depth when comparing this leadership style with others.

Distributed leadership sees leadership as a collective and not an individual endeavour (Southworth 2004) and notes that the most successful schools are led by teams and not by one individual (NCSL 2009). Although Harris (2004) observes that successful schools all appear to have an effective leader. If distributed leadership is more than the result of several people taking many roles and responsibilities for leadership then does it rest on one person doing the distributing? (Spillane 2006). He answers this question by proposing that it is not the 'leader plus' idea but rather the interaction of leaders, followers and the situation of the moment (Spillane 2006). However it seems that distributed leadership is given and not taken by heads who see their organisation as something greater than themselves and who are prepared to have decisions taken by others (Leithwood and Riehl 2003).

Distributed leadership is based on three key ideas (NCSL 2009):

- Belief that empowering many to be leaders is more effective than belief in one person
- Complex schools need more leaders now and in the future
- Through using people's ability in leadership roles and situations there will be the possibility of more leaders in the future

Distributed leadership can also enable more staff to participate in peer leadership which creates a learning centred organisation, thus benefiting pupils and teachers (NCSL 2009).

“Many leaders have realised that, in light of the increasing responsibilities placed upon school leadership, it is far more important to create the perfect leadership team than be the perfect leader.” (Munby 2008 p.33).

Harris' study (2004) with schools in challenging circumstances draws the conclusion that distributed leadership is important in challenges of problem solving and decision making, leading to change and improvement. This moves the thinking away from the behaviour of one leader towards the actions of the whole school. Bennet et al (2003) describes distributed leadership as being a way of thinking

rather than a technique. In contrast, Gronn (2000) and Spillane, Halverson and Diamond (2001) look at an activity theory which views how people in different size groups carry out a task towards its outcome. This theory can predict some dissonance between people and for distributed leadership to be effective, there needs to be a great deal of trust and acceptance of accountability by many rather than the one 'buck stops here' approach (Gold 2004).

“The clear message is that sustaining improvement requires the leadership capability of the many rather than the few.” (Harris and Muijs 2004 p.39).

In Jewish education although interesting, the field of distributed leadership is less well defined. Generally speaking, in the Orthodox world, the Rabbi is the leader and, in terms of religious issues there is no distribution of leadership. The Rabbi answers questions and resolves issues in light of previous discussions in Halacha⁹. With regard to leadership of secular matters in Jewish schools, there is no difference in approach from that of a non faith school. In communities, education leadership is vested in lay led education committees; elected Synagogue councils and the professional educational leadership.

Supplementary school as part of a congregation has many stakeholders. It is unusual to see stakeholders working together on a joint vision as they often have their own ideas about the ethos of their school (Riegel 2011). The obvious stakeholders are parents, staff, students and the professional leadership of the congregation. The not so obvious stakeholders include the Council, Treasurer and sub committees. The stakeholders who make financial decisions do not necessarily have direct knowledge or involvement with the school (Riegel 2011). In light of the current economic situation, schools can no longer operate on the assumption that budgets and proposals will automatically be approved. In order to ensure support, educational leaders must work to bring all the stakeholders to the table and involve them in the benefits of the school whether or not their own children or grandchildren are enrolled. Thus the distribution of leadership will enable the sustainability of the institution.

⁹ Jewish religious Law

3:6:2 How is leadership distributed with regard to stakeholders?

“The sharing or dispersal of leadership expectations amongst a plurality of colleagues might just provide an antidote to role overload.” (Woods and Gronn 2009 p.441).

In their work concerning the relationship between democratic leadership and distributed leadership, Woods and Gronn (2009) suggest that distributed leadership, particularly in senior management teams is a way of sharing the burden of accountability. If one is looking at a hierarchical model of the one leader with several other leaders, then traditional ideas of democracy, delegation, power sharing and consultation apply. However if one takes the notion of a more fluid organisational structure, where people can formulate and have acknowledged their interests without veto, then such an organisation can claim distributed leadership (Woods and Gronn 2009).

Leo and Barton (2006) reflect this by suggesting that students, teachers and parents need to be fully engaged so as to create an adaptive organisation. This kind of organisation would use its structures through various leadership methods in order to think beyond its previous formation. They also suggest that the senior management team should be a moral leadership endeavour in order to promote sustained distribution of leadership. Moral leadership will be discussed in the next chapter with particular reference to Jewish Supplementary School Education.

3:7 Summary

Within this chapter I have provided a review of a range of literature that deals with how different stakeholders work together both in general and Jewish education contexts. The synthesis of this review leads to an in depth discussion on the distribution of leadership in both contexts. The next chapter provides a cultural context to the review by discussing moral leadership together with the role of leadership within the change process.

CHAPTER FOUR: HOW DO NEW IDEAS AND CREATIVE INNOVATIONS BECOME PART OF THE CULTURE?

4:1 The culture of change in education

The meaning of the word 'culture' can range from policies and procedures to personal preferences and deeply embedded belief systems (Reeves 2006). When educators speak of ideas which will not work as 'the culture won't allow it' or of doing something in a particular way is 'part of our culture' they mean different things. Cultural change is necessary although time consuming and challenging (Reeves 2006) especially in organisations where stakeholders attempt to block leadership initiatives and stifle innovation.

When seeking change in education there needs to be an understanding of what traditions and values are not necessary to change so that there is not a state of constant battle (Reeves 2006). Change should be executed within the context of stability so that a staff group do not feel that everything they have been doing until the change was not worthwhile, and that the changes will have meaning and value for all the stakeholders. Leaders should ensure that they actually do what they say they value: so that if they state that they value a collaborative culture then meetings and communication with staff must reflect that (Fullan 2002). The personal actions of the leader need to change so that they are in line with the desired cultural outcome.

Christensen, Marx and Stevenson (2006) talk about using the right tools for effecting cultural change: culture tools such as tradition and rituals; power tools such as coercion and threats; management tools such as training and procedures and leadership tools such as vision and role modelling. These must be chosen on the basis of how staff agrees what they want to do and how it can be achieved. Kidder (2004) believes that to be an effective leader of cultural change you need to believe that every job is important and has value. A leader will demonstrate this by

helping with menial tasks, substitute teaching and taking risks. Meaningful school improvement begins with cultural change and cultural change begins with the leader (Reeves 2006).

4:2 The role of the principal in leading change

Michael Fullan (2002) discusses the idea that leaders who have a deep and lasting impact with successful change practices are those who think about the big picture, work with conceptions and transform the organisation through people and teams.

Goleman, Boyatzis and McKee (2002) claim that leaders with emotional self and social awareness can work on cultural changes whilst dealing with day to day issues in a sensitive way. Fullan (2002) describes five core components of leadership necessary to successfully negotiate the change: moral purpose, understanding change, relationship building, knowledge creation and sharing and coherence making.

Those who lead with a moral purpose ultimately wish to make a difference to the lives of their students (Fullan 2002). This concept will be discussed in relation to Jewish education later in the chapter. Fullan's components described above relate to the idea that:

“.....the principal of the future —the Cultural Change Principal—must be attuned to the big picture, a sophisticated conceptual thinker who transforms the organization through people and teams (Fullan, 2001). Cultural Change Principals display palpable energy, enthusiasm, and hope.” (Fullan, M. 2002 p.16).

In contrast, Hargreaves (2005) talks about leadership for change requiring depth and a clear focus which sustains from one leader to the next. He suggests that for change to be sustainable, leadership needs to include the many and is not just about the heroic actions of one or a few. Whereas Fullan talks about moral purpose, Hargreaves talks about leadership for social justice where what is done in one place affects other places. He also suggests that where leaders recognise the importance of diversity of people and of teams, change is successful (Hargreaves 2005).

Hargreaves and Shirley (2009) worked to understand why the creative ideas of the 1960's failed and believes that it was due to a lack of strategy to pull them together. They now are suggesting that it is not about being 'world class' or 'number one' but about having a strong, inspiring and inclusive dream about where one wants to be and knowing how to go about making it a reality. Leaders need to involve communities and recognise that organisations need to work together for a common good. Holmes and Maiers (2012) concluded that leadership which plans for change is less problematic than actually implementing the change. Their research suggests that implementation of change and improvement is ultimately fundamentally challenging cultural norms of an institution to address obstacles to change (Holmes and Maiers 2012).

Much of the literature about change involves a number of steps which are required in order to be successful (Kotter 1996). However it seems that without the motivation of people it is relatively difficult for change to be easily assimilated into the school culture (Fullan 2007). Leaders miss multiple opportunities for relationship building when they discount stakeholder involvement and fail to motivate them (Johnson and Crispeels 2010).

4:3 The role of stakeholders in the change process

It is widely agreed (Kotter 2008; Johnson and Crispeels 2010) that prior to the implementation of new ideas, school leaders must gain support of stakeholders and that one of the best ways to do this is to collaborate in the process of goal setting and decision making. If the stakeholders are the instigators of change then the head teacher needs to understand what the desired nature of that change is and take time to earn their trust (Borgemenke et al 2012). They have highlighted the need for relationship building, focus, patience and trust in order to work collaboratively to promote change.

People feel threatened by both the possibility of change and the change of leadership (Bassett 2011). In times of leadership change there are often cases where people either leave, as they do not want to deal with change, or fight the

changes. This creates questions about power base and where in a school does the power lie (Bassett 2011). What is unique about schools is that the power is present within the Head Teacher, the Governing Body, the parents and the teaching staff. So whereas the Head Teacher has the title of ‘head’ he or she does not always have the power to make change if it is resisted (Bassett 2011). Therefore they need to create mechanisms to build trust and teach the need for change before embarking on the change process. The people who have the power to make decisions: the Governors plus those who have the power base in the classroom: the teachers must be on side and working with the Head to make the change successful. The Head needs to work with the stakeholders to seed the change and help it to grow (Bassett 2011).

The question of who has the power is an interesting one when one considers the relationship of an organisation such as a school to the idea of change.

“Organisation and change are not complimentary concepts. To organise is to systematize, to make behaviour predictable. All organisations are based on systems of formal and informal expectations.....All these expectations help ensure predictable behaviour.” (Quinn 1996 p.5).

Quinn was pointing out that when the routine patterns of an organisation do not meet the reality of external influences, change has to happen or the organisation experiences failure. The desire to hold onto familiar ways and predictable behaviour is very great and often the very people who most want success, the involved stakeholders, are those who prevent the necessary change from happening (Quinn 1996).

A proposed change in the Cypriot education system around teacher evaluation took into account how the proposal might be accepted by the stakeholders and how their reactions are linked to their own personal interests (Kyriakides and Demetris 2007). One of their findings was that stakeholders’ acceptance of change and their willingness to pursue it depended on whether there would be power changes in the system.

A study in the Philippines looked at how participatory leadership by stakeholders led to increased empowerment which, after some time, led to stakeholders believing that they could do something to improve results (San Antonio and Gamage 2007). Cheng and Cheung (2003) suggest that involving stakeholders in school management and leadership is one of the characteristics which lead to school improvement. It was found that:

“...empowered stakeholders had a sense of impact and self determination in their participation in managing the school” (San Antonio D. & Gamage D. 2007 p. 255).

There were difficulties expressed by the stakeholders in the San Antonio and Gamage study but these seemed to have been resolved by open and extensive communication as well as supportive and enabling behaviour by all leaders.

For stakeholders to learn to work collaboratively in new ways in order to become empowered and open to make important changes they need to reinvent themselves as learning communities (Claudet 2011). Each person must take into account everyone else's values and beliefs and have an understanding of what they are so that genuine collaborative thinking and planning can take place for school improvement. This kind of thinking can enable people to envision what twenty first century education could look like as well as bringing them out of their deeply engrained and possibly negative beliefs (Claudet 2011). The real challenge to educators and community stakeholders is to tap into their collective potential for collaborative work.

Through a multimedia learning project undertaken in the USA (Claudet 2011) stakeholders discovered a new sense of shared ownership in the school's leadership challenges. They developed a collegial understanding that the responsibility for change leadership did not and need not reside in one or more individual stakeholder positions but could be considered to be distributed dynamically amongst all the school stakeholders. This evolving sense of the power of distributed leadership in this multimedia project enabled the school stakeholders to foster an emerging

culture of shared leadership responsibility for improvement and change. This was articulated by one of the teachers in the study:

“We already knew what many of our school improvement challenges were and the general overall direction we needed to be moving in, but, as members of the same school community, I think we now have a better sense of the kind of common school culture we need to build together, and how important that culture will be in helping us be able to achieve our school improvement goals.” (Claudet 2011 p.206).

4:4 The culture of change in Jewish Supplementary Education

For as long as there have been Jews, learning has been at the heart of the Jewish experience. We are taught that the study of Torah is equivalent to keeping all the religious laws.

“Wherever they have gone, Jews have educated themselves and their children, understanding instinctively that this was the key to collective survival in a frequently hostile world.” (Lippman Kanfer Institute WIKI: JESNA (2007) p.1)

Modernity brought new and different challenges to Jewish education. We responded to these challenges by creating new educational forms and settings. As the European and American Jewish population grew in the twentieth century, Jews forged an impressive set of educational institutions and an infrastructure to support them. Throughout this time successive generations of educational leaders, lay and professional, sought to respond to the challenges of modernity with a variety of innovations in content and methods to strengthen Jewish education in the face of social forces that threaten to undermine its effectiveness and impact.

Now a decade into the twenty first century, Jewish education seems ready to enter a new era. In one sense it has no choice but to do so. There have been so many changes in the last twenty five years in demography, community, culture and

technology which have impacted on Jewish education in a profound way. This has led to the models previously found to work becoming redundant and irrelevant.

Over the last decade numerous change initiatives mainly in North America (Flexner 2000, Wertheimer 2007, Kraus 2004) have been developed and implemented to attempt to transform the field of Supplementary Jewish Education as this quotation shows:

“New energy and optimism in supplementary Jewish education – new ideas, curricula, initiatives, strategies and experimentation.” (Koren and Sales 2006 p.1).

The JESNA¹⁰ report (2008) on complimentary change initiatives evaluates the work of ten schools, discovering important ideas about the change process involved but does not discuss the impact of these initiatives. The success of the change process, according to this study, is due to a multiple dimensional approach to change. They suggest that sustained impact could be achieved by systemic approach to change encompassing many dimensions; vision and goal setting; content and method; professional development opportunities and a culture of change. The study does not, however, look at the impact of leadership teams on the improvement process.

Michael Zeldin (1984) wrote that the key to successful change in Jewish education is in the process: awareness of the need for change, plan for change, and the impetus for change, the impact of change on the school and the effects of change on students and teachers.

One of the issues written about is that rarely does real change happen in Jewish supplementary education. There are many excellent ideas and innovations but they do not always reach practice (Wertheimer 2007). Padva (2008) talks about ‘transitional change’ which is a well designed new way of doing something completely differently to the way it was done previously. She suggests that some of the proposed changes do not happen because the organisation does not see the need to change as part of the process. Citing Ackerman and Anderson (2001) she goes

¹⁰ Jewish Education Service of North America

on to suggest that transformational change, which is a fundamental shift from one state to another, needs to be implemented. This means that there needs to be a dramatic shift in culture and people's behaviour if this kind of change is to be successful.

Transformative change can only occur if the impacted stakeholders and those who can implement the change work together jointly to create a genuine vision and put it into practice (Padva 2008). Wertheimer argues that transformative change needs to be systemic. He suggests that if the efforts are simply directed at the classroom, the impact will be limited (Wertheimer 2007). A systemic change would be one of organisational restructuring which gives power to a wide spectrum of stakeholders and looks beyond individual programmes to a mix of educational opportunities in a synagogue wide transformation.

“In order for a change in Jewish education to be transformative, the key stakeholders who share a common interest in the quality of Jewish education and the Jewish communal system will create a new vision based on their jointly changing their mindsets, values and behaviours.” (Padva 2008 p.473).

Change is never simple. There has always been resistance to change and even more so when the call for change becomes greater. The achievement of sustainable change is a challenge and changing systems requires years of effort (Woocher 2012). Thinking about change in Jewish education should be mirrored by change in general education and influenced by it. Whereas there seems to be a domination of conversation about standards, teacher performance, accountability and testing on one side, there is also a discussion on creating learning that matters, empowering pupils to be lifelong learners, creating a culture of innovation in education, using technology to enhance learning and fostering collaboration (Woocher 2012).

Jewish education is undergoing a multi faceted strategy to promote change. It is trying to promote ongoing innovation, create a situation whereby ideas and innovations are spread quickly throughout the system and find ways in which people and institutions can work collaboratively to implement new approaches.

PELIE¹¹, a North American organisation, has attempted to replicate two change initiatives which have shown substantial improvement across several communities. One is to work with groups of schools to systematically improve and reinvent themselves using a holistic, integrative approach which alters the education environment in which the supplementary school takes place. The other is the creation of new schools which offer a people based rather than a religion based curriculum in a nurturing after school environment which also offers parents child care during working hours (Laufer 2007).

4:4:1 The role of the Principal in Jewish supplementary School Change

The twenty first century Jewish educator has to deal with a very different culture than that of her predecessors. There are a multitude of pressures on parents, diverse family models, advances in technology and a great deal of choices available (JESNA 2008). Educators are now expected to blend formal and informal methods of education in addition to giving greater consideration to individualised learning. They are likely to need skills in collaborative work and to be able to provide experiential learning opportunities (JESNA 2008).

Elissa Kaplan (2011) looked at the impact of leadership styles in three North American Supplementary Schools and found that all these successful school principals described themselves as collaborative. They all made strategic plans for making change and all created an environment where stakeholders were involved in creating change (Kaplan 2011). There is very little research on the role of the principal in Jewish Supplementary School and this particular study uses a very small sample. The evidence collected appears to imply that improvement will happen if schools do more of the same but better.

Woocher (2006) suggests that the role of the principal should involve a total redesign and reshaping of Jewish education in a radical way. He explains that the principal should be looking at the world through the learner's eyes.

¹¹ Partnership for Effective Learning and Innovative Education

“The answers will likely involve a mix of familiar and new options such as ‘concierges’ who guide individuals and families to find the learning modes and venues that work for them.” (Woocher 2006 p.2-3).

Wertheimer’s study on supplementary schools that work (2007) shows that the role of the principal is less to forge a change process as an individual but to create a situation whereby lay leaders are involved in the setting of objectives and therefore seeing the need for change themselves. The principal’s role is to work collaboratively on all levels and to involve stakeholders from the beginning of a change process. He also suggests that the principal needs to work with the Rabbi and lay leader on incremental and strategic change rather than relying on changing one aspect in isolation of the others (Wertheimer 2007).

4:4:2: The role of the Rabbi in Jewish supplementary school change

The role of the Rabbi was traditionally that of teacher but now a congregational Rabbi has to be spiritual leader, social worker, strategist, manager, teacher and Jewish role model. A good partnership between the educator and the Rabbi will lead to an educational programme which is ‘woven into the very fabric of the congregation’ (Morton and Kudan 2002 p.39). This partnership should be based on a shared philosophy, beliefs, vision and commitment (Morton and Kudan 2002). The partnership works because not only is the Rabbi involved in education but the educator is involved in the Synagogue. Thus education and educational issues permeate each area of Synagogue life. The Rabbi and educator build their goals and objectives together and are willing to share failure, frustrations and challenges as well as successes. This relationship of mutual trust and respect leads to the lay leadership being able to learn about all the areas of synagogue life and become empowered to be true partners in change and improvement (Morton and Kudan 2000).

The Rabbi is a source of validation in the community and is usually the leader of a vision and change process. They can help create a different culture by connecting learning to the other dimensions of Synagogue life as they embrace the whole

picture. This unique position can enable the shaping of a new education culture which goes beyond new programmes. The Rabbi's role in communication is extremely important as change initiatives usually require 'over communication' so that all the stakeholders have a chance to hear ideas more than once so that they can be fully committed. Rabbis know their congregants and can usually find people to get involved that the lay leadership may be unaware of. Rabbis are also the source of continuity when there are changes in lay leadership in addition to being good mediators and relationship builders (Woocher 2010).

They can also be barriers to change by indifference to what is being proposed or by giving the message that it is not important. They can be dominant too by forcing change or conversely being cynical with suggestions of having been involved before in similar discussions. Their signals should be clear and consistent as change agents. It is necessary for Rabbis to work in sophisticated and committed ways, in partnership with parents and lay leaders, to make change happen (Woocher 2010).

4:4:3 The role of parents and lay leaders in Jewish supplementary school change

In many Jewish supplementary schools both in the UK and in the USA parents show little interest in their children's performance in comparison with how they are engaged in their secular progress. They often have no knowledge of what their children are learning; fail to monitor their progress and lack engagement with the quality of the provision (Steinhardt 2007).

However schools which successfully engaged parents and lay leaders in the change process reported benefits such as greater understanding of educational challenges and commitment to the organisation (JESNA 2008). This study also noted that lay leaders were more efficient in their roles and more invested in the organisation when they were partners in the change process.

Parents and families experience choice within most spheres of their lives and therefore choice also needs to factor in their Jewish Education experience (Levitt et

al 2011). Parents, who are also often lay leaders, will respond to being able to choose with and for their children the time they want to learn, the ways in which they want to learn and the kind of experiences they have (Levitt et al 2011). Levitt found that principals who want to engage parents in the change process need to listen to what parents want whilst at the same time trying to draw them into possibilities that they cannot imagine (Levitt et al 2011).

Where a school shares with parents areas which need improvement, parents can provide a contribution which enables them to care about the school and want to improve it. The school supports the parents by creating opportunities for community building and shared events, such as holiday celebrations. The mutual support creates an environment conducive to shared investment in change and improvement (Rubin Ross 2010).

Relationship building between different leaders within a community helps to create the development of a common language in order to negotiate different points of view (Kaiserman 2007). For those leaders to see themselves as stakeholders in the success of the school, opportunities need to be provided for them to reflect on school cultural norms and be part of setting the communal agenda for the future (Kaiserman 2007).

There is an on-going belief that it is necessary to have a strong partnership between professionals and lay leaders for improving the quality of Jewish supplementary education (Beck 1999).

4:5 Moral leadership, change and innovation

With the hindsight of the last few years of rapid reform initiatives in education Fullan (2007) describes change as being more than putting a new policy into place; that it should be a total alteration of culture within classrooms, teacher relationships and the way in which schools interact with each other (Fullan 2007). He critiques both the top down and bottom up approach to change as being inefficient unless artfully combined for a strategic capacity building and results focused result

(Fullan 2007). He distinguishes between ‘innovation’, which is the introduction of new content for a programme and ‘innovativeness’ which involves organisations being engaged in continuous improvement.

Fullan (2007) discusses reasons for the failure of change: he suggests that if an individual is committed to their own ideas for change, he or she is less likely to be successful, as a good change agent develops commitment with those less keen on the proposed new ideas. Another reason for failure is when the infrastructure of school systems is considered to be weak or ineffectual. A teacher working in a negative cultural environment will be unable to sustain classroom change; a school will find it difficult to sustain change if the sector is lacking in help and support and the sector will be unable to make lasting changes if the governance is not involved in country wide reform measures (Fullan 2007).

“The crux of change is how individuals come to grips with this reality”
(Fullan 2007 p.20).

This quotation helps us to consider the role of the leadership and the relationships of people when looking at change and innovation in education. Change means making a difference to people’s lives which requires:

‘.....care, commitment and passion as well as the intellectual know how to do something about it’ (Fullan 2007 p.20-21)

Change and innovation need a particular set of leadership skills. Fullan (2001) outlines the characteristics of effective leaders as being enthusiastic, energetic and hopeful. The focus of leadership should be on the values, beliefs and ethics of the leaders themselves (Bush 2011) which is known as moral leadership. Leithwood et al (1999) suggest that a leader should be able to justify their actions in terms of what would be considered just and good. Bush (2011) suggests that moral leadership may be found in faith schools where values are bound up with spirituality and where the leader is likely to espouse those values.

Davies (2008) describes leaders who truly believe that they can make a difference to children's lives as 'passionate leaders'. These leaders also have a deep sense of moral purpose, the wish for social justice and the confidence to enable them to make transformations in education.

Fullan also suggests that one of the main components of successful change leadership is moral purpose. Leading with moral purpose not only makes a difference to student's lives but also helps to enable organisational change (Fullan 2001).

"If you don't treat others well and fairly you will be a leader without followers." (Fullan 2001 p.13).

Treating others well and creating a passion for what one is doing are part of developing a moral purpose.

4:5:1 Leading with a moral purpose

Educational leaders need to have knowledge of their own values and how to translate those values into action by modelling them. The primary principle of leading with a moral purpose is to act in accordance with one's own beliefs (Quick and Normore 2004). Moral leadership involves a focus on relationships and the interrelatedness of stakeholders within the school community (Quick and Normore 2004). A moral leader will engage people in dialogue about the school which has the effect of creating authentic relationships. As they engage in these relationships they will create values which affect the culture of the school and model a sense of enquiry and the desire to make the school better (Senge et al 1999).

The value of care becomes a school priority and informs decision making as staff and students care about each other and feel cared for and valued (Day and Schmidt 2007). Leaders with moral purpose engender trust which helps distributed leadership agendas to move forward as people learn to rely on each other (Day and Schmidt 2007). Passionate leadership, that which has enthusiasm and excitement, when coupled with moral purpose has the ability to change the organisation

through serving others and building relationships as well as having its own integrity and respect for others (Hester and Killian 2010).

4:5:2 Moral and invitational leadership in Jewish Education

Jewish education must be driven by moral values which are at the heart of Jewish belief and practice. School leadership should therefore be an ethical endeavour shaped round the moral imperative of the community in which it exists (Olitzky 1998). There is much written about moral education in Jewish schools but it is focused on curricula driven by ethical mitzvot.¹² Little is written about moral leadership as such but it is implied within suggestions of all Jewish educational leadership being values driven.

In her study on leadership styles of three principals of Jewish supplementary schools, Kaplan (2011) found that all of her participants' work was embodied with a moral purpose. They demonstrated moral purpose by:

“.....guiding others, writing values laden curriculum, being there for students, being dedicated to the job, respecting teachers, and exhibiting stewardship as leadership.” (Kaplan 2011 p.30).

In his study on ten effective supplementary schools, Dr Wertheimer found that all the successful schools had certain characteristics in common (Wertheimer 2007). Amongst them was that good schools purposefully develop community amongst the staff, students and parents. They aim to be warm and hospitable, establishing a culture which is normatively and essentially one of Jewish values. Good schools have leaders who teach young people through role modelling and engendering discussion how to behave towards others in a positive way.

¹² Commandments from the Torah (Old Testament)

“The goal then, is not only to create an inviting communal atmosphere in which youngsters feel comfortable but also one that puts into practice the values and religious orientation which is taught.” (Wertheimer 2007 p.12).

The mission of Jewish education is about meaning and purpose, our role is to help people find personal meaning, bringing Judaism to everyday essential questions of how do I manage stress, find joy and where do I belong? This embodies the idea of leading with a moral purpose.

4:6 Summary

Within this chapter I have contrasted and compared the roles of leaders within the context of both general and Jewish education with regard to the culture of change.

I have highlighted some of the cultural aspects to leadership within Jewish supplementary schools and explored the specific nature of the leadership roles with regard to change and innovation.

The next chapter provides a discussion of the research methodology and methods.

CHAPTER FIVE: RESEARCH METHODOLOGY AND METHODS

5:1 Introduction:

This chapter will outline the thesis and research questions as determined by the literature review and my interest in learning more about leadership in the field of Jewish Supplementary Education. It will discuss the research methods and methodology which will be used to conduct the research. The last section will explore data collection, data analysis, ethical issues and finally research issues.

5:2 Research aims and questions:

The main focus for this study is the impact of leadership on school improvement. The aim of the research is to explore and develop a model of leadership which is appropriate for Jewish Supplementary Schools.

The thesis is that:

“The combination of distributed leadership, an invitational approach and a moral purpose will lead to improvement in Jewish Supplementary Schools”

This thesis will be explored through the following questions:

1. What theoretical models of leadership are relevant to this question?
2. What are the existing leadership practices in Jewish Supplementary Schools and what is happening in reality?

5:3 Research approach

This is the philosophy behind the research which is being conducted.

Research is an academic activity which has been defined as:

“the manipulation of things, concepts or symbols for the purpose of generalising to extend, correct or verify knowledge, whether that knowledge aids in construction of theory or in the practice of an art.” (Slesinger, D. & Stephenson, M. 1930 p.1).

O’Leary (2004) argues that this definition was simpler thirty years ago but now has become much more complex as there are an increased number of research methods. However there is still a basic understanding of the concept of what research is that holds ‘true’ and explains the ‘what’ and the ‘how’.

Bassey’s theory (1999) is that it is a way of contributing to and advancing knowledge in a given subject in a systematic way by observation, experiment, study or comparison. Undertaking academic research implies that this is being done within a framework of a set of approaches; and within a positivist method, that procedures, methods and techniques used will have been tested for their validity and reliability and that generally the process is designed to be unbiased and objective. An interpretivist approach will use a framework of techniques to test for credibility, transferability, dependability and confirmability to show a strong process.

The theoretical framework, as distinct from a theory, is sometimes referred to as a paradigm and influences the way knowledge is studied and interpreted (Mertens 2008). It is the choice of paradigm that sets down the intent, motivations and expectations for the research. (Mackenzie & Knipe 2006) The term paradigm may be defined as:

“the philosophical intent or motivation for undertaking a study.” (Cohen, Manion and Morrison 2003 p.39).

The choice of research approach for this study is based on the intent of discovering more about leadership in Jewish Supplementary Education. I was motivated to discover more about school improvement within the field and the connection to leadership and leadership style. It is the acquisition of deep, rich data formulated

from people's experiences which led to new ideas to add to the body of knowledge already available to us.

5:3:1 Positivist paradigm

Positivism is sometimes referred to as scientific method or science research and is based on the rationalist, empiricist philosophy that originated with Aristotle (Mertens 2008) and reflects a philosophy in which causes determine outcomes. Trochim (2006) describes positivism as aiming to describe phenomena that we experience. Positivism is built on the idea that the world is governed by ideas of cause and effect (Freimuth 2009). Hence one can use deductive reasoning to scientifically propose theory and then test it. Mertens discusses the idea that the social world can be studied in the same way as the natural world, that there is a method which is value free and that explanations of a causal nature can be provided (2008). O'Leary (2004) believes that positivists can test a theory by measuring and observing in order to predict and control forces around us.

Denzin and Lincoln (2003) discuss the idea that post positivism, the time between the 1950s and 1970s, moved the world view of scientific research into a new era. A positivist will believe that the work of science leads to the truth, for us to understand the world well enough so that we may predict and control it. A post positivist might recognise that how we think in our everyday world and how we think as scientists are not distinctly different (Trochim 2006). Where they are different is the way in which the understanding of the world is processed. A scientist will follow specific procedures to ensure that the data they see can be validated and is consistent and accurate; however in everyday reasoning our ways of proceeding are not so careful. Nonetheless a post positivist is critical of our ability to know reality with any real certainty as measurement could be fallible. They therefore recognise the importance of many different kinds of measures and observations (Trochim 2000). Others such as Denzin and Lincoln (2003) argue that the world can never be fully apprehended, only approximated, and that the use of multiple methods reflects an attempt to secure an in depth understanding of the phenomena in question rather than an attempt to secure validation because

objective reality can never be captured (Denzin and Lincoln 1998). This approach to post-positivism is still in line with Merten's positivism and this paradigm therefore lends itself to quantitative methods of data collection and analysis. However, O'Leary's definition (2004) of post positivism claims that post positivists see the world as ambiguous and variable. What might be the truth for one person in one culture may be different for another. This definition of post-positivism is at odds with Merten's positivism and aligns in some way with the constructivist paradigm which moves us towards an anti positivist approach.

I take an anti positivist approach as I believe that the type of research I have undertaken required a subjective approach based on experiences as expressed by the individual. I did not think that I would have gained an understanding of people's perception of leadership within an organisation if I had relied on the acquisition of hard data. Anti positivism emphasises that social reality is viewed and interpreted by the individual themselves according to their ideological position (Cohen et al 2003). I was interested in learning more about leadership style as interpreted by each individual in the organisations I have used in my case studies. Each person's ideological position informed the development of the process and deepened the data collected. The representation of their experiences, as directly produced by them, provided access and the meaning necessary to understand the nature of leadership styles in their organisations.

5:3:2 Interpretivist and constructivist paradigm

The paradigm known as interpretivist grew out of the tradition of 19th Century German philosophy, in particular hermeneutics; the interpretative understanding of texts. It is an approach to research which seeks to understand the world of human experience and suggests that reality is socially constructed (Mertens 2008).

Table 1: A Summary of Some of the Elements of Each Paradigm

Comparison of methods used in each paradigm	Positivist/Post Positivist	Interpretivist
Measurement or experience	Experimental	Naturalistic
Seeking the relationship between factors or in depth study of a phenomenon	Correlational	Phenomenological
Looking for a cause or creating an interpretation	Causal comparative	Hermeneutic
Validating a hypothesis or arriving at an understanding of a culture	Theory verification	Ethnographic

In interpretativist research, the researcher relies on the study of the participant's view together with their own background and experiences. They gradually develop a theory and a pattern of meanings through the process of research (Creswell 2003). This kind of research is most likely to use qualitative or mixed methods approaches. I am of the opinion that my research was best served by using an interpretivist approach; understanding what lay and professional leaders believe is their own and others leadership styles is subjective and different for each organisation. These leaders construct an understanding of their own social reality.

Research which applies the positivist or post positivist paradigm is most likely to be use quantitative approaches to data collection and analysis, although not necessarily exclusively. Applying the interpretivist paradigm will be most likely to use qualitative methods (Cohen and Manion 1994). The research which makes up the literature review of work in the field of general and Jewish supplementary education is mainly interpretivist. In order to add to the body of knowledge this study needs to also be interpretivist.

Examples of interpretivist research in this field include Roland Barth's work on relationships and leadership (2006), and are based on observations and interviews

with teachers and principals. Robert Starratt (2005b), in a case study on ethical schools, based his conclusions on discussions, interviews and observations. Spillane's review of distributed leadership models (2006) is based on both observation and leadership.

5:4 Selection of research methods

Three sets of assumptions must be taken into account when selecting research methods: epistemology, ontology and human nature and the concept of free will.

5:4:1 Epistemology

“A field of philosophy concerned with the possibility, nature, sources and limits of human knowledge.” (Summer, M. 2006 p.93)

Epistemology is the branch of philosophy that studies the nature of knowledge and how it is acquired and validated. The word comes from two Greek words: 'episteme' meaning knowledge and 'logos' meaning theory or knowledge (Johnson and Duberley 2000). The two combined mean the knowledge of or about knowledge. Lewin and Somekh (2005) further define the term as being the study of the nature and extent of knowledge and truth.

All research is about knowledge and epistemology refers to the idea that each thesis should add to the current body of knowledge. Epistemology is to do with our beliefs about how we acquire knowledge about the world. The positivist view is that knowledge is hard, quantifiable and objective in the sense that it is gained by observation of something outside of oneself. The interpretivist view is that knowledge is softer, subjective and acquired through personal experience (Cohen, Mannion and Morrison 2003).

The anti positivist or interpretivist view of epistemology is that researcher and reality are inseparable and that one observes lived experiences in order to acquire

knowledge. As a researcher it stands to reason that one's knowledge and truths (which could easily be confused with one's beliefs and world view) can influence one's research in a number of ways. As a result it is best that any research is done from a reflective viewpoint since it will be tainted by our beliefs and what we hold to be true (Lewin and Somekh 2005).

The 'subjective' researcher must be taken into account during the research process as their involvement in the development and implementation will have a bearing on the outcome (Cohen et al 2003). My beliefs and the values about the acquisition of knowledge and how it is constructed through social reality are more in line with the anti positivist view and therefore I conducted my research in an interpretivist fashion.

In addition I also hold the view that knowledge is gained as a result of experience and is not something that one is born with. Therefore I took a posteriori approach with this research and was interested in the experience people have as leaders within the world of Jewish supplementary schools and community education programmes. This is in line with other research such as Jack Wertheimer's (2007) work looking into recent trends in Supplementary Jewish Education, and Jonathan Woocher's recent work on redesigning Jewish Education for the twenty first century. Both researchers used case studies to understand the subjective meaning of their subjects.

In order to discover more about people's perception of their own and other's leadership styles, I used techniques such as asking open ended questions to gather individual perspectives. I did not observe them in the field as I believe that would then only rely on my own perceptions which would have given a different set of data.

5:4:2 Ontology

Ontology is the branch of study concerned with the nature of being, reality and existence. It has been defined as what we know or what we think we know (Blaikie

2000). It can also be broken down into two words of Greek derivation: 'ont' meaning to be and 'logos' meaning knowledge or account of something. Thus one definition can be: 'the knowledge of or about one's or another's existence.' (Blaikie 2000 p.8).

This concern with the nature of the social phenomena being researched can be categorised into two assumptions: nominalist and realist. The former assumes that social reality is relative and that the social world is constituted mainly through the artificial construction of names, concepts and labels that help the individual construct reality. The latter assumes that the real world has hard, intangible structures that exist irrespective of how we define them. The social world exists separate from the individual's perception of it. The social world exists as strongly as the physical world (Burrell and Morgan 1979). The nominalist view where the world is socially constructed is researched through collecting subjective accounts and experiences whereas the realist, who sees the world as separate from individuals is researched through the collection of objective data.

What we study and how we explain the findings of our research reflects our assumptions of human nature. This explains why ontology is the starting point of all research, after which one's epistemological and methodological positions logically follow (Blaikie 2007). An ontological position is the answer to the question: 'what is the nature of the social and political reality to be investigated?' (Blaikie 2007). It is only after this question is asked and answered that we can discuss what it is that we can know about this social and political reality that is thought to exist. My ontology with regard to this research, or what I hold to be true, comes from my experience as a leader in Jewish Supplementary Schools for more than twenty years. I believe that personal experience is a valid and vital part of this type of enquiry. A positivist approach which keeps the researcher out of the frame would not have suited my research as it was not possible to exclude myself from the field of enquiry. I could not step outside of this world to see it in an objective way and therefore whatever I learnt and discovered were partly subjective.

5:4:3 Human nature and the concept of free will

This third set of assumptions concerns the nature of the human being and the concept of free will. The human being is both the subject and the object of study which means that the consequences for educational research of assumptions of this kind have great importance. Are we products of our environment or do we create our environment? (Burrell and Morgan 1979). This question defines the debate between voluntarism and determinism. Burrell and Morgan suggest (1979) that determinism is a state by which man is determined by the situation and environment that he is in whereas voluntarism is a state by which people are completely autonomous and possess free will. For this study I have taken the view that people's behaviour and social interaction are determined by the environment in which they find themselves.

5:4:4 Summary

If one takes a positivist approach, that the world of natural phenomena is hard, real and external to the individual, one is likely to choose a range of research options such as surveys, experiments and questionnaires. If one takes an interpretivist approach and view the world as softer, personal and created by human beings, one is likely to choose techniques such as interviews, accounts and observation. Given the immense literature on every aspect of the methodology debate it is important to take a route through this minefield which is both achievable, given the amount of time and resources one has at one's disposal and will provide a 'goodness of fit' to the research approach. At this stage it is important to note that taking a quantitative approach to my questions would have focused on how many Synagogue leaders held particular views on leadership but this sort of information would not provide the richness of information I was seeking for my study. I was interested in the different or similar views of leaders and their explanations and understandings of the issues. This research was therefore conducted within the interpretivist paradigm, using a qualitative approach.

5:5 Methodological approach

In researcher language, hypothesis testing of traditional research methods may very well be exploring inaccurate questions. Commenting on the use of quantitative methods, Marshall and Rossman (1989) reminded readers that it is far better to have an approximate answer to the right research question... than to have an exact answer to the wrong research question. Another perspective may be that the "right" questions have been asked, but due to the limitations of traditional experimental designs, valuable nuances and insights have been lost, were not shown, or examined. Indeed, quantitative methods do offer greater ease in examining issues of education (Peshkin, 1993).

At the outset, it must be stated that I am not attempting to present an unfavourable opinion toward the traditional quantitative methodologies that have helped establish the knowledge base and academic discipline of education. Rather, the discussion of qualitative methods in this chapter represents an attempt to help researchers to consider an alternative research approach, a different tool in the tool box, to assist in developing new knowledge and directions in education which may enable some further work to be done in the field of school leadership (Bryman 2001).

The methodology for this research project needs to ensure that I understand what the leadership believes is happening in Jewish Supplementary Schools with regard to the distribution of leadership, moral purpose and an invitational approach. Scott (2000) identifies two approaches: qualitative and quantitative as representing the traditional divide in discussions about research methods. Bryman (2001) uses the terms deduction and induction whilst Mackenzie and Knipe (2006) suggest that the philosophical tradition that determines these two approaches as discussed earlier are positivism and interpretivism. The terms quantitative and qualitative, which produce different kinds of data, are not just labels for different research methods but imply a different outlook or concept of the nature of the enquiry.

5:5:1 Quantitative research

Quantitative research is concerned with gaining and interpreting data which can be:

“Presented in the form of discrete units that can be compared with other units by using statistical techniques.” (Verma and Mallick 1999 p.26).

It refers therefore to any approach where the aim is to gather information which can be measured numerically. Morrison (2002) suggests that quantitative research is linear and rational in its processes. Quantitative research has a number of key elements as discussed by Bryman (1998). He supports the view that the relationship between concept formation, observation and measurement is central. The results of quantitative research are presented in the form of descriptive or inferential statistics, such as tests of significance or correlation analysis; it is concerned with presenting findings in numerical form (Bryman 1998). This kind of research looks for general trends in a large group of people. The deductive process, where the structure is defined from the beginning appears to be linear; one step following the other in logical sequence but Bryman’s view is that it is not as clear cut as this.

“There are many instances where this is not the case: a researcher’s view may have changed as a result of the analysis of collected data or the relevance of data may have become apparent after the data have been collected.” (Bryman 2001 p.10).

Even given these discussions, it is generally accepted that quantitative approaches start with a theory and need a scientific approach to observations in order to provide findings. Whereas Bryman (2001) suggests that a qualitative approach not only has a different view to knowledge but turns this process round and starts with observations in order to use the findings to reach the outcome of a theory.

The theoretical ideas which have been explored in the literature review have provided a starting point of concepts to be explored through the consideration of practice. Cohen and Mannion (1994) suggest that hypotheses can be deduced from theory and play an important part in the scientific method. If the aim of this research had been to investigate a created hypothesis I would have considered that the project should have been quantitative in approach but it did not wish to have tested out pre-organised ideas or to have proved a theory. I have investigated the

elements of the literature review through lived experiences in order to have understood the reality of how these ideas were constructed. Qualitative techniques were more relevant for this research.

5:5:2 Qualitative research

This approach takes the view that all human life is constructed and experienced subjectively (Morrison 2002). For an interpretivist there cannot be an objective reality existing without the meanings people bring to it. Morrison (2002) suggests that the starting point for qualitative researchers is the conducting of research with people. His view is that, for qualitative researchers, social research can only be interaction between people. This view is supported by Verma and Mallick:

“The main feature of qualitative research methods is that meaningful explanations of social activities require a substantial appreciation of the perspectives.....of the actors involved.” (Verma and Mallick 1999 p.27).

A qualitative approach therefore involves gathering evidence which reflects the experiences, feelings or judgements of the participants in the project. This approach takes the people being studied as central and is based upon the philosophical tradition of interpretivism. Any explanations given by people about their own experiences need to be conducted through a process of empathy and understanding. Miles and Huberman (1998) suggest that this kind of research is conducted through deep and prolonged contact with people in a real living situation.

This research project did not involve intense and prolonged contact with the interviewees as there were of necessity time constraints with small scale research conducted on a part time basis. However I did need to find techniques which involved the reflection of the feelings and views of the people involved. Having discussed the differences between these approaches I needed to find the best and most appropriate choice for my research.

5:5:3 A qualitative or quantitative approach: which to choose?

Denzin and Lincoln (2000) state:

“The word qualitative implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity or frequency. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied and the situational constraints that shape enquiry.” (p.8)

It seemed on the face of it a simple choice: my study looked to personal, subjective and unique knowledge in the form of lay and professional leader’s opinions and therefore had to be qualitative. However was it that simple? Pring (2000) suggests that, while denying the apparent divide between ontological and epistemological differences between quantitative and qualitative approaches, the world of real life cannot be totally explored by just the one or the other and indeed there should be some overlap of the two. He also suggests that there are many distinctions to be made within the qualitative approach each with its own way of conducting enquiry and of helping us to understand the personal and social reality which is being portrayed.

Given the nature of the world that I have researched, Synagogue community educators and lay leaders, I recognized that the subject matter is experience and that I was interested in how meaning is constructed in that world and how leadership is conducted in practice. Human action cannot be separated from meaning and experiences are ordered and classified through a frame work of interpretation (Scott 2000). Positivist techniques would not have helped me to understand the complexity of this reality. The aim of this research project was to provide an interpretation of human actions and practices within the context of five Synagogue community education departments and so I therefore used interpretivist techniques.

This study needed to consider the perceptions of Head Teachers or Directors of Education, Rabbis and lay leaders in the process of how leadership affects school improvement. Their understandings and interpretations were an important part of this process. Pring (2000) suggests that theoretical problems are indicated by ‘what’ questions and practical problems by ‘how’ questions. Pring (2000) believes that by identifying what kind of problem is under investigation, one can determine the correct approach. The thesis on which the research was designed is built on theoretical consideration and therefore the sub set of questions had to rely on interpretation. Thus I was looking for emergent data from which to create an analysis. It was then necessary to look deeper into the qualitative tradition in order to decide which kind of method I needed to undertake.

5:6 Types of qualitative research

There are four main types of qualitative research:

- a. Phenomenology
- b. Ethnography
- c. Grounded Theory
- d. Case Study

5:6:1 Phenomenology

This is the descriptive study of how individuals experience a phenomenon. The foundational question asked when using this type is what might be the meaning, structure and essence of the lived experience of this phenomenon by an individual or many individuals? (Coleman and Briggs 2002). The researcher tries to gain access to individuals’ life worlds and this is often done through in depth interviewing techniques. Phenomenologists often search for the essence of people’s experiences and the commonalities across individuals. This method can be challenging because it is essential to choose participants on the basis that they have actually experienced the phenomenon. The researcher also has to decide on how much his own personal experiences will impact on his study. Phenomenology describes the structures of experiences as they present themselves to someone who

actually experiences the phenomenon without following a theoretical route. My research had a basis in leadership theories and predominantly was about learning more about how people experience these within their own work and looking at whether they have any impact on school improvement. This has affected the decision to use an ethnographic and case study method rather than a phenomenological one.

5:6:2 Ethnography

This is the discovery and description of the culture of a group of people. Ethnography has its roots in anthropology and therefore the concept of culture is of central importance (Hammersley and Atkinson 2007). Culture is the system of shared beliefs, values, practices, norms, language, rituals and material things that group members use to understand their world. One of the challenges of this method is that generally the collection of data is time consuming as the researcher must spend extended periods of time with the group being researched. It is difficult to become immersed in an unfamiliar cultural group or system and could lead to the research becoming compromised by the researcher's change of lifestyle (Hammersley and Atkinson 2007).

My research was in part ethnographic and as researcher I took the role of participant observer. Being a participant observer involves participating in the social world in whatever role and reflecting on the outcome of that participation (Hammersley and Atkinson 2007). It has similarities to normal everyday activities but one makes an effort to be consciously aware of what one is observing. The aim is to provide a rich and deep description of those activities in their own settings and to find meaning in everyday meetings and social situations (Mac an Ghail 1994).

The field of Jewish Supplementary Education in the UK is small, with the majority of organisations centred on London and its environs. As Director of Education in one of the largest supplementary schools, I work with and am known to all the other professional educators in the organisations. I do not, however, know all the Rabbis or the lay leaders. Having a relationship outside of the research sphere has

impacted on both the ability to conduct the research and the analysis of the data. However I did not need to immerse myself in the lives of the people I interviewed nor have a prolonged observation of their behaviours.

The participant observer collects evidence by participating in the daily lives of those he or she is studying (Mac an Ghail 1994). This approach involves conversations to discover participants' interpretations of situations that they are involved in. The aim is to produce a 'thick description' of social interaction within natural settings. Hopefully during the research process a more acceptable picture comes through of the research setting as a social system described by a number of participants (Burgess 1984).

Hargreaves (1967) describes the advantages of being a participant observer in one's own institution:

“The method of participant observation leads the investigator to accept a role within the social situation he studies: he participates as a member of the group while observing it. In theory, this direct participation in the group life permits an easy entrance into the social situation by reducing the resistance of the group members; decreases the extent to which the investigator ‘disturbs’ the natural situation, and permits the investigator to experience and observe the group’s norms, values, conflicts and pressures which over a long period cannot be hidden from someone playing an in group role.” (Hargreaves 1967 p.193)

There are generally two types of participant observation: covert and overt (Hammersley and Atkinson 2007). Covert observation happens when the researcher conducts the research secretly without the group knowing that they are being observed. There is usually a 'gatekeeper' who gives access to the group being observed. (Hargreaves 1967). Overt observation occurs when the researcher is open about their research and has permission from the group to conduct the observation (Hargreaves 1967). One of the disadvantages of overt observation is that the group may change their behaviour when in the presence of the researcher. A disadvantage of covert observation is that the researcher may become involved

in activities which they consider to be unethical or even dangerous, depending on the group being studied. The researcher will possibly find it difficult not to be a complete member of the group, even forging friendships based on lack of truth about identity, and will lose their ability to stand back and evaluate their observations (Burgess 1984).

Whereas I did not conduct the research in my own institution, I am very familiar with those with which I worked. Some of the people in leadership positions are colleagues and friends of long standing and I therefore needed to be aware of issues of ethics which will be discussed later. There was also the need to try and make something familiar into something which was not, in order to focus on the issues being investigated.

5:6:3 Grounded theory

This approach involves the development of ‘ground up’, inductive theory which is grounded in empirical data and was first developed by Glaser and Strauss (1967). It is generally used to generate theory: the ‘how’ and ‘why’ something happens. Grounded theory can also be used to test or deepen previously grounded theories so long as the approach continues to be one of constantly grounding any changes in the data. Characteristics of grounded theory are:

- a. Fit: does the theory respond to real world data?
- b. Understanding: is the theory clear and understandable?
- c. Generality: is the theory abstract enough to move beyond the specifics in the original research study?
- d. Control: can the theory be applied to real world results? (Denscombe 1998)

The investigator needs to set aside as many theoretical ideas or notions as possible so that the analytic, substantive theory may emerge. Despite the developing nature of this form of qualitative enquiry, the researcher must recognise that this is a systematic approach with specific steps in data analysis. The primary outcome of this kind of study is a theory. Glaser and Strauss (1967) proposed that pure grounded theory was a practical method of conducting research that focuses on the

interpretative process by analysing the actual meanings and ideas used by people or actors in real social settings. Thus a theory would emerge organically from both the data collected and its simultaneous analysis. At the same time the kind of data collected next would be informed by the analysis of the previous data. This approach was not the most suitable for my research as I did have an idea for the focus of the project and had a clear sample in mind: leaders in non Orthodox Jewish Supplementary Schools in Greater London, both lay and professional. The rationale for my research project has come from the literature review where many of the studies that I have read (Woocher 2007, Wertheimer 2007, Southworth 2005 and Harris and Lambert 2003) are based on work done which is either ethnographic or case study based. It did happen that, when analysing the data, new theories emerged and therefore some grounded theory ideas were used in this research project.

5:6:4 Case Studies

This method attempts to shed light on a phenomenon by studying a single case example of it. The case can be a group as well as an individual. Yin (1994) describes case study as the way to ask questions in a real life context. He suggests that case studies:

“Allow the researcher to reveal the multiplicity of factors (which) have interacted to produce the unique character of the entity that is the subject of study.” (Yin 1994 p.82).

They represent a method of learning about a complex instance through description and contextual analysis. The result is both illustrative and theoretical in the sense that questions are raised about why the instance occurred as it did and with regards to what may be necessary to explore in similar situations (Yin 1994). The case study method allows the researcher to ‘go deep’ and to learn what does and doesn’t work. One of the criticisms aimed at case study research is that the case under study is not necessarily representative of similar cases and therefore the results of the research are not generalisable. This is a misunderstanding of the purpose of

case study research which is to describe that particular case in detail (Flyvbjerg 2006). It is deliberately particularistic and contextual.

As a research design, case study claims to offer fullness of information not usually offered by other methods. By attempting to capture as many variables as possible, case studies can show how an intricate set of positions come together to produce a particular result (Cohen et al 2000).

5:7 Choice for this project

I believe that case study was the best fit for this piece of research for the following reasons:

1. Case study research provides rich data by affording an in depth approach. It is one where I could explore individual perceptions and interpretations in a deep way.
2. The field in which to research is narrow. There are limited numbers of Jewish Supplementary Schools in the Greater London area. Outside London there are even fewer and they tend to be so small that they are run by lay leaders and voluntary staff. Therefore finding the sample cases was almost by default. This means that I did not carry out a large scale project with multiple cases but was able to focus on a smaller project which was more in depth.
3. Almost all Jewish Supplementary Schools in the Progressive, non Orthodox world are known to myself as a professional in the field as well as a researcher. This led to issues of bias which will be discussed later, but I was confident that I would have access to human resources as well as to documents which led to a rich data collection. Later in the chapter I will explore the issues of being a participant observer within this research.
4. The aim of the project was to explore the issues of leadership and school improvement in order to add to the body of knowledge. I believe that case study research has accomplished this as much of the literature already within the field both of Jewish Supplementary Education and regular

Education is that based on case study research (Woocher 2007, Harris and Lambert 2003).

In moving forward it was helpful to consider the four types of case study research as outlined by Stenhouse (1985):

- a. An ethnographic case study involves a single in depth investigation of a system, commonly using participant observation
- b. A critical action case study is one for which the purpose of investigation is to bring about change
- c. An evaluative case study is one in which the introduction of a programme is evaluated in detail to investigate not only the outcomes, but also the processes of implementation.
- d. An educational case study is designed to provide an understanding of the educative processes operating within an institution.

The type of research which was used in this study was a mixture of all four. The system under investigation is that of Jewish Supplementary Education and by speaking to people, I was able to gain rich data to analyse the system. In terms of critical action, the aim was to discover the impact of leadership on school improvement. The purpose of an educational case study is to see what the processes are which operate within the leadership of the organisations. The evaluation was in regard of the links between the leadership styles and what might have led to school improvement within this system.

The first two types are likely to be single site studies whereas the latter two will be multi site ones. It is important to point out that it was not the aim of my research to draw conclusions that may be applied more widely than the cases themselves but rather to add a 'fuzzy generalisation' (Bassegy 1999) to the understanding of the work in the field. I would like to stress the importance of capturing reality by representing the cases authentically by using the participants own accounts of views and events rather than focussing on my views as researcher.

Cohen et al (2003) describes how case studies, whilst within one or a few organisations, allow us to understand the experiences of some or several people.

“It provides a unique example of how real people in real situations, enabling readers to understand ideas more clearly than simply by presenting them with abstract theories or principles. Indeed a case study can enable readers to understand how ideas and abstract principles can fit together. Case studies can penetrate situations in ways that are not always susceptible to numerical analysis.” (Cohen et al 2003 p.181).

The aim of this research was to understand the experiences of the actors within five separate Jewish Supplementary Schools and therefore focused on those people. A case study approach allowed me to go beyond the description of people or places and to explore the interaction between those people in their organisations in order to examine the outcomes (Verma and Mallick 1999).

5:8 Data Collection

Creswell (2007) describes data collection as:

“...a series of interrelated activities aimed at gathering good information to answer emerging research questions.” (Creswell 2007 p.118).

This study used a qualitative approach for the collection of data and specifically consisted of a case study using five Jewish Supplementary Schools in London or Greater London. In each community I interviewed the Rabbi; the Head Teacher or Director of Education; and a lay leader such as the Chair of the Education Committee.

Yin (2003) recommends multiple forms of data collection in his work on case studies. He refers to documents, archival records, interviews, direct observation, participant observation and physical artefacts. I wanted to look at documents and archival records for this study as well as conducting face to face interviews but

access to these was denied by the interviewees. The predominant area of data collection was interviews with the Head Teacher or Director of Education, Rabbi and lay leader of each of the five communities I used for the case study. With the interviewees' permission the interviews were recorded and transcripts were produced. Issues connected with the interviewing process will be discussed later in this chapter.

In order to ensure that the data collection was efficient and provided enough to help answer the research questions, I have summarised the findings in the literature review within General Education and Jewish Supplementary Education. This enabled me to use the information to discover more about Jewish Supplementary Education within the areas which emerged from the review. This provided the concepts for me to formulate the sub questions for the research project which was conducted solely within the field of Jewish Supplementary Education.

5:8:1 Research Purpose and Questions

The original thinking behind this study was to explore a theory about how leadership impacts on Jewish Supplementary Education. My thoughts were that all one had to do was to be invitational, ensure that all leadership was executed with a moral purpose and improvement would naturally happen. Since reading the literature on school leadership and particularly the latest literature on Jewish Supplementary Education in the United States, I realise that I wanted to find out more about the impact of leadership generally on Jewish Supplementary Education in the United Kingdom.

5:8:2 Research Questions

The questions below formed the basis for a deeper understanding of leadership in Jewish Supplementary Schools as well as the basis for an interview schedule.

1. What is the nature of leadership in Jewish Supplementary Schools?

2. How does the involvement of multiple stakeholders (parents, pupils, teachers and Education Committee) contribute to the improvement of Jewish Supplementary Schools?
3. What is the nature of the working relationship of lay and professional leadership within Jewish Supplementary Schools?
4. How does the style of leadership impact on the Jewish Supplementary School overall?
5. How does leadership help or hinder change for school improvement?
6. What are the implications of these findings for the future of Jewish Supplementary Schools in the UK?

To achieve insight into what we can learn from answers to these questions an interview schedule needed to be designed. The further work which will be involved with question six will come from the analysis rather than the data collection and will be integrated into the discussions within chapter nine. Creating an interview structure involved translating the research questions into specific open ended questions which reflected what I was trying to discover (Cohen et al 2003). I had chosen to use semi structured interviews which involved initial questions followed by probes (Coleman and Briggs 2002). This allowed the participants to express themselves freely but had sufficient structure to prevent directionless conversation. It also meant that the basic questions were the same for all participants in every organisation which, in analysis, produced some similarities of response (Creswell 2007).

A useful aspect to the data collection for this study would have been the acquisition of Minutes of meetings at which lay and professional members were represented. These documents would have been helpful in discovering the extent to which leadership is distributed within the organisation. However access to these documents was denied.

5:8:3 The Interview Type

There are three main types of interview commonly used in qualitative research (Cohen et al 2003): structured, semi structured and unstructured. In a structured interview each participant is asked the same questions in the same order and in the same way. The results obtained would be similar to those from a detailed questionnaire but spoken instead of written. The interviewee would not be able to explain their ideas further or to follow up any parts of greater interest. This approach would give a great deal of data but it would not be the quality of data I was seeking for this study. In an unstructured interview the interviewee would be asked to speak in detail about one particular subject and so this would not give information of a range of topics within the central one. There is also a danger in the participant straying from the point and reducing the quantity of useful material. The semi structured interview was the best approach for this study as I was looking for rich and varied evidence based on the individualism of each institution. I believe that I was able to be more responsive to the interviewee's answers, using different probes to explore different areas of interest which came up during the interview.

5:8:4 Issues regarding data collection

An interview is a social encounter and not merely a data collection exercise (Cohen et al 2000). The interviewer must conduct the interview in a sensitive way, establishing an atmosphere whereby the participant feels comfortable to speak freely. I was concerned with the need to ensure that the content is presented in such a way that the participant could conduct the interview in an informed manner and did not feel threatened by lack of knowledge.

I structured the interviews based on the research questions which emerged from the summary of the literature review. Sub categories of these questions became some of the prompts which were used during the interview process. The interviews were recorded in order and later transcribed. The transcripts formed the major part of the research documentation for analysis.

As a colleague and friend of some of the participants, as well as the researcher, I was concerned not to put them in a position where they felt uncomfortable or unwilling to share their ideas. I invited their informed consent prior to conducting the interviews and they were able to withdraw at any time; to see the results before they were published; to understand the purpose of the research and the fact that they were anonymous in the writing up as names were changed. I also had ethical concerns because of the familiarity I have with the participants where I did not want them to feel that the issues of confidentiality or consent were compromised. This will be further discussed later in the chapter. The positive side to this situation is that I knew that the participants were articulate and would not be shy about speaking to me.

5:8:5 The Interview Process

I refined the interview questions and the procedures through pilot testing. Yin (2003) recommends a pilot test to refine data collection and develop more relevant sets of questions. I ran a pilot test in an additional community to the four I planned to use for the case study itself. This was interesting as it gave additional data to look at. The pilot was to be a smaller study than the four cases ultimately studied; in order for the whole study to be done in a manageable time frame. However it turned out to be exactly the same length as the others. The aim of the pilot was to examine closely the responses to the questions and their prompts to see whether the data collected was useful for helping to answer some of the research questions. Therefore the data from this pilot was analysed prior to the rest of the study being completed.

Following the pilot study, which consisted of three interviews, I then moved to the cases I wished to study in more depth. Each of the four communities was asked to help with interviews with their Rabbis, their professional educator and a lay leader. In addition I asked to have access to their Council and Education Committee meeting Minutes together with any other meeting notes which they felt may help with the research.

As participant observer, as discussed earlier in this chapter, I was able to speak with people in their own settings which I have been present in previously. Dual identity, as researcher and as participant, is interpretative rather than objective research (LeCompte and Goetz 1982). As the researcher I had to put on hold my previously held beliefs and assumptions as much as I could in order to be as neutral as possible. I worked hard to ensure that I asked for clarification during interviews rather than making assumptions about the participant's views and beliefs. At the same time I did not want to subvert my feelings and knowledge but to acknowledge them and this meant that I could achieve a balance and help to overcome bias. As shown in the work of Lacono et al (2009) participants were either eager to show success or were suspicious of the research's motives. Participant observers can influence the interaction through a greater or lesser degree of emotional attachment to their research (Lacono et al 2009).

In conducting the analysis I took into account my experience and background in the field. The closeness I have to the research community means that I have a contextual understanding of Jewish Supplementary Schools that outsider researchers do not possess. Even as an insider I still had to negotiate a research relationship with the participants. I also ensured that the questions for the interview schedule were ones to which I did not already know the answer. This can be an issue for insider researchers (Smyth and Holian 2008)

5:9 Data Analysis

Data analysis in qualitative research consists of preparing and organising the data for analysis. If data is collected from interviews then the notes or recordings must be transcribed. The data then has to be organised into categories or themes through a process of coding and then written up into narrative, tables and or figures (Creswell 2007). The implication from Coleman and Briggs (2002) is that the analytic process pervades the entire project. This is because for example, in considering the sample to be used, one would analyse the suitability of the organisation.

For my research I believe that this is true as, although I have a small field with which to work, I had considered in detail choosing a sample that would offer some interesting insights into leadership and whether or not they would be sympathetic to taking part in the study. In the analysis of qualitative research one is making a series of deliberate critical choices about the meanings and values of the data collected so that any decisions reached can be justified in terms of the research, the context it was carried out in and all those involved (Denzin and Lincoln 1998).

For my study I have rejected the notion of 'data' from an epistemological viewpoint in that, in my opinion, it has a scientific, empirical connotation. I am searching for understanding as opposed to knowledge; interpretations rather than measurements and values rather than facts (Coleman and Briggs 2002). I have written about evidence, information and material and have looked at the analysis of thoughts, feelings, expressions and opinions. This analysis consisted of evaluating the worth of the evidence collected so that I have looked at not only the words spoken during an interview but also the things that they did not say (Keats 2000).

5:9:1 Coding

Once all the material is gathered there is a need to organise and make sense of it all (Lincoln and Gruba 1985). This is often done through a process of coding (Cohen et al 2003). This is a complex task in which the researcher systematically goes through transcripts of the interview line by line, writing a descriptive code by each piece of evidence. These are usually abbreviations which enable the researcher to understand the meaning or issue that they are describing (Cohen et al 2003). It allows one to analyze and make sense of the material which has been collected and helps generate theories.

“Coding facilitates the organisation, retrieval and interpretation of data and leads to conclusions on the basis of that interpretation.” (Lockyer, S. 2004 p.137).

It was important to transcribe the interviews and then code them so that there is an audit trail for people to see the material. It was also important to use identifiers which kept the anonymity of the participant but still identified them for the researcher (Shenton 2004). A verbatim transcription was made available for the participants to see prior to the report being written up. I felt that this was particularly important in this work due to the fact that the participants were known to me prior to my interviewing them.

The code is designed to represent and capture the primary essence of the material collected. When the code is taken directly from what the participant says and placed in quotation marks it is called an InVivo code (Saldana 2009). Coding for this purpose is not an exact science but more of an act of human analysis. Coding is the transitional process between data collection and data analysis. One of the primary goals of coding is to find repeated patterns of actions and consistency of human behaviour (Saldana 2009).

I have coded and categorized material based on what people said in their interview and I had hoped to add documents from organisations' meetings to the transcript material. The act of coding requires that the researcher wears an analytic lens; how one perceives and interprets what is happening within the material depends on the kind of lens one has. My level of personal involvement filtered how I perceived, documented and then coded the evidence as a participant observer.

Coding links one from the evidence to an idea and then to another idea and to all the evidence which pertains to that idea (Richards and Morse 2007). Often coding has several cycles; the first one being more tentative. The second or further cycles manage, filter and highlight the salient features of the qualitative data collected in order to grasp meaning and often to ask further questions (Saldana 2009).

Saldana explains that qualitative codes are essence capturing and essential elements of the research story that, when grouped together for similarity or other patterns; facilitate the analysis of their connections. Bernard (2006) states:

“Analysis is the search for patterns in data and for ideas that help explain why those patterns are there in the first place.” (Bernard 2006 p.452)

Coding is therefore a method which enables one to organise and group similarly coded material into categories because they share some characteristic which becomes the beginning of a pattern (Saldana 2009). On the first reading of the transcripts I used coloured stickers to reference the four basic categories I had chosen for analysis: Stakeholder involvement, change, leadership and improvement. On the second reading I used descriptive codes, which were abbreviations for words and phrases, against the text to determine links and themes within each category. On the third reading I used the codes to cross reference within and between categories.

5:9:2 Use of a computer for coding

There is computer software such as NUD*IST and NVivo available for managing the coding of transcripts. One advantage of using computer software packages is that they can help with data storage, retrieval and searching. However the time it would take to learn how to use the package in order to make it effective together with the cost make it non feasible for a study of this kind. The advantages of manual word coding are that: one becomes very familiar with the material and it allows for reflection time in order to fully imagine the concepts behind the data as well as enabling repeated viewing of the material which will be an important part of the analysis process. This enables an in depth understanding of the data which helps in the work of comparison to find underlying themes. I decided for all those reasons not to use a computer software package in the analysis of the evidence.

5:10 Access and ethical issues

Ethical issues are present in all kinds of research. The process creates a tension between wanting to preserve the right of privacy to those contributing and wanting to create generalisations which add to the body of work in order to do good (Busher 2002). The protection of people is most important in any research study and a good

research study will be ethical (Creswell 2003). This involves seeking and obtaining permission of institutional review committees as well as being aware of and addressing the ethical issues discussed below. I sought and gained ethical permission from Hull University Business School (HUBS).

One of the issues was the negotiation of entry into the organisations within which I wanted to conduct the research. It is important to emphasize that, as stated previously, most of the participants are known to me personally and therefore the issue of gaining informed consent was vital. Cohen et al (2000) talk about informed consent being related to “*the subject’s right to freedom and self determination*” (p51). I wrote pre-interview explanatory letters to gain informed consent from participants. These covered information about the purpose of the study; an assurance of anonymity and accuracy of data reproduction; a clause regarding the interviewee’s right to withdraw at any time; permission to use a recording device and permission to use the documents produced for the purpose outlined.

All the prospective interviewees were adults and so old enough to understand the choices they were making. I have fully disclosed the purpose of the research and given the participants a provision to allow them to withdraw at any time during the process. I have also assured anonymity by changing the names of the participants and using initials when discussing the institutions. It was important to assure people that all information will be treated with the strictest confidentiality and that all interviewees will have the opportunity to view the research in draft form.

A source of tension could have resulted from the issue that the participants in general are known to me either professionally or personally, and the researcher persona needed to be separated from the friend or colleague persona in the eyes of the interviewees. I had however never worked with any of the participants and therefore there were no authority issues which could affect the interview process in a negative way (Smyth and Holian 2008). The ethical issues of confidentiality and anonymity needed to be addressed in a respectful manner as these present a challenge to participant observers (DeWalt and DeWalt 2011). It was unreasonable to expect someone to pretend that they have never met me but there had to be a

degree of setting aside previous relationships. There is also the information which I have gained over the years through social discussion which needed to be taken into account and justified. I have built up a picture of one Supplementary School even though I have never visited it and I have completed a curriculum development project for another School as a consultant. In another I have worked on projects as a Family Education Consultant for a period of three years. In the other one I know many of the professional staff and lay leaders but have never been involved professionally. My pilot study was executed in the Supplementary School within which I had previously worked.

A concern that I had is that interviewees may have felt unable to be as frank as they might have wanted in case they gave a bad impression of their institution or felt judged in some way. I needed to reassure the participants that I made every effort to write the report so that the individual is non traceable as well as encouraging critique which was positive and non judgemental. The research had to pay attention not to reveal publicly in such a way to cause embarrassment, something which had been spoken of in confidence (Cohen et al 2003). Coleman and Briggs state that a participant should always be offered and given an account of the findings from a research project (2002). I sent all the participants the findings as written in chapter six and invited them to accept the work before moving to publish. The interview recordings were stored on my home computer and the transcripts in my desk at home. This ensured that only I and my supervisor had access to them.

5:11 Research Issues

Research issues are concerned with the quality of the research conducted and how it adds to the body of existing knowledge. It helps in assessing the quality of the study by other researchers. The issues which will be dealt with in this section cover sampling, reliability, validity and triangulation.

5:11:1 Sampling

There are several strategies available for choosing the sample for qualitative research (Creswell 2003) such as purposive or opportunity sampling. The idea of generalisation is an important one. Usually a researcher would wish to argue that his or her findings have wider application and that they have relevance and implications beyond the individuals or organisations studied. The population is the set of individuals about which one would want to generalise and therefore deciding on the sample of that population needs thought (Coleman and Briggs 2002).

Probability samples depend on having available a sampling frame such as the electoral register or another list of all the members of the population wanted to be studied. Samples are then taken either randomly or systematically from that list. Non probability sampling means that the chances of members of a wider population being selected are unknown. The latter avoids representing the wider population (Cohen et al 2003). It seeks to represent one particular group. Probability sampling, which would not fit in with the interpretivist logic of this study, was beyond the resources available. In order to include a sufficiently large number of samples in this study it would have been necessary to do part of the research in the United States where there are many more possibilities. Therefore an opportunity sampling technique was used for selecting the sample. The sampling was purposeful and used because the researcher already knew something about the people (Cohen et al 2003). It was a mixture of convenience sampling, where the sample was chosen because the researcher had easy access and purposive sampling, where the cases included were satisfactory to the needs of the study. This did mean that there is selectivity and bias but this was justified because of the paucity of Jewish Supplementary Schools to study. This is a recognised limitation of this research project.

5:11:2 Validity and reliability in interviews

Cohen et al (2003) suggest that validity is an important key to effective research and as such is a necessity for qualitative as well as quantitative research. In quantitative methodology, research is valid if an instrument measures what it is

supposed to measure. With qualitative design validity is addressed by looking at the depth, richness, range and openness of the evidence collected. It is also connected with the type and variety of the sample as well as the relationship and mind set of the interviewer (Cohen et al 2003).

Creswell (2007) cites Eisner (p.204) who uses the term 'credibility' rather than validity regarding qualitative research. He talks about the composite of several types of evidence which come together to create a credible 'whole'. Lincoln and Guba (1985) proposed four criteria to be used by researchers in thinking about the trustworthiness of their study. This uses deliberately different terminology than that used by positivist researchers.

- Credibility instead of internal validity where a researcher tries to show that a true picture of what is being studied is being presented.
- Transferability instead of external validity where enough detail of the case being studied is supplied for the reader to decide whether it is similar enough to something they are familiar with and therefore the same results could be applied.
- Dependability instead of reliability where the researcher aims to ensure that if another researcher in the future did the same study, they would achieve more or less the same results.
- Confirmability instead of objectivity where a researcher ensures that the results obtained are actually as a result of the study and not their own preconceived ideas.

I now consider each of these in the light of the research I have conducted. For credibility I utilised the concept of 'member checking' with a sample of the participants (Lincoln and Gruba 1985). Three of the participants received a summary of the data analysis procedure and a summary of the final results of the research (Appendix 1). I chose one Rabbi, one Head Teacher and one Lay Leader from different Synagogues on the basis of their agreement to participate. They answered a small number of standard questions to see whether or not they thought that the analysis has been made in a manner congruent with their own experiences (in Appendix 1).

To address transferability I have kept a clear and careful record of all documentation, interview transcripts and the analysis of all the evidence in order for other researchers to be able to transfer the conclusions to other cases. There would also be the possibility of repetition of this study at some future time. Several discussions with my supervisor took place over this period of time.

I have asked a colleague to review my research methods to tackle the issue of dependability and confirmability. She has assessed the degree and significance of researcher influence as well as the completeness and availability of documentation. Despite agreement that value free interpretative research is almost impossible (Denzin 1989), the criticism that a researcher may have unknowingly imposed values and beliefs onto the participants and may have unduly biased the evidence is perhaps the most common criticism of a qualitative enquiry (Patton 1990). I believe that for any meaningful interaction to take place between people in order to achieve a worthwhile and practical outcome of ideas and considerations there will be some influence. I have attempted to put into the study as much information as possible to justify my position and thus minimise undue influence.

During the data analysis I checked whether participants asked for clarification because they did not understand the question; whether they expressed uncertainty about the subject matter and whether they requested confirmation that their answers are 'correct'.

5:11:3 Triangulation

Triangulation usually involves the comparison of a variety of sources of evidence in order to determine the accuracy of the information. Cohen and Manion (1994) explain it as a means of cross checking data to establish its validity. Cohen and Manion (1994) link triangulation to a multi method approach whereas McFee (1992) understands the concept in two ways: one is using several methods to study the same issue and the other is to ask the same questions of different participants in order to validate the outcomes.

Triangulation is a device for improving validity by checking up either by using mixed methods or by using a variety of different participants but it is necessary to be cautious and not overestimate its value (McFee 1992). Bush (2002) suggests:

“While there is no perfect truth, a focus on reliability, validity and triangulation should contribute to an acceptable level of authenticity sufficient to satisfy both researcher and reader that the study is meaningful and worthwhile.”
(Bush, T. (2002) p.71)

For my research I purposefully structured the interview schedules so that all the education professionals were asked the same questions even though there was also room for probe questions. The Rabbis had their questions as did the education committee lay leaders. I checked and modified the questions with a pilot study in one community before having embarked on the main research.

5:12 Research context

The five Synagogues chosen for this study were all in the Greater London area. They were representative of two of the non Orthodox Movements: Reform and Masorti. These were chosen from a small sample as they had working Supplementary Schools with sufficient structure to be able to conduct the research. They all had Rabbis, Head Teachers and Lay Leadership working with education within their communities. I did not choose any Orthodox communities as I would have had difficulty of access.

5:13 An overview of the case studies

I have explained in the Introduction to this thesis, the nature and context of Jewish Supplementary Schools. To summarise in order to expand on the case studies a Jewish supplementary school:

- Is usually attached to and governed by a specific Synagogue and runs according to the ethos of that community

- Takes place after school on weekdays and on Saturday or Sunday mornings. The children are normally working for a maximum of three hours per session
- Was established for children who do not receive their Jewish Education at Jewish Day Schools to acquire some knowledge and understanding of Jewish history, text, Hebrew language, heritage and culture.
- Is supposed to, in conjunction with parent partnership and synagogue attendance, provide the impetus for lifelong learning.

As stated in chapter one, the introduction, there are many difficulties with this system: time constraints; lack of priority; human and financial resources and a lack of recognition of the changing world in which we live. The Synagogues chosen for this study have all undergone or are undergoing some significant changes in order to address all or some of these issues. Below I have presented a description of each Synagogue followed by a table which summarises the make up of their leadership, the number of pupils attending their education programmes and the nature of their change process.

Synagogue ‘A’ has now approximately seventy children and young people in their education programme. They have recently merged with three other communities to form a new Jewish Supplementary School. This collaboration has resulted in a new ethos which is representative of their pluralist organisation. The Head Teacher of the new organisation was the Head Teacher of the guiding community; all four Rabbis are involved and there is a Head of Governance together with an Education Committee Chair for each community.

Synagogue ‘C’ has approximately one hundred and twenty children and young people in its supplementary education programme. A few years ago they launched a new programme which aims to balance educational content with fun and focuses on quality of information and identity formation rather than on quantity of knowledge. They wish their learners to have a choice of both content and style of learning. Their team consists of a Rabbi, a Director of Education and a Chair of Education Committee.

Synagogue 'D' has approximately seventy children which include an influx of more than fifty children over the past year. Recently they have altered the nature and content of what and how they teach. The programme now reflects a seriousness of purpose and professionalism of organisation together with a positivity and sense of fun in the learning. They have an Acting Head, Rabbi and Chair of Youth and Education Committee.

Synagogue 'E' has approximately one hundred and sixty children and young people registered on their education programme. They have recently changed their structure to blend youth work and formal education together under the same leadership. They created a firm structure of educational content which they have sought to deliver in creative ways and with greater professionalism. They have a rabbinic team, a Head of Education and a Head of Youth and a Chair of Education and Youth Committee.

Synagogue 'F' has approximately thirty children enrolled in the education programme which is much less than previously. The decline in numbers is thought to be due to the increased numbers of children attending Jewish schools. Their main change has been moving into their own building for classes rather than being tenants in a Day School. They have a Head Teacher who is paid for a small number of hours; a Rabbi and a Synagogue Chair who is involved in education. They do not have a designated Education or Youth Committee.

There is no Synagogue 'B' as Synagogue 'A' has two Lay Leaders, whom I have labelled as Lay Leader 'A' and 'B'.

Table of Participating Synagogues

Synagogue	Number of pupils	Leadership	Change	Notes
A	70	Head Teacher, four Rabbis, Chair of Governance	Merger of four schools to create new school.	The collaboration has resulted in a new pluralist ethos
C	120	Director of Education, Rabbi, Chair of Education	New programme with balance of formal and informal education	Focus on quality of information and identity building. Learners have choices
D	70	Acting Head, Rabbi, Chair of Education and Youth	Completely new curriculum	Programme reflects seriousness of purpose, professionalism, sense of fun
E	160	Rabbinic Team, Two Head Teachers, Chair of Youth and Education	Structure has youth and education under the same leadership	Created a firm structure of educational content delivered by youth workers and teachers
F	30	Head Teacher, Rabbi, Chair of Synagogue	New building plus decline in numbers	Move has opened up possibilities of creative learning

5:14 How the research was conducted

Using the research questions I formulated an Interview Schedule (Appendix 2). I then completed the Ethics Forms of the University of Hull and sent them together with the initial Interview Schedule. I then telephoned the Rabbis of all five Synagogues to explain about the research and to ask for their involvement. This was successful and all five contacted their Head Teachers and Chairs of Education. I then emailed all the people I wished to interview to organise times, dates and places.

Following this I sent them all a letter (appendix 3) which outlined the purpose of the research together with a consent form (appendix 4) for them to complete and return to me on the date of interview. Once the recorded interviews were completed, they were transcribed and a copy sent to each interviewee. This was done electronically and, once all the participants were happy with their transcripts, I began the coding prior to seeking common themes.

All the evidence from the transcripts was coded according under the following headings:

1. Leadership
2. Change
3. Improvement
4. Stakeholders involvement

There was a fifth heading which emerged from the evidence in the transcripts and this was: issues facing schools today. This unexpected finding is analysed within chapter seven.

5:15 Summary

Research interviews are clearly a natural means of communication and enquiry but nonetheless are full of many pitfalls (Wragg 2002). One has to be careful not to make the questions loaded in order to confirm a preconceived idea and one has to be wary to decide whether the respondent is telling the truth.

Questions had to be worded carefully in order not to lead the respondent to an expression of beliefs held by the researcher. In terms of cultural issues, I have understood the background issues expressed by the interviewees as I am part of the same group, religion and work. That did need discussion and thought as, even within the same culture, there are differences of opinion and conceptual understanding.

There is also the issue of interviewees wanting to be judged positively and I had to make sure that they understood that I was not judging their professional ability or leadership, simply wanting to understand more of its impact on their work. The questions were set up to reflect that, and were asked in such a way as to find out more about what was not said as well as what was actually articulated.

The next chapter explores the findings following the interviews. This is written under the headings of leadership, improvement, stakeholder involvement and change and rather than as separate case studies to maintain confidentiality.

CHAPTER SIX: FINDINGS

6:1 Introduction:

The aim of this chapter is to present my findings and to explore the nature of leadership in the Jewish Supplementary Schools represented by the research. I also present my findings with respect to the working relationships between lay and professional leaders in addition to the form and extent of stakeholder involvement in the different educational programmes of the communities. The subject of change was prominent in the evidence gathered from the research and this will be presented both as its own topic but also as a thread running through the findings. I also present additional issues raised in my interviews.

The research was conducted using semi structured interviews with representatives from five different Jewish communities. These findings could have been written as individual case studies using each separate Synagogue and explaining the findings with reference to the headings from the research questions. However in view of the fact that the field is so small I decided to preserve anonymity of both individuals and schools and so the findings from each school are integrated.

These are presented using headings based on the coding used for analysing the transcripts of the interviews. The critical analysis of these findings is presented in the next chapter with reference to the literature and from the viewpoint of the research questions. The Rabbis, Head Teachers and Lay Leaders are all referred to with a letter after their job title. I have kept the same letter for people in the same community with the exception of Synagogue 'A' where there are two lay leaders: Lay leader 'A' and lay leader 'B'. Therefore there is no Synagogue 'B'.

6:2 Leadership

This section presents the findings from the interviews that relate to style and nature of leadership; the relationships between the leaders; the role of each of the leaders.

6:2:1 Style and nature of leadership

The analysis of the transcripts indicated that there were different perspectives about styles of leadership depending on the individuals talking about themselves or others. In terms of individual perceptions, in almost every interview people were expressing the idea that, in their opinions, their own leadership styles were ‘empowering’, ‘enabling’, ‘non hierarchical’ and ‘approachable’ as illustrated in the following quotations:

“I think in general this is a collegiate organisation that I’m working with.” (Lay leader E)

“Collaborative is probably the style that works really well, the best. The style of leadership is to bring everyone on board; we need to work as a partnership in order to do it.” (Head Teacher C)

However this view is contradicted by the different metaphors for leadership which come through in the interview transcripts such as collaborative, benevolent dictatorship, servant leader and ‘one who injects ideas but does not follow these through to action’. In reality there were a number of contradictions expressed by some individuals which belies the idea of total collegiality as illustrated in this quotation:

“There are people we work with.....I would say that our Rabbi is very focused on what he wants to do. It is not always the way we want to do it and sometimes I feel put down about that.” (Lay leader E)

All of the Head Teachers describe their organisations as inclusive and use the word ‘we’ in much of what they say. There is a sense of belonging and sharing from this professional group who justify their position by statements such as:

“The shul¹³ members own the programmes. They are the ones who should have the final say. We are passionate about what we do and I love my job and I love the shul and we’re a team.” (Head Teacher F)

The interviews indicated that there is also a similarity of opinion amongst the lay leaders about their leadership style which is most often expressed as firm but fair. The participants recognised that they are accountable to Synagogue management and that they have responsibility towards professional staff. The lay leadership generally indicated that they had clear views about their leadership style, using phrases such as:

“I laid down the ground rules.....” (Lay leader B)

“I dealt with the incident myself and quickly...” (Lay leader E)

“I felt like I had to put my mark on how I wanted things to go.....if people know where they stand it’s a lot easier to work with them.....I needed to set down boundaries so that people know who I am and how I want to operate.” (Lay leader A)

Again, although many individuals describe themselves as collaborative and team people the interviews indicated that there were underlying issues about power and control which will be discussed under a separate heading. Many of the Head Teachers expressed their style as being ‘a soft approach’; some talking about taking a back seat in Synagogue management and others say that they did not have much authority with teachers. One even said that she did not feel ‘very headmistress – ish’.

The indication from the interviews of all the Heads shows a general style of encouragement together with a reticence to delegate too much as illustrated by the following:

¹³ Commonly used Yiddish word to mean Synagogue

“I encourage people to take active roles but I think people are happy to just let me do it. I probably don’t do as much sharing and delegating as I should.”
(Head Teacher A)

All the Rabbis interviewed expressed their leadership style as being much more authoritative. This statement shows an honesty of knowledge about the reality of their style.

“I think that the person brings with them their own leadership style....sometimes I feel I run a bit of a benevolent dictatorship.....I am so passionate about what I’m doing I forget that there are systems in place. I see the idea of being an empowerer and an enabler as being a higher goal but it doesn’t come naturally to me.” (Rabbi C)

The Rabbis interviewed clearly know the power that their positions hold coupled with the reality of what they can and cannot accomplish in education given the enormous number of other issues within a community they need to deal with. However there is confirmation from some, as shown below, that they recognise how a dictatorial style of leadership might have a positive effect on others.

“We are careful about balancing our staff. I’m blunt and forthright and Rabbi X is the best enabler I’ve ever worked with and although I come in with passion and drive and all that sort of stuff, it’s tempered by other voices around me and also by a recognition that I’m not always right.” (Rabbi E)

The interview transcripts show that some of the Rabbis have learnt that where they ‘rule from on high and dictate what’s going to happen’ it does not work well and the changes they want to make do not become a reality.

“My experience in other places is that charismatic leadership doesn’t always translate into following stuff through. It would be conflictual here: this is a community owned shul, where the community sustains itself and where there is a great deal of expertise, it just wouldn’t work very well.” (Rabbi E)

Many of the professionals and lay leaders expressed admiration for their Rabbis, talked about their inspiring styles of leadership as expressed by the Head Teacher here:

“Rabbi X has led the improvement led the change and because Rabbi X is so personable X has brought the community alongside X. I think X is the kind of leader that could convince you that the sky was purple if X wanted you to believe that.” (Head Teacher C)

Whilst there is no evidence to suggest that interviewees believe that one particular style of leadership predominates, all of the individual participants expressed their passion for education and the genuine warmth and love for what they are doing. This is illustrated by the following quotation:

“I love the community, I love the Synagogue, I love what we’re trying to create here in the school and I believe that my leadership style expresses this.” (Rabbi E)

Every leader interviewed expressed the notion that they wanted the children in their organisation to feel comfortable and to enjoy being there. This invitational approach was clearly expressed by one Head:

“We put signs up to tell people where to go in the building; we have a standard logo and form of communication so that we’re recognisable. The senior staff welcome families when they come in with their children in the morning; say good morning preferably by name and have a smiley face to make it more welcoming. Hopefully parents trust where their kids are going more now.” (Head Teacher E)

An invitational leadership style manifests itself by evidence of leaders wanting to form good relationships within the community with pupils, parents and staff as well as with each other and to appear approachable and friendly as is made clear from the view of this Rabbi.

“I’ve been more and more including the parents in what I do: I send updates on my class about what we’ve been doing. I always make sure I’m downstairs when they pick up and I start conversations with them to include them in the class.” (Rabbi F)

People also saw their own style of leadership bound up with the others in their team and this was expressed through how they saw their own role. There was a great deal of evidence of distributed leadership style although it was not articulated as such. One Head Teacher said that:

“The structure enables different people to take on different leadership roles. People can take on as much or as little as they want to. Their styles and their availability are completely different from each other. We are all leaders in this community but in different ways.” (Head Teacher E)

6:2:2 Leadership Roles

In most communities the principal leadership roles in education are occupied by the Rabbi, the Head Teacher and the Lay Leader with responsibility for education. Individually they have a great deal of respect for each other and value the work they all do, however there does seem to be substantiation of an underlying communication issue which prevents them from working together as efficiently as they might as a leadership team as illustrated below:

“I don’t think we’ve ever sat down and talked – the three of us together. That is interesting! X chucks out ideas, loads of ideas and some of them are not workable. Y is careful and whatever. I’m probably a bit of both. I don’t think we’ve ever worked on anything together though. My relationship with X is a good one but in formal terms there is no clarification.” (Head Teacher D)

6:2:3 Rabbi

There is a complexity with regard to the Rabbi's role in a number of ways: firstly in the way they view their own role, secondly in the way others view their role and thirdly the dynamics of their relationship with other professionals. Their perceptions seem to suggest a wish to be involved, a lack of time to do so and a desire not to be authoritative as seen by the quotation below:

"....I'm not an educational professional and we have an education professional who understands education, and putting aside the fact that I'm just too busy to be able to be in twenty seven different places at the same time, it is really important to me that I don't create the situation that it is all about my say so."(Rabbi D)

The interview transcripts indicate that three out of the five interviewed are clear about not seeing themselves as operational leaders in terms of day to day work in education.

"I'm not the lead person on the delivery of children's education."(Rabbi D)

"A Rabbi who is in sole charge of a congregation should not be running a Religion School." (Rabbi A)

"I'm not involved in the implementation of the vision on a day to day."
(Rabbi C)

There is on the other hand clear support for the fact that they see their roles as strategic and vision led:

"I meet with X once a week but at the end of the day it is X who is doing the work. My role is to help with blue sky thinking." (Rabbi E)

Three of the five interviewed saw their role as one of enabler and supporter of the professional and lay leader but still had the desire to retain some control of how the work was executed.

“I very much believe in empowering people to do the job they’ve been given to do.....I trust her implicitly to do that job, which she does well. I plan what we’re going to be doing, what is the purpose, the vision of what we want to do. I bring her on board when I meet with her to help her see that this is the direction we want to go and that we’re teaching values that are consistent of what we believe as a community.” (Rabbi F)

This is explained by the desire of most of the Rabbis interviewed to put education into the context of their whole community and to have a ‘big picture’ view of the programme as illustrated below:

“I do the bigger pieces of the visioning. How are we going to enable all that’s going on with our youth to be able to fit into a wider vision of the synagogue; how can we see the different things all weaving together?” (Rabbi C)

One Rabbi talked about a conflict of interests where lay leaders needed pastoral help from him and that same person was responsible for managing his work. A Rabbi’s work cannot be separated from a Synagogue education programme but there does seem to be a lack of clarity as to the parameters of the Rabbi’s role and the relationship of that role to the rest of the leadership.

6:2:4 Head Teacher

All Head Teachers perceive themselves as having an operational management role in the sense of being the person who helps staff with lessons and makes sure that policies are in place and adhered to but the interviews suggest that strategy is deferred to the Rabbis and lay leaders.

“After the consultation with parents I was asked to come up with a plan to make Rabbi X’s vision into a reality.” (Head Teacher C)

All the Head Teachers felt that their role was to help children feel that Jewish learning is positive, engaging and enjoyable as well as to create a welcoming and friendly environment as Head Teacher F commented:

“I want them to feel that they actually want to come and that we care that they are here and of course to learn something in a joyful atmosphere.”

A level of frustration was expressed by many Head Teachers with regard to how they were treated as professionals. Some felt that they were not given enough time to do the job; others that there was a lack of communication, information sharing and consultation on decisions that affected them. One Head Teacher commented:

“I have the title Head Teacher but I’m not treated like a Head Teacher. They don’t even consult me about budgets.” (Head Teacher D)

She goes on to explain that she believes the final and total responsibility lies with her and she would not expect to ask permission of the lay leadership before she made any radical changes.

“I don’t tell people if I’m making a change basically. There is not really any point. I might mention it to X (lay leader) If she disapproves I am not sure what I would do. She is not my line manager: I have no need to consult my line manager if I want to do something. I can’t do everything they want me to do in twelve hours; it is not nearly enough time.” (Head Teacher D)

Whilst the interviewees gave the impression that they understood that they are managed by the community and that they have responsibility and accountability to that community, there was a lack of clarity regarding mutual expectations as to their roles. By contrast there is a desire to work together but a distinct lack of communication in some schools. The verification for this is more within what they did not say than what they did in their interviews. I believe that some participants withheld some of their thoughts during their interviews.

“It would be helpful if we could meet with the Rabbis as I’m not really sure what they expect me to do always. I can’t really say more because, well you know.....” (Head Teacher A)

The interview transcripts show that Head Teachers want to work more with others but show a reticence to do so either due to the voluntary nature of some schools or the lack of infrastructure to enable it to happen as shown below.

“I try to encourage people to take more active roles but I think mostly they’re happy for me to do it all. I want to be encouraging but I know I don’t delegate enough.” (Head Teacher A)

“I am not quite sure what I can ask people to do as they are all volunteers and I really do not want them to feel put out.” (Head Teacher F)

One Head expressed her role as that of ‘servant leader’, by which she meant that she leads by doing things for other people. She believes that by doing all kinds of jobs she’s modelling how she wants things to happen and she’s honouring those who are doing the more menial work.

Every one of the Heads feels that their role is to be consultative and facilitative and consider themselves part of a wider team. There does seem to be an understanding of their role with regard to day to day operational work but this becomes less clear once they are involved in work of a more strategic nature. The relationship between them and the other members of the leadership team will be discussed later.

6:2:5 Chair of Education or Lay Leader

There was a range of response from the lay leadership: from those who see themselves as managers, organisers and supervisors to those who see their role as supporters and enablers, critical friends and strategists. Two contrasting views are clearly expressed below:

“My direct role is to manage the director of education.” (Lay leader E)

“My role is to enhance provision.....to identify where there are potential issues and see if you can do something with others to help. My role is to take a step back and listen to what people are saying before I come up with a plan.” (Lay Leader A)

Some lay leaders were fairly new to the role and were still working out exactly what was expected of them. Two lay leaders interviewed put forward the idea that their role was to get involved if the Head Teacher had any difficulties or issues she or he wanted to discuss but otherwise to be supportive in the background. All lay leaders expressed the wish to be supportive as illustrated by the example below:

“I am the nudger and to be the reminder, rather than the ideas person: I think that is quite key to my role really. It is a support system not a monitoring system, although that is partly what I do, but it’s not a checking up, it’s a sharing and supporting.” (Lay leader C)

Only one lay leader talked about the future and her role in working for sustainability in a strategic way:

“What I’ve been trying to do is look long term and develop a plan for not just the community of children that we’ve got now but actually what we hope will be the community of children in the future. I have worked with my committee to think through the steps we need implemented to get there. My role is to constantly remind people that actually this is the key to the success of the whole synagogue.” (Lay leader D)

Most of the lay leadership, even those who had only been in the role for a few months, expressed their role as being someone that should help put systems in place. They wanted to create a structure rather than the situation described by one lay leader as a ‘slightly scattered approach’. They recognised the advisory nature of their role and felt that it was important to give the Head Teacher the confidence to

do their job. They all understood the need to be involved with policy documents and risk assessment; to have cohesion in what is happening and to be democratic as far as possible. The contradictory comments give rise to the sense that there is a desire for team work but a lack of infrastructure to achieve it.

6:3 Relationships within the leadership team

The interview transcripts show an overriding sense of mutual respect from the interviewees for each other within their school teams. Whilst not every professional interviewed had respect for the Synagogue Management, they all had respect for their individual Chairs of Education. The relationship between the different leaders is well summarised by one lay leader who says:

“It’s putting the right people in the right jobs and having an inspirational Rabbi and someone who is passionate about education. But it is also essential to have a lay leader who’s enabling it all to happen.” (Lay leader E)

The lay leadership, some of whom had recruited their educators, felt responsible to the management for their Head Teacher and recognised their role as ‘hirer and firer’. Interview transcripts from three lay leaders show of a great deal of satisfaction in having found the right person to work in their team, expressed by lay leader E:

“To find somebody who it felt had dug into the very soul of what we were looking for and managed to be that person was so rewarding.”

Interviewees indicate that lay leaders respect the knowledge and commitment of their Head Teachers and that there is a pervading feeling of mutual trust within the relationships as expressed by this lay leader:

“I trust her professionalism and her experience. It doesn’t feel like a hierarchy of leadership to me as X has taken the bull by the horns and is leading

the educational provision – strongly supported by me and the Rabbi. She is the driving force with us supporting at the sides.” (Lay leader D)

Individually all the members of one team put forward in their interviews the idea that ‘the Synagogue belongs to the membership and we cannot be authoritative as we have no authority exclusively within our team.’ This describes the notion of collaboration and delegation without a hierarchical structure across the relationships. There is, however, evidence of some contradiction to the idea that these teams distribute leadership as commented by Lay Leader C:

“There is definitely a feeling that people have in the past felt disempowered, a feeling of why are we here if we don’t have a say in decisions. I have definitely experienced really bad leadership prior to X so I know what bad leadership is.”

One Rabbi describes the relationship as a ‘constant flow going backwards and forwards’ or a two way dialogue. Others contradict that position and state that there is an undercurrent of feeling which shows that these relationships are not always positive.

“I think that there is room for a bit more development. I think that there is room for more openness and sharing on X’s part.” (Lay leader C)

Interview transcripts show instances of polite acceptance where some people have been asked to work in a way which is uncomfortable to them. If a lack of communication prevails and one leader’s style is more dominant then it seems that people either give up if they are volunteers or simply acquiesce if they are professionals who want to continue in their jobs. One lay leader describes her experience within a change framework in her school below:

“They are very skilled people but I felt that it was all a rush to do the change: it should have been examined and talked about but it was railroaded. We are working to someone else’s ethos.” (Lay leader A)

Five different leaders commented in their interviews about how power is not in one person's hands but that the ethos of the relationships between leaders is about everyone working together. They all explain that they like to have people working in their schools who think like they do and this relationship is described by one of them below:

“The underlying cement of our community allows us to have teamwork in terms of the decision making processes. However we are conscious that as we grow bigger to maintain that ethos we like people who join Synagogue X to become X people.” (Lay leader F)

The results of the interviews demonstrate a great deal of good feeling and a sense of partnership about these team relationships. Within the transcripts there are numerous expressions of appreciation for the time that the lay leadership give to the community and the idea that the Rabbi, educator and education committee have driven ideas forward together.

One of the Rabbis interviewed identified a potential for the creation of difficulty within the team relationships and the importance of being careful with how one works with others:

“We stick fingers in pies and I am aware of the possibility of doing that in a way which is not supportive.....it is not fair to walk into a room, throw a whole lot of balls up in the air and walk out again. So I do try and get those kind of relationships working in such a way that it works for everybody's benefit, rather than is frustrating for everybody.” (Rabbi D)

The evidence identified different types of leadership teams in terms of numbers of paid and voluntary staff. One Rabbi describes his team as being ‘very gifted and enthusiastic amateurs who have a lot invested in what they're doing as they are not paid.’ He goes on to say that:

“Forcing ourselves to work together also very much helps that we’re friends. We’re family and we have a good relationship outside of work as well. Communication is vital – communication between various team members is the underlying bedrock of what we do.” (Rabbi F)

Communication as a topic did not come up with many participants although there were many references to meetings and discussions. From the things that interviewees did not say rather than what they did, I feel that there are hidden messages from many about the need for more positive communication between the leaders. A clear example of a need for communication is where Head Teacher C described her job as an ‘isolated experience’ whilst her own lay leader said:

“I think it would be a very lonely job if she was doing it in isolation.” (Lay leader C)

One of the lay leaders interviewed stated that she placed great emphasis on conversations that take place between all the members of the leadership team. She expresses the view that one can have many leaders but the relationship is not good if none of them are talking to each other. However when I asked for some examples of how this might be happening in the day to day reality she was unable or unwilling to give any. The indication from this conversation shows a lack of communication which may be due to time constraints or to a lack of understanding as to the need for it.

6:4 Power and control in a Synagogue

The findings show, in the main, that power and control are shared in different but not necessarily equal amounts within the leadership of all the Synagogues. Only one lay leader expressed this in terms of politics, although there are references from others to the importance of how people work together.

“You have to be politically savvy.....how you can get the wheels of change to happen and what will get through Executive and what will not. These are the things I’ve been learning over the last couple of years.” (Lay leader D)

There is no doubt that much of the change that has been instigated has been partly finance led. It is also true that in each Synagogue it is the lay leadership who have the power to enable change to happen as they control the finances. One Head Teacher expressed the view that the lay leadership has total financial control and that she can only do what they agree to as she does not control of her own budget. Rabbis can and do fund raise and use their position to help make things happen when they either instigate or are fully behind the change. This Rabbi comments on her position:

“Part of my role is to be an ambassador for changes that the professionals wish to make. I think that if something has the Rabbi’s hechsher¹⁴ it can often make an easier route through Council and committees and brings people along on the journey.” (Rabbi C)

The power of the Rabbi is paramount in all of the Synagogues. In some the Rabbi has so much power and control that no change can take place at all and the Synagogue atrophies until a new Rabbi comes to take over and empowers others. In some Synagogues the lay leadership do not want the Rabbi too involved in the decisions.

“I will express a view, but equally I’ve never considered myself as actually the one in charge of the community. The group of people who founded the Synagogue want to run it themselves.” (Rabbi A)

In most though, the Synagogue ‘moves according to the Rabbi’s agenda. What the Rabbi feels is important at that time becomes the Synagogue’s agenda’. The lay leadership do not usually challenge the Rabbi even if they disagree. They let the Rabbi use his or her professional judgement and support him or her. Most lay

¹⁴ Seal of Rabbinic approval

leaders interviewed stated that the power within the Synagogue and therefore the school sits with the Rabbi.

In one case there was the view expressed by a Rabbi that his predecessor had been specifically chosen by the founding lay leadership of the community as someone who was not involved in strategy or decision making but was an excellent teacher and preacher. This shows a lay leadership who want to retain control and power in their Synagogue.

Interview transcripts show that the lay leadership collectively believe that Synagogues have shared power as indicated below:

“There is nobody that has got any more power or influence or anything like that over anyone else. It doesn’t matter how much money a person gives to the Synagogue – they still don’t have more power.” (Lay leader F)

However the lay leaders also exert control over who takes the positions of leadership and only want those they trust as explained by this lay leader:

“We would like new people to be involved but we have to know that they will be Synagogue X people. We had to change our constitution to protect our way of doing things.” (Lay leader F)

Three communities talk about how the Synagogue is owned by its membership and lay leadership and not by the professional staff. This Rabbi explains that good communication creates the situation where one group does not feel more controlled than another and how positive that situation can be.

“We have a basic rule that there should be no ambush and no surprises. The lay leadership should always know what I’m doing and vice versa because it’s a real partnership. That is values driven: we don’t believe in hierarchies.....I’ve never worked in a happier environment.” (Rabbi E)

6:5 Leadership for driving change and improvement

An issue which I have identified from the interviews is the idea that there needs to be a partnership between the people in leadership positions with expertise and knowledge and those with the will and drive to manage change.

A general finding from the interviews was that the professionals within the schools recognise that if they alone make a proposal it has far less ‘buy in’ than if the lay partners work with them to create something that they then own. Some of the Rabbis expressed the view that they would not impose their own vision on people and that if the lay leadership did not want change that they would not exercise rabbinic authority or power.

“If you are in conflict with your lay leaders, if you are not working in partnership with them I don’t see how you could drive any real change forward.”(Rabbi E)

One Synagogue recognised that in order to drive successful change the leadership structure needed to be reorganised first and then the actual change in teaching and learning. This community spent about a year on creating the structure of leadership they wanted and putting it into place before making changes to their provision. The leadership of this school described themselves as having successfully led change initiatives which they evaluated as creating real improvement.

One Head Teacher, when talking about the change her community is involved in, describes the leadership direction as having evolved during the change process. Her lay leader describes her view of it:

“We needed to do something to shake up children’s education and enhance the provision rather than significantly change it. It took a lot of meetings and discussions before we even decided what to do” (Lay leader A)

A recognised barrier to leading for change expressed by nearly all the interviewees is that getting people on board and engaging staff in the process is more difficult

than in Day School because Jewish supplementary school generally only meets once a week. Chasing up and reminding people to do what they have agreed is more difficult if there is infrequent access to them. The transcripts show recognition from all of the interviewees that change was problematic as is described by the quotation below:

“.....that change is always difficult for a lot of people. Change is difficult but it’s always about how it’s handled. And I think if it’s handled well, with transparency, with a clear understanding of the goal of the change, what are we trying to achieve or is it change for change’s sake, then it’s easier.” (Lay leader E)

The participants alluded to the challenges of dealing with disagreements when trying to effect change, although the majority of those interviewed were reticent to enter into that kind of discussion. One of the Head Teachers describes the process of coping with disagreements as following a pattern of team discussion, the creation of a compromise strategy and setting time for evaluation. Another describes their successes and failures as being learning opportunities for the whole team and taken on board by the whole team.

The transcripts show that the challenges of leading change were also learning opportunities and, as shown below, the Rabbi had a significant leadership role in guiding people through the process.

“We learnt big lessons about how our meetings went and how we handled people if they wanted to talk and allow them to get their point over. Again we met as a team of people and Rabbi X was fantastic about guiding us through these interesting scenarios.” (Lay leader F)

One lay leader described her understanding of the importance of stakeholder involvement, the distribution of leadership and the vision of the leadership team together in effecting change.

“Leadership for change should be bottom up but the person at the top needs to have an eye on the end game. So you need to know where you’re going and you need enough people around you to support it, to help move it on its way and you have to set achievable goals for it and review it all the time.” (Lay leader A)

There was a consensus amongst those interviewed about letting people have their say and also around the importance of listening to people when change is proposed. In two of the five schools there was a clear leadership structure which had been well thought out and included communication and management strategies whereby change could happen.

6:6 Change

This section shows my findings in relation to the need for change; what was hoped to be improved and how this was planned and executed. In each community and school change was a constant work in progress. For agreement in principle for any change to take place the process is approximately the same in any Synagogue: a proposal is put to the Council and or Management and they can decide. There is usually an interest in the financial implications of any change.

6:6:1 Why the need for change?

All the communities have made significant changes in education over the last few years. The impetus for this change has been in part to respond to declining numbers and the increase in the numbers of Jewish schools. There is also a recognition that the system is failing in parts and that it needs to meet the current challenges of our society.

“I think that we have recognised the enormous changes that have taken place in our children’s lives over the course of the last couple of decades. We have sought to respond to that by recognising the importance of content well delivered in creative and highly professional ways which reach out to the diversity of our

membership. We have pupils for whom Judaism is a crucial and core part of their lives and others for whom it is an arbitrary imposition.” (Rabbi E)

The actual detail of what is being changed differs from school to school but the theme is the same: the Cheder does not seem to engage sufficient pupils to fulfil the community’s aspirations for the future of Jewish education.

Most interviewees explained this lack of engagement as centred on the relationship between parents and the synagogue in terms of education together with the aspiration of the leadership to enable parents to be more engaged and enthusiastic. Most described an ambition to make the kind of changes in order to create a ‘Judaism for all’ culture whereby all pupils are encouraged to be involved in deep learning for its own sake and to have a positive Jewish identity linked to home practice.

“Education has to happen at home. That is an essential sustaining factor of Judaism. And without that happening in the home, whatever we do here is meaningless. So the idea is to inspire them to do it there.” (Rabbi F)

6:6:2 What changes are happening?

Many participants within the study talked about achieving the aspirations described above by making changes within curriculum and content of teaching and learning. Others described change which involved moving buildings, joining with other communities to form new schools and the creation of a new ethos. Three communities were also trying to combine formal and informal education under one umbrella programme and bring in youth workers from the different religious Movements. Some schools are training madrichim¹⁵ to deliver the curriculum in a way which is less formal for the pupils, working on the principle that the pupils can relate to younger teachers. Two interviewees talked about putting in new structures:

¹⁵ Young leaders from 15 to 18 years old

“It is about allowing children to have a choice that says you’re not all the same and you’re not going to enjoy learning in the same way and therefore you choose how you want to learn. Then you’re going to choose to be here because you’re invested in that choice.” (Rabbi C)

Customizing the learning experience was a common theme, together with family involvement. Overall there was a desire to make the learning relevant to the lives of the pupils and their families as understood by the quotation below:

“It’s not just about teaching, it’s about doing. It’s not just prayer but actually praying. Learning how to pray and then we pray.....” (Rabbi F)

Three communities wanted to make changes to tighten up their processes and procedures. There was an awareness of the need for feedback and reflection in addition to better teaching staff communication and accountability. One Head Teacher describes below how the change manifests itself in the school.

“It’s about how people behave, how teachers behave around pupils, it’s the language that is used, it’s awareness of health and safety, it’s child protection, it’s the idea of having a lesson plan that has a purpose and that you plan it and you deliver it and then afterwards you think well that did work.” (Head Teacher D)

In almost all communities the interviewees explained that there had been significant changes in the leadership; some changes of personnel and some changes of structure. As some Synagogues have grown so they have changed their attitude to leadership and made attempts to professionalize their teams. Some recruited a new Head Teacher and others wanted to change the role to reflect something wider that encompasses the future of the provision. One community created more jobs within their team so that the people organising and administrating were also delivering the programmes. One Rabbi summed up the general change as:

“So there was a real change in the values that were being expressed towards really focusing on quality and really responding to the needs of different people in the community.” (Rabbi E)

6:6:3 The process of change

Many participants described their community’s approach to the change process in four main stages. Firstly the recognition that the current education provision did not respond to children’s needs in the best way; secondly creating opportunities for substantial consultation and research of best practice within the professional world; thirdly creating opportunities for consultation within sub sections of their own community and lastly working on strategy for the change itself.

All the leaders, Rabbis, Heads and lay referred to successful change being lay team led and incremental. Below are some comments about some of the stages two schools went through which brought about small changes in the system. There is evidence of a great deal of consultation in all communities.

“The change process was not a one off and that is important to realise. We started with a timetable change and that was approved by the management. Then we went on to the next stage but then it was rushed and we’re still working out what to do, even though we’ve actually started.” (Lay Leader B)

“Three or four years ago they began to have some blue sky thinking consultation with members of the community to see what they wanted for their provision. The Rabbis and lay leaders went to look at different models and together with the key people in the Synagogue began to build a structure of what they wanted before they recruited the people they wanted to run it.” (Head Teacher E)

In explaining how these stages were managed, interviewees acknowledged that the process engendered some strong feelings in the leadership teams, both positive and negative. Some expressed the view that they were scared of change but that they were encouraged to continue by the lay leadership. The interviews show that

leaders of the process need to be aware of people's feelings and acknowledge some of the difficulties that others have in accepting change.

"....change can be exciting but it's also scary and you need to make sure that people feel confident about what they're doing." (Lay leader A)

"People are very anxious not to either rock the boat or have their boat overly rocked or claim their boat's being more rocked than it is." (Head Teacher D)

The findings indicate in some cases that, even though a great deal of work was done, not all desired change happened. One Head Teacher describes her situation below:

"I put two years' effort into making – into trying to get people to come on Shabbat¹⁶ and we gave them time off on Sundays but they just did not want to come. I had to accept the fact that I was effectively flogging a dead horse." (Head Teacher F)

During the interviews I asked participants to describe what they thought the reasons were for some change processes to fail. The answers included lack of finance or personnel; incorrect consultation procedures and the innate difficulties which surround any proposed changes. However there was also verification of positive and successful change processes that, even if not finally realised, were a work in progress. Individual participants commented that an important part of the change process was leaders having the skills to listen to people and to work with the good of the community in mind.

"There's always a clash of personalities and egos but for the most part they're kept in check. I always tell people that your overriding concern should always be what is best for the community not what is best for you." (Rabbi F)

¹⁶ Sabbath: day of rest for Jewish people

Recognition of the process and the challenges of leading the process is an important part of the process itself as shown by the account of one lay leader:

“Change is always difficult but it’s always about how it’s handled. If it is handled well with transparency, with a clear understanding of the goal of the change, it is easier. Change for me is manageable, if it’s managed well it’s manageable.” (Lay leader E)

Another challenge described by lay leaders is that it takes a great deal of time commitment and vision to make significant change especially in a Synagogue where, for this section of the leadership, it is a voluntary endeavour. However the professionals express a certain frustration at the zeal of some lay leaders who appear to want to rush things through committee which sometimes leads to pressure on the professionals as one Head Teacher comments below:

“I felt very pressured as we had to advertise the new programme before we’d really planned it and knew what it was.” (Head Teacher C)

Findings from interviews showed that, even though the process of change could be difficult, participants still wanted to keep trying and working for a better future as the comments below show.

“We are not going to be satisfied and we are going to keep trying new things and seeing if they work.....we have been stuck with models.....unless you keep trying and re-evaluating your models and trying new ones and thinking differently about how you work, you will get stuck.” (Rabbi E)

6:7 Improvement

The evidence from the interviews show that all participants were of the opinion that, in education, improvement is inextricably linked to the concept of change and that improvement could not be achieved without change. There was also an opinion expressed by a few interviewees that changes could be made which did not necessarily lead to improvement.

This section will discuss some of the indications from the interviews with respect to the management of change for improvement; what works and what does not; what improvement actually took place and how was it measured in addition to why the improvement was needed.

Many people wanted and even expected improvement to take place at a faster pace than occurred and there were frustrations expressed.

“I wanted to ‘rip the plaster off quickly’ as I felt that people would come along with me and it would be fine. But as I wasn’t actually implementing it that wasn’t the journey that was decided and I have to accept that, it’s fine.” (Rabbi C)

“If you take the approach where you make changes so slowly that you think no one will notice it is frustrating as I know where I want it to be, where it could be. The improvement is happening so that’s good but it is incremental.” (Rabbi D)

There were many and varied types of improvement described within the interviews, from a change in physical space opening up more opportunities for different activities to the situation where pupils attend more frequently as commented by the Rabbi below:

“I can tell from the kids – number one they are telling their parents more and more of what we’re doing and they’re showing up regularly. When it is not haphazard it makes a difference.” (Rabbi F)

Successful improvement was also described as being more about engagement with the pupils than an increase in numbers.

“The programme which X has developed has improved the levels of excitement and energy which means that we are getting lots of positive feedback. We would like more children to participate but that will come” (Lay leader D)

Another area of improvement expressed is communication with parents. Leaders are successfully building important relationships which help stakeholders to be more involved. The findings which relate to stakeholder involvement will be described in the next section.

There is a great deal of feeling that improvement has happened in the area of children's enjoyment of their classes.

“Another thing we've conquered I think is that now our pupils enjoy coming and want to be there. The best publicity for us is that parents talk to each other and this encourages more children to join.” (Head Teacher C)

Many interviewees appreciated that the creativity and quality of their programme had improved and that gave them a chance to show what they do well. An improvement has been in their status and reputation in the community at large.

There is some satisfaction with the improvement which has clearly already taken place but also with the knowledge that there is still work to be done as illustrated in the quotation below:

“People who were involved before now say that this is a marked improvement, that there's a kind of uprightness, kind of purposefulness, a sense of organisation that they really appreciate that makes them feel that Judaism is serious. But we know that we're not good enough on our skills.” (Head Teacher D)

Leadership from one community explained that the main improvement was the standard of teaching and learning either because planning was more efficient or because the timetable was better organised.

6:7:1 How improvement is managed

Synagogue management is generally structured by having an executive or honorary officers group which consists of the Chair or Chairs; the Honorary Secretary; the Treasurer; the Chair of Ritual or Services and one or two other Council members.

They are responsible to a Council or Management Committee on which all the executive will sit, together with anything between six and twelve others all with a responsibility for an area of synagogue work. Many of those will themselves chair a committee to do the necessary work in their field. All but one community within the group I conducted the research has an Education Committee, sometimes combined with Youth, who oversee the work of the professional staff and the education programmes. All members of all of these groups and committees are members of the synagogue and sometimes elected onto their groups, sometimes co-opted and sometimes simply volunteer. All of these people are volunteers who give up evenings and weekends to do this work.

Most proposals for major changes will go to the executive from the education committee and then for discussion and ratification by council.

“When we did the big change there was a working group, the working group reported back to the education committee, the education committee reported back to the executive and having gone through the executive it then went to council and of course it also had resource implications as well and so we had to do some extra fund raising to make it happen.” (Rabbi E)

The findings suggest a common theme from the Rabbis regarding the necessary work to keep the synagogue working and vibrant. They recognise that they cannot do everything and that it is not desirable for them to do so. Some really want to be more involved in education as they are passionate about it and frustrated that they do not have the time whereas others recognise that their involvement does not need to be ‘hands on’ as is illustrated below:

“I am increasingly learning to be further back and be a kind of cheerleader and be increasingly dependant on the people who are in the right position. Therefore I spend some time thinking about who is that person. We are wonderfully well supported by X and she’s one of the great lay leadership successes of the last few years in the community.” (Rabbi D)

Some Head Teachers interviewed talked about the issues of not being sure about when to ask for permission to do something different and when they should just use their professional judgement. They all recognise that Rabbis and lay leaders are busy and can only devote a certain amount of time to education but most of them want more of that time. Rabbi D says:

“When it comes to Jewish education you have to be fighting the fight to try and get people to say that they will give more of their time, effort and frankly money to be able to support Jewish education. You have to be able to stretch the amount of space that is available to you but it needs to be done carefully in a way that fits in with the reality of where people are at and also the people who are working as hard as they can with the resources that they’ve got.” (Rabbi D)

Generally the management of improvement was summed up by Lay Leader B.

“Even though it is hard work and lots of meetings there is an amazingly excellent staff or really skilled and knowledgeable people. People are getting to do things they are interested in whether it’s teaching or administration or just being involved.” (Lay leader B)

6:8 Stakeholder Involvement

In Jewish supplementary education the stakeholder involvement comes from two main areas: lay leader, or management and parents. If this research was being replicated one might include the viewpoints of teachers and pupils as they also have leadership roles. This would create a greater breadth of evidence to see how leadership impacts improvement.

Some of the lay leaders are also teachers and they have a dual involvement which has impacted on the findings by showing more than one perspective. One interview transcript showed how a lay leader also had a teacher’s perspective on learning as described below:

“I think if you’re passionate about what you do and you enjoy what you teach then children will enjoy what they learn.” (Lay leader A)

6:8:1 Lay leadership involvement

The interviews showed that in some communities the involvement in decision making was greater by the lay leadership and in others there was the reverse situation whereby the professionals made most of the decisions and these were ratified by non professionals. Some lay leaders feel the responsibility for making sure that the standard of education is as high as possible, setting budgets and ensuring that they are kept and the hiring and firing of staff. Some also wanted to micro manage and feel that they could make surprise visits to the school in addition to having day to day budgetary involvement.

However interviewees in every school show that there is a sense of partnership as described by the Rabbi below:

“It was natural that a Rabbi together with the lay people would drive the change process forward working together. So together we worked out the process we would do; together we did the consultation; together we did the recruitment process that came out of the consultations.” (Rabbi E)

Some lay leaders interviewed speak about the importance of engaging people by consulting them to keep them involved.

“They’ve got to be convinced about it all. They’ve got to feel that some of it was their idea. You’ve got to be prepared to roll up your sleeves and join in.” Lay leader A)

Three of the Rabbis within the case studies discuss the idea that involving lay leaders means working in a measured and careful way to make the work mutually empowering. This attitude is verification of the understanding that different people within a committee have different expectations with regard to their roles. Some of

the lay leadership may also be teachers and parents causing them on occasions to be unclear about their exact role. Others feel that having a dual role can be positive and give greater understanding to their position.

Many of the lay leaders explain that they are new to the role of Chairs of Education and that they are experiencing a steep learning curve. In all cases there was a great sense of enjoyment and excitement at being involved as can be seen from the following comment:

“I’m pleased that we’ve gone through that whole process and now we’re seeing the implementation. It is a very nice atmosphere and I’m pleased to be involved.” (Lay leader D)

One lay leader interviewed recognised the need to distribute leadership in order to empower people. She saw that people had been disempowered in the past and that if she wanted people to stay involved they had to be involved in decision making. She also commented on the need for structure:

“Now the committee is bigger, it will be necessary to ensure that everyone has a more defined role than when the group was quite small and actually it was more piecemeal. Whoever had time to do things did do them but now it needs to be more and better structured.” (Lay leader D)

All the leaders interviewed expressed their love and excitement of their role. They love working with people who want to be involved and even though it could be frustrating they really felt valued and valuable.

One Head Teacher described how her work load decreased when more people were involved which meant that the whole programme was more enjoyable for the entire team. Other professionals felt that their work load could be increased when the lay leadership were not involved to the extent that they could be or when groups were not working effectively.

Interview transcripts show that there are clearly times when stakeholders' are not involved with change. Two lay leaders talked about unpleasant emails being sent to some people and not others; meetings which felt like a 'battle zone' and petty arguments which made some feel uncomfortable. The destructive element of this was recognised and led to some lay leaders who had previously been involved leaving the committee as shown by the comments of this lay leader.

"We've got people who have kindly given up their time and they don't want to sit in a war zone. Maybe some of the older members of the committee feel that they've lost the battle and do not want to continue with the war. We still do have some of the old school who are great and have accepted the change and actually feel that there has been a great improvement." (Lay leader E)

Different opinions about these issues were expressed in interviews. Two of the lay leaders talked about how an atmosphere of mistrust could permeate the work if information was withheld or if there was a lack of transparency in their dealings with others. They also expressed the idea that for the lay leadership to feel properly heard they needed to have their say and to all feel fully informed. One lay leader also recognised that not only did some people reject the idea of change but they did not always have the full picture of what was required as she explains:

"There are a lot of people we need to take on this journey. We have to understand that there are certain pieces that people are reluctant to let go of. We had one person who was quite difficult, who felt the same way as I did that it was all a rush and was quite negative in some of the setting up process. Whilst I did not disagree with what that person was saying I had been more involved with the big picture.....It might not be my first choice but this other person was looking at what they wanted and not the global or the practical view."

(Lay leader B).

One of the interviewees expressed the view that when she came to the job she looked back at some of the archived minutes and found very similar challenges and

problems had been worked on previously. This led her to comment on whether she was involved in real change.

Lay leaders within Synagogues D and A talk about involving teachers in decision making. Where a Head Teacher has either been involved in or wanted to make a change they have first discussed it with the staff before taking it to lay leadership. It is clear from the interviews that, although I did not elicit views from teachers, all of the Heads had a good relationship with their staff who did feel involved. One of the lay leaders was also a teacher and ratified this view.

“X is very approachable and she does listen to the teachers. I am also on the Education Committee so I have two hats on really.” (Lay leader A)

There is also strong evidence from most of the participants that they felt that their schools were places that fostered good relationships and that people cared about each other. It was also cited as one of the reasons why people were happy to become involved and to work for Jewish education in their spare time.

“We try to get new people involved in doing things even though we could do them ourselves. That’s how we make sure that people are involved and that is how people become X people and one hopes we’ve got succession planning going.” (Lay leader F)

All the lay leaders interviewed expressed their view of their involvement and impact on education in a highly aspirational way. One lay leader quoted below, said that she would never want the organisation that she is working for in a voluntary capacity to ever stop reaching for improvement or to believe that their work is complete.

“I don’t believe in the idea of ‘hope’ – we are going to do something or we’re not going to do something! That is how we are going to get people to sign up to believing in our vision. Put a hope in and you’re not going to get a hope!” (Lay leader C)

One lay leader talked about wanting the best possible school. She put forward the idea that if one does not believe that the best is possible, one will not achieve the best. Another referred to desire that their programme in the future after more development would be known as a ‘beacon of Jewish education’.

6:8:2 Parental involvement

Interview transcripts show the wishes expressed by Rabbis, Head Teachers and lay leaders to elicit more involvement from parents of pupils and the feeling that currently lack of involvement was a barrier to change. One Rabbi felt that ‘there were parents who regarded Supplementary School as babysitting rather than learning experience’. They all wanted to engage parents more in educating their children and to encourage them to be more enthusiastic about the school but recognised the challenge of doing so as explained by this Rabbi:

“Ensuring parents are on board and engaged is kind of the key to a successful Cheder¹⁷ and we need to get it right. On the other hand how can we persuade parents or help parents see that this should be and is a priority? You cannot tell people what their priorities should be.” (Rabbi D)

Interviewees expressed some of the advantages of parental involvement as being the creation and development of genuine community; the formation of long lasting friendships and the possibilities for adults and children to socialise with each other as well as allowing involvement in areas other than education within the Synagogues. In terms of school improvement one interviewee said that if parents knew and understood what their child was learning and what was expected of them it would make the education process more meaningful.

“Education is not something which is done to your children; education is something that you ideally should be engaged in and part of. The most successful learners are the ones whose parents take an interest in what they’re doing. It shows

¹⁷ Jewish supplementary school

children that parents respect what they're doing which is more important than them having a strategic role in the running of the school.” (Lay leader A)

One of the Head Teachers noticed that in her school parents were more involved during the initial stages of the change process but that their involvement waned after some time. All professionals interviewed were in agreement that parents were important partners in decision making.

“We recognised that parents were the experts in knowing their own children and therefore we needed to listen to them and find out what their needs were. (Rabbi E)

One Rabbi put forward the idea that one should be cautious in the level of involvement and comments:

“If we start listening to what everyone wants and try and act on it we'll be pulled in too many directions.” (Rabbi F)

Questions about the quality of the relationship between parents and professionals were asked and evidence shows that this was important to factor in the possibility of change and improvement. Dialogue was described as vital so that parents could express their concerns in a meaningful way and professionals could improve the way in which they articulate what they are trying to do.

“The survey and consultation process brought more parents on board as has the new Head Teacher. I can see a lot of energy around it and positive feedback.” (Lay leader D)

In many communities there is a natural breadth of involvement as parents can be both teachers and committee members. There is direct support for the facts that parents are involved in so much as their views are elicited on a regular basis from all schools as described below:

“We meet people on the stairs and in the foyer and ask whether we communicated well enough and do they need anything else from us. As well as asking what they thought about a programme.” (Rabbi E)

Some of the individuals interviewed saw parental involvement as active and participatory, with Synagogues offering opportunities for parents to learn with their children. Rabbi D expressed the view that good Jewish education cannot be done in two hours a week and that parents should take a share of the responsibility. Four of the sets of leaders interviewed want to see regular and frequent opportunities for family and parent learning as they suggest that it would provide: ‘mutual responsibilities and mutual expectations’.

6:9 Issues currently facing Jewish Supplementary Schools

There are many issues facing Jewish supplementary schools, some of which have been at the forefront for many years, such as untrained staff; lack of financial resources; time constraints; lack of parental interest and poor curricula. However within the last few years the upsurge of Jewish Day Schools within London and the surrounding areas has led to a decline in numbers not seen in previous decades. Whether one agrees with single faith schools or not they are proving popular with today’s parents and therefore those schools are creating alternative spaces for children’s Jewish learning. Many of the Rabbis, lay leaders and professionals have discussed this within my research and so, although it was not one of my original sections I have included it within the findings. There was also unexpectedly the issue of power and control which is an issue of leadership but not one that I had planned my questions around. The findings showed interesting discussions in this area and are described in the following sections.

6:9:1 Decline in numbers

The professional staff have tried to increase pupil numbers by providing programmes which they believe will be of value and interest to those pupils who attend Jewish Day Schools. All of these children will be connected to a Synagogue

around the age of 11+ as they want to have a Bar Mitzvah or Bat Mitzvah ceremony at the age of 12 or 13¹⁸. Many schools have attempted, not always successfully, to bring these children in earlier by providing programmes which they consider to be creative.

“We did say that even if you are at a Jewish school you can come because the way we’re teaching is not a traditional Jewish way. I would say it hasn’t really worked. It has with a few but overall it has not really worked.” (Head Teacher C)

Some of the interviewees express frustration at the idea that many parents are not joining Synagogues and are not attending any of the educational programmes provided by them. One answer to why this is so is expressed by a Head Teacher as:

“Parents consider Jewish school as covering all the Jewish education a child needs as well as becoming a substitute for community, so they don’t need us until they’re reading for Bar Mitzvah.” (Head Teacher C)

One of the Rabbis stated that, in his view:

“Schools are not communities: those schools are schools and that Jewish education in school is just that, a school subject, and not a substitute for Jewish life.” (Rabbi E)

However many schools are trying to address this in a positive manner as explained by this lay leader:

“I want to take the Cheder and turn it upside down and whatever falls out is something that we should work in partnership with the Jewish schools and add value to what those schools are doing. Invite them into the community and do interesting things – not repeat their curriculum.” (Lay leader F)

¹⁸ Some communities have Bat Mitzvah at aged 12 whereas all of them have Bar Mitzvah at 13

A further reason for the decline in numbers is related to the geographical location of a community. There are areas which have become too expensive for young families and therefore Synagogues are becoming a single generation of people who are all becoming older. This Rabbi describes the demography of his congregation which impacts on the school.

“Overall there is a shift we’re going through as a community and the community has changed. We don’t have many elderly and we don’t have many young families either. So we’re coping with smaller numbers in the Cheder.”
(Rabbi A)

6:10 Summary

The interview transcripts showed a great deal of similarity on numerous issues which have been outlined above. They are summarised by this Head Teacher who says:

“You’re working to make sure that the children are happy, learning and engaged; that parents are happy and invested in what you’re doing as well as the lay leadership. You need their support and the ‘buy in’ of the Council and you need your clergy to be supporting your programmes from the pulpit.” (Head Teacher C)

I have summarised the findings as twelve points:

1. Leadership in all communities is described as ‘collegial’: there is extensive use of the word ‘we’. This is contradicted by usage of words such as ‘dictator’, ‘servant leader’
2. The Rabbi generally has power and control overall but the lay leadership have financial control.
3. Unilaterally leadership style is passionate, moral, visionary and invitational
4. Leadership is sometimes and in some cases distributed.
5. Heads are operational and need to be more strategic, working with the Rabbi
6. Lack of communication permeates: mutual expectations are unclear and not stated

7. Lay leaders are unclear about their role: managers or leaders? They state that there is trust but they do hold their professional staff accountable
8. There were relationship difficulties and these were dealt with during the change process. People found change difficult.
9. Stakeholders do have opportunities to participate in conversations and be part of decision making
10. The areas that leaders see as important are parental engagement and family education; sharing knowledge so that there are 'no ambushes and no surprises'; enjoyment and pleasure in learning; more investment in learning by children and parents; no 'drop off' at aged thirteen and customized learning.
11. These were some of the leadership behaviours perceived which, all together; do appear to impact on improvement initiatives: effective leadership comprising shared vision, strategic planning, excellent communication, and distribution of leadership, team work, including all stakeholders with the process, moral purpose and all people in leadership teams modelling Jewish life.
12. Lay leadership need to have a high degree of involvement in all aspects of the work.

I have also shown that within each of the categories of people interviewed there was evidence of some similarities in attitudes regarding leadership roles and styles. In the next chapter I present these findings in light of the literature review and with reference to how I have gone some way towards answering the research questions.

CHAPTER SEVEN: ANALYSIS OF FINDINGS

7:1 Introduction

The aim of this chapter is to analyse the findings described in chapter six and explore them in the context of the three chapters of the literature review. The first five research questions as written below provide the structure for this chapter:

1. What is the nature of leadership in Jewish Supplementary Schools?
2. How does the involvement of multiple stakeholders (parents, pupils, teachers and Education Committee) contribute to the improvement of Jewish Supplementary Schools?
3. What is the nature of the working relationship of lay and professional leadership within Jewish Supplementary Schools?
4. How does the style of leadership impact on the Jewish Supplementary School overall?
5. How does leadership help or hinder change for school improvement?

The sixth question, which deals with the implications of these findings, will be discussed in chapter nine.

7:2 What is the nature of leadership in Jewish Supplementary schools?

This section focuses on the first research question: what is the nature of leadership in Jewish Supplementary Schools? The literature indicates that the nature of leadership in Jewish Supplementary Schools is not fundamentally different from that in general education, in that leadership is vision led (Bush 2008), values driven (Day, Harris and Hadfield 2001) and distributed (Southworth 2004). In this study I found examples of vision led and values driven leadership which was expected. Some of the participants had an underlying perspective of distributed leadership even if it was not articulated as such.

Distributed leadership as defined by Southworth (2004) or Spillane (2005) was not evident but that could be due to the current structure of Jewish supplementary schools which are more hierarchical than Day Schools. In every supplementary school there was extensive use of the word ‘we’ when discussing leadership and most used ‘collaborative’ or ‘inclusive’ when describing their relationships as leaders. In one Synagogue the Head Teacher articulated the idea that ‘we are all leaders here’ which shows an awareness of shared, distributed leadership. Head Teacher ‘A’ has articulated her understanding of distributed leadership below.

“There are different groups who do different things and then we meet and discuss it and share ideas”. (Head Teacher A)

Leaders from Synagogue ‘A’ all exhibited a desire to be inclusive and even though their Head Teacher understands the need for distribution of leadership there was evidence of contradiction and poor communication which appeared to make the change process difficult. Leaders from Synagogue ‘E’ showed a high level of collaboration and their change process appeared to have been successfully linked to real improvement. This could be due also to their practice of open communication and their empowering team work as defined by Harris and Lambert (2003).

In trying to analyse why Synagogue ‘E’ seemed to be more successful in their improvement process than Synagogue ‘A’ I found that, in Synagogue ‘A’ all of the individuals worked hard but as individuals and not as a team. The Head appeared to be reluctant to relinquish power which was seated with her and a teacher colleague. The literature shows contradictions which resonate with these findings: Southworth (2004) believes that successful schools have collective leadership whereas Harris (2008) deems that those schools have at least one effective leader. Wertheimer (2007) discusses the need for the principal to help all stakeholders understand the need for change and to work as a team. Synagogue ‘E’ showed clear distribution of leadership as well as stakeholder involvement at all levels. There was a marked impact on their improvement process and results due to their leadership.

There is evidence from the participants that, although the claim is that there is no hierarchy of leadership, all the Rabbis interviewed have a level of power and control not afforded to the Head Teachers or the Lay Leaders. This appeared to be most apparent in Synagogue 'C' where there was a clear vision but it was seated with the Rabbi and not shared by others. In Synagogues 'D' and 'F' the leadership have made some small changes, but have yet to create a vision of the future for their communities.

Generally the findings seem to indicate that there is effective leadership by one or more members of each of the teams but that power and control issues affect how leadership is distributed. My research shows that the nature of leadership is only partly distributed and that in many cases it is, in reality, delegated leadership.

7:2:1 Styles of leadership

Within their leadership teams, Synagogue 'A' and Synagogue 'E' exhibit a clear set of moral values and a collective vision for school improvement highlighting a similar view to Day, Harris and Hadfield (2001). In terms of models of leadership, the interview transcripts show that learning is central in some way to each Jewish supplementary school. However there is little evidence of being learning centred in the way that Bush (2011) describes. There is, however, substantiation that leaders have concerns about how teachers teach and pupils' enjoyment of learning rather than with learning outcomes. Synagogue 'D' expressed their aims for an improvement in learning outcomes as did Synagogue 'E' but the other Synagogues articulated their main aim as a desire for pupils to enjoy their learning.

Southworth (2005) suggests that leaders influence learners through modelling behaviours. The interview transcripts show that many of the lay leaders lead their committees by example in order to model the kind of leadership they want. The Rabbis all stated that Jewish education is about 'doing' as much as it is about studying and how they are constantly modelling Jewish life and practice. The Head Teachers, especially 'D', are aware of the need for modelling with regard to their staff but there was no suggestion that this extended to modelling Jewish practice. It

seems that all Synagogues have their own way of being learning centred as expressed within the literature (Barth 1990). I did not find any interconnection of ideas regarding leadership for learning between either the individual leaders or the different Synagogues. I did find that some Rabbis thought in the same way but they did not have the same ideas as their Lay Leader or Head Teachers.

Every individual from each leadership team interviewed was engaged with some kind of change and their leadership shown to be predominantly transformational (Leithwood and Jantzi 2005). JESNA (2008) found that one of the criteria for sustainable change initiatives within Jewish supplementary schools was leadership which saw a need for transformation, created a vision and brought others along with them. Synagogue 'C' sought to transform their school and have effected some changes but these have not been as deep as they wished even though all three leaders showed desire for change. This Synagogue is led by their Rabbi's vision and she herself says that she is 'a benevolent dictator'. This style of leadership is fairly controlling (Korman 1981) and not conducive to a distributed leadership style. Rabbis are undoubtedly the spiritual leaders of their Synagogues and, in the orthodox tradition, the ultimate authority on religious matters. My research shows that it is difficult for some Rabbis to clarify their role within the educational context and there is verification that some Rabbis do not always work successfully in a team as they are reluctant to share power. This attitude links to the research of both Wertheimer (2007) and Padva (2008) who attribute a lack of success in any change process to a failure of leadership to communicate the need for change and to approach the task systematically.

Synagogue 'E' created strategy for transformation and have put into place all six dimensions of leadership style as described by Leithwood and Jantzi (2000). An extension to this research would be to return to them in five years time and discover the sustainability of their leadership style.

Synagogue 'F' was the anomaly in that they suggested that they had no reason to make changes for improvement as is shown in the quote below:

“I don’t think our Cheder stands up to a huge amount of scrutiny. We don’t really want to make any massive changes but if we did I think that lay leader X would support it.” (Head Teacher F)

The Rabbi and Lay leader showed evidence of wanting to be transformational but the Head appeared to be contradictory as she goes on to outline all the changes that they have recently made in experiential learning, family education, Hebrew reading and creating their own environment.

All the Synagogues demonstrate moral and passionate leadership styles as described by Starratt (2005) and Davies (2008). The love of their work and the desire to do the correct thing indicated in all the interview transcripts creates an atmosphere of good will and optimism in each Synagogue. This helps drive the process of improvement despite some of the other issues that they are facing.

7:3 How does the involvement of multiple stakeholders (parents, pupils, teachers and Education Committee) contribute to the improvement of Jewish Supplementary Schools?

This research explored the involvement of parents and lay leaders in the change process of five Jewish supplementary schools but did not include that of teachers and pupils. The literature shows that pupil involvement in decision making and having choices makes learning more meaningful (Biermann 2006 and Weissman 2011). There is also considerable research (Dean 2012 and Stodolsky and Dorph 2007) verifying the benefits of teacher leadership and distributed leadership in particular. An extension of this research could be to try to discover more about the role as leaders of both teachers and pupils in Jewish supplementary school change and improvement.

7:3:1 Lay leadership

Lay leadership, either as dedicated Education Committees or general Synagogue management groups, have been pivotally involved in school improvement in all five communities in this research project. Some have driven the change whilst others have been working with the professional staff to drive it. A third group have supported the Rabbis by working towards their vision. This mix of involvement issues helps to offer some answers to this research question.

The literature review shows the importance of lay leadership in school governance (Earley and Creese 2001). It also shows the similarity with governance in Jewish supplementary schools in that they too rely on volunteers. Despite the predictions of Schoem (2010) who talks about unenthusiastic leadership of Jewish supplementary schools, this research found a great deal of enthusiasm from the lay leadership who, without exception, send their own children to these schools. This level of involvement encourages a drive for change and improvement.

The interview transcripts show that lay leader involvement is crucial on a practical level to finance the proposed change, but also as people who agree the change and help facilitate it. This agrees with the work of Riegel (2011) who found that those who financed programmes were not necessarily those involved with decision making. The contribution of the lay leadership to improvement is mainly in advocacy, support and encouragement of the professionals. This broad based description is close to the definition offered by Glatter (2001) who sees it as a complex relationship influencing schools.

With the possible exception of Synagogue 'E', there is little evidence in my research of shared vision within the leadership. In the report by JESNA (2008) evaluating the process of change initiatives in North American Jewish supplementary schools, it recommends that cultivating a shared vision contributes to successful implementation of the change process. This may explain why not all the change processes discussed in the interviews yielded successful outcomes. The work of San Antonio and Gamage (2007) and that of Cheng and Cheung (2003) shows that lay leaders who were empowered found success in improvement

schemes. My research agrees with this previous study and shows that lay leaders feel a sense of partnership, a responsibility towards managing their professionals as well as a passion for the task and a desire to make a difference.

Four out of five lay leaders were relatively new to the job of Education Committee Chair, although they were all involved in their change process from the beginning. One of them recognised that she needed to plan for sustainability and succession but the rest were more concerned with short term improvement. The challenge for all these Synagogues is how to build long term learning communities based on solid moral values (Davies 2007).

7:3:2 Parents

Research suggests that there is a correlation between levels of parental involvement and children's learning at all stages (Sammons et al 2007). Many of those interviewed in this research project feel that an increase of parental involvement in what children are learning leads to an increase in ownership of the school and the desire to become involved and improve it. Ross (2010) discusses this issue, concluding that where parents are involved in change and improvement they are invested in the school in a positive way. Wertheimer (2009) suggests that learning cannot be separated from context. A nurturing environment allows parents to be involved and thereby more invested in the process. This was clearly the case in my research as was shown by the comments about how much people care about all aspects of the school and how much the leadership want more parental involvement.

The wish for more parental involvement and investment was expressed by all the interviewees. In Synagogues 'E', 'D' and 'C' there has been substantial lay leader led parental consultation as part of the change process which has produced success in increasing parental involvement as expressed by this lay leader:

"The survey and consultation process brought more parents on board."

(Lay leader D)

The views expressed in the interviews were in agreement with the findings of the literature review regarding parental involvement being important for school improvement (DfE White Paper 2010). The Synagogues in the research project discovered that children were more engaged when their parents were involved and that this in itself was an improvement. One leader pointed out that, in her view, parents showing an interest in children's learning was more important than their strategic involvement in the running of the school. It was clear from all the evidence collected that parental involvement was critical in improvements in building community and engaging families in Jewish learning. This is reflected in the work of Ross (2010).

7:4 What is the nature of the working relationship of lay and professional leadership within Jewish Supplementary Schools?

The working relationship between lay and professional leadership in Jewish supplementary school in this research project was found to be mostly based on partnership. Issues of power and control were evident from the interviews even though the leaders expressed their situation as 'non hierarchical' and 'no one has more power than anyone else'. The Rabbi was shown to have the ultimate power and generally led the vision of the Synagogue. The potentially difficult relationship of the Head and the Rabbi is found in the literature (Korman 1981) but I could find no writings which explore the relationship between either of these and the lay leadership.

The Head Teachers interviewed all expressed great respect for their Rabbis and appreciated their skills and knowledge. The interviewees gave the impression that the relationship was not always an easy one as the Rabbi could not always put in sufficient time to work collaboratively. Neither the Head Teachers nor the lay leaders have the motivation to work on someone else's vision. There were comments which implied a lack of ownership although professional and lay leaders seemed to assume that, even on educational strategy it was the right of the Rabbi to create the agenda. The JESNA (2008) report also found that a collaborative environment within a Synagogue is dependent on the support of the Rabbi. They

discovered that when the Rabbi made unilateral decisions the change process was greatly impeded.

Synagogue 'E' had a clear and articulated vision which is shared and the Rabbi, whilst having power and control of religious issues, works with his team on all aspects of education. There is recognition of the positive nature of working together as shown by the quotation below:

“It’s putting the right people in the right jobs and having an inspirational Rabbi and someone who is passionate about education. But it is also essential to have a lay leader who’s enabling it all to happen.” (Lay leader E)

However what they actually say seems to imply a group of people working on the same task but not distributing the leadership within the task areas. The interviews did reveal a certain amount of team work, especially in Synagogue 'E' where the professionals spoke about a high level of trust. The lay leaders expressed difficulties within their Synagogues particularly over change issues as mirrored in the work of Bassett (2011). As the nature of their involvement is voluntary, people who were not in agreement with aspects of proposed change left the committee. In one Synagogue, 'F', they went for mediation to resolve the issues and rebuilt their relationships. They are a very small community where they all know each other and are friends outside of Synagogue education work.

In Synagogue 'A' there is a great deal of change taking place which affects the working relationship of their lay leaders and professionals. The interview transcripts show that there is mutual respect and liking for each other but frustration on the part of committee chairs and the Deputy Head as there is a lack of communication. Generally this Synagogue did not show evidence that a common language has been built to negotiate different points of view (Kaiserman 2006). Harris (2008) suggests that the distribution of leadership is connected to the success of school improvement. Some researchers have explained distributed leadership as different people taking on leadership roles at different times irrespective of their position (Harris 2003); leadership actions by many towards one

task (Spillane 2001) and a mode of thinking rather than a technique (Bennet et al 2003). There is an agreement, described by Gold (2004) that this requires trust for it to be successful.

7:5 How does the style of leadership impact on the Jewish Supplementary School overall?

In chapter two, which deals with the part that the leader plays in effecting change, I have reviewed different leadership styles in both general and Jewish education settings: particularly transformational, moral, invitational and distributive. I have also discussed leadership style in connection with school improvement.

Within my research findings there are three distinct but interwoven styles of leadership clearly present in all of the communities in this study: moral, invitational and passionate. The interviews revealed comments such as ‘love of what we do’; ‘passionate about Jewish education’; ‘I want to do what is best and right for children’; ‘make it more welcoming’ and ‘Jewish education is about living our values’. Novak’s ‘imaginative act of hope’ (2002) is illustrated by some of these quotations above and the idea of leading with goodwill is evident from all fifteen interviewees in spite of the practical constraints that they all deal with.

Bush (2011) described the heart of moral leadership as being the values, ethics and beliefs of the leaders themselves. All the Rabbis interviewed talked about values in some way as expressed by Rabbi F:

“I talk to the teachers to make sure that we are teaching values that are consistent with what we believe as a community.” (Rabbi F)

Grant’s work with adult learners found that an ethic of caring improved learning outcomes (2004). My research has found that moral leadership within a children’s education provision has had the impact of creating a more inclusive environment that people want to be part of as shown by the quotations below:

“Our pupils enjoy coming here.”

“We can see excitement and energy every week and we’re developing that.”

“Parents feel more involved and included: it’s friendlier.”

The recent research on Jewish supplementary schools in North America (JESNA 2008) shows that leadership is one of the factors that impact on change initiatives and school improvement but it does not explore the style of leadership specifically. My study shows that the most successful change takes place where there is distributed leadership; a moral purpose and an invitational style which was what I expected to find. The unexpected findings are to do with the position of control within the school, the impact of one person holding more power than others and the dynamics within the teams.

7:6 How does leadership help or hinder change for school improvement?

My research has also shown that visionary leadership without collaboration or distribution of that leadership impacts negatively by causing frustration. This, in turn, impacts school improvement by slowing or even halting the change process. The quotation below shows how non collaborative leadership can impact on the work:

“They were aware that things were changing, I thought they understood what we wanted to do as they had been part of the blue sky thinking but they didn’t. So I drew a diagram on paper, showing how the structure would work and I was very firm about it.it felt like a war.....it was destructive, not constructive and it was not helping us get to where we needed to get to.” (Lay leader C)

The work of Hopkins (2007) shows that a school needs to be learning centred and that learning needs to effect organisational change for improvement to be successful. The leadership within the Synagogues in this research project were not always looking for organisational change; their changes were smaller and more superficial in some cases. Learning as a concept such as described by Harris and Lambert (2003) was less in evidence than learning as role modelling described by Southworth (2004).

The overwhelming message from reviewing the literature is that distributed and collaborative leadership (Harris 2003; Southworth 2004 & Leithwood 2006) leads to school improvement. Salfi (2011) found that good relationships and moral leadership in conjunction with the distribution of leadership led to school improvement. My research shows that all the supplementary schools studied exhibited some improvement, however small, and that the factors in common were that they all led with a moral purpose; all were welcoming and invitational and had some collaborative leadership style.

7:7 Summary

This chapter has discussed the findings in the light of the literature review. The links that I have made show some distinct similarities between my research and that of others. I have found that Jewish supplementary schools cannot separate the moral dimension to their work from other aspects of it. General education leadership research does not always consider this within the UK. However Salfi's research (2011) with a large sample of teachers in Pakistan echoes my findings by linking the moral dimension to leadership.

The next chapter offers a reflection on the research process and methodology, outlining what I have learnt as a result of working on this study.

CHAPTER EIGHT: REFLECTION

8:1 Introduction

The purpose of this chapter is to enable me to reflect on my research and what I have learnt. In this chapter I critically reflect on the research methodology as well as the research process. I also discuss the changes in my own learning and understanding during this process in addition to the difficulties I faced as participant observer.

8:2 Defining the Research Questions

Having worked for over twenty years in a senior leadership role in Jewish Supplementary Schools, I felt that I understood something about how vision became reality and what was necessary in terms of leadership to create and innovate. I therefore embarked on this research expecting to learn more about leadership theory and ratify my thoughts that all one had to do was to be strategic and invitational for improvement to result. I realised as I explored the theory in more depth that this was too simplistic and I needed to expand this belief.

I learnt a great deal about leadership theory and explored many different ideas through authors such as Alma Harris, Brent Davies, James Spillane and Kenneth Leithwood, Michael Fullan, John Novak and many others. As I read more I realised that I needed to find ideas in the world of Jewish Education and specifically Jewish Supplementary School which either mirrored or disagreed with work carried out in the field of general education. Through agencies such as Avi Chai, JESNA and PELIE as well as the published works in the Journal of Jewish Education, I was able to explore the studies of Jack Wertheimer, Isa Aron, Jonathan Woocher, David Schoem and others. I realised that the paucity of literature on leadership within Jewish supplementary schools meant that I needed to use what there was as a starting point. There was a vast amount of literature available on general educational leadership and I learnt to be discerning when deciding what to use for

the review. The juxtaposition of the two bodies of literature represents one of the main challenges I faced in doing this work.

I have presented the results of this work in chapters two, three and four which represent the review of literature in general and Jewish education. My literature review is not exhaustive as there is a great deal of literature written about educational leadership within general education. I found that in the field of Jewish education there was less research, and a great deal of it was conducted in the USA. All the works I read allowed me to define my research questions in order to discover whether doing similar research in the UK would produce similar results to that in the USA and whether there were some new conclusions which could be reached. I also attended the Network for Research in Jewish Education Conference, held in London, in 2012 and 2013 to see what was being investigated in the UK.

I reached the conclusion during the process of writing the literature review that it would be useful to examine the impact of leadership on school improvement, focusing on the three most important leaders within Synagogue education: the Head Teacher, the Rabbi and the Lay Leader. The literature review showed me that research had previously been undertaken on the impact of the Head Teacher's leadership on school improvement but not on that of leadership teams and the relationships within them. I was aware through my experience as a professional that working towards improvement was at the heart of most Synagogue education programme goals. The literature review allowed me to understand this through reading the theories and research processes of many educators.

I began to understand that being strategic was one part of the answer and that the distribution of leadership, an invitational approach and a moral purpose could potentially be the key to school improvement within Jewish Supplementary Schools. Having explored some of the theoretical models relevant to this idea I created the research questions to find out more about what was happening in reality within this area of education.

8:3 The challenges of research methodology within this research project

In chapter five I discuss the research approach and research methodology in some detail as well as considering questions of credibility, transferability, dependability and confirmability. I took the decision to use a qualitative approach for this project and was principally concerned with conducting semi structured interviews together with the analysis of relevant documentation. As mentioned in chapter five, I expected to be able to analyse the interview data together with document data. However access to the documentation was denied in all cases: sometimes overtly and sometimes covertly. Some participants said that they would email or post me copies or part copies of minutes of meetings but did not actually do so. I followed up each person once but then decided that, although disappointing, I could not do any more. This was a direct cause of my being a participant observer and my being known to all the participants I interviewed. However it did not affect the interviews as the documents were sought after the interviews had been conducted.

Following the pilot interviews I realised that I was going to have to refine the questions and be more specific regarding follow up questions. This was because most of the interviewees wanted to appear competent, efficient and successful. There was initially a lack of willingness to discuss any lesser strengths or work which had not had positive outcomes.

By refining some of the probe questions I was able to gather more information as interviewing proceeded. I also believe that I became more proficient with practice at listening to what was implied rather than said. I also made more vigorous attempts as time went on to encourage participants to say things that I felt were being held back. I felt that there were issues that were either not said or were covered up, particularly with reference to relationships within the teams and at times of unsuccessful outcomes. This is one of the limitations of the research as a direct result of my role as participant observer and also of the research having been conducted in the context of a small community. Following the interviews I employed an audio typist to convert the sound files to word documents.

I found it challenging to keep to the point during the interviews and not to branch into something which I found personally interesting but which was off the subject. I also realised that I had to remain totally judgement free in my tone and facial expressions which was difficult. As a known participant observer I could add questions from a background of knowledge which created a rich and deep collection of material. I had to balance this with an attempt at conducting these interviews without any bias so that they could potentially be replicated by another researcher. I invited a colleague to read the pilot set of interview transcripts to ensure that the interviews were conducted in the most value free way possible.

As I was known to the participants I had to constantly monitor my reactions as well as those of the interviewees to ensure that I passed as a credible researcher and not just a friend and colleague. This was challenging at first but I became more proficient as the interviews went on. It was tiring to be constantly alert to the moods of the people I was interviewing as initially I encountered some mild hostility and ambivalence. This surprised me and my initial naivety created a situation where the first few interviews were stilted. If I could repeat the work I would discuss my role with the participants beforehand with a view to reassuring them that I was neither judging their professionalism nor the contents of their programmes. One of the Rabbis phoned me before her interview to say that she had concerns about her ideas being plagiarised as a result of the research project. Once I reassured her that this was not the focus of my research she agreed to participate in the project. I believe that this demonstrates my competence and professionalism with the participants. For the first two sets of interviews I believe with hindsight that I did not explain thoroughly enough that my interest was in the leadership aspect of their work rather than in the nature of their programme. By the time I reached the third set I was more proficient both in interview technique and in preparing my subjects.

The fact that my research findings have so many similarities with those of Wertheimer (2009) and Woocher (2010) leads me to believe that it is replicable. It also shows that my work is firmly rooted in the literature as there are a range of matching findings. If I were to repeat the work I would focus the initial questions

and the probe questions more clearly on leadership qualities in addition to the relationships between the leaders. I would also wish to interview teaching staff, pupils and parents in order to try and find a different balance of viewpoints. This would create a deeper and more comprehensive set of findings. I do not believe that I would find anything different but I would have more emergent data to analyse. If another educator were to repeat this research as I have done it, I believe that they would achieve similar results although it is, of course, impossible to reach an exact conclusion to this idea. It is also interesting to consider whether there would be any differences in the findings if a researcher who was unknown to the participants conducted the same research as I had done.

My decision to take an interpretivist approach to the research allowed me to discover the participants' views on their own leadership and that of others in their organisations. The challenge was to take note of the participants' construction of their own social reality without introducing my own ideas taken from my background and experience of working in the field.

Using qualitative research methods allowed me to obtain a deep and rich collection of real people's viewpoints and to see in actuality what was happening in the field in order to compare it with the theory within the literature. I wanted to ensure that the participants could answer the questions as fully as possible and did not want them hampered by language that they had never encountered. Whilst conducting the pilot study I realised that I was not achieving my goals to the fullest extent as the participants were struggling to understand technical phrases such as 'distributed leadership' and 'strategic intent' which are used in the literature. Therefore I had to rephrase some of this language to ensure that there was complete understanding of the issues I was attempting to learn more about. This means that, by altering some of the language, I as researcher was putting an interpretation on some of the ideas found in the literature which could be considered as bias. However I found in ensuing interviews that the conversation flowed more easily and the participants were at ease. This showed by their body language and by their willingness to talk more. By rephrasing some of the terms it helped me to explore the case studies

using a methodology which was both grounded in the literature and accessible to the participants.

There were unexpected findings which surfaced during the analysis stage and led to the creation of a fifth category. This category was issues facing Supplementary schools today. The issues which were evident in most of the schools were power, control and lack of finance. The issue of power and control within the three key players came to light after I had written the literature review. On further investigation I learnt from the work of Cranston and Ehrich (2009) that one can parallel the development of senior management teams to the development of distributed leadership theory. The analysis of Cranston and Ehrich (2009)'s research data highlighted the political nature of teams and showed their inclination to power struggles. The relationship of the Rabbi, Head Teacher and lay leader captures the classic nature of micropolitics which is concerned with how power, coercion and cooperation can be useful for achieving goals (Cranston and Ehrich 2009). Their research shows too that teams need on going training on how to work together (with respect to power, coercion and cooperation) as well as sensitive facilitation to develop their relationships.

8:4 Findings and analysis

Once I had all the interview transcripts I undertook a cycle of coding exercises (Saldana 2003). In order to retain anonymity, I chose to write up the findings according to the basic headings and the analysis according to the research questions. Answers to the final research question which discusses ideas for the future are presented in chapter nine together with the conclusions of this research.

I was not surprised to find phrases of partnership and collegiality expressed within the transcripts. I also expected to find that all schools worked towards improvement and that change processes were inherent in all Synagogues which were part of this study. Once the pilot study showed me that I needed to rephrase my questions to make the language more accessible to the participants, I found that I had acquired a great deal of data. The analysis of the transcripts was conducted by coding

according to the four headings outlined in chapter five as well as cross coding using the research questions. This helped me to discover more about the reality of what actually happens in the field in comparison with the views of the interviewees about what they believe happens. This was a challenge as I had to search for supporting evidence as well as contradictory comments. There was a great deal of variation of beliefs between people holding different leadership roles but similarity between those who held the same role.

Another expectation was that I would find all leaders to be invitational in their approach and this was shown by the enthusiastic way they all described their roles as well as their evident love of Jewish Education. I had also expected to find more evidence of moral leadership whereas in reality it is the Rabbis for whom this is of utmost importance. Head Teachers and Lay Leaders understand that Jewish Education is a values driven, moral endeavour but I did not find that they felt the need to model this in as overt a way as the Rabbis did. It was clear that Synagogue 'E' was significantly along a process of real improvement and change whilst supporting a clear and, to a certain extent, distributed leadership infrastructure. My initial thoughts were that I was only going to find interesting ideas within this Synagogue but once I had delved deeper into the transcripts I found similar emerging structures within the other Synagogues. Synagogue 'A' is facing the most significant change as the school has just merged with three other schools. They have not yet clarified their leadership structures, policies or financial management even though they have now been working together for a year. However in spite of some relationship difficulties they are experiencing some improvements. Synagogue 'F', 'C' and 'D' are ambitious in their wishes for improvement but their leadership teams lack sophistication in terms of structure and communication. The pace of change initiatives varied and did not seem to be significant in terms of the impact of leadership. I found that many of the ideas from my research were mirrored in the literature and this became the foundation of the analysis.

8:5 What I learnt about leadership as a result of conducting the research

I begin this chapter by stating that what I learnt about leadership is within the field of Jewish Supplementary Education rather than within general education. I also found that the more interviews I conducted the more interested and excited by the work I became. Fundamentally I am fascinated by the field and by people's knowledge and feelings. I learnt that there is a real need for better communication between leaders as well as greater clarity in defining people's roles and responsibilities. I also learnt that stakeholders have an important role in decision making and leadership which is underused. For the future of my work as a practitioner I will find ways of opening lines of communication with the aim of creating an environment where distributed leadership has possibilities not yet thought of. I have learnt that one person cannot distribute leadership; people need to feel able to take on leadership roles within contexts which make sense to them. This empowers the process of change which will lead to significant improvement. I have learnt that the success of this must be based within a leadership team which exhibits the behaviours outlined in the findings summary at the end of chapter six: shared vision, strategic planning, excellent communication, the distribution of leadership within the whole organisation, maximum stakeholder involvement, leading with a moral purpose, team work and everyone modelling Jewish life. In the future I will try and create this environment within my organisation by working with my lay leader and Rabbi to improve our programme.

8:6 Summary

At the beginning of chapter five, after the literature review, I present the thesis that the combination of distributed leadership, an invitational approach and a moral purpose will lead to improvement in Jewish Supplementary Schools. I explored this by reviewing relevant theoretical models of leadership; discovering some of the existing leadership practices in Jewish Supplementary Schools and finding out from people in the field, what happens in reality. This research has explored leaders' perceptions of their leadership roles and those of their colleagues within the five schools which participated.

In the final chapter I conclude this thesis and offer some suggestions for further research. I also propose some ideas for increasing the impact of leadership on Jewish Supplementary School change and improvement.

CHAPTER NINE: CONCLUSIONS

9:1 Introduction

In this chapter I offer a conclusion to the thesis. I state my original aim and discuss each of the research questions in terms of my contribution to the body of knowledge as well as commenting on the limitations of the study. Question six is dealt with throughout this chapter and I offer some recommendations for practice.

9:2 Contributions to knowledge

The purpose of this study was to learn more about leadership in Jewish Supplementary Schools in the UK and to discover how it impacts on school improvement. Although the research was conducted within Jewish Supplementary Schools the findings can be applied to the wider field of supplementary education. The National Resource Centre for Supplementary Education offers quality framework awards which require schools to show the nature of their leadership with regards to engaging parents, raising aspirations as well as a culture of achievement. This research would help in the attainment of those awards.

The main focuses of the research are the questions:

- a. What theoretical models of leadership are relevant to how leadership impacts on school improvement?
- b. What are the existing leadership practices in Jewish Supplementary Schools and what is happening in reality?

These questions are explored through a sub set of six questions which provide a structure for this section together with discussion on the contribution to research methodology.

1. What is the nature of leadership in Jewish Supplementary Schools?
2. How does the involvement of multiple stakeholders (parents, pupils, teachers and Education Committee) contribute to the improvement of Jewish Supplementary Schools?

3. What is the nature of the working relationship of lay and professional leadership within Jewish Supplementary Schools?
4. How does the style of leadership impact on the Jewish Supplementary School overall?
5. How does leadership help or hinder change for school improvement?
6. What are the implications of these findings for the future of Jewish Supplementary Schools in the UK?

9:2:1 The nature of leadership

I have found that the nature of leadership in Jewish supplementary schools is vision led, values driven and generally delegated rather than distributed. I demonstrate in chapters six and seven that all Synagogue leadership teams within the study showed collaboration and collegiality when describing their work, that they have goals in mind and that they work with a moral purpose. The nature of leadership is complex (Coleman 2005, Bush 2008) and my findings have shown that there are contradictions between what people say that they do and what they do in real situations. My findings agree with and build on the earlier studies by Wertheimer (2007) and Woocher et al. (2010) who have researched school improvement initiatives within the Jewish Supplementary School system in the USA. I contribute to knowledge in this area by assessing the relationship of leadership from a team perspective to improvement initiatives. To my knowledge, no other researcher has looked at the nature of leadership in Jewish supplementary schools from the perspective of a Head Teacher, Rabbi and Lay Leader.

As outlined in chapter eight there are a number of limitations to this finding and contribution to knowledge.

- Taken from a small field with few choices of school
- My role as participant observer: everyone was known to me
- Ability to conduct interviews in a value free way
- Documentation was denied following interviews
- Finding enough Jewish education literature to match that of general education

A future study could be undertaken in similar schools in America, Europe or Australia to see whether the findings are replicated. For future practice I recommend a more fluid leadership structure where lay leaders, Rabbis and Head Teachers are fully and equally engaged in improvement and where deep levels of trust exist between them. This recommended kind of organisation would use its structures through various leadership methods to think beyond its previous formation.

9:2:2 The contribution of multiple stakeholders to improvement

My research shows the importance of involving lay leaders, parents and Rabbis in any improvement initiative. This agrees with previous research such as JESNA (2008b) where the success of improvement programmes is directly attributed to the level of buy in from lay leadership. In the summary of findings at the end of chapter seven I show that stakeholders do have opportunities to be part of decision making and where they are brought along with the process, their contribution impacts on improvement. My analysis demonstrates, by examining the views of stakeholders that some Synagogues experience greater success in their improvement initiatives as a result of their leadership.

My contribution to knowledge resides in the following findings:

- Showing how Synagogues that engaged their whole community in a collaborative effort for improvement ensured that their lay leaders and parents had a good understanding of the educational issues facing their school.
- Showing how involved stakeholders were supportive of the need for finance and were therefore more effective at performing leadership roles within the committee.
- I am unaware of this type of research having been done before in this context and it goes some way towards explaining the impact of stakeholder leadership on school improvement.

As I showed in chapter three, the contribution of parents as stakeholders has an important impact on children's learning and engagement with their education, both

general and Jewish. My research agrees with these studies and reflects other work in the field by showing that where there is parental engagement, there are children who are more invested with their education and this in itself is an improvement. My research is predominantly concerned with perceptions of leadership from those in leadership roles within Jewish supplementary schools with regard to improvement. Therefore I chose not to interview other stakeholders such as parents who were not lay leaders, teachers and pupils. Future research could do so in order to discover these other stakeholders' perceptions of leadership.

9:2:3 The nature of the working relationship of lay and professional leadership

As I outlined in chapter seven, this relationship is one of partnership, although not without some difficulties and contradictions. Hirsch (2004) found that leadership in community is predicated on compromise and my research agreed with this and built on it by acknowledging that people found change difficult, needing to deal with relationship issues during their change process. Research described in chapter three shows how good communication leads to fewer conflicts particularly if the leadership exhibit supportive and enabling behaviour. My research found that conflicts which occurred within schools were often based on a lack of clarity about mutual expectations.

My research shows that the working relationship between Rabbis and other members of the team is often a difficult one. I found that most of the Head Teachers are operational in their approach rather than strategic and often leave that role to the Rabbi. I also show that lay leaders are unclear about their role and relationship with regard to the management of professional staff. One of the limitations of this study is that participants interviewed came from only five communities and all the lay leaders were new to their roles. An extension to this work could be to interview the previous lay leaders in each community to ascertain their perceptions of leadership. My research demonstrates how some relationships are based on mutual trust, excellent communication and fluidity of leadership structure. I have shown clear links between the nature of these latter relationships and school improvement.

My contribution to knowledge is in the unexpected findings of this study: the issue of where power and control lie within the school. The literature shows that Rabbis have a level of power and control not afforded to other professionals (Korman 1981) but the impact of this on school improvement is not apparent in other research (JESNA 2008b). This connects to the finding that financial control is held by the lay leadership and how that affects people's perception of their and other's leadership. Consequently I recommend for future practice an approach whereby leadership is involved in education in such a way that it permeates Synagogue life and where the Rabbi is involved as a team member with the leadership of the education programme.

9:2:4 The impact of leadership style

The research findings conclude that all members of the leadership teams exhibit passionate, moral, visionary and invitational styles of leadership. I show in chapter two that general research has developed to show how these styles impact positively on school improvement. I contribute to knowledge with my conclusions as I am unaware of other research being done in this area with leadership teams.

In chapter three I present a discussion on distributed leadership but did not find expressions of this as articulated by Spillane (2006), Harris (2008), Gronn (2000) and Leithwood et al (2006). I did discover some desire, particularly by Head Teachers, to distribute leadership but they lacked the tools to know how to do this. I have shown that the invitational style displayed by all members of the teams created an atmosphere of good will and the aspiration to succeed. Chapter four expresses the view that Jewish education is itself a moral endeavour and my research shows clearly how all leaders strive to 'do the right thing'. Leading in a faith situation calls for modelling (Southworth 2004) a lifestyle which lives that faith, whereas all leadership calls for encouraging life long learning and the upholding of social justice (Starratt 2005). This style shows a marked impact on school improvement and is in line with other research, both general and Jewish. I therefore recommend that schools create a strategic plan which includes thinking about how to be invitational in style open in their communication approach.

9:2:5 Does leadership help or hinder change for school improvement?

My research shows that Rabbis generally hold power and control in Synagogues and that lay leaders hold financial control. My research is in line with others showing that controlling leadership can impact negatively on school improvement. Leaders need to do what they say they value (Fullan 2002) so that their personal actions are in line with the desired cultural outcome which helps change happen and thereby school improvement. Distributed, caring leadership with people who model good practice and who show a moral purpose helps change for school improvement. I recommend that leadership teams use their knowledge to discover how to differentiate between innovation (the application of a new programme) and innovativeness (the engagement in continuous improvement) in their work.

9:4 Conclusion to the thesis

In this final chapter I have concluded my thesis by returning to the original research questions:

- a. What theoretical models of leadership are relevant to how leadership impacts on school improvement?
- b. What are the existing leadership practices in Jewish Supplementary Schools and what is happening in reality?

I have reviewed my findings, identified some of my contributions to knowledge and posit some ideas for future practice.

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Glossary of Terms

Talmud	Codification of Oral Law
Babylonian Talmud	Written in Babylon as opposed to Talmud written in Jerusalem
Jewish supplementary school	Part time education programme teaching language and culture, history and religion
Synagogue	Jewish place of worship
Orthodox Judaism	Maintain the same basic philosophy and legal framework that existed throughout Jewish history. The central belief is that the written and oral law was given directly by God to Moses and applies in all times and all places
Rabbi	Jewish spiritual leader and teacher
Conservative Judaism	Maintains that Jewish observance should be conserved rather than reformed or abandoned but in such a way that allows followers to participate in modern society.
Board of Deputies	Anglo Jewish representative assembly
United Synagogue	An organisation of London Synagogues founded in 1870
Chief Rabbi	The title given to the recognised leader of the Jewish community within a particular country.
Reform Judaism	Maintains that Jewish practice and traditions should be modernized and compatible with participation in the surrounding culture
Liberal Judaism	One of the forms of progressive Judaism found in the UK. Considers itself to be the sister movement to the Reform Movement in the USA
Masorti Judaism	The name given to Conservative Judaism in Israel and other countries. The name 'Masorti' means traditional.
Barmitzvah	Rite of passage for a Jewish boy at aged 13

Batmitzvah	Rite of passage for a Jewish girl at aged 12 or 13
Torah (written Law)	5 books of Moses
Moses	Biblical leader of the Jewish people
Jethro	Moses' father in law
King Solomon	Israelite King who built first Temple in Jerusalem in the 10 th Century BCE
Genesis	1 st book of the Jewish Bible
Exodus	2 nd book of the Jewish Bible
Kings	The two books of Kings present a biblical view of the history of ancient Israel spanning 400 years from 986 BCE
Deuteronomy	5 th book of the Jewish Bible
Halacha	Jewish Law
Shul	Yiddish word for Synagogue
Oral Law	The precepts of observance transmitted orally at Mount Sinai to the Jewish people

Appendix 1

93 Southover
Woodside Park
London N12 7HG
Tel: 07931 501516
barbara@gluckman.co.uk

Dear

Thank you for agreeing to take part in this checking process with regard to my research on the impact of leadership on school improvement. As one of the people who have been interviewed on this project I would be grateful if you could read the data analysis procedure and the summary of the findings. Following this there are some short questions which I would be grateful if you could answer. Please kindly either email or post the answers at your earliest convenience.

Thank you again

Data Analysis Procedure

The interview transcripts were coded according to the following categories: stakeholder involvement; change; leadership and improvement. Synagogues were referred to anonymously by letter as were the leaders who were interviewed. Using the interviewees answers to the questions on the interview schedule, I analysed the transcripts within the four categories. I was looking for impact of leadership on school improvement.

Summary of final results

1. Leadership in all communities is described as ‘collegial’: there is extensive use of the word ‘we’. This is contradicted by usage of words such as ‘dictator’, ‘servant leader’
2. The Rabbi generally has power and control overall but the lay leadership have financial control.
3. Unilaterally leadership style is passionate, moral, visionary and invitational
4. Leadership is sometimes and in some cases distributed.
5. Heads are operational and need to be more strategic, working with the Rabbi
6. Lack of communication permeates: mutual expectations are unclear and not stated
7. Lay leaders are unclear about their role: managers or leaders? They state that there is trust but they do hold their professional staff accountable
8. There were relationship difficulties and these were dealt with during the change process. People found change difficult.
9. Stakeholders do have opportunities to participate in conversations and be part of decision making
10. The areas that leaders see as important are parental engagement and family education; sharing knowledge so that there are ‘no ambushes and no surprises’; enjoyment and pleasure in learning; more investment in learning by children and parents; no ‘drop off’ at aged thirteen and customized learning.

11. These were some of the leadership behaviours perceived which, all together; do appear to impact on improvement initiatives: effective leadership comprising shared vision, strategic planning, excellent communication, and distribution of leadership, team work, including all stakeholders with the process, moral purpose and all people in leadership teams modelling Jewish life.
12. Lay leadership needs to have a high degree of involvement in all aspects of the work.

Questions:

Please answer the following questions to see whether you believe that the analysis has been made in a manner congruent with your own experiences.

1. During your interview how far did you feel that the interviewer used language that was familiar and understandable to you?
2. How far do you believe that the findings stated above are credible from the point of view of your interview questions?
3. Do you feel that the four categories of stakeholder involvement, improvement, change and leadership are representative of the range of questions that you were asked in your interview?

Thank you
Barbara Stern

Appendix 2

Interview Schedule for Research Project

Questions for Head Teacher/Director of Education:

1. Tell me something about the Cheder/Religion School: how many children and what age ranges do you have in your community?
How many teachers do you have and are they members of your community? Is that important and if so in what ways?
Tell me something of how the Cheder/Religion School works on a weekly basis. Is there a written curriculum and how old is it? How much flexibility is there in what is taught and what is the staff involvement in this? How would you describe your ethos?
2. What kinds of changes have been made in the last few years in order to make improvements in the education programme?
3. How is the Cheder/Religion School governed? What happens if you want to make changes? How is the staff involved in change? In what ways are your lay leadership involved with education?
4. Tell me something about the involvement of parents. How might they be part of the decision making process? What part do parents play in making changes?
5. In your view, how involved is the Rabbi in change and improvement in education? Tell me about leadership in this community?
6. What are your views about how the education committee, Rabbi and professional educator work together to help bring about change and improvement?
7. In what ways do people work together to share leadership? How would you define your particular role and do you distribute leadership to others on the team or to the teaching staff?
8. What style of leadership do you think works best in your community? Do you think that leadership style is an important consideration for change and improvement?
9. Can you describe a particular incident where things did not go exactly as you planned them? What was your leadership role when something went wrong?
10. How about when something went really well? What was your leadership role in that instance?

Questions for Rabbis:

1. How would you describe the ethos of the education programme in your community? What kinds of changes have been made in the last few years in order to make improvements in the education programme?
2. What would you say was your role in education as part of the leadership of the synagogue? What is your role in the change process?

3. What do you think is the role of parents with regard to improving the Cheder/Religion School?
4. Tell me about leadership in your community? How are decisions for the education programme made and by whom?
5. What are your views about how the education committee, Rabbi and professional educator work together to help bring about change and improvement?
6. In what ways do people work together to share leadership? How would you define your particular role and do you distribute leadership to others on the team or to the teaching staff?
7. What style of leadership do you think works best in your community? Do you think that leadership style is an important consideration for change and improvement?
8. Can you describe a particular incident where things did not go exactly as you planned them? What was your leadership role when something went wrong?
9. How about when something went really well? What was your leadership role in that instance?

Questions for lay leaders:

1. How would you describe the ethos of the education programme in your community? What kinds of changes have been made in the last few years in order to make improvements in the education programme?
2. What would you say was your role in education as part of the leadership of the synagogue? What is your role in the change process?
3. What do you think is the role of parents with regard to improving the Cheder/Religion School?
4. Tell me about leadership in your community? How are decisions for the education programme made and by whom?
5. What are your views about how the education committee, Rabbi and professional educator work together to help bring about change and improvement?
6. In what ways do people work together to share leadership? How would you define your particular role and in what ways are you involved in the distribution of leadership to others on the team or to the teaching staff?
7. What style of leadership do you think works best in your community? Do you think that leadership style is an important consideration for change and improvement?
8. Can you describe a particular incident where things did not go exactly as you planned them? What was your leadership role when something went wrong?
9. How about when something went really well? What was your leadership role in that instance?

Appendix 3

**93 Southover
Woodside Park
London N12 7HG
Tel: 07931 501516
barbara@gluckman.co.uk**

Dear

I am writing to you regarding a research project which I am undertaking as part of my Doctorate of Education programme at the University of Hull. I am aiming to learn more about the impact of leadership and leadership styles on Cheder Education (Jewish supplementary education) I believe that this will add to the body of research on this kind of education and give us pointers as to some applications for the future.

I would appreciate the opportunity to interview you on this subject and to hear your views with regard to leadership and education at xxxxx Synagogue. I would also appreciate it if you would be kind enough to allow me access to any pertinent Minutes of Meetings where change and improvement have been discussed.

I am proposing to interview the Rabbi, Head Teacher and lay leader involved in education within four communities and each interview will last no more than forty five minutes to one hour.

All material will be totally confidential and held in my home for the duration of the project and the anonymity of the community will be protected during the writing up of the research. I would be happy to either destroy or return any copies of minutes after the project has been completed.

You are free to withdraw at any time and without adverse consequences and any information gathered until such time will not be used. I am happy to share all results prior to publication.

My supervisor is Dr Barbara Allen and can be contacted by emailing her at: B.Allen@westminster.ac.uk

Should you have any concerns about the conduct of this research project, please contact the Secretary, HUBS Research Ethics Committee, University of Hull, Cottingham Road, Hull HU6 7RX: Tel: 01482 463689

Yours sincerely

Barbara Stern
|

Appendix 4

Business School

RESEARCH ETHICS COMMITTEE
CONSENT FORM: INTERVIEWS

I, _____ of _____

Hereby agree to participate in this study to be undertaken by **Barbara Stern**

And I understand that the purpose of the research is **to learn more about the relationship between and the impact of leadership styles on Jewish Supplementary Education.**

I understand that

1. After completion, my interview transcript will be coded and my name and address kept separately from it.
2. Any information that I provide will not be made public in any form that could reveal my identity to an outside party i.e. that I will remain fully anonymous.
3. All results will be used for research purposes and may be reported in scientific and academic journals (including online publications).
4. Individual results **will not** be released to any person except at my request and on my authorisation.
5. That I am free to withdraw my consent at any time during the study in which event my participation in the research study will immediately cease and any information obtained from me will not be used.

I agree that

4. The Synagogue MAY / MAY NOT be named in research publications or other publicity without prior agreement.
5. *I / We DO / DO NOT require an opportunity to check the factual accuracy of the research findings related to the Synagogue.*
6. *I / We EXPECT / DO NOT EXPECT to receive a copy of the research findings or publications.*

Signature: _____

Date: _____

The contact details of the researcher are: **Barbara Stern, 93 Southover, Woodside Park, London N12 7HG. Email: barbara@gluckman.co.uk Tel: 020 8446 7293**

The contact details of the secretary to the HUBS Research Ethics Committee are Amy Cowling, Hull University Business School, University of Hull, Cottingham Road, Hull, HU6 7RX. Email: a.cowling@hull.ac.uktel. 01482-463410.