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Abstract	While the need for leadership is perhaps universal across cultures, the practice of leadership is generally believed to be culturally situated. Different views exist in the leadership literature regarding the extent to which specific leader behaviours are transferable across cultures, leading some researchers to suggest that effective management and leadership processes should normally take account of the cultural and other contexts (Ayman 1993). Linked to this is an assumption that unique cultural features, for example, language, beliefs, values, religion and social organisation, demand that different leadership approaches are taken in different nations (Dorfman et al. 1997). Increasingly however, there has been a rise in recent research on educational leadership that includes a cross-cultural element, acknowledging that in addition to culture-specific tendencies, there may be more universal or broad-based approaches to understanding and practising leadership.

CHAPTER 1

Cultures of Educational Leadership: Researching and Theorising Common Issues in Different World Contexts

Paul Miller

INTRODUCTION AND CONTEXT

While the need for leadership is perhaps universal across cultures, the practice of leadership is generally believed to be culturally situated. Different views exist in the leadership literature regarding the extent to which specific leader behaviours are transferable across cultures, leading some researchers to suggest that effective management and leadership processes should normally take account of the cultural and other contexts (Ayman 1993). Linked to this is an assumption that unique cultural features, for example, language, beliefs, values, religion and social organisation, demand that different leadership approaches are taken in different nations (Dorfman et al. 1997). Increasingly however, there has been a rise in recent research on educational leadership that includes a cross-cultural element, acknowledging that in addition to culture-specific tendencies, there may be more universal or broad-based approaches to understanding and practising leadership.

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1

In the first edition of *The Handbook of Leadership* (Stogdill 1974), cross-cultural leadership received only limited attention. In the second edition (Stogdill and Bass 1981), a chapter on cross-cultural issues in leadership was included. In the third edition (Bass 1990), the 1981 chapter was revised and expanded, moving from circa 25 to circa 40 pages. In 2003, Dickson et al. proposed that 'it would be essentially impossible to prepare a single chapter that presented an exhaustive account of the research on cross-cultural issues and leadership' (p. 730). Now, in 2016 the intention of this edited volume is to highlight the need for and relevance of intercultural and cross-cultural research in guiding our understanding of the practice of educational leadership pertaining to common in different educational contexts globally.

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A starting point for our discussion is the mid- to late 1990s, a period in which House and Aditya (1997) produced a comprehensive review of issues pertinent to cross-cultural research in the area of leadership. This was accompanied by insightful commentaries by Smith (1997) and Dorfman et al. (1997). This book is not to provide an update of advances in cross-cultural leadership research. Rather, it is to highlight the necessity of such research, in a time of increased globalisation and the continuing narrowing of cultural and other spaces. We are certainly not the only researchers to undertake inter-cultural and cross-cultural studies in educational leadership. However, we are the first to examine educational leadership practices and issues in the way we have. These will be discussed further in the methodological approach. In their review in a special issue of *The Leadership Quarterly* on 'International Leadership', Peterson and Hunt (1997) raised concerns about the American bias (and arguably the Anglo-American bias) in several existing theories of leadership and high-lighted the importance of scientific approaches to studying leadership. In producing this book, we do not present a simple collection of articles. Instead we present empirical research organised and grouped by related themes, although each chapter can stand on its own, debating an issue or an element of practice or research in educational leadership that has been examined across different countries and educational contexts. In organising our work in this way, it is proposed this approach is both an innovative and sophisticated way of examining and incorporating intercultural and cross-cultural issues in educational leadership.

Conceptual Issues: Intercultural and Cross-Cultural

Intercultural and cross-cultural understanding is about taking an interest in and showing empathy towards people from other groups (Alred et al. 2003, p. 3). Intercultural and cross-cultural understanding was, traditionally, a part of foreign language education, concerned with the 'foreign' and 'the strange'. Over time, however, and with the advance of globalisation, intercultural and cross-cultural education has become an important role in promoting global harmony and global social justice (Besley and Peters 2012). In its White Paper, *Intercultural Dialogue: Living Together as Equals in Dignity*, The Council of Europe (2008) emphasised the need for Europe to more purposefully engage in interculturalism in order to cope with diversity in the age of globalisation (Besley et al. 2011).

Without question, increased interconnectedness is fuelling intercultural awareness and understanding. As Dimmock and Walker (2005) proposed: 'Understanding what a culture is and why it is so important in determining our relationship with other people are key elements of global citizenship...' (p. 25). Nevertheless, as Rule (2012, p. 336) asserts, there are a number of obstacles to intercultural understanding, including the imposition of Western languages and a broadly Eurocentric world view. Martin and Griffiths (2012) question whether intercultural understanding is possible within a global context of domination and inequality. Allmen (2011) acknowledges inequality of educational opportunity and cultural exchange by pointing out that 'Intercultural pedagogy tries to encompass the World by deploying "the other as the supplement of knowledge"' (p. 35). Sealey and Carter (2004) suggest that individuals can position themselves in intercultural conversations, thus influencing what is heard and how this is translated.

Intercultural, Cross-Cultural, Culture

There is some confusion in the available literature concerning the meaning of the terms cross-cultural and intercultural. As a result, it is important to clarify how these feature in this important work. Cross-cultural connotes a comparison or contrast between two or more cultural groups (Lustig and Koester 1993). On the other hand, intercultural means 'equitable exchange and dialogue among civilizations, cultures and peoples based on a mutual understanding and respect and the equal dignity of all cultures is the essential prerequisite for constructing social cohesion, reconciliation among peoples

and peace among nations' (United Nations 2005). In other words, intercultural refers to what happens when people from two (or more) culturally different groups come together, interact and communicate (Lustig and Koester 1993). Both terms, intercultural and cross-cultural, are important to our work in this book.

Culture is a contested term. Hofstede (1991) defined culture as 'the collective programming of the mind which distinguishes the member of one group or category of people from another' (p. 5). Spencer-Oatey (2000) extends this notion by suggesting: 'Culture is a fuzzy set of attitudes, beliefs, behavioural norms, and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and his/her interpretations of the "meaning" of other people's behaviour' (p. 4). These definitions position culture as both a product and a process, which are important notions in this book.

INTERCULTURAL AND CROSS-CULTURAL RESEARCH IN EDUCATIONAL LEADERSHIP

Intercultural and cross-cultural research is not as straightforward as one may think. As noted by Gill (2011) and Earley (2013), leadership is a contested term with no universally agreed definition. As discussed previously, 'culture' is also a contested term with different shades of meanings. Dickson et al. (2003) argue that the term 'leadership' presents 'no clear understanding of the boundaries of the construct . . . ' (p. 732). In adding intercultural and cross-cultural dimensions to the mix in educational leadership research, far from simplifying matters, this makes identifying a precise definition a more complex and confusing one. Without a workable framework that helps to narrow and guide intercultural and cross-cultural research in educational leadership therefore, it is possible for research in this area to be fragmented and incoherent. In *Cultures' Consequences* (1980), Hofstede argues for such a framework and proposes that cultural differences are primarily about shared values or about values believed to be preferred by some in certain cases, although not all, in all cases. Hofstede also argues that in cross-cultural research, three fundamental questions are to be considered: 'What are we comparing? Are nations suitable units for this comparison? Are the phenomena we look at functionally equivalent?' These are important questions that align with the aims, methodology and design of this book.

Graen et al. (1997) assert that the focus of cross-cultural research is on comparability. They argue, 'Emics are things that are unique to a culture,

whereas etics are things that are universal to all cultures. Emics are by definition not comparable across cultures. One task of cross-cultural researchers, hence, is to identify emics and etics' (p. 162). By design, this book is about examining intercultural and cross-cultural leadership through both emics and etics perspectives.

Despite the growing importance and appeal of intercultural and cross-cultural research, only 'few researchers and educators rely on empirical cross cultural and intercultural research to interpret their observations' (Dahl 2003, p. 1). A commonly acknowledged example of a large research project on cross-cultural issues in leadership is the Global Leadership and Organizational Behavior Effectiveness (GLOBE) Project (House et al. 2004). In their project, covering 60 countries and over 180 researchers, House et al. examined the relationship between leadership, societal culture and organisational culture. Crucially, what we attempted to do and indeed have been successful in doing with this work, *Cultures of Educational Leadership*, has never before been done in the field of educational leadership. That is, whereas the GLOBE Project focused on leadership in organisations, the focus of our work in this book is on educational leadership.

Before this book however, other researchers have undertaken work in educational leadership that has been described as 'international' or 'comparative' or both. In doing so, such works have broadened the scope of research in educational leadership from the usual developed countries in the English-speaking world to countries in the developing world, and in doing so 'other voices' have entered into the debates and literature providing possibilities for more inclusive evaluation of issues to be undertaken. For example in 2012, the *Journal of the University College of the Cayman Islands* carried a special issue on *The Changing Nature of Educational Leadership: Caribbean and International Perspectives*. In its editorial, Miller (2012) positions the special issue as contributing to our understanding of educational leadership within, across and beyond the Caribbean region. This special issue was followed by *School Leadership in the Caribbean: Perceptions, Practices and Paradigms* (Miller 2013), which provides multiple insights of school leadership and practices within, between and among English-speaking Caribbean countries. Practices are examined through lens of religious, cultural, social and historical foundations adding useful dimensions to our study and understanding of school leadership practice. In *Multidimensional Perspectives on Principal Leadership Effectiveness*, Beycioglu and Pashiardis (2014) provide crucial

exploration of challenges faced by principals, as well as the impact of new managerial tactics being employed by education ministries/departments in multiple contexts. In *Building Cultural Community through Global Educational Leadership*, Harris and Mixon ([2014]) underline how globalisation can impact educational leadership and practice. In the main, they highlighted the role of a global leader in the education setting in a time of complexity in tackling social, political, economic and especially social justice issues. A main limitation of all these works however is that chapters, except in a small number of cases, tend to focus on a single country, thereby limiting opportunities for deep cross-cultural analysis based upon a common methodological frame.

Nevertheless, in *Educational Leadership: Culture & Diversity*, a precursor to these works, Dimmock and Walker ([2005]) provide a thorough treatment and an integrated analysis of the importance of understanding culture, leadership and their interaction in different contexts through comparative accounts of Anglo-American and Asian schooling systems. They also highlight cultural differences between societies, leadership practices associated with multicultural schools and cultural and contextual factors influencing teaching and learning. Things also moved further forward with the publication of *Exploring School Leadership in England & the Caribbean: New Insights from a Comparative Approach* (Miller [2016]), which used a common methodological frame between the countries involved in the study, and in *Successful School Leadership: International Perspectives*, (Pashiardis and Johannson [2016]), which presents chapter analysis based on regions of the world examined. A limitation of Miller's work is that, despite focusing on common issues between very different countries and educational systems, its coverage only extends to two countries—England and Jamaica. A limitation of Pashiardis and Johannson's work, on the other hand, is that although chapters are nominally based on regions, some chapters include only one or two countries, though not all.

This book, *Cultures of Educational Leadership*, therefore goes furthest in providing a comprehensive evaluation of issues related to educational leadership in different parts of the world in an integrated manner in that each chapter:

- Uses a single method/approach to gather data per chapter regardless of the number of countries included in that chapter
- Includes a minimum of three countries per chapter, one of which must be a developing country

- Includes a mix of developed and developing countries per chapter
- Includes countries from at least two continents per chapter
- Includes countries from the six world continents

Our work is in 11 chapters, representing 6 continents and includes 18 countries and 35 contributors. This book is intended to provide an authentic, critical insight into the social construction and practice of educational leadership in multiple contexts since, as we have come to agree, the practice and enactment of leadership is culturally and contextually situated. This idea is illustrated by Bordas (2007), who argues that 'Only by becoming aware of how society is structured to perpetuate the dominance of some groups and to limit access to others, will leaders be able to create a framework for the just and equal society in which diversity can flourish' (p. 112).

CULTURES OF EDUCATIONAL LEADERSHIP

Globalisation has led to the narrowing of physical and cultural spaces, the result of which has been the creation of multicultural societies and communities, providing opportunities for bidirectional and multi-directional sharing of knowledge, values and understandings. Notwithstanding, as countries and regions collaborate and cooperate, our understanding of national and regional cultures, cultural spaces and cultural practices is arguably not as developed as one might expect, and our attitudes are sometimes premised on differences and not on similarities. Some studies, although providing 'authority' through their 'global' and 'international' labels, have only included countries from the developed world in their analyses, and in many others, where developing countries have been included, these countries are often typecast as problematic and in need of assistance to raise them up to standard. Research conducted in this way sustains negative tension between the intellectual needs of developing countries and Western intellectual hegemony, where developing countries are treated as intellectual dumping grounds for international ideas (Bristol 2012). This book is therefore a simultaneous attempt to re-balance and balance current discourses in educational leadership through a global integrated issues-based research approach.

Globalisation is a rapid, highly interactive phenomenon that has simultaneously reset and surpassed the boundaries of economics and is actively setting new challenges within all aspects of life, including in education.

Increasingly, educational institutions in both developed and developing countries are expected to account for and respond to the impacts of this phenomenon that has frustrated scientific precision (Croucher 2004). Furthermore, as global interconnectedness intensifies, educational institutions, from nursery to university, are tasked with equipping learners to live and work in a much narrower world economy. Because of this, education itself and schooling can no longer be seen as the preserve of a nation but as an international tool for individual and social transformation (Bristol 2012). Similarly, educational leadership can no longer be seen as delivering outcomes for a nation state but rather for a globalised economy, although in the process one might expect the exercise of leadership to increase a nation's competiveness. Educational leadership therefore may be thought of as both a lock and a key, to be used to secure and safeguard and to release and reassure.

But globalisation is not about to disappear and should therefore be seen as an important element in any debate on intercultural and cross-cultural research in educational leadership. As Miller puts it, 'Faced with external factors such as the recent economic meltdown, globalisation and changing borderland narratives and shifts in government policy, education institutions the world over are being forced to "do education differently". This shift is as much about the leadership of policymakers in education departments and ministries as it is about the practice of leadership by school leaders and teachers at all levels' (2012, p. 10). Miller's observations bring to light three important things. First, globalisation has had and continues to have an impact on the policy, practice and research of educational leadership in countries all over the world. Second, educational leadership (policy, practice) must respond to changes in the environment with new, different and innovative practices and ideas. Third, ongoing environmental changes to life and work provide opportunities for researchers to engage in integrated issues-based inquiry. It is these underpinnings that lay the foundation for this book—the main content of which is summarised next, based upon the two dominant themes of chapters received.

Social Justice, Gender, Intersectionality

The theme of empowerment and social justice is quite dominant throughout the book—acknowledging its importance for countries and individuals, although simultaneously underlining the struggles and (structural) imbalances

³¹³ inherent in all societies. In their chapter on *Social Justice Perspective on Women*
³¹⁴ *in Educational Leadership in Scotland, England, New Zealand, Jamaica*,
³¹⁵ Torrance et al. (this volume) propose, 'In truth, we still know very little
³¹⁶ about women in educational leadership as a social justice issue within any
³¹⁷ individual country's context and far less across countries and continents.'
³¹⁸ Walrond (2009) argues that research within minority, and arguably minori-
³¹⁹ tised communities, helps to give voice to others previously silenced. This
³²⁰ chapter did not seek to highlight victimisation among women school leaders,
³²¹ but rather for their experiences and perceptions to be acknowledged and
³²² documented. As Murakami et al. proposed, 'There is no silver bullet or a
³²³ one size fits all approach,' although what is noticeable from the stories of
³²⁴ women school leaders in the chapter by Torrance et al. (this volume) is that 'At
³²⁵ the core of these women's vulnerable selves is an articulated dynamism and
³²⁶ energy that expertly toggles between the social, scientific, and political'
³²⁷ (Murakami et al., this volume), underlining Blackmore's (2009) point that
³²⁸ 'The challenge for any transnational dialogue is understanding the new global
³²⁹ terrain beyond national borders' (p. 4) and Hall's (1993) suggestion that 'we
³³⁰ all write and speak from a particular place and time, from a history and culture,
³³¹ which is specific' (p. 222).

³³² It is of note that the study by Torrance et al. included interviewing
³³³ school leaders in environments where women make up the majority of the
³³⁴ teaching profession and in some cases both teaching and leadership roles
³³⁵ (as in the case of Jamaica). This is important, since, to date, studies on
³³⁶ women in leadership and minority-related issues of identity and alienation
³³⁷ have tended to be located in developed countries, in particular the United
³³⁸ Kingdom, the United States and Canada. Nevertheless, as the authors
³³⁹ have acknowledged, the emerging findings from their chapter reflect the
³⁴⁰ view of Bogotch (2014, p. 62) that 'Social justice as an educational
³⁴¹ practice is inclusive of all members of the world's population regardless
³⁴² of governmental structures, cultures, or ideologies, and it accounts for
³⁴³ innumerable contingencies of life-influencing individual outcomes or
³⁴⁴ unpredictable consequences of our actions'.

³⁴⁵ In their study on *Educational Leadership among Women of Colour in*
³⁴⁶ *United States, Canada, New Zealand*, Murakami et al. (this volume)
³⁴⁷ highlight how important these issues are by drawing on positive attributes
³⁴⁸ from the particular ethnic, cultural, linguistic and, sometimes, national
³⁴⁹ identities of women leaders advancing social justice (Santamaría and Jean-
³⁵⁰ Marie 2014) to explore the meaning of social justice leadership for women
³⁵¹ of colour, recognising their role in challenging hegemonic practices and in

forging new paths through their research. The activist approach taken by Murakami et al. is consistent with the view that recognising [and challenging] the relationship between leadership and cultural and contextual influences can lead to improvements in practice (Dimmock and Walker 2005). Such improvements are sometimes delayed or restricted and may be due to several reasons. For example, in 1997 Motzafi-Haller argued that the experiences of women and people of colour were considered less authentic and unscientific in attempts to theorise issues of difference. Showing some movement in this area, Murakami et al. (this volume) instead propose:

> In this chapter, women leaders of color in different contexts reimagine a new leadership discourse toward social, political and scientific rejuvenation and reclamation. Scholars do this by looking inward and outward simultaneously taking the position that their realization and manifestation of leadership practice is irreconcilably intertwined with their social, political, and scientific identities. The authors' individual and collective critical stances are on the cutting edge of scholarship in educational leadership arguably pushing beyond what is known and currently practiced in the field.

Moorosi et al. (this volume) disrupt the geographical imbalance on research on social justice and intersectionality issues by including South Africa in their chapter on race, gender and leadership in South Africa, the United States and the United Kingdom. They found that the women had more in common around early family support, their socialisation towards dreaming and a desire to give back to students 'like them', to be overwhelming drivers and levers in their professional lives. Like Torrance et al., Moorosi et al. have been 'struck by the similarities between diverse countries' (Torrance et al., this volume) in the experiences of the school leaders. In producing the evaluation in the way they have, Moorosi et al. foregrounded Norberg et al.'s (2014) conclusions that 'social justice leadership in practice, despite the national context, offers more commonalities than differences' (p. 101). Furthermore, as Moorosi et al. (this volume) put it 'By crossing boundaries, including breaking out of the powerful structures of inequalities such as poverty, racism and sexism, to succeed in education and by breaking out of the powerful discriminatory attitudes in education to succeed in educational leadership, these women demonstrated their exercise of agency.' This is an important finding for women everywhere who have faced racial, gendered and/or other

discrimination, opening up possibilities for further research on intersectionality and educational leadership in different cultural and country contexts. As the authors also propose, the success of these women school leaders should not be seen as 'colluding with the mainstream' but instead as 'collectively opening up transformative possibilities for their community' by 'the power of education to transform and change the hegemonic discourse' (Mirza 1997, p. 276).

In their chapter, Showunmi and Kaparou (this volume) also highlight intersectional and social justice issues in Pakistan, England and Malaysia in relation to ethnicity, culture, gender and class among school leaders. Issues such as role stereotyping and discrimination, debated by the authors, conclude that issues of intersectionality presented in the chapter only appear to surface-level treatment from those responsible for making change. This important finding simultaneously widens the debate on social justice and intersectionality and underlines the fact that '[I]n the field of educational leadership, intersectionality approaches have not generated either ideas or drive for policy or behaviour change' (Lumby 2014, p. 20). Shields (2003, p. 8) argues, 'commitment and good intentions are not enough' and where such exists, these must be matched by activism described by Murakami et al. (this volume) as 'social, political and scientific', or put another way: people, leverage and research.

García-Carmona et al. (this volume) intensify the debate on women in leadership; social justice and leadership; race and leadership; and leadership and intersectionality in their chapter on gender and leadership through a secondary analysis of Teaching and Learning International Survey (TALIS) data for Brazil, Singapore and Spain. Citing a plethora of literature on aspects of leadership practice, the authors argue that 'there are very few studies aimed at helping our understanding of school leadership at a multiple country level'. Such recognition not only affirms the need for cross-cultural and intercultural research in educational leadership, but underlines the important role this book has in bridging the gap in literature and research design, thereby adding to the field. From their detailed analysis across three countries, the authors argue that although there were differences in the experiences of school leaders within and across the countries, there were many more similarities. For example, 'women show a tendency to leader in schools through a distributed leadership which is a disadvantage if we consider that they should master both instructional and distributed leadership styles' (García-Carmona et al., this volume) and 'successful school leaders must master both the leading and the learning environments and they must navigate and shape the school-level context in order to

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reform the teaching and learning context. For that reason, it should be considered a necessity for training in both distributed and instructional leadership for principals before to occupy their positions.' As observed by Torrance et al. (this volume), 'It is hoped these case studies provide potential for a cross-phase comparison (primary and secondary contexts) as well as a cross-national comparison of contexts, influences, possibilities and challenges' of the kind that situates sound leadership at the heart of successful educational systems (Miller 2012) whether exercised by male or female.

Policy, Whole School Development and Sustainability

As we know, the practice and enactment of school leadership is individually, culturally and contextually bound. Nevertheless, global discourses and debates within and outside education can have a direct impact on the practice of school leaders in every corner of the globe. From performativity to benchmark standards, and accountability to high-stakes testing—these and other factors are having a significant impact on what goes on inside schools, and both developing and developed countries appear to be caught up in the race to driving up performance and achievement standards. In their chapter on *Policy Leadership, School Improvement and Staff Development in England, Tanzania and South Africa*, Middlewood et al. (this volume) summarise:

> In developed countries, where a market-led school choice model operates, schools have inevitably become dislocated from their own communities and in many less developed countries, issues of lack of resources, vast distances and historical divisions hinder opportunities for much national cohesion. Effective change, we suggest, is most likely to happen when a number of schools work or operate within networks or partnerships of various kinds, where they can together devise their own system(s) for innovation and development in learning and teaching.

These important observations confirm two important issues. First, a market-led model of schooling is affecting schools in the developing world, albeit in different ways. Second, to remain relevant for the times we live in, schools in both the developed and developing world must engage in innovative teaching and learning, and collaborative partnership arrangements that extend current opportunities for those who work and study in them.

Meaningful change that engages with and embraces diversity of cultures, peoples and regions is easier said than achieved. Nevertheless, and being mindful of the apparent dilemma, the authors suggest:

> With research evidence over a period of years indicating that cross-nation practice was erroneously based on the concept of successfully transposing lessons from one culture to another, especially western culture onto eastern culture, (Stephens, 2012) ideas are needed for practice which can have positive effects in a range of countries. It is necessary therefore to seek ideas about practices which are universal to the way people operate, and at the same time applicable to contexts in countries which may have widely different geographical, political and resource issues.

This is an important observation aimed at inviting voices previously 'silent', 'uninvited' or 'disempowered' to contribute to debates and a field of knowledge that needs to be inclusive in order to be relevant and in which being relevant means to be inclusive.

School principals across the world are, more and more, being required to lead successful schools—usually measured in terms of students' outcomes. In their chapter, Abawi et al. (this volume) discuss the importance and process of leadership in high-achieving contexts in Brazil, Malta and Australia through a research-based framework. Although the importance of leadership is not in doubt, the process of leadership is less straightforward, that is, 'how to do leadership'. Torrance and Humes (2015) allude to this difficulty in positioning school leadership as 'embedded both horizontally and vertically...within a distributed perspective' (p. 793). From his work on high-performing principals, Hutton (2011) asserts that effective principals often navigate conundrums brought about by factors in a school's external environment and those in a school's internal environment. These conundrums, however, are important in shaping, and perhaps in determining, the kind of leadership exercised by principals and received by their publics. Hutton further proposes that it is the degree and intensity to which the internal and external factors intersect that will determine the quality of leadership success.

Hutton's observation extends the notion of successful leadership as a practice driven by 'outcomes' for students, but a practice that is fraught with external and internal challenges, which, in the process of negotiating outcomes for students, principals sharpen the quality of leadership they

provide. Holden describes this improvement in leadership quality as 'a personal sense of personal agency, empowerment' emanating from a principal's 'conscious and deliberate interaction with the culture of the school' (2002, p. 12). As Sirotnik and Clark (1988) underline:

> [T]he schools that make a difference are those that extend the leadership to include others that focus not only on academic issues but also address the affective domain. Rather than merely following prescription or the dictates of central authorities, quality change and quality improvement depends on the inner potential of school staff—on the 'heads, hands and hearts' of educators who work in schools. (p. 660)

As Miller and Hutton (2014) argue, school leadership is 'situated' within an individual but emerges from how they engage with and manage, negotiate and navigate factors in a school's internal and external environments. Nevertheless, by focusing on 'heads, hands, and hearts' (Sirotnik and Clark 1988, p. 660), school leaders are making the point that capacity exists at different levels within their school organisation and making use of this capacity has potential to enhance individual and organisational growth.

Without question, teachers play an important role in the success of schools. In his economic-motor model of schooling, Miller (2016) characterised teachers as 'mechanics' (p. 144), 'providing students, through their skills, knowledge and experience the knowledge and skills they need to function effectively and independently in society' (Miller 2016). Yet, the needs of teachers, in particular those newly qualified, can be overlooked as schools press forward to achieving goals for students. Nevertheless, where systems are in place to support their professional development, teachers are more likely to grow and to thrive. As one teacher in the study by Majocha et al. puts it: 'Communicating and sharing what I am struggling with helps me analyze the problems I am facing and develop different methods to deal with old problems we have in public teaching context' (in this volume). In their study of teacher development in Brazil, Canada, Pakistan and South Africa, Majocha et al. highlight that investment in people development is not only smart human resources management but smart public policy (Miller 2016). As Clutterbuck (1992) states, 'A mentor is a more experienced individual, willing to share his/her knowledge with someone less experienced in a relationship of mutual trust' (p. 12).

The idea of mentoring and coaching for and among teachers is not new and its benefits are well documented. Kram (1985) notes that mentoring is about the career progression as well as the psycho-social development of individuals. From the case studies presented, Majocha et al. note:

> The commonality shared by all the participants from Brazil, Canada, South Africa, and Pakistan is that their more experienced colleagues are supportive and encouraging during their first years of teaching. When novice teachers are struggling, they go to their colleagues to seek support for their teaching strategies to overcome student learning. Therefore, in order for them to learn well among their colleagues, there is an availability of collaborative dialogue which will make their individual learning accessible and personal through their supportive colleagues.

Increasing individual, team and, ultimately, organisational capacity (Mitchell and Sackney 2009) appeared to have been an important outcome for both mentors and newly qualified teachers. The overriding argument by Majocha et al. however was that 'when novice teachers are supported through professional learning communities, and there are opportunities for dialogue with colleagues within their school districts, the ultimate winners are the students. The students gain in achievement when their teachers gain confidence and efficacy'. The implications for teacher development vis-à-vis staff mentoring and staff involvement in communities of practice and in learning communities are quite clear, be they local and/or international communities.

Intercultural and cross-cultural learning are examined through Miller and Potter's (in this volume) account of whole school learning across borders. Highlighting how bidirectional flows of students and staff can contribute to individual, team and organisational development (Mitchell and Sackney 2009), the confluence of human, social and decisional capitals (Hargreaves and Fullan 2012, p. 88) is examined. This sense of professional community underpins their work with a view that working together is ultimately better for the whole since this provides opportunities for cross-fertilisation of skills and knowledge to take place. Dimmock (2012) argues for 'A new conceptualisation of educational leadership for the twenty-first century' (p. 18), where leadership is 'aimed at marshalling resources in ways that maximise capacity' (Dimmock 2012). This view of organisational development is one that is inclusive and that suggests that capacity and capital can be increased through partnership. Conway et al. sustain the narrative on whole school

development by an examination of stories from school leaders in Australia, South Africa and Canada. Turning to a well-ventilated debate about whether leaders are born or made, the authors appropriately remind us that 'the complexity of leadership is far more than adhering to predetermined frameworks and standards'. The professional development of school leaders matters, perhaps more so in cultures of performativity. While Miller and Hutton (2014) remind us that effective school leadership is 'situated' within an individual, Addison (2009) reminds us of a game in which principals appeared to have been seduced, 'a game in which market-based economic imperatives have become central to both their professional success and professional leadership' (p. 335). Principals have been described extensively as 'drivers' and as such they have huge responsibility to learners, their families and a nation's education system. In his economic-motor model of schooling, Miller (2016) argues, 'principals are the "drivers" of government policy at the operational level, and they do so in relation to their school's context, their vision for the school, the resources available to the school and in relation to where the school is currently "at"' (p. 143).

The importance of policy, context, personal values and resources is all important to how a principal will (be able to) lead. In foregrounding the peculiarities of context and through the stories of principals in multiple contexts, Conway et al. confirm:

> The greatest value in this relatively small study has been the richness of the principals' voices. Each principal generously shared their perspectives and provided opportunity for valuable conclusions within the parameters of this chapter. Of significance is the interpretation of the principals' roles in relation to the context categorised as structural, relational, and cultural. In conclusion, there is evidence to suggest that two specific factors contribute to the way in which the individual principal perceives the role of school leadership—the nature of the context, and the relationship between the system and the school (in this volume). The implications for successful school leadership are clear when one considers the changing nature of school leadership in response to local and global performativity pressures.

Fullan (2004) argues that 'Nothing beats learning in context' (p. 16)— which is an important consideration for organising cross-border collaborations aimed at capacity building. Fullan's point is further elaborated by AQ10 Wilkins (2013) that transformational leaders create infrastructure for capacity building that connects homes, workplaces and civic spaces through the

school networks—a realisation borne out by Miller and Potter in their chapter on study tours between England, Jamaica, Albania and Malawi. They argue, 'The objectives of the study tours have been achieved. There has been a narrowing of the gap between peoples and places and there has been a cultural introduction (and immersion) for participants, not obtainable from textbooks.' Dimmock (2012) argues that 'one is able to arrive at a fuller and more holistic understanding of leadership and schooling by placing them in the larger social context of which they are a part' (p. 202). This point was amplified by Miller and Potter's overarching conclusion that '*The greatest value in this study has been the richness of the participant's voices.* Of significance is the participant's understanding that through their capacity building tours to other countries, their contextualised (situated; original) knowledge has been de-contextualised (disrupted; altered based on the introduction of new information) and as a result, attitudes and actions are set to be re-contextualised.' These findings reflect important personal and cross-cultural shifts for staff and students who've simultaneously experienced a 'contextualised' and 'de-contextualised' educational experience that will go some way in preparing them to more successfully and competently function in an increasingly global environment.

CROSS-CULTURAL RESEARCH AND THEORY BUILDING

Through our examination of the range of issues presented in this book from national, cultural, intercultural, international and cross-cultural perspectives, one cannot escape the similarities between developed and developing country contexts and Western and non-Western countries. While more Western countries are represented in the book, the inclusion of countries from the six world continents and the treatment given to non-Western countries, particularly smaller developing countries, represent a significant move towards narrowing the gap in studies in educational leadership. Although Western countries in this book tend to produce practices that are largely similar, the findings from non-Western countries have added new and useful insights into the practice and research of educational leadership. Nevertheless, there were several issues that appeared equally between and among all countries. For example, social justice issues, in particular female participation in leadership, especially among black, Asian and minority ethnic women, are an area of concern and research interest for developed and developing countries alike. Similarly, whole school development, in particular teacher and principal development, remains an area of focus for

⁶⁶⁴ all countries. Furthermore, the enthusiasm and 'drive' among principals in
⁶⁶⁵ navigating internal and external factors in the forms of cultural, relational
⁶⁶⁶ and structural challenges to better enable them to 'best' serve their publics is
⁶⁶⁷ a matter for practice and research in both developed and developing coun-
⁶⁶⁸ tries. Other issues that emerged include leadership approaches among
⁶⁶⁹ women, in particular distributed and instructional leadership, and whether
⁶⁷⁰ or how these approaches influence attainment among students. The use of
⁶⁷¹ cross-border experiential learning to engage individuals, groups and schools
⁶⁷² in cross-cultural and intercultural learning for both staff and students is a
⁶⁷³ matter for policy, research and practice.

⁶⁷⁴ In returning to the debate about cultural specifics and cultural univer-
⁶⁷⁵ sal aspects of leadership, one is reminded of Bond and Smith's (1996) exposi-
⁶⁷⁶ tion that '*The search* for universals and an emphasis upon indigenous
⁶⁷⁷ culture-specifics are often cast as contradictory enterprises that exemplify
⁶⁷⁸ contrasting etic and emit approaches. Yet these concepts are no more
⁶⁷⁹ separable than nature and nurture' (p. 226). The result of our examination
⁶⁸⁰ provides that similarities and differences between and among cultures can
⁶⁸¹ be sensibly incorporated into appropriate theoretical frameworks, thereby
⁶⁸² adding to our understanding of the specific cultures being studied.
⁶⁸³ Furthermore, it is possible that through hybrid research designs (Earley
⁶⁸⁴ and Singh 1995), such as the approach used in this book, there is oppor-
⁶⁸⁵ tunity for meaningful cross-cultural comparisons to be made and for
⁶⁸⁶ cultural differences and variations to be more appropriately understood.

Conclusions

⁶⁹⁰ Samoff (1999) highlights the global diffusion of Western ideas, highlight-
⁶⁹¹ ing assumptions about how knowledge should be ordered from the
⁶⁹² Western core to Southern periphery, with the 'core' maintaining its
⁶⁹³ authority and leaving the periphery to mimic discourses and practices
⁶⁹⁴ established by the core. Knowledge organised along these lines reinforces
⁶⁹⁵ the continuance of powerful social forces along Anglo-American elitist
⁶⁹⁶ lines and ignores calls from the United Nations (2005) for 'equitable
⁶⁹⁷ exchange and dialogue among civilizations, cultures and peoples based
⁶⁹⁸ on a mutual understanding and respect and the equal dignity of all
⁶⁹⁹ cultures . . .'.

⁷⁰⁰ In this postcolonial era, cultural domination as well as knowledge
⁷⁰¹ domination are as problematic as economic domination, and every
⁷⁰² attempt should be made to promote activism through research and policy

which can lead to 'social cohesion, reconciliation among peoples and peace among nations' (United Nations 2005) through our work. Within and among developing and developed countries, globalisation continues to present opportunities for intercultural and cross-cultural collaboration where our research will be a tool for attempting to dismantle hegemonic discourses and for promoting global inclusion and mutual understanding. Intercultural and cross-cultural research in educational leadership is significant to our achieving an informed understanding of each other, no matter where in the world we live, work or go to school. Cross-cultural and intercultural research promotes [global] citizenship and the ability within, between and among individuals to collaborate with people who are different from themselves and who live and work in different cultural contexts and spaces. In this edited volume, we have started a conversation that through our research we hope will go some way to promoting mutual understanding of each other and a sense of global citizenship—in terms of both our research design and our findings. Put differently, our research provides a 'conceptual framework for transcending the nation or the barriers of ethnic, religious or racial difference to include all within a global community' (Jefferess 2012, p. 29). Furthermore, in researching and theorising educational leadership through an intercultural and cross-cultural approach, we affirm our commitment to global interdependence in terms of learning with, learning from, learning through and learning about each other.

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Chapter 1

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