

**THE AFFORDANCES AND CONSTRAINTS OF
DISTRIBUTIVE LEADERSHIP IN EFFECTING
SCHOOL IMPROVEMENT IN SAUDI ARABIAN
PRIMARY SCHOOLS FOR BOYS:
A FOCUS UPON SCHOOL CULTURE AND VALUES**

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Signed: *Mohammed H A Alduaiji*.....

ABSTRACT

This study addresses the concept of distributive leadership within the context of education. It explores and explains the values which underpin school culture and the extent and ways in which these values promote or inhibit distributive leadership. The research also considers the contrasts between Islamic values and the values that are purported to be promoted within distributive leadership.

The main aim is to examine the relationship between school culture values and distributive leadership values, so as to suggest how improvement in schools can be furthered. Many scholars have postulated that distributive leadership could be the best solution for the improvement of leadership in schools (Harris, 2009; Hairon & Goh, 2014). Nevertheless, the concept of distributive leadership is yet to gain consensus and, therefore, it can be said that it lacks a rational platform within the literature (Hartley, 2010; Woods et al., 2004; Gunter et al., 2008; Bennet et al., 2003; Bolden, 2011; Harris & Spillane, 2008).

The formulation of a theoretical framework for the research can be done by focusing on the commonly accepted values of distributive leadership. For instant trust and accountability, sharing and empowerment (Harris, 2014; Day & Sammons, 2016), equality and justice (Torrance, 2013a; Harris, 2014), motivation and sense-making (Harris, 2014; Mascall et al., 2008), tender and autonomy (Tschannen-Moran & Gareis, 2015). To achieve these main aims, this research undertook a qualitative case study with triangulation tools in three primary schools for boys in Riyadh.

DEDICATION

This thesis is dedicated to the memory of my father, to Dr FAWZI A. ALDUAIJI, and to ABDULAZIZ ALDUAIJI. They were the most influential people in my family, who supported me and believed in me even in difficult times (Peace on them all).

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ABBREVIATIONS

KSA	Kingdom of Saudi Arabia
DL	Distributive leadership
PQL	Preparing Qualified leaders (Saudi Arabia)
Erteqaá	National programme for parental involvement (Saudi Arabia)
Khebrat	National programme for teachers (Saudi Arabia)
NSCL	National College for School Leadership (United Kingdom)
UK	United Kingdom
USA	United State of America

CHAPTER 1: INTRODUCTION

1.1 Introduction

The main aim of this thesis is to explore the relationship between distributive leadership and school culture and values in Saudi primary schools for boys, as a means of understanding how school improvement, understood organically as capacity building, can be furthered within this context. This chapter sets out the rationale for undertaking this study, explaining the purpose, aims and objectives of the research. It begins with defining the problem statement for this research project, then identifies the origins of the research, followed by an account of the theoretical framework adopted by this study, the research approach, and a description of how the thesis is organised.

1.2 Problem Statement

Understanding of educational leadership has developed globally in terms of theory and practice in recent decades. Schools cannot capitalise on this development without a significant improvement in school culture and leadership practices (Harris, 2014; MacBeath, 2009). In Saudi Arabia, studies of schools for boys have indicated that there is a relationship between leadership practice and the quality of education, including teaching style, pupils' achievement and their behaviour at school (Almalki, 2014; Alaqeel, 2013; Aljughaiman & Grigorenko, 2013; Alqarni, 2020).

Studies have reported that educational leadership practices in Saudi schools reflect teachers' attitudes in the school (Almalki, 2014; Agwa, 2014; Alaqeel, 2013; Alqarni, 2020). Focusing on the current leadership that is practised in Saudi schools, Almalki (2014) presented three leadership practices: democratic, which embraces openness and shared practices of leadership between school leaders and other stakeholders; autocratic, which maintains power and authority at the top of the school hierarchy; and non-authoritarian leadership, which has a high level of delegation with a lack of supervision and monitoring. Maliki (2014) claimed that democratic leadership is the most practised by school leaders in Saudi Arabia. Moreover, many school leaders there are used to asking teachers for their opinions about some school issues (Alquzi, 2005). However, there is a belief that democratic forms of practice face cultural obstacles, which arise from the classical nature of leadership within this context (Alharbi & Almahdi, 2012).

Looking at the literature from the Middle East, there is a lack of studies that focus on the relationship between forms of democratic school leadership practices and school culture which can provide new ideas about how culture can affect school improvement through values, beliefs and ideologies, and other related factors. Although there are theoretical challenges to democratic forms of leadership overall, studies from the West (USA, UK, Canada) present distributive leadership as a preferred form that can fulfil the current needs of school leadership practices (Elmore, 2000; Spillane, 2006; MacBeath, 2005; Hopkins, 2006; Harris, 2009; Hairon & Goh, 2014).

Therefore, as the gap between educational systems in the West and East is reduced due to globalisation, the desire for improving the educational systems in the Middle East is increasing. For example, in 2015, Saudi Arabia launched Vision 2030, which includes a set of educational reforms relating to the quality of education overall, quality of school leadership and quality of school culture. These reforms aim to create a partnership between the school and stakeholders, including parents. In so far as distributive leadership may be regarded as a form of democratic leadership, this study examines the relationship between distributive leadership and school culture in Saudi Arabia from the perspective of different stakeholders.

Looking at distributive leadership, it can be found that some forms and values frame this as a culture; an organic leadership which can be practised from the bottom up. For example, spontaneous leadership is known as one of the four forms of distributive leadership (Leithwood et al., 2007). The motivation for sharing power, vision, trust, and accountability is based on school leaders' cultural values. These values have origins in the Saudi culture, including social and Islamic values. There are commonalities between democratic values and Islamic values; for instance, sharing vision and decision making between leaders and followers in different situations emanates from the beginning of Islam (Samier, 2011; Ali, 1990; Alkahtani, 2014).

Nonetheless, the majority of school leaders have claimed that there are obstacles against practising democratic forms of leadership in Saudi schools (Alharbi &

Almahdi, 2012; Alqarni, 2011). Moreover, many school leaders are left feeling unfulfilled by regulations that limit their power which has resulted in qualified school leaders retiring then returning to teaching or applying for teaching supervision positions (Alzaidi, 2008).

1.2.1 Aims and objectives of the study

The study aims to explore the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered in Saudi Arabian primary schools for boys. This is achieved through an initial examination of the values which underpin school culture and an exploration of how these values can promote or hinder distributive leadership practices in the school setting. Further, the study also seeks to examine the relationship between Islamic values and those that purport to be promoted within distributive leadership, as portrayed in the literature, as synchronicity between them is more likely to lead to positive outcomes. Therefore, the key objective of this research is to provide key insights that might help policymakers in Saudi Arabia understand the nature of school culture within the country, and to overcome current obstacles that might emerge through the Saudi Vision 2030 plans for education.

1.3 My positionality and derivation of the study

From my nine years of school experience as an activity coordinator, pupil consultant and a voluntary school leader's assistant in several primary schools in three cities in Saudi Arabia, I have noticed that there are varying degrees to which opportunities are provided for teachers, parents and pupils to exercise leadership

informally in these schools during school activities. Some of the school leaders support and empower such a role, which includes planning and leading some activities. However, a few school leaders preferred that those who do not hold formal leadership positions should focus on their primary roles, for example, teaching and learning. This raised questions for me about the impact of informal leadership roles on school improvement in Saudi Arabian schools; about the values and beliefs that underpin school leadership and whether there was a readiness for practising leadership informally within this context. For these reasons, I decided to continue my higher education in educational leadership in the United Kingdom to explore this area of school culture and school leadership practices.

In the UK, the term 'distributive leadership' came to my attention from reading about educational leadership while studying for an MSc in educational leadership at Manchester Metropolitan University. Through reading about distributive leadership, I found that this form of leadership could potentially be introduced to Saudi schools from a cultural perspective. In addition, many studies in the Western literature focus on distributive leadership as a theory and practice. However, my focus is on the relationship between distributive leadership and school culture to furthering school improvement in Saudi Arabian primary schools for boys, informing the research questions to follow.

1.4 Research questions

The problem statement, consideration of the positionality of the researcher and the derivation of this research led to the formulation of the questions for this research.

This study aims to provide an insight into the nature of distributive leadership in Saudi school culture, with a specific focus on primary schools for boys, through an analytical framework that emphasises school culture, distributive leadership, Islamic values and school improvement.

A single research question is addressed by three further sub-questions:

What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?

- i. What values underpin school culture?
- ii. Are there similarities between Islamic values and those that purport to be promoted within distributive leadership, as portrayed in the literature and, if so, what are they?
- iii. To what extent and in which ways could the values underpinning school culture promote or impede/inhibit distributive leadership?

1.5 Theoretical framework

To offer a clear understanding of this research, two main concepts are presented in this thesis - distributive leadership and school values. In addition, three further related concepts will be presented - school culture, Islam as the basis of Saudi school culture, and school improvement as the ultimate aim and objective of this study. It is recognised that school improvement can often be associated with approaches such as Total Quality Management (TQM), particularly within non-Western education systems, but this thesis explores the concept from the perspective of capacity building and more organic routes to school improvement. TQM can be defined as a 'systematic management approach to long-term success through customer satisfaction by the commitment of all members of the organisation to participate in the continuous improvement of processes, products, services and the culture as a whole' (Kaiseroglou & Sfakianaki, 2020, 122). Some key researchers argue that TQM can be applied affectively in the schools' practices, including culture (Mukhopadhyay, 2005), for example with respect to decision making (Ismail, 2014; Wayman, Jimerson & Cho, 2011) in which it could reflect positively on the quality of education. However, this can be applied and identified through administrative practices, for instance curriculum development (Susan, 1995; Koch & Fisher, 1998; Peat, Taylor & Franklin, 2005).

In this study I have focused on distributive leadership as an organic culture which can expand school capacity through values. This includes the relationship between Islam as a base of Saudi school culture and distributive leadership. These aspects

can lead to cultural and leadership improvement, expanding the area of research beyond TQM and other restricted models.

1.5.1 Distributive leadership

Many scholars have postulated that distributive leadership could be the best solution for the improvement of leadership in schools (Harris, 2009; Hairon & Goh, 2014). At the same time, the concept of distributive leadership is yet to gain consensus and, therefore, it can be said that the concept lacks a rational platform in literature (Hartley, 2010; Woods et al., 2004; Gunter, 2008; Bennet et al., 2003; Bolden, 2011; Harris & Spillane, 2008).

Nevertheless, the conceptualisation of distributive leadership has seen some common aspects present in the different perspectives forwarded. The concept of distributive leadership in this framework involves some aspects that affect school leadership practices, such as school capacity, forms of leadership practices, power, authority and influence. In addition, within this study, the focus on the concept of distributive leadership will be on the origins of the concept from ancient roots to contemporary understandings.

In examining the relationship between distributive leadership and school values within Saudi Arabian primary schools for boys, the following values were found within the literature to underpin distributive leadership - trust and accountability, sharing and empowerment, social justice, motivation and sense-making, benevolence and volunteering.

1.5.2 School values

Just as distributive leadership is difficult to define, likewise is the concept of values. It requires deep investigation to provide an understanding of the term which encompasses Islamic values and democratic values, as well as beliefs and ideologies. The concept of school values also comprises school culture, which includes school climate and environment, all which impact on school improvement. School values can play a role in promoting or impeding positive change for further improvement of the school.

However, there are other factors that might affect the degree to which leadership is distributed in Saudi Arabian primary schools such as ideologies, traditions and beliefs. Within a Saudi Arabian context, the concept of school values involves Islam as the basis of Saudi culture, which reflects on the educational context, and so exploring the role of Islam within school culture will help in understanding the relationship between Islam and distributive leadership from a cultural perspective. Exploring the stance of Islam regarding distributive leadership practices and values in Saudi Arabian primary schools will help to determine the potential of distributive leadership within school culture from ideological and traditional perspectives. In addition, school improvement, which includes the quality of education, the quality of leadership practices, the quality of school culture and school climate, is addressed in the literature because of the importance of this concept as the common dominator between distributive leadership and school values, which is the fourth aim of this research.

Thus, examining the relationship between distributive leadership and school values can help in understanding how both concepts can affect school improvement.

1.5.3 **School improvement**

School improvement is a primary aim for modern schools, which is used as a significant indicator of the standard of the quality of education and outcomes in schooling evaluation. School improvement is defined as an overall result of the efforts that aim to create an appropriate environment for pupils to learn, which reflects positively on their outcomes in the way to achieve the main aims, which prepare pupils for their future (Dimmock, 2002). From this definition, every school needs improvement to be more effective (Jeilu, 2010) and to influence stakeholders to work on its mission. Hence, every school needs improvement to sustain and maintain its effectiveness over time (Hopkins, Harris & Jackson, 1997; Gray et al., 1999; Hopkins, 2001; Harris & Chapman, 2004; Hallinger & Heck, 2011; Harris, 2016; Lee & Louis, 2019). Studies about school improvement show that only a few schools have been able to maintain gradual and effective improvement over time as this is a significant challenge for every school (Gray et al., 1999; Hopkins, 2001; Harris & Chapman, 2004; Creemers & Kyriakides, 2010; Hallinger & Heck, 2011; Harris, 2016).

From the above, school culture and school leadership are important indicators of the level of school improvement, which is explained as being a positive relationship between them (Lee & Louis, 2019). Therefore, many schools need a different view

of leadership that can lead to a positive change in the school culture for the attainment of further improvement (Sammons et al., 2011).

However, school leaders could fail when they are focused on improving their schools if they have a low level of awareness and understanding of their school's culture, especially schools with a high level of resistance toward change (Harris, 2006; Lee & Louis, 2019). Changing how leadership is understood within a school should be linked with how values among stakeholders are understood, which requires the adoption of practices and training in order to impact positively on school culture. This includes leadership practices that foster openness and cooperation, with the potential to improve teachers' performance. According to Fullan (2001), Schein (2006), MacBeath (2005) and Wynder (2013), the organisational change should include teachers' practices and attitude which can lead to an improvement in the school performance overall and to influence parents and pupils to take part in this sustainable process. Hence, school improvement is used as part of the theoretical framework to help in understanding how distributive leadership and school values can affect the improvement of Saudi schools, especially with continuous transformational change in the culture and leadership from the macro-system within the process of attaining that which is set out in Saudi Vision 2030 (explored further in chapter 2).

1.5.4 Tensions and sensitivities around policy borrowing from Western to Eastern cultures

Globalisation has helped in bridging the social gap between many nations around the world, influencing how these nations can be developed (West-Burnham, 2003), especially in the education sector, which is considered one of the most important criterion for measuring economic growth globally (Appiah, 2017). Singapore is an example of Eastern countries that have adopted Western policies to overcome their obstacles to move forward and to occupy an important position among the developed countries, including in respect of education.

However, According to Tan (2010), changing economic policies used to reflect on educational policies, which has resulted in the creation of a collective framework by a group of countries, such as the Organisation for Economic Cooperation and Development (OECD), the World Bank and the World Trade Organisation (Dale, 2007). Arising from this, some policies are required to allow countries in the Middle East, for example, to be a part of these organisations, which could potentially collide with the principles, values and traditions of these countries, though, they are forced to change their educational policies to become more competitive and to fulfil the criteria of Western organisations and theories. This has affected pupils, especially those who are in the high school levels, as they become stressed due to the high pressure, they are under to achieve high scores that advance their future (Menon, 2007). While primary education is less affected by global policies, there are side effects on the relationship between school leaders, teachers, pupils and parents. For example, international policies have shifted the locus of control for

many countries in the world from government to governance. This has led to change state schools being put under pressure to perform in a similar way to the private sector, where the pupil is perceived as a customer or client (Lingard, 2009), which could affect the spiritual relationship between teachers and their pupils in many countries including the Middle East.

In Saudi Arabia, the current education system is seeking to adopt democratic policies that allow for more decentralisation in schools (Alhammadi, 2017; Al-Yami, 2016). For example, changing the name of the school principal to a leader in 2015. This does not mean that the education system dissociates from its original culture in a Muslim and Arab country: it seeks to build a culture based on a harmonisation between democratic policies and Saudi culture. The reason is that Saudi Arabia as a land of two holy mosques is based on the Islamic religion and Arab traditions, which ensure the acceptance of such policies, which can help in overcoming obstacles for improvement in the educational sector.

Therefore, educational policies imported from the West are considered to be acceptable as long as they are not contrary to religion or authentic Arab customs. Hence, studies began focusing on which policies are accepted and which are not to ensure the sustainability of Saudi culture, and how this culture can help new policies to be implemented in the Saudi educational system. Therefore, in this tradition, this research aims to understand the relationship between school culture (and the values which underpin it) and distributive leadership as a potential means to school improvement in Saudi Arabian primary schools for boys.

1.6 Research approach

This inductive qualitative study adopts empirical research, which employs principally interpretative approaches to gain a deep understanding of the cultural values in three primary schools for boys situated in different districts in Riyadh, the capital of Saudi Arabia, and to examine how these values could underpin or prohibit distributive leadership values in the Saudi education context.

The study comprises a hybrid of exploratory and explanatory case study (Yin, 2014) of the participant schools mentioned above, with these schools being in different districts. This study draws on the perspectives of school leaders, school leadership team members, class teachers and parents or guardians and uses a purposive sample to select participants within the study.

In addition, this study had the aim of exploring, examining, and interpreting the relationship between school culture and distributive leadership from a values perspective with a focus on school improvement, which requires an in-depth analysis of participants' relations and interactions. Hence, the process of collecting and analysing data for this research involved two tools - an open and closed-ended questionnaire for a total of fifteen teachers and fifteen parents or guardians, and semi-structured interview for three school leaders and six school leadership members. The sample of teachers and parents in this study are representing those who are expected to play an informal role in the school leadership practices within the school leadership, in and outside the school. In this questionnaire, the participants were asked for their perspectives and beliefs towards school

improvement and about their relationships, involvement and role within the school. This includes the relationship between them and school leaders and school leadership team members, which might identify the obstacles and issues that might disturb their interaction with school activities and decisions.

As mentioned, semi-structured interviews were held for three leaders and six school leadership team members (deputies, a pupil's consultant and activities coordinators), which examined the relationship between school leaders and school leadership team members and those who can play an informal leadership role at school. This aids in exploring the role of school leadership in school culture, relationship between stakeholders, and positive learning outcomes. Furthermore, it helps in understanding how school leadership perceives teachers and parental involvement in school activities, decision making and mutual trust.

1.7 The organisation of the thesis

This thesis is composed of nine chapters, which are briefly described in this section to give a coherent understanding of each chapter as follows.

Chapter 1: Introduction

This chapter provides an overview of the thesis, beginning with the aims and objectives of the study and the main research questions, and setting out how they are presented throughout the chapters.

Chapter 2: Saudi Arabia, History, Culture and Educational Context

This chapter provides background information related to the topic, to aid in gaining a full understanding of the Saudi education context from administrative and cultural perspectives.

Chapter 3: Literature Review- Part One: Values within Educational Settings and Cultural Understandings

The first of two literature review chapters, this chapter continues to explore the relationship between distributive leadership and school cultural values. It aims to compare Western and Middle Eastern values as a context for the study.

The chapter defines school culture and the values which underpin Saudi Arabian primary schools, as presented within the literature, and school values. In addition, it raises arguments regarding other aspects that are related to the relationship between the effectiveness of distributive leadership and school values, which include an exploration about the relationship between school culture and school climate, and the effectiveness of values in respect of both concepts within schools. School improvement is also discussed in this chapter as an insight tool of the interaction between distributive leadership and school culture, including values. As Islam is the basis of Saudi culture, this chapter offers an exploration of Islamic views on leadership from the perspective of values and beliefs and seeks to present a further understanding of the differentiation between Western and Eastern cultures with regard to how values are perceived.

In addition, this chapter aims to identify values which underpin distributive leadership from the Western literature, which is categorised under five sections. These values are identified through a systematic review of the Western literature, especially from the USA, Canada, and UK.

Lastly, the chapter focuses on the roots of distributive leadership among examples from ancients of Islam, as one of the research sub- questions explores the relationship between distributive leadership and Islam as a way to offer further improvement for Saudi primary schools for boys.

Chapter 4: Literature Review- Part One: The Implications of Values For School Culture, School Improvement And Distributive Leadership

This chapter is the second of two which act as the literature review for this research. In it, the focus is on distributive leadership as a concept, how it has been perceived and critiqued as a term and a model, and how to delineate distributive leadership from similar terms such as shared leadership, team leadership, democratic leadership and teacher leadership. Moreover, the chapter differentiates between distributive leadership as a theory and distributive leadership as an organic model. Finally, this chapter introduces the relationship between distributive leadership and school culture from a values perspective, which will be developed further in the following chapter.

Chapter 5: Methodology

This chapter discusses and justifies the research ontological, epistemological, and methodological stances of the study, including a justification of using a hybrid explanatory and exploratory case study for three schools in Riyadh, Saudi Arabia. In this chapter, I discussed the methods adopted and why they were chosen for this study, including how they were applied in respect of the samples. Ethical issues are also considered.

Chapter 6: Findings

This chapter offers a presentation, and initial analysis of the results and findings from the study of the three schools, including a selection of quotes from the respondents yielded from the interviews and questionnaires.

Chapter 7: Discussion of the Findings

This chapter provides answers to the research questions through an analysis of the data and includes a comparison of these results with arguments and discussions that were presented in the literature review of this study.

Chapter 8: Conclusion

This chapter provides a concluding review of this research project, noting what has been learned from it, its limitations and how they have been resolved, the

contribution of this study, implications for policies and recommendations for future research.

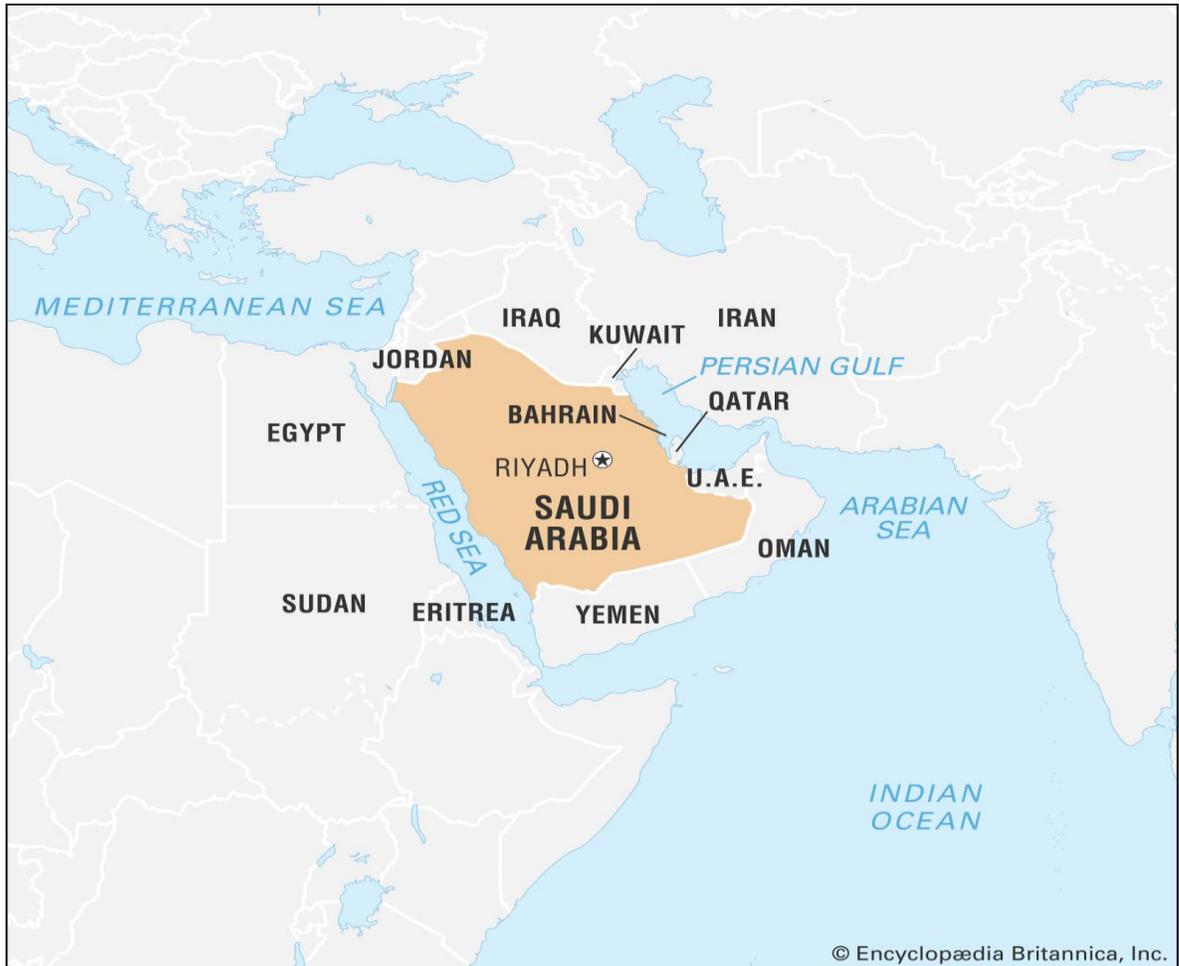
The next chapter establishes the background to this research by providing a discussion about Saudi Arabia from historical, cultural and educational contexts.

CHAPTER 2: SAUDI ARABIA, HISTORY, CULTURE AND EDUCATIONAL CONTEXT

2.1 Introduction

This chapter describes the context of the Saudi education system in order to comprehend the values that are operational in schools and promoted by the society that the schools are embedded within. It begins with information on (i) Saudi Arabia as a country, (ii) its people, (iii) the history of the Royal family, and (iv) the development of Mohammed bin Abdul Wahab's approach in Saudi culture. The chapter also brings Saudi traditions and values under the lens along with the role of Islam in the culture of the Saudi tribes. The role of the government in culture and enhancing communities through the educational system will also be considered. This account covers earlier policies and, then, the Saudi vision for 2030, which aims to develop schools in the 21st century, particularly in relation to culture and leadership.

2.2 Saudi Arabia, the country, the population, and the culture



Map 2-1: Saudi Arabian Borders. Retrieved from:
<https://www.britannica.com/place/Saudi-Arabia>

Saudi Arabia is a country in the Middle East with a land mass of 2,250,000 km², - covering most of the Arabian Peninsula. It is located in southwestern Asia and borders on two coastlines, the Red Sea in the west, and the Persian Gulf in the east. Other borders are with Iraq and Jordan to the north, Yemen and Oman to the south, and the United Arab Emirates, Qatar, Bahrain, and Kuwait in the east (Al-Sharif, 1984; Saudi Geographic Society, 2018).

2.2.1 History

Understanding Saudi history is vital for unearthing the educational context of this country. Early movements to reform society and reunite the existing regions have affected the Saudi educational system deeply. The system embraces various ideologies as the result of the impact of globalisation in this area, especially after the discovery of oil. This complicated situation with a diversity of cultures and ideologies is discussed later in this chapter.

Before the Kingdom of Saudi Arabia was established there were different states that were ruled by tribes and families, particularly throughout the middle of the region namely Najd. This also made the area politically and economically complex as it divided the Arabian Peninsula (Al zaydi, 2004). These tribes had various loyalties to different powers depending on their geographic status (Prokop, 2003; MEI, 2009). For a short while, the southern and western tribes and states were loyal to the Ottoman Empire (Al zaydi, 2004; Blanchard, 2014), while the eastern and parts of the northern states were loyal to the British Empire.

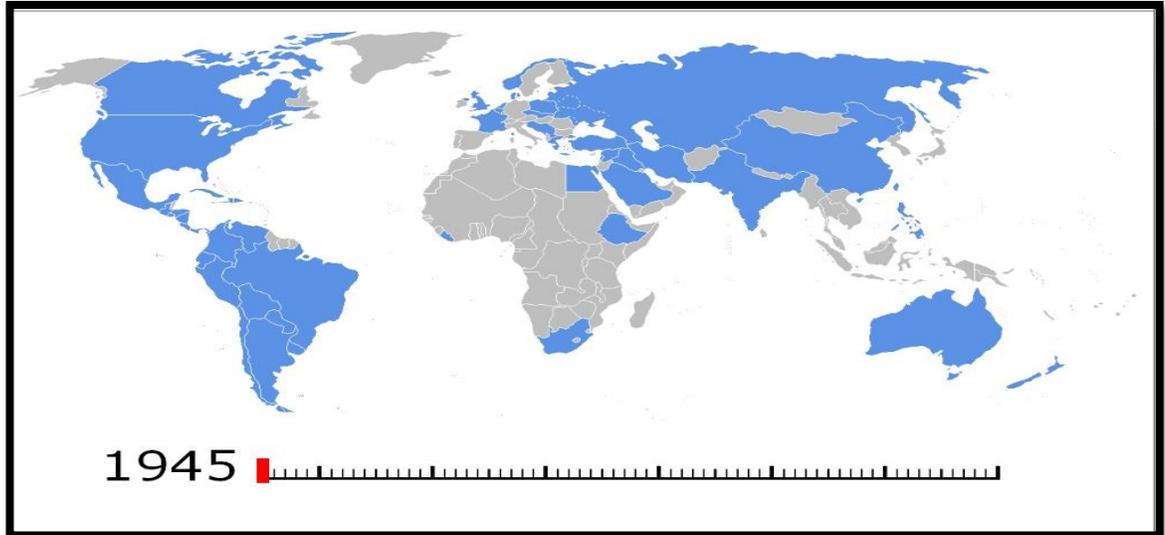
This period was marked by poverty and ignorance due to the conflict between tribes in the middle of a desert with a lack of water, which did not attract any of the imperial powers at that time (Bubshait, 2008; Al zaydi, 2004). From 1744-1818, the Al-Saud Emirate was established in Al-Daria, which is located in the middle of the Arabian Peninsula near Riyadh and known as Najd (Al zaydi, 2004; Blanchard, 2014).

The Emirate established an agreement between Imam Saud Bin Faisal and Sheikh Mohammed Bin Abdul- Wahab to carry out religious and economic reforms in this region after years of chaos (Bubshait, 2008; Al zaydi, 2004). Although this movement included wars against resisting tribes, the Emirate of Najd, as it was called, expanded successfully and reunited many tribes under its political and religious leadership (Ospiseto, 2002, p. 53).

However, the Emirate of Saud in Najd was destroyed by the Ottoman Empire due to its impact and successful role in this area, especially because its authority had expanded close to the Muslim holy cities of Makkah and Madinah. This was considered a threat to the Ottomans, especially as Mohammed Bin Abdul Wahab's movement was against the Ottomans' Sufi doctrine. Hence, Mohammed Ali Basha (the Ottomans' deputy in Egypt) sent a huge army to destroy Al- Daria. Most family leaders were killed or sent to Cairo and Istanbul, where they faced the death sentence or were jailed.

In 1824, the Emirate of Najd was raised again by Turkey's Bin Abdullah, until 1891 when the Al-Rasheed family, which was loyal to the Ottoman Empire, destroyed the Emirate (Al zaydi, 2004).

In 1902, Abdelaziz Al Saud returned to Riyadh, the former capital of the Emirate of Najd, after years in Kuwait following his family's escape from Al-Rasheed (Bubshait, 2008). He gradually united the Arabian Peninsula's tribes and lands, including Makkah and Madinah, and the Kingdom of Saudi Arabia was declared on 23 September 1932 (Al zaydi, 2004).



Map 2-2: Countries that established the United Nations (in blue)

From 1932, Saudi Arabia became a contemporary country with a global vision, starting with its role in establishing the United Nations in 1945, which was subsequently reflected in society (see Map 2).

After King Abdelaziz died in 1953, his sons Saud, Faisal, Khalid, Fahad, Abdullah, and the current king, Salman, took over his role. The custodian of the two holy mosques is a title before the king, which was established in 1988 by King Fahad and has continued since (Al zaydi, 2004).

2.2.2 Population

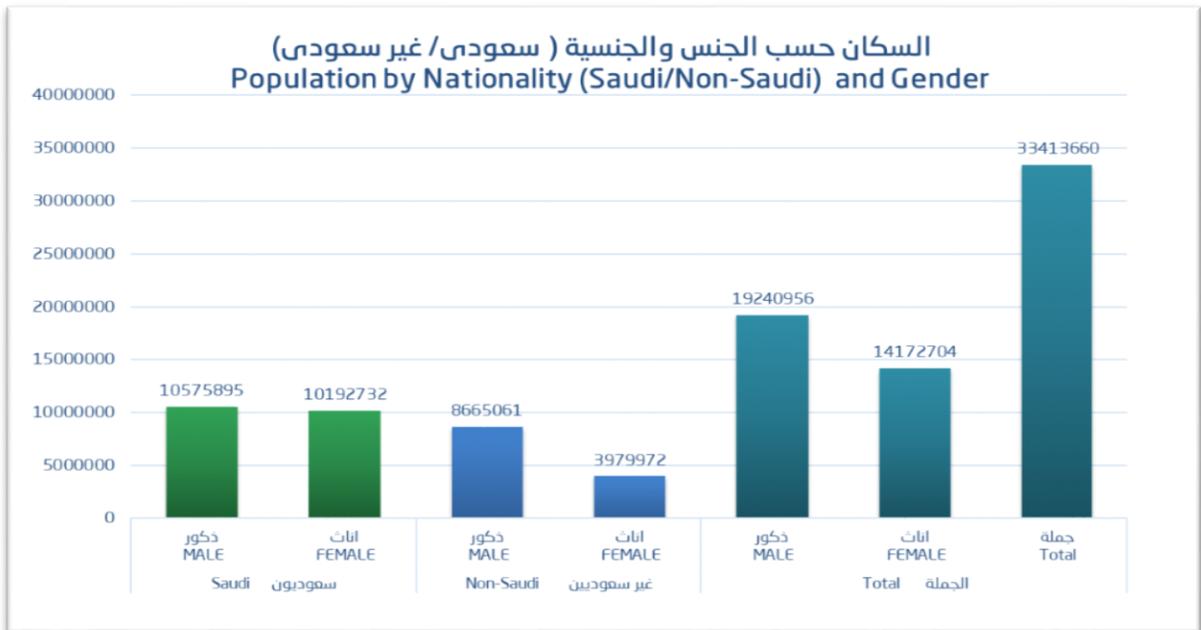


Figure 2. 1: : Population in Saudi Arabia according to the Saudi General Authority for Statistics <https://www.stats.gov.sa/en/43>

In 2018, the population of Saudi Arabia reached over 33.4 million according to the Saudi Authority for Statistics (figure 2.1). The vast majority are Sunni Muslims and others are Shia Muslims who initially lived in the eastern and southern regions of the country. As shown in figure 2.1, there are more than 12 million residents from other countries, working in various jobs. Some of these jobs are not favoured by the Saudis due to their traditional and religious perspectives.

In Riyadh, the capital of Saudi Arabia, there are more than eight million people from different cultural backgrounds. Many Saudi citizens choose to move to Riyadh for the sake of its rich opportunities and better education for their children. There are more than eight universities in Riyadh alone, as well as many colleges and

institutions. In addition, there are different types of schools - international schools, state schools, memorising of Qur'an schools, special education schools and other types that may not be available in other cities in Saudi Arabia.

2.2.3 Culture

This section discusses Saudi culture from a traditional perspective as it is important to understand leadership and management practices in school culture. The relationship between Arab traditions, Islamic values, and social and religious policies have shaped literature on the leadership and management culture in Saudi Arabia (Ali, 1990, 1998; Dadfar, 1993; Weir, 2012; Mellahi & Budhwar, 2011; Branine, 2011).

Saudi culture is complex (Gorney, 2016; Barakat, 1993). It has been characterised as 'closed, status-oriented, and tribally structured' (Khashan, 2017, p. 5) and as a 'deeply conservative society, where modernity is juxtaposed with tradition' (Al-Subaie & Jones, 2017, p. 1; Shannon, 2014). Moreover, Saudi Arabia as an Arab country is collectivist and high in power distance (Hofstede, 2011).

However, this culture is changing due to the influence of globalisation (Branine, 2011), which can be seen in new policies and plans promoted by the government. Moreover, like other countries in the Middle East, Saudi Arabian culture was previously influenced by globalised factors, such as the World Wars, the Cold War, colonisation and the Gulf Wars (Samier, 2017). As a result, this culture is changing internally and externally, with the consequent development of oppositions (Samier,

2017; Barakat, 1993), such as 'past versus future, East versus West, tradition versus modernity, sacred versus secular, ethnicity versus class solidarity, unity versus fragmentation and so on. It appears to be in conflict with itself and with other societies' (Barakat, 1993, pp. 2, 10). The outcome is a range of cultural classes, which affects the educational system, especially in terms of the climates and cultures of schools.

Many accounts give assessments of Saudi culture based only on one or two regions (Prokop, 2003), whereas the country embraces a range of cultures. The differentiation between cultures and traditions could be clearer if measured geographically. It was previously mentioned that every region was oriented upon different empires; the north, and east with the British Empire, the west and south with the Ottoman Empire (Al zaydi, 2004). Moreover, as previously discussed, the emigration movements from Far-East Asia, Africa, and Eastern Europe to Makkah and Madinah have created varied cultures (Fisher, 2013). After the establishment of the Kingdom of Saudi Arabia, many educated Muslims were hired and invited to work and live in Saudi Arabia, which helped to build the country. Indeed a geographical study by Khubrani et al. (2017) of five different regions in Saudi Arabia included 597 Saudi citizens and found that 'five geographical sub-regions were highly differentiated: low diversity in north and center, high diversity in west and east' (p. 100).

Saudi culture can be divided into two categories: the tribally oriented culture, which is mostly found in the southwest, south, middle, northeast, and north; and the family-oriented culture, which is found in the middle-west, middle and southeast.

In the regions that are tribally oriented, there are two types of culture. First, the Bedouins, who were travellers, moving for water and food, before Saudi Arabia was established, who now reside in established places. Second, the settled families, who were originally Bedouins but established cities and settled a hundred years ago. The Royal Family is an example of this second category. However, there are non-tribal families who lost their roots or came from outside the Arabian Peninsula and who are treated as strangers. Although they share many of the tribal traditions, they are considered to be a different class from the tribal classes.

Although they usually gain respect in society and interact with society positively, they are considered as low-class families in many areas and restricted from marrying into the authentic Arab tribes and families due to pride and authenticity. Therefore, both tribes and families share many traditions, which are usually inherited. They do, however, have different ideologies, which are reflected in the culture of schools, and affect school climates and leadership practices.

The family culture in the west and east developed from different cultures (Ezzi et al., 2014). These families have roots in many different countries, for example India, Pakistan, Bucharest, Indonesia, Turkey, and countries in Africa and other regions. This development has resulted in interactions with the surrounding society with different cultures being established in different cities, such as Makkah and

Madinah. Hijazi culture predominates in the west, and Dammam and Al-Ahsa'a in the east (Khubrani et al., 2017; Ezzi et al., 2014). Consequently, both tribal and family traditions influence Saudi culture in various cities, especially in the linguistic and religious approaches and in social interactions (Ahmad, 2011; Khubrani et al., 2017).

A number of studies (Al-Subaie & Jones, 2017; Shannon, 2014; Abalkhail & Allan, 2015; Ali, 2015) give other reasons that afford tribal culture as a dominant feature for Saudi culture, including the Royal Family having a tribal trace, the Islamic reform movement of Mohammed Ibn Abdul Wahab, and the capital city, which is located in the middle of the country.

Contemporary Riyadh is considered to be a multicultural city. It has a population of more than eight million, most of whom are from outside the borders of Riyadh. Many of the population are originally from a different region but, traditionally, Riyadh is considered to be a tribally oriented city. This is an important factor to consider in examining society's impact on school cultures and values.

2.2.4 Traditional values of tribal culture

There are core values that represent the identity of Saudi culture. The following sections discuss Saudi culture and the traditions of tribal culture since Riyadh is the focus of this study. The discussion draws on personal experiences, especially in relation to a recent cultural transformation in Saudi Arabia, which is not fully documented. I was born and have lived and worked in various Saudi multicultural regions: Riyadh, Asir, Qassim, and Najran. He has been a UK resident for the last

six years. He established a Saudi Society at the University of Strathclyde and coordinated Saudi cultural events with Saudi students from various cultures.

2.2.5 Generosity and hospitality

The Arabian Peninsula tribes, Bedouins and settled families, are known for their generosity and hospitality (AlSaied, 2013; Alhammadi, 2017), which are signs of the nobility of any member of any tribe or family. When a tribe member helps and hosts others, they gain respect in the tribe and the surrounding society. Arabs despise meanness, which is a reason for not welcoming someone known to be a miser.

2.2.6 Loyalty, unity, and solidarity

Loyalty, unity, and solidarity are the main features of the Arabian tribes' ideology and can be seen in many examples. For instance, under Islamic 'Sharia' law, many tribal men are required to contribute compensation for 'Diya' - 'Blood- Money'. This is given to a victim or his family, or to help other tribe members in financial crises (Ali & SK, 2017).

'Diya' in Islam is approximately 300,000 Saudi Riyal (State Department of the U.S. Government, 2012), but this number can reach tens of millions as some families request forgiveness, which can affect the economic life of many tribe members (Pascoe, 2016). Nevertheless, people pay it as part of their loyalty to the tribe. However, if a member of the tribe refuses to contribute without a logical reason, such as being poor, they are regarded with contempt and disrespect, and no one invites them to events with other tribe leaders, such as mirages.

The above example illustrates the importance of unity and solidarity for the Arab tribes. Every member of the tribe has a moral commitment and loyalty to the tribe, which is reflected in the social life of Saudi youth, including life in schools.

2.2.7 **Pride**

Pride is a significant feature of Arab tribes, which is found in their poems and stories of their ancestors. There are many examples of pride in Saudi tribes, for example many tribes have strict standards for a person who proposes to marry one of the tribes' women, or even for a man who wants to marry outside the tribe (Alhammadi, 2017). As the tribe divides people into different class levels, depending on origin and nobility, some classes are not allowed to intermarry (Baki, 2004; Samin, 2008; Alhammadi, 2017; Troeller, 2013).

Therefore, if any member of the tribe disregards or disrespects these standards, they can be held in contempt and stripped of any honour or noble title. This includes a ban on allowing the marriage of daughters or sons or, even worse, being forced to divorce. The main reason for this is to protect the authenticity of the tribe, which is considered to be a right and the pride of every tribe. Moreover, it is part of respecting the heritage of the tribe, which is a condition for gaining respect among the community (Samin, 2008; Alhammadi, 2017; Troeller, 2013).

Although most tribes preserve their standards, some families consider the moderated Islamic perspective in their life, while there is a small number of families who are liberal, leaving it to the daughter or son to decide whom to marry (Bubshait, 2008; Hamdan, 2006).

2.2.8 Love and harmony

Love and harmony are emphasised features in Saudi traditions. Harmony is cultivated between individuals and their families or tribes, as they are loyal to each other (Hofstede, 2001; Alhammadi, 2017). This is extended to other Muslims from an Islamic perspective. Loving each other, as every Muslim is a brother or sister to other Muslims, is an important value for Islam (Branine & Pollard, 2010; Samier, 2018). This philosophy comes from the holy Qur'an and the Prophet Mohammed, which consider the brotherhood between Muslims and loving Allah (Barakat, 1993; Branine & Pollard, 2010).

2.2.9 Traditions, values, and Islam

Islam introduced a different ideology to people in the Arabian Peninsula, based on believing in one God (Allah) instead of many Gods and treating every human being equally. These ideas initially faced powerful resistance (Mubarakpuri, 2002; Aslan, 2011).

Many of the positive values in the Arabian culture are promoted by Islam (Barakat, 1993), such as generosity, hospitality, volunteering, harmony, protecting people who seek protection, and others. Moreover, Islam has reduced ignorance, arrogance, injustice, cheating, looting and other ideologies that resided in this culture (Mubarakpuri, 2002; Aslan, 2011).

After decades, Islam has become an essential factor of Arabian ideology in what is called Saudi Arabia today (Barakat, 1993; Hamdan, 2006; Abalkhail & Alan, 2011; Alhammadi, 2017).

In the modern age, it is essential to understand the complexity of Saudi culture and how that affects the educational system. Saudi society may present different dimensions, which is due to the traditions that reside in every community and play a central role in its ideology (Ahmad, 2011; Ali, 2016).

This claim can be justified by the development of Mohammed Ibn Abdul Wahab's movement, which had an impact among Arab tribes spread out over the Arabian Peninsula and affected the educational system in Saudi Arabia. This movement and its influence are discussed below.

For some scholars, Mohammed Ibn Abdul-Wahab was a reformer who called for purifying Islam from shirk (polytheism) and Bida (innovations) (Blanchard, 2014), by encouraging knowledge. He fought ignorance and this can be found in the Saudi curriculum for various levels of school (Hopwood, 2015; Al zaydi, 2004; Bubshait, 2008).

For others, Ibn Abdul-Wahab created a radical ideology from Al-Hanbali (one of the Sunnis' four main approaches), called 'Wahhabism', as he adopted some of the original interpretations of the Qur'an and Sunnah as the main features of his movement (Moussalli, 2009; Al-Yami, 2016). According to Moussalli (2009): 'Wahhabism prohibits many practices in which other Muslims engage, such as ... following any Madhhab (schools) of Islamic jurisprudence, which constitutes Sunni orthodoxy' (p. 4).

However, the movement of Mohammed Ibn Abdul-Wahab changed many people's lives, encouraging them to learn about Islam and to apply good values and behaviour (Al Zaydi, 1997; Bubshait, 2008; Prokop, 2003). The community in the middle region of the Arabian Peninsula became more disciplined than before after this movement commenced. This can be seen in the example of Mohammed Bin Saud, who supported Ibn Abdul-Wahab from the beginning of his movement, which was legitimated as a 'jihad' to reunite this area (Ospiseto, 2002, p. 54; Prokop, 2003). Many practices of Islam at that time were misunderstood and against the Islamic tenets due to poverty and lack of knowledge (Al zaydi, 2004; Bubshait, 2008).

Another aspect to consider is Mohammed Ibn Abdul-Wahab's ideology. The characteristics of the leadership of this ideology affected his followers, especially in the perception of leadership in Saudi culture, including schools. According to Hopwood (2015), Mohammed Ibn Abdul-Wahab was 'witness to the corrupt religious practices and tribal feuding of the area, both of which he considered against the true spirit of Islam' (p. 26). This was a motivation for Mohammed Ibn Abdul-Wahab to apply reform or what has been called the revivalism of Islam: 'Tajdeed'. This initiative is one of the leadership features that can be found in Mohammed Ibn Abdul-Wahab's movement (Niblock, 2015; Hopwood, 2015).

This movement was affected by events and situations, especially the power of Arab traditions, which radically perceived many of Ibn Abdul-Wahab's ideas (Al-Yami, 2016). For some researchers (Barlas, 2002; Kassam, 2003; Abalkhail & Allan, 2015;

Mernissi, 2009; Abalkhail, 2016), this can be explained as a 'patriarchal interpretation of Islam'. The patriarchy and norms governing marriage, divorce, and inheritance become expressions of God's will (Barakat, 1993, p. 131). The traditions of the family are legitimatised by some scholars to promote male authority over women (Joseph, 2000; Abalkhail, 2016). This could explain the mutual support and complementarity between tribalism, family, and Islam (Barakat, 1993, p. 131).

What is important in this discussion is that according to the above traditions, females in Saudi Arabia are culturally socialised from childhood to adopt certain attitudes such as the importance of caring for their husbands and their families (Tlaiss & Kauser, 2011; Abalkhail, 2016). This may be a factor in the importance of the role played by mothers in their children's performance and behaviour in schools, which is one of the main areas of study in this research.

Muslim law follows 'Sharia' law, which 'contains a guiding framework of rules governing almost every aspect of life in the Muslim world, whether at governmental or individual level' (Barakat, 1993; Abalkhail, 2016, p. 169). As a consequence, many aspects of women's rights have been restricted. For example, girls' education, women's work and marriage in some conditions, restrained many girls from continuing their education or choosing their career, as the most appropriate jobs were considered to be in education and health care (Al-Yami, 2016; Bubshait, 2008).

Islam has rejected discrimination and emphasises equality between genders. The Qur'an states that women are equal to men and have their rights in education and employment (Abalkhail, 2016; Merissa, 2011). This issue illustrates the power of traditions in interpretations of Islamic views, which have resided in some school cultures for decades. The interpretation of Islam is a sub source of 'Sharia' after Qur'an and Sunnah, which is called 'Ijtihad' and will be discussed later in part two of the literature review. This goes further when some Islamic radicals use the ideas of Ibn Abdul-Wahab (Blanchard, 2014). While ideas of Ibn Abdul-Wahab were intended for a specific situation and time to reform the Arabian Peninsula one hundred years ago, some radicals have used the name of 'Jihad' against Saudi Arabia as a government and people. For example, after the Gulf War in 1991, these groups of radicals rejected the Saudi cooperation with the United States and other countries for freeing Kuwait from the Iraqi invasion. Some of these ideologies were nurtured in schools by small groups, which affected school culture before and after the '9/11' attacks on the United States (Blanchard, 2014).

The Saudi government considered this ideology to be a crime and treated some of those who embraced it as being susceptible to radical thought that had been imported from Jihadis in some countries (MOI, 2002). Therefore, the government applied national programmes to moderate Islamic views in Saudi ideology, using media and schools to spread awareness of this ideology. This has had a gradual impact on society and school culture, causing greater openness towards other civilisations and accepting and respecting others (MOI, 2002). In addition, the

Ministry of Education has revised and amended the curriculum many times, especially in Islamic subjects. Emphasis has been placed on selection criteria on a moderate stance as a requirement for teachers and other school staff (Blanchard, 2014).

The Ministry of Education is revising the curriculum to embrace values that correlate with democratic values. This is evidenced in the set of values presented in the Saudi Vision 2030 for Primary Education. These values include equality, justice, honesty, diversity, volunteering, cooperation, and transparency. For example, the Prince Mohammed bin Salman bin Abdelaziz Foundation (MISK) has established MISK schools, which focus on a curriculum based on values that transform Saudi identity into being more open to the world but with Islamic fundamentals. Moreover, the Ministry of Education changed the title of school principals in 2015 to school leaders to empower them and give them a level of independence. For openness, Saudi Arabia enrolled in the Programme for International Student Assessment (PISA) for the first time in 2018. Furthermore, male and female students were allowed to travel with their teachers to participate in the International Mathematics and Science Olympiad overseas, where they won several trophies. These examples are signs of a transformation towards equality and empowerment in Saudi culture with the aim of improving school outcomes. However, referring back to Schein (2010), who has divided organisational culture into three levels - artifacts and creation, values, and underlying assumptions - the above changes are still on a basic level. Examples of

obstacles are on the second and third level, where the culture of resistance becomes much more problematic (Evans, 2010, p. 40).

Moreover, many teachers and school staff have been offered scholarships to Western countries to live the experience in different cultures, which has been reflected in school culture when they returned (Algraini & McIntyre-Mills, 2017). This requires a deep focus on how their experiences have been reflected in their practices in schools, especially in relation to values and culture, which is discussed in later chapters. The example of Khebrat programme is linked to this discussion later in this chapter.

Many Arab countries in the Gulf region have announced their future visions. Saudi Arabia's Vision 2030 is one of these projections. It promotes Islamic values against obstacles, aiming to reduce corruption and to link this into school culture. However, Arab traditions continue to play a leading role in the ideology of Arab tribes, especially among Bedouins and families with Bedouin roots (Ali, 2011; Branine & Pollard, 2011; Elkaleh & Samier, 2013).

The Saudi cultural context could be described as multicultural and moderately conservative. Depending on the geographic status, every community may accept referendums and change as long as it does not affect its pride or identity, or its Islamic or traditional ways. An awareness of these factors aids in understanding the school culture and values in this country, which are the focus of this study.

2.2.10 Traditions and workplace

Aristotle's aphorism 'virtue is a mean between extremes of deficiency and excess' (350 B.C.E) might be applied to the Islamic perspective on values, traditions and religion in social and work life. This perspective has become an Islamic-based legitimacy learned from a large number of texts in the Qur'an and Sunnah forbidding extremism and mannerisms (over), forbidding sin, disobedience and exceeding the tolerance limits of God (negligence). These tenets mediate and describe the nation of Islam as a nation of moderation.

Many traditional Arab values are positively applied in social life; however, some could be developed negatively in the workplace including schools and could hamper the development of an organisation and reflect negatively on the quality of the organisation's culture. Abbas and Al-Ali (2016) have presented some attributes of Arab ideologies that might reside in the Arabian Gulf countries' organisations and could lead to failure of any initiatives for change in these organisations. These attributes include arrogance, racism, favouritism, neglect, overestimation and underestimation of capabilities, personalism, collectivism, blind consent to elders and those in higher positions and self-expediency.

'Wasta' is a term for using the connections of family or friends to receive benefit (Branine & Pollard, 2010; Samier, 2018, p. 54). According to Samier (2018), there is 'a conceptual problem infusing Arab cultural practices of management with Islamic leadership practices of a culture, such as an authoritative style of management that runs counter to Islamic principles of consensus and

consultation'. Hence, this is a confusing matter in some Arab ideology, which might link favouritism and Wasta with their traditional values of pride and loyalty, as they believe that by applying favouritism and wasta in their workplace, they are helping others in accordance with Islamic values. Although they are against the Islamic perspective and human values, which call for equality and acceptance of a person according to their character, regardless of race or colour, some leaders who apply favouritism and wasta for their tribe members are gaining respect among tribe members, and vice versa.

Therefore, the Saudi government has attempted to raise awareness and has introduced inspections and strict policies against racism, favouritism, and discrimination in the workplace. Using awareness about traditions that are against Islam and humanity, schools were one of the targeted places for these attempts. These interventions can be seen in the curriculum, in school leadership practices and morning podcasts, which are delivered in the school programme, and are described below.

2.2.11 Government reform of traditions

Since the establishment of Saudi Arabia, the government has made many attempts to enhance moderate traditions, beginning with the support of imams and scholars of Islam as well as others speaking in the name of humanity. This began in the 1960s with King Faisal freeing slaves and making them equal citizens. The awareness continued in many programmes via the media and education. These programmes have enhanced awareness of racism but, recently, the effect of

globalisation through new social media has also been profound, and many young Saudi people have gained different views about their traditions and culture.

Although some cases of forced divorce due to racism still exist, they are rare, and these standards are transforming due to a number of factors. These factors include Islamic awareness, the number of unmarried women, and the openness of the country to the world, including scholarships, which have brought educated people back who have changed their views and ideology (Al-Yami, 2016).

2.2.12 **Social media**

As discussed above, the Saudi government has attempted to moderate some of the Saudi traditions, which are against Islam and human values. However, the impact of social media on Saudi youth is noticeable. Saudi Arabia is considered to have the largest percentage of social media users in the world. The age of users starts from six or seven, as many families give their children tablets or smartphones. As a consequence, this has affected the ideology of some youths, who embrace Western life and values and refuse their society's traditions and values. The youth use social media to change the ideology from a secular perspective. This change has included Islam, which has resulted in a number of young Saudis (mostly women) leaving the country to live a different life away from Saudi traditions. It is important for this research to note that social media is used by parents, school staff and pupils. Many schools use it to present their work and success. Parents use social media to view their children's school, especially during the morning queue when they sometimes respond with appreciation, and

sometimes criticise the school in various ways. This social interaction affects school culture and school performance, which is the scope of this study.

2.3 The system of education

To understand the nature of leadership in school culture, it is important to understand the educational leadership system from top to bottom. The hierarchy of the system, leadership practices, the capacity of power and authority and leaders' behaviour are presented in figure 2.2.

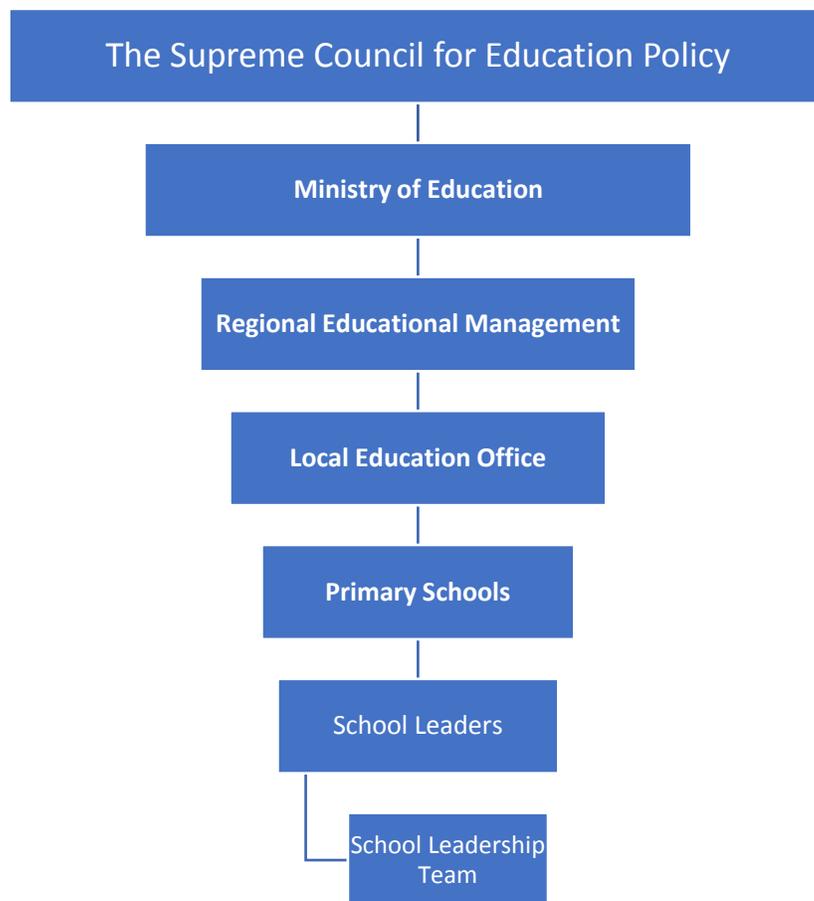


Figure 2. 2: The hierarchy of the primary system of education (Ministry of Education (MOE), 2018)

The Supreme Council is the high authority for the educational system in Saudi Arabia. It was established and chaired by King Faisal in 1968. The role of this council is to plan, monitor and assess all forms of education in Saudi Arabia, including general and higher education. Its remit includes the higher aims of education, the main policies, and plan. The role of the Ministry of Education is to apply, supervise and assess every project and plan to ensure that they are aligned with the achievement of the main goals, policies and plans of the Supreme Council. Under the Ministry of Education, there are 13 main education management groups, which are officially connected to the 13 provinces across the country. Most of the regional education management groups are responsible for smaller local academic management, with 45 local educational offices in total. Every school in the country is connected to a local education management office if there is one, or directly connected to regional education management.

The Ministry of Education is a centralised management body (Alhammadi, 2017) where most roles, policies, and responsibilities regarding schools are top-down. This applies, in particular, to planning and setting up the curriculum, recruiting teachers and other school staff, the designation of school supervisors and school leaders, and authoring and printing books (Al-Saleh, 2018; Al-Harbi & Al-Mahdi, 2012).

The primary role of every level in the system's hierarchy is to supervise and bridge between schools and the Ministry of Education (Rifa'i, 2006). They are responsible for applying the Ministry's rules and issuing directives for the schools (Al-Aqeel,

2005; Alsinbal et al., 2008). As a consequence, the work of the local educational office is centralised across schools (Rifa'i, 2006). For instance, every school should report on additional activities, such as National Day celebrations. Moreover, if a school would like to conduct an event inside or outside of the school, the school leader needs permission from the local education office (Alsinbal et al., 2008). However, recently, the Ministry of Education has taken steps toward decentralising the system by empowering the local education offices to receive applications for teachers and to manage teachers who transfer from another city. This change should ease the work of the Ministry (Alsinbal et al., 2008). This change could also assist the educational system in becoming more decentralised, especially in schools, which need more power to involve other stakeholders in school leadership tasks, which is one of this study's focus. Nevertheless, many attempts at decentralising roles are colliding with the traditional hierarchy as there is confusion about who is responsible for some duties. Some changes have been hindered by this collision and confusion (Al-Harbi & Al- Mahdi, 2012; Alhammadi, 2017).

2.4 The organisation of primary schools

General education in Saudi Arabia consists of kindergarten (K12), six years of primary school, three years of intermediate and three years of high school (MOE, 2015). Both boys' and girls' schools are under the supervision of a local educational office, which is linked with the regional educational management in every province. General education in Saudi Arabia is free and compulsory for every

child from the age of six (MOE, 2015). Although most primary schools have the same curriculum, there are a small number of 'Memorising of Qur'an' schools, which have extensive classes in the Qur'an, but with the same curriculum as of most state schools.

In addition, there is a variety of private schools for families looking for quality teaching and a better environment for their children (Hammad & Shah, 2017). Some of these schools use the curriculum of the state schools, others use an international curriculum such as a British, American or Australian one. These curricula are adapted to meet Saudi Islamic and cultural standards. Moreover, some international schools are for children for whom Arabic is the second language, for example Indian Schools. All these schools are under the authority of the Ministry of Education (Hammad & Shah, 2017).

2.4.1 Primary schools' main programme

To understand the school culture, the sources of values and the places and times of school community interaction, it is important to view the main programme of the primary schools in Saudi general education. This could differ for some private and international schools; however, as this study uses case studies for three primary schools from the general educational context, the following programme is related to the same context as these schools.

The schools open their doors from 5.45am in spring and summer, and from 6.15am in autumn and winter. The programme begins with what is known as the morning queue, which includes some sports exercises, and is followed by the morning

podcast that is presented by a different class every day, including the Islamic awareness programme and other societies if present. Every class leader supervises the morning podcast, which is usually given to the pupils to plan and present together.



Picture 2. 1: The Morning Queue, 8 December 2018 (Al-Shohada Primary School in Riyadh) <https://twitter.com/alsohada/status/1071650645835423745>

The programme commonly begins with reading parts of the Holy Qur'an, followed by the Prophet Mohammed's sayings, then a short speech about a specific subject, and a short quiz or an anthem or part of a poem, before ending with the national anthem. The short speeches and quizzes aim to promote positive values, ethics, and manners, which are important for cultivating positive values and behaviours in the school climate. Social interaction in the morning queue is at a high level as

many parents are present, which can be positive for parental involvement.

However, there are claims that the morning queue is consuming time without active preparation for learning in many schools, especially in unstable weather, which means that school leaders decide to cancel the morning queue under certain circumstances.

The school main programme lasts between five to six hours each day, and every lesson is 45 minutes in duration. The break hour is usually divided into two parts: 25 minutes after the second class, and 20 minutes after the fourth class. During the pupils' breaks, many school leaders use this time to have an official meeting with teachers. Only teachers who are responsible for the break time are absent.

Teachers in charge may miss the meeting and an opportunity to participate and engage in the school matters, but some meetings are extended, which affects lesson time and the discipline of the school. This is noteworthy, as it was important for this study to focus on school leaders' authority in schools. At the end of the programme, there is a prayer break that lasts for approximately 15 minutes after the fifth class, which sometimes takes place inside during the winter.

2.4.2 The Saudi education reform (leadership and culture)

This section focuses on cultural reform in education, including the transformation of leadership in education at different levels, and types of general and higher education. It is important to trace the development of primary school culture in Saudi Arabia in relation to the involvement of others in school activities. This is

especially relevant in the context of traditional schools for boys, including the gender barrier, which affects women as parents.

The education system in Saudi Arabia has been developed through different strategies since the 1970s (Al-Saleh, 2018; Nasir, Althobiani & Alaithy, 2010).

Although most of the strategies have focused on high schools and reducing the gap in higher education, primary and intermediate schools were also part of this reform (Al-Aqeel, 2005; Alsinbal et al., 2008; Al- Hamed et al., 2007). For instance, in 1999, the Ministry of Education announced an initiative called 'Saudi elite schools', which tagged five schools for boys in Riyadh for a pilot study. The aim of this project was to study the implementation of contemporary school leadership styles in schools, and it was planned to later be extended to every school (Mostafa, 2006).

Although this initiative was not in fact extended subsequently, school management was improved in most schools, and it was the first step in changing the roles of the school headship. For example, the title of principals of these schools was changed to school leader, and deputies became heads of department and middle managers (Al-Harbi & Al-Mahdi, 2012). Subsequently, the Ministry of Education announced changing the school principal title in All state schools and duties to school leader, who is responsible for setting up school visions and plans and has fewer administrative roles (MOE, 2015).

The significant attempt to reform school culture was King Abdullah's project for educational development, 'Tatweer', which was established in 2010 to develop

schools and general education in many aspects, using an adapted American approach (Al-Yami, 2016). According to Al-Harbi and Al-Mahdi (2012), Tatweer's main vision was for an 'elite curriculum, which has a high interactive technology placing students at the centre and motivating toward innovation and competitiveness through balanced values, beliefs, knowledge, and skills, achieving national interaction and global thinking' (p. 134). This included the school environment, school leadership and using technology in learning. This project began with targeted schools called 'Tatweer Schools' that were selected in different cities. For example, there are 104 Tatweer Schools in Riyadh for both girls and boys (Al-Yami, 2016).

2.4.3 Gender segregation in general education

Saudi schools are divided into boys' schools and girls' schools in general education. Before 2002, the girls' schools were under the general presidency for girls' education, which was segregated from the Ministry of Knowledge, which was for boys' education (Al-Yami, 2016; Hammad & Shah, 2017; Abalkhail & Allan, 2015). The general presidency for girls' education was led by an Islamic scholar, a 'sheik' who used to be nominated by the Head of the Islamic scholars in the country (Abalkhail, 2017). However, the Supreme Council of Education united the general presidency for girls' education with the Ministry of Knowledge to become the Ministry of Education. Although the deputy of girls' education in the Ministry of Education used to be a man, he is not considered to be a religious scholar.

Although the transformation was made for administrative and economic reasons, it has affected Saudi culture, especially women's education. Many researchers have pointed out that this was the first attempt to reform women's education, which resulted in a radical change in the Saudi system (Al-Hamed et al., 2007; Bubshait, 2008; Al-Hamzy, 2010). A large number of girls in higher education travelled and studied abroad through the 'King Abdullah Scholarship' (Abalkhail & Alan, 2011; Al-Yami, 2016).

Approximately 63% of the women participating in this project studied in the United States, United Kingdom, Australia and other parts of the world (Al-Yami, 2016). This resulted in a higher number of educated parents whose children enrolled in schools in these countries, raising awareness about the importance of parental involvement in schools.

More importantly for this study, in 2009 it was the first time the Saudi deputy for the Saudi Minister of Education for girls' general education, followed by other women, worked openly with different gender leaders and appeared in initiatives and volunteering work that involved both girls and boys in the same activity but in separate places, as required by Islam and tradition (MOE, 2009). This was considered to be a shift from the traditional perspective of Saudi education culture (Althobiani & Alaithy, 2010; Mostafa, 2006; Al-Harbi & Al-Mahdi, 2012).

2.4.4 The Saudi Vision (2030)

This section presents the Saudi vision in education for 2030, which aims to undertake reforms in the general education system, including school environment, culture, and leadership.

Saudi Vision 2030 was first announced in 2015. Saudi Arabia aimed to be part of an axis of three continents - Asia, Africa, and Europe, be a pioneering investment force, and represent the depth of Arab and Islamic worlds (2.3).

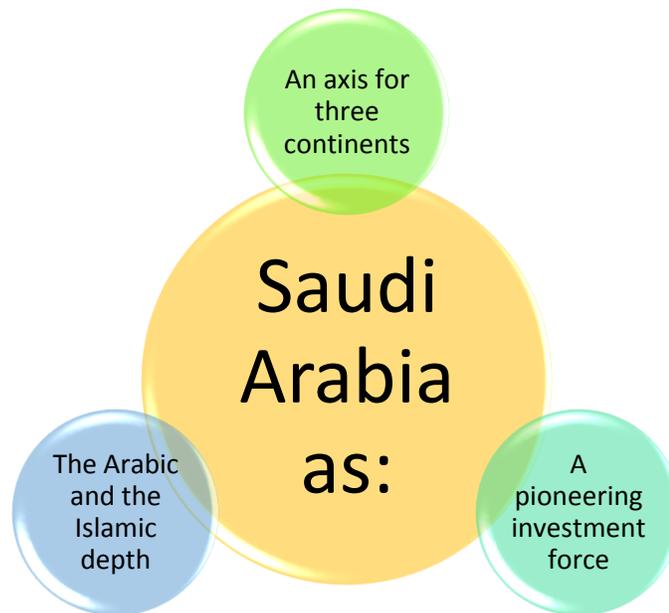


Figure 2. 3: The three components of Saudi Vision 2030 (Adapted and translated from the MOE, 2018)

Saudi Vision 2030 includes education as an element of success (MOE, 2015; ALYAMANI, 2016). Most plans have suggested that a contemporary and excellent education fulfil these plans (MOE, 2015). The target of this plan was to lead

change in Saudi, to improve the GDP, including the economy, health, and education.

Therefore, the Ministry of Education set up eight general objectives to fulfil the requirements of the vision (MOE, 2015).



Figure 2. 4: Ministry of Education commitments toward Vision 2030 (Adapted and translated from the MOE, 2018)

From figure 2.4 above, three of the main objectives are important to this research: features of the future student, the family as a strategic partner, and an attractive environment.

The Ministry of Education has made many attempts to prepare the educational system for this vision, as figure 2.5 shows below.

Four projects are significant to this research, which are the school development programme (2016), Erteqaa' (2015), Khebrat (2017) and preparing and qualifying leaders (2018).

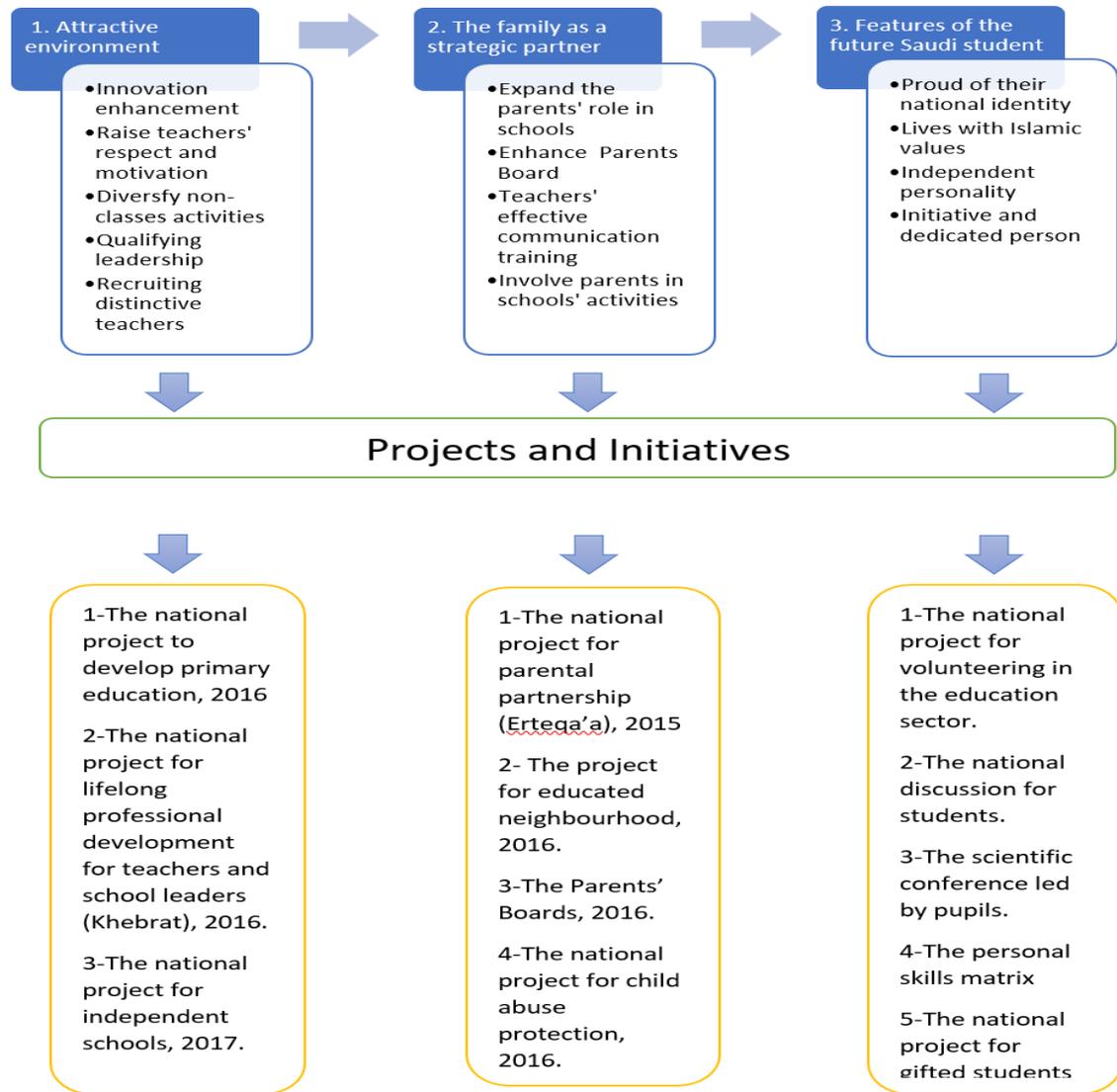


Figure 2. 5: Three important commitments to the Saudi Vision 2030 by the Ministry of Education and applied projects.

2.5 The School Development Programme

The School Development Program is one of the ambitious national development projects being implemented by King Abdullah Bin Abdelaziz for the Development of Public Education (Tatweer) (Al- Yami, 2016; Alhammadi, 2017). It aims to upgrade all public education schools in the Kingdom of Saudi Arabia and prepare young people for a bright and distinctive future. This programme helps schools to play a role in providing generations with all the necessary knowledge and skills. It provides pupils with positive attitudes in a professional way, aiming to achieve sincere citizenship and increase their ability to deal with local and international changes. It aims to enable students to participate positively in the development equation at all levels.

This programme is one of the main programmes in the strategic plan for schools to use as a starting point to transform from the traditional style of education, to an educational institution that creates a learning environment in which there is a culture of cooperation and professional support based on practical educational experiences (MOE, 2017). Designated as the 'school development model', it encourages educational initiatives among its employees, leaders, teachers and students. It, thus, represents a unit of development in making positive changes in the environment through the activation of potential.

The schools include highly qualified human resources in their fields. They possess a set of skills and quality practices that contribute to qualifying students to be good citizens who participate in the development process positively, and who are able to

consciously deal with global changes and the facts of the times in their own interests and the interests of their country and humanity.

2.6 Erteqaá

The national project of parental involvement, 'Erteqaa', has been included in the Saudi Vision 2030 plan. It aims to involve 80% of the pupils' families in school activities to improve school environments, pupils' learning and school outcomes (Saudi Vision, 2015). The project began with teachers training in effective communications with parents, planning, and designing, applying and assessing the project inside the school (Ertiqaa, 2019). Furthermore, this project is linked with the Parental Board, which activates the role of parents in building school visions, plans, and activities related to their children. Although this initiative has been activated, especially with training courses, many scholars are complaining that such an initiative should involve experts and scholars to assess its effectiveness and to develop it through universities and institutions as a volunteering project (Ertiqaa, 2019). However, as this is a new project, it still needs further studies to present its outcomes, especially given that there is a large number of schools which have not been involved in the programme, and which will be considered later in the discussion chapter.

2.7 Khebrat

Khebrat is a national project with an aim of transferring excellence in worldwide education to Saudi schools, by sending a number of teachers, school leadership team members and school leaders to nine developed countries, including the

United Kingdom, the United States, Australia, Finland, and New Zealand. This qualitative project aims to enhance professional development for targeted positions, especially for those who are leading change in Saudi schools, including school culture and environment, methods of teaching and learning, and school leadership practices. The process begins with an intensive language course abroad and a postgraduate certificate course in a significant university. During this period, the participants begin benefitting from active experience in schools which are participating in this project. Once the participant finishes this programme, which takes between nine to 12 months, they return to their school and transfer their experiences to their colleagues. The school leaders and leadership team members transfer their experiences to others outside their schools through presentations. Each school leader and leadership team member are required to apply their experiences to develop their schools. Although the project has been effective, some issues have emerged, for example where there have been language barriers for participants who were sent to countries that do not speak English as a native language, for instance Sweden and Finland. Other groups have been sent with a misunderstanding of the project and took time to adapt to its aims and process. In addition, some teachers have not fully benefitted from this project due to a low level of supervision. The number of participants on this project is still low and more participants are needed to make a difference in Saudi schools. This is especially the case in the context of a strong and complicated culture, as the teachers' community is still dominant in schools.

Nevertheless, the project has attracted many from targeted positions and has presented many new experiences for participants. For example, openness to others, considering cross-cultural practices, sharing leadership including the distribution of power, encouraging others and leading change in the school culture. In addition, the participants from primary school have been in the majority at 50%, which could be important for this study, especially for understanding the development of primary school culture.

2.8 Preparing and qualifying for the Leaders' Programme (PQL)

The national programme for preparing and qualifying leaders aims to develop the human capital in Saudi Arabia to achieve the Saudi Vision 2030, which includes leaders from macro and microsystems at the Ministry of Education (PQL, 2018).

The programme adopted three models of leadership: the leadership pipeline, which focuses on growing leaders from inside the organisation (Charan et al., 2001); the capability model, which evaluates the capacity of leaders in the day to day leadership practices; and the Centre for Creative Leadership model (CCL), which has a learning approach that focuses on three elements for developing leaders - challenging assignments (70%), developmental relationships (20%), and coursework and training (10%) (CCL, 2019).

The programme consists of six stages. Firstly, leaders' election, which focuses on two elements: analysing the candidates' CV and measuring leadership motives through 360-degree feedback. Secondly, the category of leaders, which has three categories: the ambitious leader, the capable leader, and the expert leader. Thirdly,

qualifying leaders, which can be through personal coaching for each candidate and an online platform for training, learning, and interaction. Fourthly, leaders' assessment, which can be through 360-degree feedback, credits, and the personal coaching assessment. Fifthly, talents leaders' group, which is for those who achieved more than 85% in the leaders' assessment. And finally, sixthly, leaders' selection for the last stage, which is hiring (PQL, 2018). School leaders are involved in this programme, which helps to develop the school environment through leadership practice.

From the programmes and strategies outlined above, there are significant values that have emerged from the commitment of the Ministry of Education toward the Saudi Vision 2030. These values can be divided into three categories, as shown in figure 2.6 below - social values, economic values, and national values.



Figure 2. 6: Values found in the Ministry of Education commitment toward the Saudi Vision 2030

These values aim to be cultivated in future Saudi students, improving school culture and enhancing parental engagement in schools. Each of the three categories of values links with the three components of the Saudi vision in figure 2.6 above, which aims to shape the identity of Saudi schools through these values. Therefore, this study can help to identify values for school members, including school leadership values, stakeholders' values, and factors which impact on these values. Moreover, this can indicate the development of this identity, which is likely to enhance future studies in the Saudi context.

2.9 Conclusion

The aim of this chapter was to understand the Saudi educational context through culture and values. It included demographic information about Saudi Arabia and the history of the country, aiming to trace the development of the culture and values that reside in schools and to help understand ideologies and factors that affect Saudi schools, which is important for this study. The chapter began with an overview of the country including history, culture, and values. It then traced the development of the educational system and educational leadership from the macro-system to the micro- system. This development involved gaining insight into the education context including gender and leadership practices. The chapter concluded with a discussion of the Saudi Vision 2030, which includes information, plans, and strategies to enhance the readiness of distributive leadership in Saudi schools through values that have emerged from this vision.

CHAPTER 3: LITERATURE REVIEW- PART ONE: VALUES WITHIN EDUCATIONAL SETTINGS AND CULTURAL UNDERSTANDINGS

3.1 Introduction

This chapter seeks to assess the relationship between values and school culture to understand how they underpin change and affect school climate. Firstly, the potential challenges to define values are highlighted, which define values from different perspectives, i.e. educational and Islamic perspectives, . It also assesses how values from both Western and Eastern cultures are underpinning the school climate in Saudi Arabia and how these values can be involved in the Islamic value system. The chapter traces the origins of distributive leadership through Islamic roots via a consideration of practical issues, followed by the values which underpin distributive leadership as a way to examine the relationship between distributive leadership values and Islamic values.

Moreover, the chapter discusses the relationship between school culture and school improvement, beginning with potential challenges to define culture and school improvement, and the role of school leadership in school improvement to identify the similarities between the philosophical perceptions of values between Western and Eastern educational systems.

3.2 Potential challenges to define values within educational settings

In order to understand a culture, it is important to determine the notion of values. Marth (2010) views 'values' as the central concept that is embraced by all social sciences; however, there is no single definition of values that is globally accepted (Richmond, 2003; Gentile, 2010). Moreover, several researchers have tried to describe values from various perspectives, for instance Rokeach (1970) defines values as the 'modes of conduct and end-states of existence' (p. 159) which is different from attitudes. He argues that attitudes consist of numerous beliefs concerned about certain goals and situations, while values are much more about a single belief that stimulates action towards goals and immediate objective (Coates, 2017).

Therefore, values are not only desirable beliefs, but are obligations towards culture, society or religion that define the overall personality of an individual or an organisation. Values are those standards which lead the 'actions, attitudes, comparisons, evaluations, and justifications of self and others' (Rokeach, 1970, p. 160).

Furthermore, Hodgkinson (1991) examined values from a psychological perspective, linking values to motivation and Maslow's hierarchy of needs, which presents human needs through a five-year model. Hence, values are defined as a concept of the need with motivational forces based on the contention that there is an association between the human needs and different values (Winston, Maher & Easvaradoss, 2017).

Feather (1994) and Rokeach (1973) studied values from a behavioural perspective, defining them as beliefs about goals to be achieved and how they can be achieved (Ryan & Robinson, 2013). Accordingly, for Schwartz and Bilsky (1990) and Schwartz (1994), values can be understood through five characteristics: i.e. values are concepts or beliefs, values refer to desirable end states or behaviours, values surpass certain situations, values guide evaluation of behaviour and events, and values are ordered by relative importance.

Moreover, in this study, the notion of values refers to the positive values expressing ethics and morals, which are common in most societies. Shapiro and Stefkovich (2016) explain values in respect of given ethical phenomenon, stating that the primary focus of values is on what is 'right' and what is 'wrong', based on deep internal experiences and feelings. Therefore, values are the main motive for decision making and hence, they can be referred to as 'inherent worth and quality of a thing or an idea' (Shapiro & Stefkovich, 2016). Nonetheless, the concept of values has received much attention from researchers with regard to an educational setting (Begley, 2001; Hodgkinson, 2006; Haydon, 2011; Wilson, 2014; Hawkes, 2013). This attention has resulted in a large number of definitions, leading to confusion between the concept of values and other related concepts and terms. Therefore, distinguishing 'values' from other similar terminologies is complex, as values tend to include culture, motivation, beliefs, attitudes, and needs (Coates, 2017).

From Parsons et al. (1964, cited in Begley, 2001, p. 235), who define values as 'conceptions, explicit or implicit, distinctive of any individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action', Begley (2001) proposes that values are 'essentially a conception of the desirable with motivating force' (p. 356), which present the 'syntax of values' to describe the concept within an educational setting (Begley, 2004). The syntax of values, displayed in figure 3.1 below, consists of six layers described as action, attitude, values, understanding, motives, and self. It suggests that values are not related to an individual's inner self, but that these are carved in a person's subconscious, linking to their interconnectivity (Ryan & Robinson, 2013).

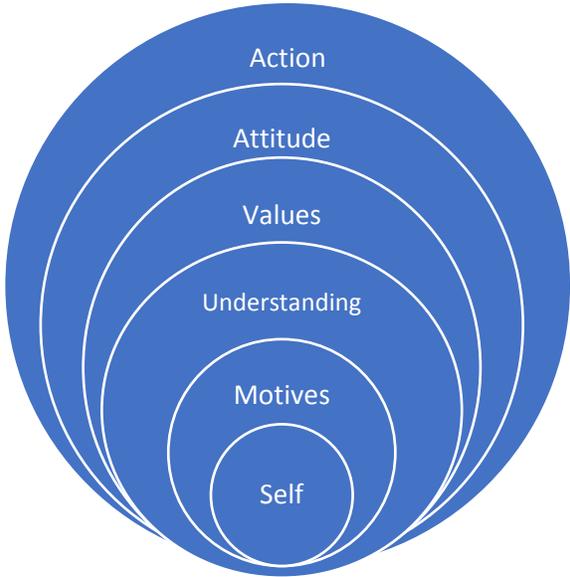


Figure 3. 1: The syntax of values (Begley, 1999, 2006)

The Onion Ring Model of Begley (1999, 2006) above seems suitable to understand values within an educational setting as it describes values from Hodgkinson's perspectives. In addition, it supports the Hodgkinson values paradigm while positioning attitudes and actions as key features of values.

In addition, Schein (2010) suggests an Organisational Cultural Model, which presents the organisational culture in three levels - artefacts, norms and values, and underlying assumptions.

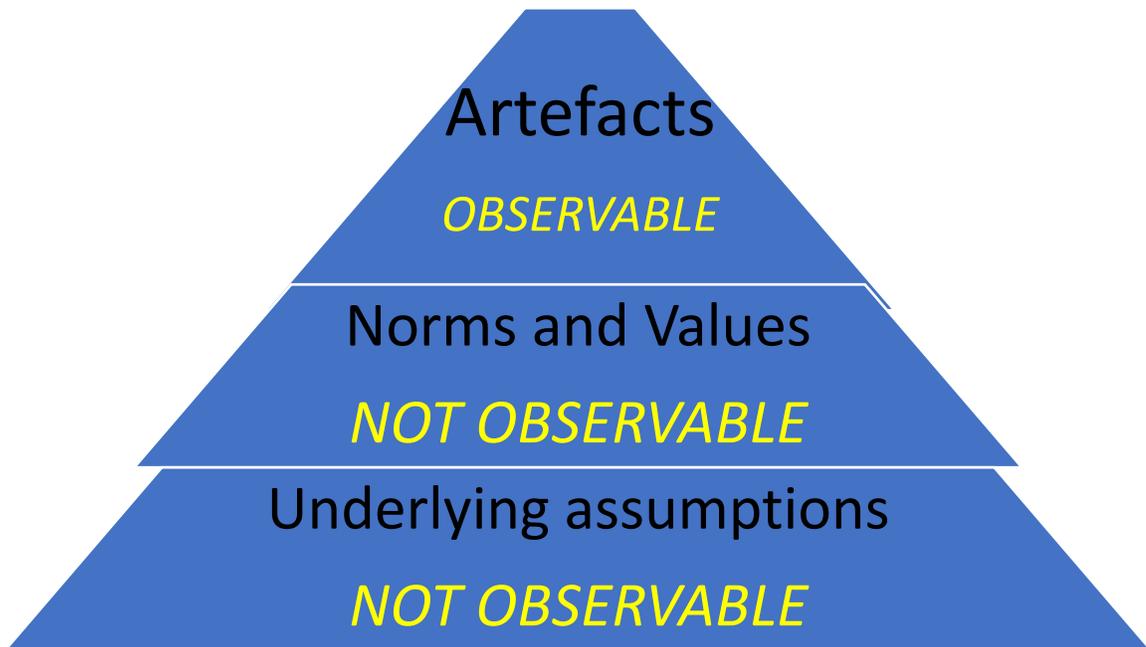


Figure 3. 2: Schein's Organizational Culture Model (adapted from Gerras et al., 2008, p. 5)

Figure 3.2 above suggests artefacts as the observable layer, which presents the structure or process of the organisation (school). However, other layers, including

values, are indicated as not observable as they exist beneath the artefacts and are unable to present school culture most clearly (Lee, Barker & Mouasher, 2013).

Bates et al. (2001) argue that values are considered imperative for action, unlike attitudes (McGuire et al., 2014). Similarly, Evans (2010, p. 41) believes that values are difficult to understand because 'they may not mean what we think they mean', which reflects on the educational setting.

By linking the syntax of values (Begley, 1999, 2006) with the values in the Organisational Cultural Model by Schein (2010), it can be assumed that values can emerge by learning how to solve problems, beginning with a role model that solves or improves, and leading to a hypothesis that is accepted as reality (Evans, 2010, p. 43). This scenario ultimately transforms cultural values into a shared value, which is further incorporated into school culture. The incorporation could lead to how shared values influence or affect the school's mission, development, and major decisions (Peterson & Deal, 2011).

Moreover, values could affect people's decisions regarding what is right or wrong. According to Willower (1999), 'the study of values traditionally has dealt with what is good or desirable with the kind of behaviour that one should engage in to be virtuous' (p. 121). Therefore, values are reflected in school leaders' decisions, whether consciously or unconsciously (Turan & Bektas, 2013). The role of values in leaders' decision making will be discussed further later in this chapter.

Wilson (2014, p. 484) divides educational leadership values into three dimensions in the way of giving a holistic definition for what he describes as authentic leadership. These dimensions are:

- Personal Authenticity, which presents inner motives of 'being true' and seeking every opportunity to achieve maximum levels of 'self- knowledge and personal development'.
- The Ideal Authenticity, which presents leaders' devotion to achieve 'professional ideals' and develop their capabilities.
- The Social Authenticity, which presents the external motives for the leader to be 'faithful to meeting the expectations, values and beliefs of both the school community and the wider social community served by the school'.

From the above, values are defined by various perspectives, i.e. behavioural, psychological and educational. However, religion is an important aspect to consider to have a clear definition of values, as every religion has its own moral and ethical principles that are formed based on specific values. Therefore, the next section will explain values by keeping in view Islamic teachings and principles, as this study focuses on the Saudi culture, which relies highly on the Islamic perspective.

3.2.1 Defining values from an Islamic perspective

As has been discussed before, Saudi Arabia is the origin of Islam; hence, the Islamic values have been practised in the country for decades. Over time, Saudi

Arabia became a modern nation. However, it still adheres to Islamic values and Arab tradition, while securing the wellbeing of their people (Al- Yami, 2016).

Alhammadi (2017) argues that the Islamic perspective regulates Saudi culture in all areas including education, business, government, and routine life activities.

Therefore, it is vital to demonstrate how values are perceived from an Islamic perspective, especially when many studies have focused on philosophical viewpoints while presenting Islamic values. For instance, the Holy Qur'an defines values as 'Aquam', which means straightness (Al-Esraa, 9). Besides, Ibn-Manthoor (2008) describes values as 'Isteqamah', which means integrity as it demands honesty and truthfulness (p. 3450).

On the other hand, Alzarzor (2001) argues that the concept of value has many contexts, depending on the area of study. For instance, from a social perspective, values could be defined as the behaviour that an individual or group believes to be indicative of a role model. Although, values may have great significance in a historical context, such as values concerned with moral behaviour, which distinguishes a group in a specific period of history (Fassin, 2011).

Moreover, in an Islamic economic context, values represent everything that fulfils a need for something while remaining within a moral and legal framework. There are two parts of the economic values of Islam, i.e. positive and negative value. The desirable courses of action come under the positive economic values such as that an individual has to follow a policy of Ta'awon (cooperation), Amanah (honesty), Ihsan (magnanimity) and Adl (justice) while undertaking business with others. In

the case of economic distress, one must adopt a virtue of Qan'aa (contentment) and Sabr (patience) instead of involving himself in haram (forbidden) activities. Negative value involves the behavioural traits that should be avoided in Islam such as Shu'h (niggardliness), Iktinaz (gathering wealth), Hirs (greed) and any other haram means of earning (Naqvi, 2013).

From an Islamic psychological perspective, Al-Jarjani (2007) defines values as determinants and guidance, which orientate behaviours and practices.

Furthermore, Barakat (2005) explains that researchers distinguish values through two perspectives, namely instrumental values, and internal values. Under instrumental values, there are distinctions between behaviour towards others, whereas internal values are mostly meant for determining life goals. Similarly, Arabic philosophy indicates values contribute to the character of something, making that thing desirable and needed in a community (Zarzor, 2001). These types of values are the result of certain behaviour and emotions which are necessary for a person to achieve their goals.

From an Islamic perspective, El Enein (1988) defines values as a group of standards and criteria created from concepts of life, humanity, and Allah (God as perceived by Islam). These standards allow a person to choose goals and orientations that fit with their capabilities, which are a culmination of direct or indirect interests and behaviours. Based on the above explanations, values could be determined by beliefs and behaviours.

However, Al-Alastal (2005) argues that values are only understood as certain Islamic traits because most of the Arabic and Islamic literature has only used the Qur'an as the main source to define values. This approach is unlike Western literature, which has different views on values due to the variety of civilizations it includes. For example, Western values are moral ideas believed and respected by most Western nations, such as democracy and freedom. Further, Western values rely on shared and abstract ideas about what is right and desirable in a society and what behaviours are appropriate in certain situations (Steg et al., 2014).

Therefore, the definition of Abdel-Haleem (1999) seems to be a most appropriate one, which explains values as rational and emotional standards that rely on public backgrounds and allow a person to choose a human activity with freedom and awareness (Al-Samadi, 2008, p. 18). Often, this activity consists of personal thought, speech and/or action. In addition, the activity is a privilege that leads someone to endure and enjoy doing it without expecting any personal benefit. This definition considers values as rational standards constructed by thoughts and beliefs, and not by force or coercion. Keeping this definition in mind, values can form individual behaviour and personality, which ultimately form a culture consisting of specific customs and traditions. Therefore, the next section of the chapter discusses how Islamic values can define the culture of leadership within an educational setting, while considering certain customs and traditions of the education sector.

3.2.2 Islamic values and educational leadership

As previously mentioned, the term 'values' and other terms often overlap. Bullough Jr (2011) claims that values are mainly described as beliefs about ethical and moral issues, whereas similar beliefs also determine certain other terms such as attitudes, behaviours, and actions. Therefore, the overlap could be evident among leadership studies as terms, morals, values, and ethics are used interchangeably in educational leadership literature (Al-Astal, 2005; Black, 2013).

3.2.2.1 The interchangeable role between school leadership and Islamic values in schools

Essentially, there is an interchangeable relationship between school leadership and school values, while values play an important role in educational leadership as, discussed by Hodgkinson (1991), values constitute an essential problem of leadership, because if there are no conflicts in values, then there is no need for leadership.

Hence, educational leadership is a key factor in determining the cultural values prevalent in schools. Besides, educational leadership is defined as the ability to accomplish an educational project effectively (Chance, 2013). On the other hand, leadership in Islam is defined as an Amanah (a trust) and a responsibility (Elkaleh & Samier, 2013), where a leader must meet the expectation of his followers to the best of their abilities (Knights, 2016).

Trust and honesty are basic values of leadership from an Islamic perspective (Ahmad, 2011), because they could result in the creation of required values among

pupils and the improvement of school culture. However, these values are usually endorsed by the surrounding community if not properly taught and practised in schools (Wahlstrom & Louis, 2008).

Moreover, understanding the role of educational leadership in the school values is important because despite the recognition that all employees bring a different set of values and attitudes with them when they enter the workplace (Hick, 2003, p. 107), the school leaders are seen as good role models who can work autonomously and efficiently by holding onto their own educational values (Tian et al., 2016). Therefore, leaders may use their values as guides to interpret situations and make appropriate suggestions for administrative action, which is known as the artistry of leadership (Begley, 2004).

3.2.2.2 The role of Islamic values in the school decision-making process

Some studies have examined the role of values in school leadership from the decision-making perspective (Dempster & Mahony, 1999; Hodgkinson, 2006; Bottery, 2006; Gentile, 2010; Ruairc et al., 2013). This has resulted in identifying the nature of values; and explaining the differentiation between values and other terms such as morals and ethics, as previously explained. For instance, Leithwood (1999) considered the nature of values as the main issue in school leadership, especially in terms of decision making, as decisions need to be made keeping in view what is right, that means 'duty-bound' for leaders and good, that denotes 'preferences' (Lin, 2014).

In addition, leadership values are mainly divided into three levels, namely transactional values, rational values, and sub-rational values (Hodgkinson, 1999). According to Richmond (2007), transactional values are built by inner beliefs, faith, and commitments. Rational values are based on logical reasoning, whereas sub-rational values are preferences that are presented as motives and are often spontaneous. While transactional values and rational values, which are considered to be correct, rely on moral and ethical aspects and present institutional values and ethics, sub-rational values are considered good and rely on motives and situations (Cunningham et al., 2014). Therefore, it is important for school leaders to have all three types of values to lead an effective decision-making process within an educational institution.

On the other hand, the ethical perspective of leadership suggests that a school leader should have ethical intelligence, which is the highest level of the intelligence hierarchy (Knight, 2016). As figure 3.3 illustrates, intellectual intelligence is the first level of intelligence hierarchy which presents rational and logical thinking, and this is formed based on the neural processes that have a predetermined potential from birth and cannot be reached or changed (Hansen et al., 2013).



Figure 3.3: Intelligence Hierarchy

The second stage consists of the emotional intelligence level, which is responsible for leaders' emotions, behaviours, and awareness, and can be developed through practices and repetition of those practices. Finally, the highest level is spiritual intelligence, which involves values that are ethical and transpersonal. This level reveals how leaders stimulate their values based on their own will as these values are linked with neural or brain processes (Hansen et al., 2013). These values can be activated by raising one's level of consciousness, for example through mindfulness exercises which stimulate this mechanism. Therefore, values are not only a psychological, social process but are also a rational process which controls and manages human decisions about situations (Gentile, 2010).

Based on the above discussion, school leadership practices could be improved through ethical intelligence as a leader has an excellent opportunity to stimulate the good side and make effective decisions.

In the Islamic perspective, there are values which define the good leader, and the same values which are adopted by school leaders to achieve their goals. For example, Rafiki and Wahab (2014) identify 'Courage and determination, Patience and Endurance, Unity and Mutual consultation, Knowledge and Wisdom, Faith and belief, Honesty and Trust, Gratitude and Prayers and Commitment and Sacrifice' as major values of leadership.

Therefore, these values of an Islamic leadership model can open the door of excellence and achievement within a school culture, if they are followed properly by the educational leaders.

However, Shah (2010) claims that studies have ignored the relationship between Islamic values and educational leadership, while the literature on educational leadership is mainly concerned about the social role and values of leaders. Thus, the relationship between educational leaders and Islamic values at a workplace requires focus and detailed investigation.

Policies can play a vital role in the educational leadership context as policies interact with values from macro systems to microsystems. In addition, government reforms and policies could affect the decisions in schools, which could change the cultural values of a school. For example, L´arusdo´ttir (2014, p. 87) claims that values change due to changes in national and global policies, such as advanced educational policies of Saudi Arabia demanding transparency and interaction between school leaders and other stakeholders which ultimately improve the school culture. This discussion will be continued later in this chapter.

From the above, values are complex to identify as they are inner applications for human behaviour, as well as that this complexity continues due to terminological overlap between values and other terms such as ethics and morals. However, many researchers have defined values through empirical studies which have resulted in different perspectives on the term. Many of these studies still propose that values play a central role in school culture and educational leadership, especially in leadership practices such as decision making, emotions, spirituality, and ethics. Therefore, the next sections continue the discussion about school culture and school leadership values.

3.3 The origins of distributive leadership – Islamic and Arabic roots

There is a correlation between distributive leadership and early civilisations. According to Spillane (2004, p.143), the cornerstone of a distributive leadership structure is found in early literature, which perceives distributive leadership as ‘a case of old wine in a new bottle’ (Spillane, 2004, p. 149). In the same context, Leithwood et al. (2009a, p. 1) argue that ‘the actual practice of distributed leadership is as old as human efforts to organise’.

This recognition of leadership in a transformative manner has been noted in much earlier work, and the concept has been traced to holy books. For instance, there are some dating back to 1250 BC, which prompted one commentator to acknowledge that distributive leadership is an ancient notion of leadership (MacBeath, 2009, p. 41; Oduro, 2004, p. 4). The National College for School Leadership (2004, p. 10) presents a dialogue in 1250BC between Moses and

Jethro (his father-in-law), in which the latter suggested that leadership should be distributive; this is presented as a surrogate model for Moses' leadership which, from Jethro's point of view, is a better way to lead God's people (Exodus 18:17–18, 21–22, cited in NCSL, 2004). Aside from this historical perspective of the origins, the recent interest in the concept of distributive leadership as a transformative, collaborative, and holistic form of leadership has been immense (Gronn, 2002). Distributive leadership has often been cited as a 'new leadership', which is distinguished from traditional leadership in key respects (Parry & Bryman, 2006). In Islam, the traces continue as there is a relationship between leadership in its contemporary context and Islam in the early age (Ahmad & OGUNSOLA, 2011; AlBuraey, 2006; Beekun & Badawi, 1999; Samier, 2011, 2017).

It is important to note that the Qur'an presents democratic leadership in positive examples, and the autocratic leadership in negative examples (Haddara & Enanny, 2009). In a positive example, 'Allah' (The God) presents the leadership practice of the Queen of Sheba as a sharing and consultation process, when she firstly provides her people with information about the expected invasion by the prophet Soliman, then asks them for their point of view. This example was delivered in a positive context, while the example of autocratic leadership by the Egyptian pharaoh was presented in a negative context.

The Egyptian pharaoh said in the Qur'an: 'I want to make you see what I see myself; I am guiding you along the right path' [40:29]. This can present Islam as a base of distributive leadership. In the Qur'an, the holy book for Muslims, Moses

asks Allah (God) to make Aaron his adviser to reinforce Moses and to share the prophet's responsibilities.

Moses asked: O my Lord! Open for me, my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; and make loose the knot (the defect) from my tongue, (remove the incorrectness of my speech) that they understand my speech, and appoint for me a helper from my family, Aaron, my brother; increase my strength with him, and let him share my task (of conveying God's Message and Prophethood), and we may glorify You much, and remember You much, Verily! You are of us ever a Well-Seer. (Qur'an chapter: TaHa, Part 16: 25–35)

According to Ahmad and OGUNSOLA (2011, p. 293) and Greenleaf (cited in Beekun & Badawi, 1999), leadership needs spiritual, religious and human values through interaction between leaders and others. For example, Islam demands that the leader should consider others' needs as a part of their rights and his duties. In

Prophet Mohammed Hadith:

If Allah puts anyone in the position of authority over the Muslims' affairs, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, Allah will keep Himself away from him, not fulfilling his need, want, and poverty. (Sahih Muslim, cited in Ahmad & OGUNSOLA, 2011)

In return, others should admire their leaders, help them to reach higher goals as a part of Islamic rights toward leaders, which could link with the main idea of distributive leadership as a collective process that engages leaders with other experts through social interaction and learning to achieve the main goals.

Therefore, as leadership in Islam is a collective process and not individual, leaders are not acting toward their desire, but instead with Allah's guidance, which can be found in the Qur'an as follows:

And we made them leaders guiding men by Our command and We sent inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us only. (Surah Al-Anbiya', [21] 73)

This can help distributive leadership function in schools as it has a clear vision and goals, which motivates others to interact, initiate and volunteer to achieve the 'true goals'. The noun for this in Islam is 'Falah'.

In Islam, leadership is a process of inspiring and coaching voluntary followers to achieve a clear and defined shared vision (Ahmad, 2009). Islamic leadership is fundamentally based on trust and accountability (Elkaleh & Samier, 2013; Ahmed, 2009; Ali, 2009; Beekun & Badawi, 2009; Faris & Parry, 2001).

Both the values of trust and accountability are the main pillars of successful distributive leadership in any organisation, including schools (Harris, 2014).

However, there is confusion in the perception of many terms regarding values, which could be due to the different translations between Arabic and English; for instance, Elkaleh and Samier (2013, p. 195) translated trust as 'Amanah', while the Arabic term can be linked with honesty much more than trust.

Trust has many perceptions in the Arabic language; however, the common term is 'Thigah', which has the same context in English. Trust in Arabic means to believe that someone is good and honest and will not harm you, or that something is safe and reliable (Cambridge, 2019).

Trust in Islam is linked with confidence, whether of someone or self-confidence. In distributive leadership, trust means believing in the capability of others to take part in the leadership task. That does not mean that every member of the stakeholders is a leader, but everyone can lead by involving them in a specific task, motivate them and coach them, depending on their capacity (Harris, 2018).

Therefore, Islam and distributive leadership are in the same context that leadership is a collective process and a product of an interaction between leaders and others, which lead to higher goals. Prophet Mohammed (PBUH) said: 'every person is the 'shepherd' of a flock and occupies a position of leadership' (Al-Bukhari). In addition, leadership is not reserved for a person or a specific group, but every Muslim, depending on the situation (Beekun & Badawi, 1999, p. 1).

In other hadith, for the prophet Mohammed: 'No one of you becomes a true believer until he likes for his brother what he likes for himself' (Al-Bukhari and Muslim, Book 1, Hadith 183), which motivates leaders and others to cooperate to achieve Iman.

Moreover, according to the Qur'an, consultation is essential in Islamic leadership; for example, there is a chapter (Sora) in the Qur'an called 'The Consultation' (Al-Shoraa). Shoraa means that 'leaders must seek feedback and insights from followers' (Elkaleh & Samier, 2013, p. 196).

Further, Allah ordered the prophet Mohammed to consult his followers twice in the Qur'an (Al-Shoraa: 38; Al-Emran: 159). He described the true Muslims as those 'who conduct their affairs through mutual consultation' (Shoraa: 38).

Prophet Mohammed involved his companions in the decisions taken in war and peace and handed the decision-making responsibilities to companions such as Saad Bin Mouth, Khaled Bin Al Waleed, and Osama Bin Zaid (Al-'Asqalani, 1986).

For equality, which is an important value for a successful distributive leadership, Prophet Mohammed at the beginning of Islam involved women in the famous

agreement in Islamic history before he migrated to Madinah, this agreement was between Prophet Mohammed and people who called 'Al- Ansar' who were 37 men and two women, which supports equality and diversity.

Another aspect that should be pointed out is that leadership in Islam is not a delegation or a gift; for instance, one of the prophet's companions came to him and asked for a leadership position. Mohammed refused, saying 'O Abdurrahman, do not ask for leadership, because if you give leadership you will be supported, but if you ask for it you will be accountable' (Sahih Muslim, Book, 2).

After the death of Mohammed in 632AD, Abo-Bakr was the first leader of the Muslim community. In his first speech, he stated:

O people, I have been selected to lead you, while I am not the best of you. If I did right support me, but if I did wrong, then notify me and correct me. Anyone weak among you is strong until I get the right for him, and anyone strong among you is weak until I get the right from him. Obey me as long as I obey Allah and his messenger, but if I disobey, then you do not have to obey me. (Basiony, 1993)

In this speech, Abo-Bakr prepared his followers to be autonomous; he encouraged them to be involved in decision-making, as well as to assess and judge their leader independently. Another example is Omar Bin-AL Khattab — the second leader after Abo-Bakr - who involved women and men in decision-making without discrimination: his standards were based on wisdom, not on gender or class. For example, he consulted with a woman called Al-Shefaa Adawiah on the Islamic system (Al-'Asqalani,1986, p. 201). These examples could lead to an acceptance of the distributive leadership perspective in Islamic culture, which is discussed further in the next chapter.

3.4 The values that underpin distributive leadership as expounded through the literature

Like many leadership theories in the modern age, distributive leadership is generated from democratic values (Spillane, 2004). For instance, trust and accountability, sharing and empowerment (Day & Sammons, 2016; Harris, 2014; Malloy & Liethwood, 2017), equality and justice (Woods, 2015; Harris, 2014; Torrance, 2013), motivation and sense-making (Harris, 2014; Mascall et al., 2009), tendering and volunteering for work (Tschannen-Moran & Gareis, 2015) are all democratic values that are endorsed by both macro- and micro- systems around the world (Hawkins, 2015).

Fullan (2008a) argues that practising values through behaviours in schools is the key factor for positive change in schools. Therefore, teachers should be motivated to participate in leadership practices that have common values embedded within them (Hulpia et al., 2009), especially when opening boundaries between leaders and other stakeholders (Wood et al., 2004).

From an ethical perspective, distributive leadership has the flexibility to be adopted through moral virtues; it has origins from different civilisations (see section 3.3.1).

For example, Wilson (2014) categorised values in school leadership practices under the concept of moral virtue. Moral virtue is 'the character traits necessary to acting right', which consists of four values - those of justice, care, harmony or concord, and courage. Every value from the above has common and conflicting aspects with other central values or similar values (figure 3.1), for example justice

is linked with equity, equality and fairness. However, it could conflict with harmony in some scenarios in the school practices. This might occur due to the nature of each value, as while justice is a practical value which needs actions through decisions taken amongst stakeholders, harmony can be perceived as an emotional value that is an aspect of the school climate as a result of positive interactions between stakeholders in the school. Although this category is based on authentic leadership which has similar characteristics to distributive leadership as both share an ancient root, they are, however, distinctive and considered as contemporary forms of leadership.

Authentic leadership focuses on ethics and morals in leadership practices with a consideration of leaders' traits and position. In contrast, distributive leadership is an organic culture which promotes social interactions between stakeholders from bottom-up leadership practices, formally and informally. The success of distributive leadership in any school varies depending on its culture, which includes ethics, beliefs, and ideology, which can be considered as school values. Moral virtue, above, helps in understanding how values are complicated and correlated with each other, which is discussed in section (3.2). Therefore, some differentiation between leadership forms remains, as this is a study focused on Saudi schools which have different priorities and understanding of values which are discussed in this chapter.

Justice	Care	Harmony	Courage
<ul style="list-style-type: none"> • Equity • Equality • Fair • Nutural • Unbiased 	<ul style="list-style-type: none"> • Love • Benevolence • Compassion • Presence • Critical • Affirming • Enabling 	<ul style="list-style-type: none"> • Shared visions, values and concerns • Unity of purposes and collaboration • Good temperament and generosity • Respect (diversity and difference) 	<ul style="list-style-type: none"> • Decision making in complicated situations

Figure 3. 4: Moral virtues as defined by Wilson (2014)

As a result, common values could encourage much expertise to be utilised in school leadership tasks, which expand human capital and social capital by a 'collective efficacy' (Derrington & Angelle, 2013; Malloy & Leithwood, 2017). Also, although initiatives may begin with individuals and their unique skills and understandings, school leaders could embrace and support these initiatives in their leadership practice – especially when school leaders and teachers have shared values that might enhance school improvement (Elmore, 2000; Wood et al., 2004).

3.4.1 Trust and accountability

As mentioned above, cooperation and trust are vital values in the distribution process; indeed, trust is the key driver of distributive leadership, and is an important element in shaping a school's mission and goals, rather than promoting competition between individuals (MacBeath, 2009, p. 55; Torrance, 2012, p. 79).

Mutual trust and dependency are the main features of efficient team leadership (Senior & Swailes, 2007). They are the main forces for the practise of distributive leadership in schools (Murphy et al., 2009, p. 183; Torrance, 2009, p. 79).

However, trust requires other values to be valid and sustained in schools, such as honesty, openness, and reliability (Tschannen-Moran & Gareis, 2015). The most important aspect to embrace these values is for school leaders to create an appropriate climate to foster these values; this requires the school leader to have skills and abilities.

As previously mentioned, trust and accountability might be considered as the cornerstone of distributive leadership (Harris, 2014; Woods & Rebert, 2016). Both values are applied through sharing school visions, planning, structures, and strategies (MacBeath, 2005, 2009).

MacBeath (2005) studied the enactment validity of distributive leadership in day-to-day protocols and their impact on the school hierarchy from a cultural perspective. This study targeted 11 urban and rural schools. Three authorities recommended the chosen schools from the eastern region of England, comprising different levels, four secondary, two middle, three primary, and two junior and infant schools. This

study implied three instruments, semi- structured interviews followed by shadowing headteachers, workshops for both headteachers and teachers, and questionnaires for teachers.

From 302 questionnaires returned of 451, three items were ranked as the lowest, which explains how values can be perceived differently which can either promote or hinder an effective distribution of leadership in the school. These items are as follows:

- Parents are encouraged to take on leadership roles, which ranked 54th of 54 items.
- There are processes for involving pupils in decision-making.
- Pupils are invited to exercise leadership (MacBeath, 2005, p. 352)

Through semi- structured interviews, various understanding of school values are found, especially with values that affect the position, power, and authority of the school leader directly, such as mutual trust and accountability. Headteachers in this study have issues with levels of trust, and which could be 'misplaced'. This appeared through the shadowing process, as the study showed that the headteacher gives trust but with a high level of caution, putting in place controls which prevent school staff from working freely by monitoring, comparing, and sometimes holding teachers to account for some ideas they do not believe in. These examples present the role of beliefs and ideology in setting up values as priorities in the school culture with it being considered as a cultural issue with

different levels between the East and West. This also explains how cultural issues can affect the validity of distributive leadership for implementing change in schools, which this study is focused on.

The main question that arises from the above is the extent to which a school leader can have a mutual trust with stakeholders without affecting his position as a school leader. Some school leaders are used to preserving considerable formal authority in their schools (Harris, 2005, p. 165). Hence, distributive leadership 'resides uneasily within the official bureaucracy of schools' (Hartley, 2010, p. 82).

Therefore, leaders in formal positions must orchestrate, nurture, and create a space for distributive leadership to occur; without mutual trust from school leaders, this is difficult to achieve (Hopkins & Jackson, 2002 cited in Bush & Glover, 2014, p. 560), as mutual trust and accountability are seen to be key factors for distributive leadership to be implemented in schools (MacBeath, 2005; Harris 2014; Woods & Roberts, 2016).

According to Day and Sammons (2016, p. 55), there are five key factors for building trust in schools without affecting the position of the school leader, Firstly, there are values and attitudes, which include a belief that the perspectives of school staff should be considered in the formulation of school vision and plans, as they are striving for the benefit of pupils' learning. Hence, if they are given the opportunity, they might help the school achieve its aims. Secondly, there is a disposition to trust, which involves positive experiences, which are expected from previous trusting relationships. Thirdly, there is trustworthiness; this is the higher

degree of trust between school leaders and others. Fourthly, there are repeated acts of trust, which build a process of distribution of roles and tasks that are associated with leadership responsibilities and accountabilities. This includes the expansion of participation between stakeholders. Fifthly, building and reinforcing an individual relational and organisational trust; within interactions, here, stakeholders have the capacity to structure the values and vision that reinforce school improvement, which means that trust becomes an organic source from the school culture.

3.4.2 Sharing and empowerment

Sharing and empowerment become key tenets of school improvement in meeting the development needs of schools (Baird & Wang, 2010, p. 575). They are part of the democratic values that demand school leaders involve other stakeholders in school leadership roles and decision-making. In addition, sharing and empowerment are associated with organisations that practise decentralisation and an organic type of leadership such as distributive leadership (Houghton & Yoho, 2005, p. 65; Naicker & Mestry, 2013). From the distributive leadership perspective, sharing means that 'many more people than the administrators have the information and the power to make decisions and enact changes' (National Turning Points Centre, 2001, p. 4).

Moreover, this process focuses on the sharing of expertise, resources, and skills, which can offer opportunities for school improvement (Day & Sammons, 2016, p. 33). Sharing from a distributive perspective is holistic and involves leaders with

stakeholders and stakeholders with each other. For example, Lee and Hellinger (2012) examined a distributive perspective on instructional leadership in international baccalaureate schools. One of their findings was 'cross-programme interaction (staff)', which was explained from the distributive perspective as 'sharing information about subjects, students, curriculum, and programmes through staff's informal interactions (e.g., lunch together or informal chat in a shared staff room) as well as formal meetings (e.g., workshops and regular staff meetings)' (p. 690).

The sharing process from a distributive perspective is different from shared leadership theory, as distributive leadership is a climate of leadership that allows stakeholders to share, through interaction, processes, formally and informally.

Empowerment is defined from two areas - organisational or employment empowerment, and psychological empowerment. Organisational or employment empowerment refers 'to in the organisational hierarchy to lower level employees, especially the power to make decisions' (Baird & Wang, 2010, p. 577). Others looked at empowerment as self-efficacy.

Psychological empowerment emerged from the above term as a multi-dimensional motivational construct consisting of four distinct cognitive dimensions: meaning or purpose, competence, self-determination, and impact (Houghton & Yoho, 2005; Spreitzer, 1995, 1996; Thomas & Velthouse, 1990). Therefore, distributive leadership benefits from both areas above to provide a maintained organisation and to create a space for a distributive culture. From a psychological perspective,

empowerment is a key tool for maintaining a healthy environment, including mutual trust between school leaders and other stakeholders.

Looking back to the four dimensions of psychological empowerment, there are crucial factors for distributive leadership to occur, especially with regard to school culture, which this study aims to examine. For example, meaning or purpose, which helps to compare our beliefs and values with the organisational policies, values, and roles, could help stakeholders to assess and choose which aspects of a leadership role are compatible with them. In addition, self-determination raises the level of autonomy, which improves self-esteem that every leader need, especially in decision-making.

This can cause an impact on school improvement, as other stakeholders make a difference and influence others which related to a form of 'Distribution Culturally' (MacBeath, 2005, P. 357). However, not every school leader can maintain such empowerment, especially with the changes that distributive leadership can affect in schools, which could lead to misuse of power. As Harris (2007, p. 322) has warned:

Those to whom leadership is distributed may have different agendas from the 'official' or positional leaders, threatening the coherence that is so crucial for the success of school improvement initiatives.

Furthermore, attention may need to be devoted to the level of self-control and autonomy necessary within the school community for effective leadership distribution, as there should be a balance (Woods & Roberts, 2016). For example,

teachers have been found to prefer to teach more rather than playing a role in school leadership, which requires a level of training and practice (Katzenmeyer & Moller, 2001; Johnson, 2013). Moreover, there is reluctance from some teachers to lead in front of their colleagues, because they might criticise them or resistance might be raised to their leadership role (Barth, 2001). The culture is not the only the reason; school policies can also play a role. Temperley (2005, p. 418) claims that 'teacher leaders with high acceptability among their colleagues are not necessarily those with expertise. Conversely, the micro-politics within a school can reduce the adaptability of those with expertise.'

Therefore, sharing and empowerment should be a part of a structured course that helps school leaders know how and when they can share, depending on the context of the educational system and the culture of the school (Harris, 2008, 2014; MacBeath, 2005, 2009).

3.4.3 Social justice

Social justice has received attention in education since the 1970s; for example, Edmunds (1979) argues that equality became an issue in Western education due to the failure to educate children from low-income families (p. 15). An explanation which has been forwarded to account for this relates to racial issues, which have resulted in critical race theory, which called for giving voice to other ethnic groups to tell their 'lived experiences' (Woodcock, 2017, p. 18). Some theorists have reinforced the need for social justice in education - 'White frame' by Feagin (2014), 'Critical race theory' by Delgado and Stefancic (2001) and 'critical pedagogy

theory' from Freire (2000). Nowadays, social justice is regarded as encompassing many aspects; for example, gender, race, and class (Grogan, 1999), and ethnicity, religion, sexual orientation, and disability (Karpinski & Lugg, 2006). In addition, it embraces issues such as equality, diversity, equity and socioeconomic status (Woodcock, 2017).

Although there is no standard definition for social justice, Karpinski and Lugg (2006, p. 279) define social justice from an educational and administrative perspective as 'pursuing policies, practices, and politics (educational, social, and economic – see Anyon, 2005) that enhance the lifetime opportunities for all children, particularly those children who have been historically marginalized'.

From the above, social justice should be seen as an essential aspect of distributive leadership (Woods and Roberts, 2016), which can arise from the idea that a distributive culture provides an opportunity for every stakeholder to play a role in school leadership. However, that does not mean that everyone is a leader or should assume a leadership role (Harris, 2014). Therefore, distributive leadership is a holistic process that involves others in a collective or an individual practice (Day & Sammons, 2015) without discrimination in respect of gender, race, class, ethnicity, religion, sexual orientation or disability.

In addition, as distributive leadership involves both formal and informal practices, school leaders are required to consider social justice issues before, during and after leadership tasks. Theoharis (2007, cited in Woodcock, 2017, p. 49) suggests

ten actions for school leaders to create an inclusive environment that fulfil equality, equity, and diversity in their schools, as follows:

- Value diversity and model cultural respect to students, staff, and the community.
- End tracking programmes in schools for marginalised children.
- Strengthen teaching and curriculum and ensure each student has access to rigorous, quality core instruction aligned with the standards.
- Provide professional development in a diverse and collaborative framework.
- Ensure each student receives the same academic and social opportunities.
- Collaborate with staff to ensure every child is successful.
- Seek support from equity-oriented leaders.
- Analyse outcome and context data through lenses of equity.
- Use student-centered strategies, such as differentiated instruction.
- Become an integral part of the school community.

These actions can establish a space for the distributive perspective in schools as a holistic process that depends on social interactions without boundaries.

3.4.4 Motivation and sense-making

Some studies present teachers who are involved in tasks beyond the classroom as those who have a common motivation and an aim of improving their schools (Tschannen-Moran & Gareis, 2015, p. 263). Thus, Mayrowetz et al. (2009, p.188) indicate that there are three catalysts for staff members involved in school

leadership: motivation, sense-making, and learning. Furthermore, five variables formulate these catalysts: organisational history and stability, organisational structure, organisational and professional culture, rational trust, and micro-politics. According to Torrance (2012, p. 80), when these variables are implemented, this could enhance distributive leadership in schools.

3.4.5 Benevolence and volunteering

There is a lack of studies about some values that could promote the distributive leadership perspective in schools; for example, benevolence and volunteering can be seen in most schools globally. In some schools, many initiatives are based on the motivation to volunteer. This originates from deep values such as benevolence and sense-making (Mascall et al., 2009; Tschannen-Moran & Gareis, 2015). Therefore, 'behaviours [are] not required as a part of the job, but [are] offered to help others in [an] organisation' (Mascall et al., 2009, cited in Torrance, 2012, p. 80). From my experiences in Saudi schools, some teachers choose to volunteer for school leadership tasks or school activities without being asked to do so, despite having a high workload from teaching and assessment responsibilities. They dedicate their time to volunteering work, and they find it satisfying and enjoyable; likewise, many pupils, guardians, and parents look forward to volunteering in school activities. It could be argued that this strength may come from faith in Islamic culture. However, conservative views about education policies might be factors that impede these initiatives in Saudi schools. Hence, distributive leadership can foster volunteering in the school.

3.5 The values that underpin school culture in Saudi Arabia from the Western and Eastern cultures

As has been discussed earlier, it is observed that only a few studies have focused on school values in Saudi Arabia. As a result, it is appropriate to answer the research question of this study and within its context. Some researchers consider school values to contribute towards the school culture, school climate and educational leadership (Alhammadi, 2017; Al- Yami, 2016; Al- Salahi, 2015).

Therefore, the literature presented here focuses on school leadership values, keeping in mind the Saudi form of school leadership, which is top-down or centralised (Alhammadi, 2017; Al- Yami, 2016).

In the past, the Saudi school system operated according to its orthodox and strict manners. Even Islamic values were not completely in function due to some traditional aspects discussed in chapter two, i.e. favouritism and waseta (Ali, 2010).

However, the school practices in Saudi Arabia have been evolving with globalisation nowadays (Elyas & Picard, 2010) and different cultures have introduced diverse influences in the school environment; either positive or negative. Two of the cultures which have imparted most values to the Saudi school system are discussed in this section, along with the role of democratic values and the Islamic value system.

3.5.1 Values from Western culture

The gradual introduction of Western practices and concepts has resulted in ideological conflicts, as now opinions are divided into two groups; one considering these changes necessary, whereas the other merely considers them as the Western infiltration (Cunningham, Reich & Fichner-Rathus, 2014). According to Mahboob and Elyas (2014), Western values have gained popularity in Saudi schools as they are seen as positive and useful practices, resulting in desirable results. Also, Western culture deems the values of independence and empowerment as the paramount values in school culture (Elyas & Picard, 2010). These values are very beneficial for the school leadership as well, as they encourage pupils to be independent and self-reliant thinkers. Students achieve analytical skills through them, as they can decide what is best for them as individuals and for their society as well (Cunningham et al., 2014).

Though against Islamic values, previously Saudi schools considered male education to be more important. Western values have brought a positive stance towards female students as well. Considering both genders as equal, it professes the right of higher education for both equally (Nasir et al., 2010). Moreover, the Western culture encourages student participation in having discussions with teachers (MacBeath, 2009). The application of these values in Saudi schools has led to the fostering of instinctive curiosity, desire to challenge ideas and a rise in creativeness (Elyas & Picard, 2010). By adopting Western values, students obtain the opportunity to gain cross-culture understanding, as they achieve some perception of Western culture.

In addition, Western values impart practicality in the Saudi system of education. It encourages using technology and gaining additional and necessary information which is not present in books (Moores & Popadiuk, 2011).

3.5.2 Values from Eastern culture

According to Eastern values, discipline is significant in every school, as it can overcome any educational difficulty (Branine, 2011), which means that Eastern values impart limited independence and empowerment, as they encourage a strict check on students. This could explain the importance of hard work in Saudi schools, maintaining that success and rewards can only be achieved through being diligent and gaining resolve (Hans, 2012). Furthermore, Eastern values endorse the importance of moral value in education. It is said that education brings honour to students, their respective families and society (Basit, 2017), which introduces values of steadfastness, humility and concentration.

In addition, Eastern culture resides in the values of sacrifice and caring for others. Introducing these values is beneficial for the school leadership in Saudi Arabia as they coincide with Islamic values and make students more caring and interested in volunteering in helping their underprivileged peers (Hans, 2012). Al-Maati and Damaj (2010) gave stress to the fact that Eastern culture encourages utmost respect towards teachers. It is also stressed that a teacher's effectiveness highly influences a student's performance.

3.5.3 Democratic values in education from an Islamic perspective

While democratic values have gained popularity in the Western context of education due to global changes, these values differ from one educational system to another, depending on the nature of the societies and their needs (Haydon, 2011; Hawkes, 2013). This section focuses on the development of democratic values in the educational systems of the United Kingdom. These systems are diverse and tend to embrace such values which reduce the cultural gap between residents without affecting their beliefs.

For example, Gold (2002) presents nine values that exist in 'outstanding schools' according to reports from OFSTED (See Figure 3. 5), with these being as follows: inclusivity, equal opportunities, equity or justice, high expectations, engagement with stakeholders, cooperation, teamwork, commitment, and understanding (NCSL, 2003, p. 12).

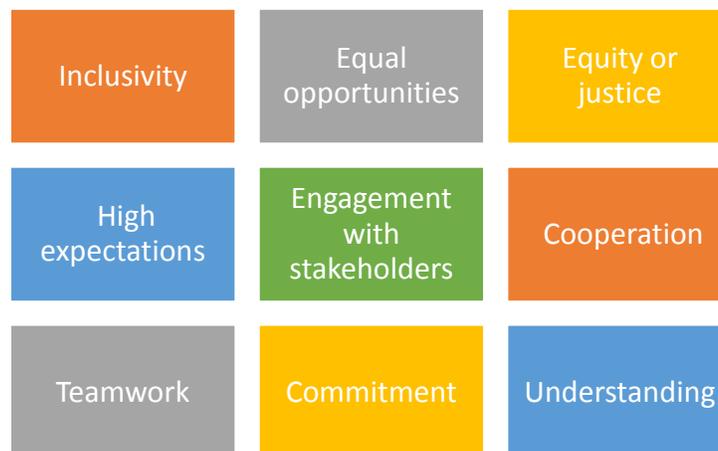


Figure 3.5: Values of outstanding schools (Gold, 2002)

From the leadership development perspective, Knight (2016, p. 9) elaborates on core leadership values, which are divided into two categories, namely personal conscience values and self-determination values. Personal conscience values involve fairness, trustworthiness, conscientiousness, humility, vulnerability, patience, truth, honesty, excellence, integrity, forgiveness, and altruistic love. On the other hand, self-determination values include purpose, motivation, drive or intense will power, energy, courage, resilience, aspiration, and continuous professional development. Both examples are important for examining the relationship between democratic values and Islamic values, as concepts and terms.

3.5.4 The perception of values between the Western and Islamic perspectives

Although democratic and Islamic values can be similar in some terminological perspectives, there are differentiations in the level of certain values. For example, diversity in Islam is limited by religion and gender, which explains gender segregation in Saudi schools. In addition, Western culture pursues its research from the perspective of secularisation; just as Islamic values ensure faith in Allah Almighty (the God).

Democratic values give students complete independence and empowerment; however, Islamic values endorse providing limited independence with consistent supervision, as absolute control and no supervision would result in chaos. Therefore, it is important to illustrate how Islam and the West perceives values.

3.5.4.1 Examining values from both a Western and Islamic perspective: Issues to emerge

Although Saudi school leadership is centralised, democratic values exist in its daily leadership practices (AL- Malki, 2014; Al-Ghamdi, 2013; Alhammadi, 2017).

However, values of equality, justice, independence, empowerment, sharing, and involvement are perceived as Islamic values, which explains the expectancy of these values in Saudi school culture. According to Al- Ezzi et al. (2014), educational notions in the Islamic culture cannot be truly appreciated without some accurate understanding of the Islamic faith and civilization. Although Islam has a different ethical philosophy from Western philosophies, for example deontology which focuses on duties, and consequentialism which focuses on consequences of actions, the Islamic philosophy could potentially conflict with the philosophy of virtue ethics which focuses on people's characters (Wilson, 2014). Similarities between both philosophies are that they do not ignore deontology and consequentialism but interpret them from a priority perspective, in the way that they become moderated and do not affect humanity and spiritual values. For example, school leaders should follow the school's administrative procedures and policies autonomously, in respect of considering what is right and what is wrong in the way they fulfil their inner beliefs and values in the best interests of the school, and not focusing on that which is beneficial or not for their careers.

As a result, it is important to differentiate between democratic values and Islamic values from a terminological perspective. Therefore, table 3.1 below outlines the differences between the two sets of values.

Islamic Values, Perspectives	Democratic Values
THIQAH: Giving trust to someone and believing in them.	Trust
MASOULYIAH: To be responsible for the trust given to one.	Responsibility
ADALAH: To be fair in everything.	Justice
MUSAWAH: To be equal to everyone.	Equality
ESTEQLALIAH: To give space to others doing their jobs independently.	Independence
EKHLAS: To work hard.	Devotion and Dedication
ALEHTISAB: Non-profit work as expecting rewards from Allah.	Benevolence and Volunteering
Taqwa: To have protection from Allah's punishment by doing good deeds and avoiding sins. KAWf WA RAJAA: Being in the middle between fearing of and hoping from Allah.	Motivation and Sense-Making
NEYYAH: Determination to worship Allah with good deeds.	Intention
MUSHARAKAH: Sharing tasks, duties, and responsibilities with others.	Sharing
ALTAWADOU: Being humble without exalting.	Humble
SHURA: Seeking an overview from the group or individual experts to reflect on the decision being made.	Consultation
HUSSON ALEKHTYAR: Choosing the right person for the right task.	Right Selection
AL-SAB'R: Being patient in coaching and mentoring others.	Patience

AL-TASAMUH: Being tolerant of others' mistakes and considering everyone's capacity.	Tolerance
ALTAGHAFUL: Pretending inattention to small mistakes by others in the aim to be corrected without direct interference.	Losing Sight
AL- HUB: Loving Allah is the base of the relationship between the Muslim and their environment.	Love
AL- ATIF: To have sympathy for others who struggle or suffer and to help them.	Sympathy
RAQABAH THTIAH: A self-sensor for behaviour and action to assure they fulfil Islamic teachings.	Self-sensor

Table 3. 1 Understanding differences between Islamic and democratic values

3.5.4.2 Islamic values system

Values in religions are grouped into a unity system, which presents the structure of every religion. Therefore, values are the identity of every religion. A value system resides in the core values of the respective religion. From an Islamic perspective, the purpose of human beings on earth is to build civilisation with good deeds, whereas the main aim of Islamic education is to develop humans through knowledge and to enable them to follow the path of righteousness, and become useful members of the Ummah and the society (Shah, 2004, p. 367). These values are motivational in nature (Gentile, 2010), which causes Islamic leaders to avoid selfishness and individuality, and to become proficient mentors, while seeking knowledge and experiences from others through shared processes and

consultation (Ahmad & Ogunsola, 2011), in order to achieve the higher aim of life according to the Islamic philosophy.

This gives every Muslim the right to choose their leaders and to work freely and independently to achieve the main goals of their lives. However, this work happens under the supervision of leaders due to the perception of responsibility in Islam.

Islam holds every leader responsible for the actions of their followers conducted for achieving the higher goals of Islam, i.e. building the earth with good deeds and satisfying Allah (Ahmad & Ogunsola, 2011; Elkaleh & Samier, 2013).

Endot (1995) discern ten values as the top Islamic values, which are as follows:

Tawakul or 'missionary Zeal', hard work, striving, honesty and truthfulness, accountability, morality, Shura, self-improvement through Qur'an and sunnah knowledge, sacrifice, and accepting the prohibition against backbiting and slandering that causes hostility (Samier, 2017, p. 36).

Moreover, Beekun and Badawi (1999, p. 9) have grouped Islamic values into four components: Iman (belief of Allah), Islam (practising), Taqwa (fear and hope) and Ihsan (love of Allah).

Alkahtani (2014, p. 186- 187), on the other hand, has proposed ten values that might shape the Islamic value system into a human resource: Aniyah (intention), Taqwa, Ehsan, Adil (justice), Amana (honesty, integrity and accountability), Sedq (truthfulness), Etqan (perfection), Ekhlis (devotion), Shura (consultation), and Sabra (patience).

From the contemporary perspective, Samier (2017) represents the principles of Islam refined by Talaat et al. (2016) as the five following values: Al-Ubudiyyah, an organising principle based in devotion to Allah; Al-Syura, decisions are logical and informed and made through consultation with those who are knowledgeable, experienced and skilled; Al-Hurriyah, principles of human rights and freedom; Al-Mosawah, principles of equality and equity; and Al-Adalah, the idea that thoughts and actions are grounded in justice (truthfulness, honesty, trustworthiness) (Samier, 2017, p. 59).

In addition, Patel et al. (1998) have elaborated that Islamic values could also relate with the democratic values in today's Western culture, such as emphasising the well-being and welfare of the community, regarding all people (men and women) as equal, fostering the relationship on the grounds of an individual's freedom and the community's obligations towards that individual, allowing conscience and conformity to dictate the individual's sense of responsibility and obligation, and consultation between people to build relationships (Crabtree et al., 2008, p. 53). However, the Islamic values system can be identified through the fundamental layers or levels of Islam, which will aid in assessing the relationships between the Muslims and their God (Allah). This relationship illustrates that values can be in different aspects, which identifies the nature of leaders and followers as well as rights and duties, including decision making.

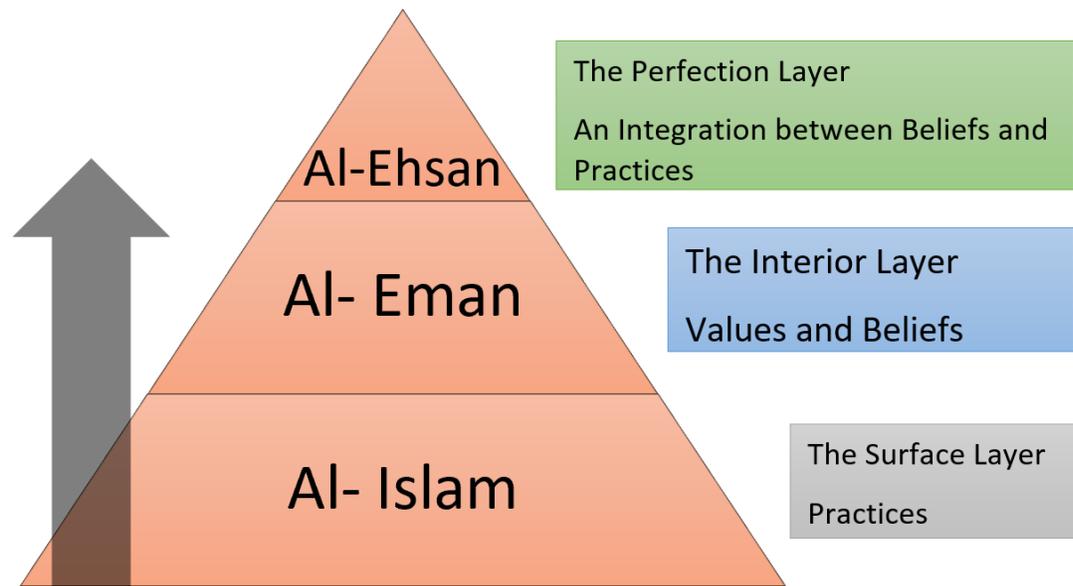


Figure 3. 6: Layers of Islam

As the layers of Islam are hierarchical (See Figure 3.6), the surface layer of every Muslim begins with the first layer 'Islam', which presents practical worship in five pillars: 'Shahadatain', or the two testimonies; 'Salat', or prayer; 'Zakat' - giving; 'Sawm' - fasting during Ramadan; and 'Hajj', or making pilgrimage to Makkah (Crabtree, et al., 2008; Elkaleh & Samier, 2013).

The second layer is 'Iman', which is an inner belief related to faith. It holds that Muslims have faith in the existence of Allah, his angels, prophets, books (Tourat, Bible, and Qur'an), the judgment day, and destiny. This belief is the main motivator for every Muslim to work with dedication and honesty.

The third layer is composed of the surface and inner layers, known as 'Ihsan', which is the higher level of Islam where the Muslim worships Allah as he can see

him, and therefore, even if the human cannot see Allah (his God), Allah can see him.

This description of Al Ihsan raises self-realisation for every Muslim, making them work hard to achieve higher goals. The Islamic values can thus be divided into two categories - surface values and inner values, as outlined in figure 3.8 below:

Surface values	Inner Values
<ul style="list-style-type: none">•Sharing•Cooperation•Empowerment•Consultation•Justice•Equality•Volunteering• The right selection•Tolerance•Loose sight•Mentoring•Humble•Patience•Devotion•Honesty	<ul style="list-style-type: none">•Intention•Ehtisap•Taqwa•Love•Mercy•Trust•Sense of responsibility•Fear and hope of Allah•Tawakull•Muragabaah Thatiha•Self-confidence•Trust in Allah

Figure 3. 7: Types of Islamic values

Importantly, values constitute beliefs, knowledge, and experiences that are motives to decide what is right and what is wrong (Hodgkinson, 2006; Gentile, 2010).

Furthermore, it involves virtue ethics as well, as ‘someone who sees or perceives what is good or fine or right to do in any given situation’ (Slote, 1997a, p. 240 cited in Wilson, 2014, p. 485).

In this case, the Islamic leadership approach is based on Shariah, which is Islamic law. The Qur'an and Sunnah are the main sources of Sharia (Ahmad & Ogunsola, 2011; Ali, 2007), and the Qiyas or 'measurements' and Ijma'a or 'scholars' agreement' are sub-sources of Sharia. These sub-sources are used to measure emerging issues for approval or prohibition on the part of Muslims of all eras. This could give space for a Muslim scholar to evaluate Islamic values across many perspectives but remain faithful to the sources of the Qur'an and Sunnah and thus honour 'Ijtihad', or the determination to make the right decision regarding the emergence of contemporary issues.

3.6 Potential challenges to define culture within educational settings

According to Pfister (2011), defining school culture is complicated due to the different cultural perspectives and diverse key elements that describe a culture.

The term has assumed different notions in the past because it is difficult to observe and describe culture within a single term. For example, the organisational culture, which includes school.

MaGill (1995) defines culture as 'the complex patterns of the ways in which people live, as developed and passed down over generations' (p. 279), which illustrates that society includes people with different cultural contexts who might identify it by their unique ways of life; such as their customs, values, habits, languages or beliefs that form a culture. However, the important characteristic is that every society has inherited roles and guides, which are mostly found in the people's

behaviours and attitudes. For instance, Deal and Peterson (2016) explain culture as a shared understanding among a group of individuals based on their history, traditions and social norms.

Similarly, DeMarco (2018) describes organisational culture as values and behaviours of people towards an authority system, social environment, and the psychological commitment to the specific organisation.

In addition, Schein (2010) defines organisational culture as 'a pattern of shared basic assumptions learned by a group' (p. 18). However, culture may not only rely on an organisation's members' 'feelings' and 'behaviours'. Evans (2010, p. 42) illustrates how people can perceive culture otherwise. For example, in his study, Evans engages a high school teacher who left school for a reason of conflict with the school staff and stated that the culture there is terrible, they (school members) hated one another for years, and they all looked out for themselves. Hence, Evans (2010) proposed that including culture in how we feel about others' actions, attitudes, beliefs, and behaviours is not entirely wrong or entirely correct; which reveals somewhat about the complexity of defining culture. With schools, this is more complicated since they are units comprising members of different age groups and backgrounds (Beal & Peteron, 2016).

3.6.1 Purifying school culture from other concepts

The definition of school culture varies; thus, it is important to note that there are similar concepts and terms in the literature that correlate with school culture. Such an overlap in terminologies leads to confusion about which term applies when,

because the culture is often an umbrella that covers concepts such as school climate, school atmosphere, and school ethos (Beal & Peteron, 2016).

On this point, Prosser (1999, p. 7) argues that the concept of 'culture' may apply because it could offer 'an accepted methodology', which corresponds to Hargreaves (1995, p. 25), who refers to 'the concept's [culture] analytic power in understanding school life'. Nevertheless, many researchers continue to perceive school culture as a key player in sharing values and beliefs across different aspects and levels as well as measuring their relationship with others, depending on school hierarchy and common aims. Therefore, the culture is described as 'unique' due to the underlying levels of freedom and power (Prosser, 1999, p. 8) or, in other words, all schools are the same but different in their respective culture (Prosser, 2007).

For Fullan (2007, cited in Waldron & McLeskey, 2010, p. 59), school culture is defined as the 'guiding beliefs and values evident in the way a school operates'. This definition is based on views given by Schein (1999), which are present in many of Evans' references relating to organisational culture. For example, Evans (2010, p. 41) used the definition of Schein (1999, p. 12) to explain culture within a traditional school, as culture is a deeper level of basic assumptions and beliefs which are shared by members of an organisation, who operate unconsciously. In contrast, Lambert (1988) defines school culture through teachers' unity in the school, such that the staff work together, examine themselves, make a decision about educational requirements, design a programme to do just that, and thus

facilitate an undoubtedly effective school. However, effective implementation requires continued evaluation of a programme, and leadership behaviour is required to ensure that their educational programme will work within a school culture. From the above conjectures, school culture could encompass all attitudes, expected behaviours, and values of school leaders that influence how a school operates (Turan & Bektas, 2013).

Therefore, the next section evaluates the relationship between school culture and school improvement while highlighting the role of values, leadership and educational policies.

3.7 The relationship between school culture and school improvement

3.7.1 School improvement defined

According to Hargreaves and Fullan (2013), school improvement is a complex term that involves many other terms. Nonetheless, school climate and school change have been described in the literature as the main factors which drive school improvement. However, the overlap between school culture and school climate requires an examination. While school culture has been discussed in the previous part of the literature review, the capacity of the school in human, social and leadership fronts are also important for school improvement (Hargreaves & Fullan, 2012; Newman et al., 2000). Hence, a school's capacity for change is an important aspect of school improvement. The term 'school improvement' is connected to school change in many studies; for example, Towers et al. (2020) suggest that

schools are required to make regular changes, keeping in view the educational advancement to improve school climate and culture.

Over the last two decades, though, the concept of school improvement has expanded. For example, school improvement aims to improve students' performance and to strengthen the capacities of schools for managing change (Hopkins et al., 1994, p. 3). Besides, Hopkins (1996, p. 32) highlights two major aspects of school improvement. The first relates to the learning environment, as school improvement is mainly concerned about general efforts to make schools greater places for learning and students. As per the second aspect, school improvement could be referred to as a strategic tool to promote positive outcomes and expand the capacity for change.

Therefore, the school culture can be improved by devising a strategy for educational change to improve school performance and stakeholder's involvement in the change process (Carpenter, 2015). Equally, Hopkins (2013) describes school improvement as a systematic and sustained effort aimed at a change in learning conditions and other related internal conditions in one or more schools, to accomplish goals more effectively.

The above-discussed definitions of school improvement have a focus on change, which targets internal cultural situations of the school (Durrant & Holden, 2006, p. 24). However, these conditions could be perceived as factors that shape the school at large and play key roles in school improvement. Since school improvement relates to internal, cultural conditions, Murillo (2007, p. 85) has segregated the

factors connected to school improvement as school factors, classroom factors, and factors related to the school staff expectations (figure 3.8).



Figure 3. 8: Factors involved in school improvement (adapted from Murillo, 2007, p. 85)

Hence, with these figures in mind, school climate has been discussed in the school improvement literature (Freiberg, 1999; Homana, Barber & Torney-Purta, 2006; Tagiuri, 1968; Cohen et al., 2009).

3.7.2 School improvement through culture and climate

According to Chen et al. (2009, p. 182), school climate refers to the quality and characteristics of school life. In addition, it is based on patterns of an individual's experiences of school life that reflects values, norms, learning and teaching practices and interpersonal relationships. Therefore, a positive school climate enhances the development of young people's capabilities and learning to become more productive, to make meaningful contributions and be satisfied in a democratic society (Cohen et al., 2009; Goldenberg & Klavir, 2017).

However, aiming for an improved school climate could involve more than pupils in the school and the school staff, as establishment of an emotionally and physically

secure environment is also a requirement of school improvement (Cohen et al., 2009; Goldenberg & Klavir, 2017).

On the other hand, the school climate involves much more than the 'classroom climate' and 'teaching quality' (O'Brennan & Bradshaw, 2013); as help is required from sources outside the active school environment, such as the pupils' parents to bring school improvement. Previous studies have examined the role of parents as the key players in pupil achievements. Therefore, many strategies have been presented to engage parents in schools as partners, such as communication strategies to enhance physical or virtual interactions through email, phone, and social media platforms (Rogers & Wright, 2008; Ramirez, 2001; Hyde et al., 2017). This explains how parental engagement has developed in educational systems to form a part of the school culture. Therefore, the school climate is an atmosphere that influences everyone who interacts with the school from within or outside the school community, where everyone should feel safe, confident and satisfied to achieve the school's aims (Goodall, 2010; Goodall & Vorhaus, 2011).

However, the school climate, which is also perceived as school culture in some literature refers to people's behaviour, attitude, values, and ideologies in school practices (Goldenberg & Klavir, 2017). Meanwhile, the school climate is an atmosphere that needs a ground of social interaction presented by the school culture. Hence, a healthy climate reflects a positive school culture where positive school improvement is an organic and interactive process, which shapes and assesses the relationship between school culture and school climate. Additionally,

the organic change process of school improvement transforms into school culture through the implementation of effective pedagogical and leadership practices (Hopkins, 2001; Durrant & Holden, 2006).

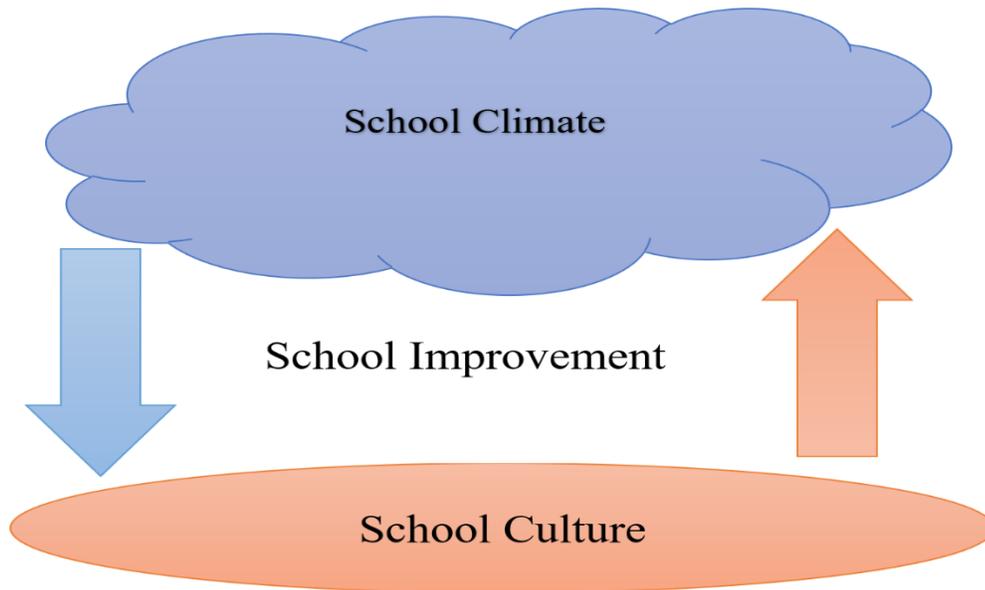


Figure 3. 9: School improvement through culture and climate

3.7.3 The role of school leadership in school improvement

The role of the school leader is significant since school culture lies between school leadership practices and school improvement (Leithwood & Lavin, 2005). This includes not only achieving school goals but also managing and solving conflicts to sustain a positive culture to promote positive relations between the school leader and other stakeholders. This could be through policies, plans, and ethics that help avoid, solve and manage school conflicts.

From the above, Fullan (2008) presents six factors of positive change in school culture to bring improvement, such as loving your employees, uniting peers with

purpose, and letting capacity building prevail, knowing that learning is the work, knowing that transparency rules, and understanding that systems learn. Given these six rules, Fullan (2008) asserts that non-judgmentalism is a condition for these strategies and rules to succeed. Judgmentalism is not only perceiving something as ineffective but also doing something in a pejorative and negative way. Thus, judgmentalism cannot align with moral, authentic, spiritual and ethical leadership core values or with effective leadership behaviour while bringing change in school for school improvement (Uljen, Sundqvist & Smeds-Nylund, 2016). From this, school improvement can be seen as being influenced by different factors and norms, namely school culture and school climate. Therefore, the value of school and school climate could be the main elements that affect school improvement. Furthermore, cultural change is needed for school improvement through effective strategies and leadership interjections.

3.8 Conclusion

This chapter sought to narrow the gap between Western and Eastern perceptions of values and culture in the educational context of Saudi Arabia while highlighting the role of school culture, climate, and educational leadership. Firstly, the concept of values was defined, keeping in view both social and Islamic perspectives, then the role of Islamic value in defining culture and leadership were highlighted. Also, the relationship between school culture and school improvement was assessed

based on previous theories from the literature which suggests that school improvement highly relies on cultural aspects of a school environment. Moreover, values were discussed based on Western and Eastern culture to assess how they affect the educational setting of Saudi schools and how it helps to include the Islamic value system in education. In addition, the chapter offered most values of distributive leadership which are found in the literature. Lastly, distributive leadership was traced through Islamic and Arabic history, which found that there are roots which can help in understanding the relationship between Islamic values and distributive leadership.

CHAPTER 4: LITERATURE REVIEW- PART TWO: THE IMPLICATIONS OF VALUES FOR SCHOOL CULTURE, SCHOOL IMPROVEMENT AND DISTRIBUTIVE LEADERSHIP

4.1 Introduction

This chapter aims to narrow the theoretical gap for distributive leadership as a concept and perception of it. It identifies two essential characteristics that shape it – namely, its radical departure from classical leadership forms, and the opportunity it offers for building school capacity following the standards of modern schools.

This is followed by examining both the ancient and modern origins of distributive leadership and the theories that have shaped it. This chapter also considers the values that underpin it, including democratic values, and the limits we have in our understanding of distributive leadership, which is discussed later.

Although the discourse surrounding distributive leadership began in the field of management, it has received a great deal of recognition from writers within education. Indeed, it still attracts a considerable amount of research in educational leadership (Diamond & Spillane, 2016; Harris & DeFlaminis, 2016; Woods, 2016; Thompson, 2017; Floyd, 2018; DeMarco, 2018; Leithwood et al., 2018; Bush et al., 2019; Lumby, 2013, 2015, 2019; Woods & Roberts, 2016, 2019). Due to the innovative character of distributive leadership, Harris (2009, p. 3) describes it as 'the leadership idea of the moment'. It has been said to be the ideal upon which school settings in developed countries should be based (Elmore, 2000; Harris & Muijs, 2004; Hairon & Goh, 2014; Harris, 2014; Woods and Roberts, 2016). However, Hall et al. (2013) explain the rise of distributive leadership as being due to political 'discursive intervention' (Hall et al., 2013, p. 468). Despite these attempts at explanation, distributive leadership still appears to be a relatively unexplored concept that has both academic and practical potential. This point is discussed further in this chapter when focusing on the limitations of distributive leadership.

While key researchers devise a theoretical framework through which distributive leadership can be examined (Bolden, 2011; Gronn, 2002; MacBeath, 2005;

Spillane & Diamond, 2006), the empirical studies which investigate the shape and form of distributive leadership are not sufficient to clarify it (Harris, 2005; Timperley, 2005). Though, many of the empirical studies conducted since 2005 can challenge this claim (Torrance, 2012; Jones, et al., 2014; Heck, 2015; Day & Sammons, 2016; Harris & DeFlaminis, 2016; Tian et al., 2016; Harris, 2018; Woods & Roberts, 2019).

This chapter also discusses the concept of distributive leadership, which is ambiguous because it has no clear definition. Indeed, there is no consensus among scholars about what it is (Hartley, 2010; Torrance, 2012; Woods et al., 2015; Lumby, 2013). However, there are attempts to clarify it; for example, Lumby (2015, 2019) and Tian et al. (2015).

4.2 The characteristics of distributive leadership and the forms that it takes in practice

Before examining distributive leadership in greater depth, it is important to have an overall understanding of what we mean by this term.

Copland (2003, p. 376) defines distributive leadership as:

... a set of functions or qualities shared across a much broader segment of the school community that encompasses administrators, teachers and other professionals and community members both internal and external to the school. Such an approach imposes the need for school communities to create and sustain broadly distributive leadership systems, processes, and capacities.

However, some authors might have concerns with the above definition, as practising distributive leadership with a focus different from a top-down hierarchy might result in 'self-leading' by others (Göksoy, 2015). Moreover, Leithwood (2000,

cited in Hulpia & Devos, 2009) warns that, with the notion that any member could be a leader, there could be a danger that this may not lead to an inclusive leadership system; rather, schools could benefit from the leadership of fewer individuals in some schools, depending on the school context and culture. Others have linked the distributive perspective to delegation (Harris, 2014). Therefore, it is important to understand that distributive leadership 'is not the same as dividing tasks and responsibilities among individuals who perform defined and separate organisational roles, but rather it comprises dynamic interactions between multiple leaders and followers' (Timperley, 2005, p. 396).

Hence, Hargreaves and Fink (2008, p. 232) argue that distributive leadership might only be appropriate for 'leaders who can design a culture in which leadership is distributed in an emergent and benevolent way – so the community engages in robust dialogue, in an evidence-informed and experience-grounded manner'. In addition, distributive leadership suggests 'a new way of thinking about leadership in schools and provides a powerful tool for transforming leadership practice' (Harris et al., 2007, p. 33).

From the discussion above, it is important to indicate two primary features that might differentiate distributive leadership as a contemporary concept for professional school leaders. Firstly, distributive leadership is a radical departure from more traditional views of leadership that focuses on those in a leadership position (Diamond & Spillane, 2016). While distributive leadership focuses on leadership from the power of every stakeholder as a leader, and their effective role

in the school leadership practices, formally and informally (Northouse, 2004; Diamond & Spillane, 2016).

Secondly, assist in building school capacity, especially in terms of social, human and leadership capital, particularly as distributive leadership might be considered a social phenomenon (Bolden, 2011, p. 241). In addition, distributive leadership can be understood through social and professional capital (Woods & Roberts, 2016, p. 152). This phenomenon could appear through five sub-characteristics as follows: openness to expertise; group sharing interactions rather than individual actions; a flexible climate for multiple forms, patterns, and practices; and a catalyst for effective values and organic development from the bottom up, which is discussed below.

4.2.1 A radical departure from understandings of classical leadership forms

4.2.1.1 A movement away from individualistic notions of leadership

Proponents of traditional notions of leadership find the concept of distributive leadership unacceptable as it is unlike other leadership concepts (Gronn, 2000). Indeed, the innovative character of distributive leadership comes from the fact that it makes such a radical departure from traditional theories of leadership, which are centred in and on individual leaders (Diamond & Spillane, 2016; Harris et al., 2016; Harris & Göksoy, 2015; Yukl, 1999). Distributive leadership has been perceived as 'the new kid on the block' (Gronn, 2000, p. 34), although Lumby (2013, p. 583) argues that distributive leadership may not be the new kid anymore, 'but almost the

only child in sight'. However, it should be noted that the concept of distributive leadership has mostly attracted researchers from the United Kingdom, the United States, and Canada.

Before justifying why distributive leadership takes a different approach from the traditional perspective of leadership, it is important to clarify that the concept of distributive leadership moves away from the 'leader-follower' perspective to form a different practice and intervention (James, 2011, p. 5).

Distributive leadership is more democratic than other arrangements (Corrigan, 2013, p. 67) as distributive leadership 'requires those in formal leadership positions to relinquish power to others' (Harris, 2004, p. 20). Hence, distributive leadership is 'enacted by people at all levels rather than a set of personal characteristics and attributes located in people at the top' (Fletcher & Kaufer, 2003, p. 22).

Furthermore, distributive leadership 'offers a new way of thinking about leadership in schools and provides a powerful tool for transforming leadership practice' (Harris et al., 2007, p. 338). The key factor is that distributive leadership is 'about leadership practice rather than leaders or their roles, functions, routines, and structures' (Spillane, 2005, p. 144).

Therefore, the first reason for why distributive leadership departs radically from traditional leadership is that it operates as a substitute for 'heroic leaders', which allow many school administrative tasks, such as planning, decision-making and coordinating, to be distributed among a group of individuals depending on their expertise. In addition, distributive leadership promotes a sharing process that

reinforces individuals and groups so that they can achieve the aims of the tasks, as mentioned earlier (Yol, 2002, p. 4).

Another reason why distributive leadership departs from traditional leadership is that it is concerned with 'authority' and 'influence,' whereby 'authority' and 'influence' are formal and informal sources of 'power' in leadership practice (Morgan, 1997, Diamond & Spillane, 2016). Power is the capacity to influence others to do something that they may not have done otherwise (Morgan, 1997).

Hence, distributive leadership is concerned with how influence is applied to some situations to accomplish positive outcomes (Thorp et al., 2011, p. 241). Within this process, account needs to be taken of individual beliefs, values, and perceptions (Schein, 2006), highlighting the challenges for contemporary leaders in creating a sustained power that is fitting for every purpose.

The notion of 'post-heroic', postulated by Badaracco (2001), could become a popular feature of distributive leadership, due to the shift of focus away from a traditional view of individual leaders (concerned with attributes and behaviours that promote traits, situations, styles, and theories) to a more organised view where leadership works as a collective process and a culture (MacBeath, 2005, 2009, 2011). In this process, collectiveness in leadership can be developed through multiple interactions between performers (James, 2011, p. 5; Spillane, 2002; Thorp et al., 2011, p. 240; Diamond & Spillane, 2016).

Within the context of school leadership, 'heroic leadership' can be problematic.

This is for two reasons. Firstly, a school leader or any person who has a leadership

role at a school cannot lead a school without the assistance of a group of individuals nowadays (Spillane, 2005, p. 143; Diamond & Spillane, 2016; Harris, 2014). Indeed, Corrigan (2013, p. 68) claims that 'the increasingly sophisticated social mandate and complexity of schools make hierarchical 'command and control' management systems unsuitable'. Secondly, 'heroic leadership' is concerned with what leadership functions, routines, and roles there are, rather than how they perform.

Thus, distributive leadership as 'post-heroic' leadership re-envision the who and where of leadership by focusing on the need to distribute tasks and responsibilities of leadership up, down, and across the hierarchy. It re-envision the what of leadership by perceiving leadership as 'a social process arising from human interactions' (Bolden, 2011). It promotes leading schools by focusing on more conjunction between school members with fewer 'hierarchical leadership practices', and on the skills required to involve 'collaborative, collective learning' (Diamond and Spillane, 2016).

In addition, distributive leadership might be conceived as a shift from individual to group sharing, from control to learning, from self to 'self-in-relation', and from power over to power with others as 'a paradigm shift in what it means to be a positional leader' (Fletcher, 2004, p. 650; James, 2001, p. 5). This could explain why distributive leadership has received a great deal of attention from educational leadership researchers, especially in the United Kingdom, the United States and Canada, compared with other leadership theories, as has been referred to above.

Considering Spillane's (2001, p. 20) definition of distributive leadership as 'a form of lateral leadership where the practice of leadership is shared amongst organisational members and where the interaction of individuals governs decision-making', distributive leadership has two distinctive aspects: leader-plus and leader practice.

Leader-plus describes how leading and managing schools can 'involve multiple individuals in addition to the school principal, including other informally designated leadership or management positions, such as assistant principals, mentor teachers, and curriculum specialists' (Spillane & Healey, 2010, p. 256).

However, formally, school leaders are still accountable, which could affect the accountability process in the school, overall. Hence, it is important to note that the earlier definition of distributive leadership given above by Spillane (2001, p. 20) was made specifically for school settings wherein leadership practice is viewed 'as a product of the interactions of school leaders, followers, and their situation' (Spillane, 2005, p. 144). This is discussed later as a part of the school's social capital.

Although the concept of distributive leadership emerged from the need for multiple leaders, its initial conceptualisation was resisted, due to the predominance of more traditional principles of leadership, where the school leader is formally the focus of leadership practice (Pearce & Conger, 2003, p.13).

4.2.1.2 Distributive leadership as politically expedient

By the mid-1990s, 'conditions were finally right for the acceptance of this seemingly radical departure from the traditional view of leadership as something imparted to followers by a leader from above' (Bolden, 2011, p. 253; Pearce & Conger, 2003, p. 13). This radical departure was more easily supported in the management environments of the 1990s and beyond due to increasing global interdependence, and a sustained effort toward inclusion and diversity (Lipman-Blumen, 1996). The increasingly globalised and highly complex work environment shifted the intention toward distributive leadership, which put greater emphasis on quicker deliveries and the need for collaborative team management; this led to the acceptance of distributive leadership as a theory beyond the field of business (Pearce & Conger, 2003).

4.2.1.3 Challenges to distributive forms of leadership

However, within the context of school leadership, Gronn (2009) suggests that the term 'distributive' might seem 'anomalous' because leadership can occur within a variety of practice situations involving teams and networks within and between organisational units, as well as within a simple leader-plus pattern. Spillane and Healey (2010) suggest this notion, as outlined above. Therefore, Gronn (2009, p. 383) suggests hybrid forms of leadership as an alternative idea of distributive leadership. Hybrid leadership enables school leaders to use both hierarchical and distributive leadership when needed (Gronn, 2009b). According to by Senses et al. (2016, p. 555), hybrid leadership 'causes a person to become a leader who takes

all the responsibilities individually if need be or who shares his leadership with the followers and gives importance to the interaction among members of the organisation if need be'.

Another reason for challenging the concept of distributive leadership is that it might be only another notion that offers a new way to enhance classical leadership theories grounded in the concept of hierarchy. For example, Jaques' (1989) structural theory of managerial leadership (Fitzgerald & Gunter, 2007; Gronn, 2000, p. 231; Timperley, 2005) which added human and social needs to the traditional organisational hierarchy. In addition, Spillane (2005, p. 144) argues that distributive leadership is 'another case of old wine in a new bottle', which describes distributive leadership as another form of traditional leadership but in a contemporary setting. The claims outlined above could indicate that distributive leadership is an elusive notion (Harris & Spillane, 2003; Lumby, 2013).

Moreover, Corrigan (2013) asserts that there is no difference, apart from the name, between distributive leadership and other democratic theories – such as inclusive leadership (Ryan, 2006), democratic leadership or shared leadership (Johanna et al., 2013; Woods, 2004, 2016; Göksoy, 2016). Harris (2004) argues that the existing definitions of distributive leadership are hazy because of possible confusion between distributive leadership terminology and other democratic terminologies, such as teacher leadership and shared leadership.

Therefore, distributive leadership might be used as a catch-all term (Harris, 2009, p. 5). These claims are discussed further when analysing the limitations of

distributive leadership later in this chapter. However, Leithwood et al. (2009b, p. 269) describe distributive leadership as 'an area of study in the adolescent stage of development'. Therefore, the arguments above have not deterred researchers from giving attention to this theory. The question is whether the reason for finding distributive leadership attractive is its ability to fit in with recent changes in schools (Hartley, 2009; Harris, 2004), or whether there are political reasons.

Politically, there are claims that distributive leadership has received political support, which has helped it to gain significant attention. For example, a substantial number of studies on distributive leadership were made in the United Kingdom after 1997, when the 'New Labour' government was focusing on schools and education. This was part of a new public management process for public service reform. Hall et al. (2013) claim that many schools were failing due to traditional leadership and managerial practices in schools.

This resulted in the presentation of some theories that had different approaches, especially distributive leadership, which were included in some political agendas as a key factor for successful schools, even without enough empirical studies to support it at that time.

Despite some positive outcomes from distributive leadership or distribution forms of leadership at schools (Harris, 2014), the political endorsement for distributive leadership might give rise to the concern that it is being forwarded as a pragmatic solution, but insufficient attention has been paid to theorising it. For example, Torrance (2012) has claimed that it is under-theorised. This could explain why the

concept of distributive leadership is ambiguous (Harris, 2014), and how the shift to the discourse of leadership or ‘leaders’ and away from management and ‘managers’ (Hall, 2013, p. 469; O’Reily & Reed, 2010) could affect school management and administrative studies. Indeed, most funding has been focused on new theories, including distributive leadership. For example, the National College for School Leadership (NSCL) has funded studies on distributive leadership (Bennet et al., 2003; Day et al., 2004; Day et al., 2009; Leithwood et al., 2006; MacBeath, 2005; Wood et al., 2004). This is discussed further when looking at the modern origins of distributive leadership and the limitations of this concept.

4.2.2 A focus on school improvement: Building capacity within the system (social, human and leadership capital)

There is evidence that building school social, human and leadership capacity is necessary for school improvement and sustainability (Gold et al., 2002; Gurr et al., 2005; Harris & Chapman, 2002; Moller et al., 2005. Woods & Roberts, 2016).

Building school capacity is one of the main factors for change in schools (King & Youngs, 2000; Fullan, 2008; Hargreaves & Fullan, 2012; Woods, 2016). Evidence shows that there is a positive relationship between school capacity and school improvement (Woods & Roberts, 2016). Furthermore, a school leader can be used as a key player for school effectiveness as leadership is the main ingredient for expanding the school capacity (Fullan, 2000, p. 1; Newmann et al., 2000; Deal & Peterson, 2016). Some studies point toward a positive relationship between distributive leadership and organisational change (Blase & Blase, 1999; Hallinger,

2000; Harris et al., 2007, p. 340; Portin, 1998), while others claim that distributive leadership could enhance school improvement (Glickman et al., 2002, p. 49; MacBeath, 2009; Day & Sammons, 2016).

Before explaining how distributive leadership can help to enhance school capacity (Mitchell & Sackney, 2000), it is important to understand the concept of school capacity and determine types of elements that relate to it, which can identify distributive leadership characteristics.

4.2.2.1 School capacity: Conceptualisations

The term 'capacity' is used in many fields. For instance, many scholars in leadership use the term to describe behaviours and characteristics that could help organisations to improve. Further, some argue that these behaviours and characteristics are intangible, though they still have an impact on school improvement. Others link capacity with an agency's ability or knowledge, while studies in economics perceive capacity as the quality of outcomes (Beaver & Weinbaum, 2012, p. 2).

Here, key researchers in education have focused on the term 'school capacity' from two viewpoints: 'capacity for what', which look at capacity arising from outcomes; and 'capacity for whom', which uses capacity as a unit of analysis to examine the level of school capacity (Beaver & Weinbaum, 2012, p. 2).

This has resulted in different definitions. For example, Spillane and Thompson (1997) define school capacity as the distinct characteristics that allow schools to

bring about effective change, such as 'collegiality and sense of commonality' (p. 193). Corcoran and Goertz (1995, p. 27) define school capacity as 'the maximum level of production', and they describe 'production' as the product of the educational system, which focuses on the ability of the system to support pupils in achieving high standards of education.

In the same study, Corcoran and Goertz (1995, p. 27) perceive school capacity from an economic perspective when using 'instructional capacity' as an analytical tool to examine levels of school capacity, which is 'the optimal amount of production that can be obtained from a given set of resources and organisational arrangements'.

Hatch (2009) and Newmann et al. (2000) distinguish capacity as a 'collective competency' or 'investment' that is necessary for a school to improve in a meaningful way. Indeed, Newmann et al. (2000, p. 261) describe school capacity as the collective power of school staff to improve students' achievement.

Meanwhile, O'Day, Goertz and Floden (1995) define school capacity from the context of standards-based reform, as 'the ability of the system of the state-district-school as a whole to enable students to meet academic standards' (Beaver & Weinbaum, 2012, p. 2).

According to Newmann et al. (2000), there are four components of school capacity: the knowledge, skills, and dispositions of individual staff members (human capital); school-wide professional community (social capital); programme coherence and technical resources (physical capital); and principal leadership (leadership capital).

Similarly, Hargreaves and Fullan (2012) propose the term 'Professional Capital', (an emerged term from the economic field) which they describe as 'a function of the interaction of three components': human capital, social capital and decisional capital (Fullan, 2014, p. 19).

Human capital refers to the human resources of the school, including the quality of teachers and talents, it also includes teachers' recruitment and the cultivation of their skills. Social capital focuses on relationships and interactions between school staff, which involve teachers' accessibility to knowledge and information. In addition, social capital in a school affects teachers' access to knowledge and information, as well as 'their senses of expectation, obligation and trust; and their commitment to work together for a common cause'. Decisional (or decision-making) capital is the level of capacity of skills and expertise possessed by stakeholders, through which appropriate decisions can be taken to achieve the school's goals (Hargreaves & Fullan, 2012, p. 26).

According to Woods and Roberts (2016), school capacity is a combination of two capitals - the social capital, which includes network within the school and professional capital, which includes educational qualification (p. 152). From the above, it is important for this study to expand the discussion of social capital to understand distributive leadership through other capital in the school.

4.2.2.2 Social capital

The second form of school capital from the Newmann et al. (2000) study above is 'social capital'. They have identified the characteristics of distributive leadership that focus on human communications and human interactions. Gronn (2000) has described distributive leadership as an 'emergent property of a group or a network of interacting individuals. Newmann et al. (2000, p. 263) focus on the importance of social capital in school as a 'professional community of learning' consisting of four characteristics: sharing clear aims for students learning; collaboration and collective responsibilities among staff to achieve goals; professional inquiry by the staff to address challenges they face; and opportunities for staff to influence the school's activities and policies.

Social capital could be defined as 'the connections among individuals' social networks and the norms of reciprocity and trustworthiness that arise from them' (Putnam, 2001, p. 19). The key factor for this positive impact is that every human needs to be understood in their interactions with others (Harris, 2014).

For Hargreaves and Fullan (2012, p. 70), social capital 'concerns the quality and quantity of interactions and relationships among people. In a school, it affects teachers' access to knowledge, and information, their sense of expectation, obligation and trust; and their commitment to work together for a common cause'. Moreover, social capital can be defined as 'the stock of active connections among people: the trust, mutual understanding, and shared values and behaviours that

bind the members of human networks and communities and make cooperative action possible' (Prusak & Cohen, 2001, p. 4).

By the above definition, distributive leadership could be considered as the core of social capital, which calls for 'equitable participation in a joint enterprise, implying shared or distributive leadership and interdependent or collaborative working' (Jones & Harris, 2013, p. 476).

From both definitions above, it is clear that social capital relies on mutual trust and outcomes from individual interactions, which has a positive impact on school improvement; hence, if distributive leadership has the same commonality with social capital 'as a product of the interactions of school leaders, followers, and their situation' (Spillane, 2005, p. 144), this will not only present distributive leadership as a contemporary phenomenon to enhance communication, collaboration and interaction between school members, it will also strengthen views about learning, knowledge and experience exchange, which build school capacity overall, especially when viewing distributive leadership as 'a dynamic model of leadership emanating from different patterns of interaction among those in formal and informal roles' (Harris, 2014, p. 48).

As social interactions between school members can be crucial for leadership practices overall (Harris, 2014), distributive leadership can be defined as 'a variety of configurations which emerge from the exercise of influence that produces interdependent and conjoint action' (Thorp et al., 2011, p. 241).

Hence, distributive leadership can reinforce social capital in four different ways: by offering openness between school leaders and others; by fostering collaborative actions between teams rather than individuals; by preparing a fixable climate for different forms, patterns and practices; and by allowing for organic development from the bottom up, which is discussed later in this section.

4.2.2.3 An openness to expertise

Distributive leadership is 'an emergent property of a group or network of individuals in which group members pool their expertise' (Gronn, 2000, p. 318). From this definition, there are two reasons why distributive leadership has received a great deal of attention as a practice. Firstly, it engages more groups of staff members in leadership roles (whether formal or informal) and can be more efficient for school change (Simon, 2015); and, secondly, it is important for successful contemporary leadership to benefit from the skills and experience of all school members (Hatcher, 2005; Harris, 2014; Leithwood et al., 2008; Fullan, 2014).

For Hargreaves and Fullan (2012), professional capital relies on human capital as one of the three components for the successful interaction in school, as human capital 'refers to the human resources or personnel dimension of the quality of the teachers in the school – their basic teaching talents' (Fullan, 2014, p. 4).

Therefore, it may be considered that the modern leadership process is not dependent upon individual expertise, but upon the entire working community (Spillane, 2004); hence, distributive leadership is a base of expertise, and is more

than simply hierarchal power (Hulpia et al., 2009). The reason for this claim is that distributive leadership 'potentially enables all to participate in leadership by capacity alone' (Lumby, 2013, p. 583).

MacBeath (2011) asserts that distributive leadership could offer an opportunity for all staff members of the school to accept leadership. In other words, there is an opportunity for each member of the organisation to play a leadership role at different times and to be developed within this role (Bryant, 2003). This could develop leadership practice not only for 'doing things' but to help people 'learn from someone' as a result of an interactions' process between school leaders and others.

4.2.3 Distributive Leadership understood through the ontological lens of social constructivism

By viewing Vygotsky's theories concerning 'constructivism-based cognitive psychology' (1972), one of the ideas could be linked with the process of how to 'learn from someone' through interactions whereby 'human personality is linked to its creative potentials. (Davydov, 1995, p. 13). At this stage, it is necessary to present the concept of the zone of proximal development (ZPD) put forward by Vygotsky (1978) to explore how collective forms of leadership (of which distributive leadership is one) offer the opportunity for people to work within their zone of proximal development (facilitated by the networks to which Spillane made reference) to build school capacity with some adopting a guiding role and others

learning from them and also to examine the role which the school leader (principal/headteacher) plays within this process.

Although Vygotsky's work has focused on young learners, this idea can be linked to distributive leadership as both a social interaction process and a product of this interaction. Vygotsky (1978, p. 86) defines ZPD as 'the distance between the actual developmental level as determined by independent problem-solving and the level of potential development as determined through problem-solving under adult guidance, or in collaboration with more capable peers'. It might appear that the idea of ZPD is constructed by a knowledge and experience hierarchy in the interaction process. Hence, the definition of ZPD indicates that there are learners and guides or capable peers.

Most schools have an official hierarchy and a variety of expertise; therefore, the school leader and capable teachers and parents might be guides and competent peers, while other teachers, parents or anyone else considered to be learners. This could enhance the social interactions in collaborative and shared ways; knowledge and experience exchange will be reinforced through this process.

From the social constructivism perspective, Gallaway (2007) suggests that 'knowledge is a process socially constructed and one that cannot be divorced from learners' social context'. Knowledge is constructed by 'doing' and from social development experience; Jean-Marie et al. (2009, p.13) have present the idea that:

In a constructivist framework, learning is not a process of information transmission from instructor to the student but is instead a process that positions students to be actively involved in constructing meaning from multiple stimuli (i.e., real-world examples, problem-solving activities, dialogues).

Therefore, as the main factor for embedding the distributive leadership practice in school culture, social constructivism can help school leaders create a climate of knowledge, which could be found in teams or individuals who interact among these teams (inner interaction) or with school leaders (outer interaction), that involves every stakeholder. However, the main challenge for those who create this climate of knowledge is their preparation and readiness to create such a climate. If school leaders do not have an appropriate level of knowledge, training, and experience to change or prepare schools for this level of culture, this attempt might fail to reach its aims and might lead to chaos.

According to Wilson (2014, p. 489), school leaders need wisdom to deal with dilemmas from social interaction in the school, such as conflict of values or interests and when making a critical decision among stakeholders. Wilson suggests three intellectual qualities that help school leaders in identifying and solving such dilemmas. These are a 'clear focus' on the tensions that cause the moral dilemma; a critique based on questions regarding 'internal organisational practices', 'external demands' and the 'regularity framework' overall; and interaction assessment through reflections that could help school leaders identify 'why' and 'how' they can improve school practices through social interactions in the future.

4.2.3.1 Vygotsky and student learning

Many of Vygotsky's ideas have attracted scholars in contemporary pedagogical studies (Wooley et al., 2004), which shows that implementing social constructivism in pupils' learning and school curricula can help to improve some significant skills, including critical thinking, writing, and discussion. These skills require mutual trust, which reinforces self-confidence (Terwel, 1999). Therefore, this could be applied to other school members as distributive leadership is 'based on expertise, knowledge, and contributions created because of relationship networks among individuals who direct, guide and work with teachers in the process of improving education' (Oduro, 2004, p. 7).

Moreover, Harris (2014) highlights that distributive leadership does not mean that each member of the organisation is a leader; rather, each member has the readiness to lead. For instance, within the climate of leadership distribution, not everyone is a decision-maker, but every expert in the school can contribute with his or her expertise to the decision-making process – both formally and informally, depending on the situation. As a result, school leadership practice is based on an interactive, learning and collective process. Still, what does depend upon the school leader is the ability to share and cooperate with deputies, teachers and other stakeholders as a means of creating a climate of openness (MacBeath, 2005; Hallinger & Heck, 2009). Therefore, this process of sharing and distribution between the leader and other experts could lead to the successful process of

interaction and cooperation between members, as well as in the successful completion of tasks (Spillane, 2001).

However, leading members with expertise from inside or outside of school is a complex process (Torrance, 2012; Woods et al., 2004). This is due to the ambiguity of distributive leadership as a concept which can affect the school's higher goals, policies, and values, leading to, for example, a lack of role clarity (Harris, 2014).

Sernak (2006, cited in Jean- Marie et al., 2009, p. 13) examined the school reforms and the challenges facing school leaders in the United States who practice social justice in schools, claiming that leadership preparation programmes are designed to:

...prepare educational leaders who seek to liberate students to make social changes, create space and spaces for trust, and nurture participatory, equitable, and just relationships rather than simply managing programs, services, and facilities.

Leadership preparation programmes should also provide the opportunity for empowerment rather than merely 'delivering it' (Jean- Marie et al., 2009, p. 14).

Although Sernak (2006) focuses on the relationship between school leaders and pupils in primary schools, this relationship can be expanded to reach every school member, especially since one of the values that characterise distributive leadership is social justice, as everyone has the right to be prepared as a leader.

In the same context, students are talented members of the modern educational context, and they should be given a voice in some of the school's decisions (MacBeath, 2009). Fielding and Trafford (1999) assert that students should be

included in a leadership team. However, the study did not discuss why this is important, what type of involvement the students would have, how to prepare students to take part in leadership through a specific plan (to avoid breaching boundaries of their participation in leadership practice), nor how they perceive the school leaders as leaders. According to MacBeath (2009), some school leaders believe that pupils should have a voice in the school leadership process since they could present useful ideas from different perspectives. Moreover, this could help embed the concept of distributive leadership in a school's culture. Still, without a rational framework of how and when it could occur, involving students in school leadership may create a dilemma (MacBeath, 2009 cited in Leithwood et al., 2009, pp. 51–53).

4.2.3.2 Distributive leadership as a product of sharing

Distributive leadership is a product of sharing and interaction processes among members (Tian et al., 2015). Moreover, as has been mentioned earlier, distributive leadership is defined 'as a product of the interactions of school leaders, followers, and their situation' (Spillane, 2005, p. 144). Further, Woods et al. (2004, pp. 441–442) call distributive leadership an 'emergent property' of a group or network of individuals who interact with each other. In addition, in every team in school, emergent properties such as leadership roles, responsibilities, activities and functions are distributive ones in different ways (Feng et al., 2017, p. 284). Distributive leadership works with interactions rather than actions, both formally

and informally (Harris, 2014, p. 48). This might embed an organic leadership culture in schools, which is discussed later in this chapter.

The product of interactions is not only vital for achieving school tasks and aims, but it enhances school culture by developing values, beliefs, and ideologies for school members; this means that distributive leadership is both an interaction process and organic product that affects inner beliefs of every stakeholder.

Fullan (2008, p. 2) argues that to lead change in school, changing beliefs should come after the behavioural change. This means that many school changes are the result of experiences that are practised during the interactions. Thus, as previously discussed, one could link distributive leadership with Vygotsky's 'social constructivism' theory, which focuses on how individuals learn and emphasises that individuals build meaning through their interactions with experiences in their social environment. In the schooling context, the social constructivism of the learner could include school leaders, school leadership team members, teachers, pupils, parents, and all persons who deal with them through various social-learning activities (Vygotsky, 1972).

In distributive leadership, prior knowledge is a prerequisite for building meaningful learning where the school members build their awareness in light of the interaction between their new insights and previous experiences (Vygotsky, 1972). As active individuals, who are not only gaining knowledge from learning and developing skills through the leadership practices, which is a benefit from the surrounding social environment, Vygotsky (1972) gives little attention to individual contributions,

despite their importance to individuals. This might result in isolating some individuals or ignoring their expertise as they are not a part of the interaction processes; and this will affect equality and social relations in the school in general. Thus, as the main feature of distributive leadership is to prepare every member to be a leader (Harris, 2014), some individuals can contribute to the leadership process through single tasks, which is an involvement that could expand the capacity for every stakeholder to play a role in school leadership. This will be discussed further in the next chapter.

Based on the arguments above, distributive leadership can be perceived as a product that enhances social capital and human capital in schools as an outcome of this process.

4.2.3.3 A flexible climate for multiple forms, patterns, and practices (leadership capital)

As discussed above, distributive leadership is both a process and a product of social interactions between stakeholders in the school. It can foster not only leadership practices but the school environment overall. Scribner, Sawyer, Watson and Myers (2007) argue that the success of distributive leadership depends not only on individuals performing different leadership functions effectively, but also on new patterns of interaction and influence among the staff in a school. The ambiguity around distributive leadership (Bennett, 2003) and the variety of sector influences upon it (Harris & Spillane, 2008) have resulted in it offering a flexible

environment for the practice of leadership in different and multiple forms, models or patterns, both formally and informally (Torrance, 2012, p. 57). This flexible environment depends on school culture, context and situation (Anderson et al., 2009, p. 112; MacBeath, 2009).

Several examples represent the flexibility that distributive leadership can offer.

Gronn (2002) divides distributive leadership into three forms. Firstly, there is 'spontaneous collaboration', when two or more individuals with different skills, knowledge, and capability cooperate to complete a particular task, then disband. This could facilitate initiatives and help in assessing school cultural perspectives about cooperation and sharing, particularly regarding whether schoolteachers are willing to play leadership roles in schools.

Secondly, there are 'intuitive working relations', where the interaction between two or more individuals is developed over time to become a shared leadership role. In this form, a school leader can differentiate between individuals, and they can choose preferred peers based on their previous experience of leadership.

Thirdly, there is the 'institutionalised practice'. This is where, through teamwork, groups are organised with specific roles depending on their expertise and capability, to facilitate work between individuals that contribute to school leadership, which is called 'conjoint agency'.

Moreover, the framework suggested by Spillane (2006) meets Gronn's (2002) framework in terms of two aspects: collaboration as a means of the process, and outcomes as a goal. This can be shown in the three forms of distributive leadership

proposed by Spillane (2006), beginning with 'collaborated distribution', where two or more people work together to complete a leadership task at the same place and time, which could give school leaders an overview about their school culture.

'Collective distribution' is where two or more work separately but interdependently to enact a leadership routine. Finally, there is 'coordinated distribution', where two or more work in sequence to complete a leadership routine.

In terms of providing a flexible climate for multiple forms of leadership, MacBeath (2009) and Leithwood et al. (2006) offer different approaches to distributive leadership. MacBeath suggests a taxonomy where distributive leadership processes have six distribution stages for school leadership practice: 'formally', 'pragmatically', 'strategically', 'incrementally', 'opportunistically' and 'culturally'. Each stage is developed from the previous stages in preparation for 'formal distribution', which is the final stage, where leadership is formally delegated or devolved.

Firstly, there is 'formal distribution', where this stage could be seen as preparation for shared and distributive practices of leadership, which is different from managerialism in schools. Secondly, there is 'pragmatic distribution', where leadership roles and responsibilities are negotiated and divided between different actors. Here, the participants who are capable and interested in leadership practices are identified and are ready to choose leadership tasks, roles, and responsibilities. Thirdly, there is 'strategic distribution', where new people with particular skills, knowledge, and access to resources are brought in to meet

particular leadership needs. This could be the final stage for establishing a climate for distributive leadership practices and interactions in schools. It might require starting a new culture with a new perspective about leadership roles, which requires mutual trust and accountability, and high levels of self-confidence and autonomy; however, balancing these key values requires attention, which will be discussed later in this chapter.

Fourthly, there is 'incremental distribution', where people acquire leadership responsibilities progressively as they gain experience. This stage is the beginning of school leaders distributing leadership roles, which is necessary for them to cooperate, learn and to exchange their expertise. Furthermore, this stage should develop their autonomy as they choose the right role for their professional development.

Fifthly, there is 'opportunistic distribution', where people will take additional responsibilities over and above those typically required for their job in a relatively ad hoc manner. For this stage, every individual is ready to choose and practise leadership roles with confidence and to trust both formal and informal relationships. This stage presents the outcomes of previous stages, and school culture begins to change overall.

Finally, there is 'cultural distribution', which aims to reinforce mutual trust and self-confidence to lead, with a high level of encouragement and support, as well as tolerance for failures or mistakes, where leadership is naturally assumed by members of an organisation or group and shared organically between individuals.

Therefore, this process begins with formal roles and jobs, which require plans, patience, and support from the school leader, before ending with the integration of distributive leadership values into the school.

Furthermore, studies by MacBeath (2004, 2009) have been based on the dimensions set by the National College for School Leadership (NCSL) (2004), which proposed five dimensions of distributive leadership: instruct, consult, delegate, facilitate, and neglect – the first and final dimensions are negatives (Torrance, 2012).

The framework by Leithwood et al. (2006) aims to enhance organisational productivity, focusing on changing the practice of leadership using alignment between school members and school leadership tasks. This begins with 'Spontaneous Alignment', where leadership tasks and roles are unplanned, to identify individuals who are ready to lead. Spontaneous misalignment is where leadership is distributed in an unplanned manner, but with some individuals being willing to take on a leadership role. And 'Anarchic Misalignment', where individuals become independent leaders and take leadership roles.

In addition, Harris (2008) places leadership practices on three levels:

- 'Superficial level – Delegation', where leadership practice is on the surface, and school leaders delegate and share responsibilities between school members both formally and informally (depending on the member's consent and readiness).

- 'Subterranean level – new teams, new roles and responsibilities', where teams and leaders emerge from the previous level, fostering a change in cultural perspectives of leadership, gaining knowledge from interactions between peers.
- 'Deep-level cultural – the way of working around an issue', where schools become culturally ready for distributive leadership.

Still, looking at these different frameworks for distributive leadership in schools, distributive leadership might be considered as an institutional leadership practice (Bolden, 2011), which requires plans and tactical procedures. However, every school context is different when measuring the timeline set for change, with the possibility of success for these forms depending on cultural and contextual perspectives (Harris, 2014; Fullan, 2008).

4.2.4 Distributive Leadership and Values

In practice, distributive leadership can involve seven effective practices for a modern leadership model: responsibilities, authority, power, accountability, risk-taking, innovation, and influence (Harris, 2007). From a cultural perspective, it is essential to assess school values and other individuals' views and beliefs about school leadership. This is due to the need for high levels of trust and accountability to cultivate schools as a preparation for the acceptance of distributive leadership forms in schools (Harris, 2014; Leithwood et al., 2006; MacBeath, 2005, 2008; Spillane, 2006).

Moreover, the suggested frameworks, patterns and forms of distributive leadership require a group of values. These values might help change ideologies, beliefs, and values that challenge distributive leadership by offering an organic view of leadership in schools, which will be discussed further later.

Looking back at school capacity components, for Newmann et al. (2000), 'principal leadership capital' might be the most effective component in a school's capacity.

While distributive leadership could be a social process and a product of human interaction, leadership practice is the procedure for building both effective social and human capital at school (Fullan, 2014).

Therefore, Leithwood et al. (2008) have suggested six features for successful school leaders who are ready to support and practise distributive leadership in schools. Firstly, there are school leaders who consider 'values and attitudes', and they ensure they are clear and practised from top to bottom, beginning with school leaders themselves who encourage school leadership teams, teachers, pupils, and their parents or guardians. Secondly, leaders who act from trust in this feature; after building mutual trust between themselves and others, school leaders gain benefits which generate positive experiences from trusting relationships. Thirdly, the 'trustworthiness' of others who work with them. Fourthly, 'repeated acts of trust' enable the roles, responsibilities, and accountabilities of distributive leadership to expand the participation of the stakeholders. Fifthly, 'building and reinforcing individual relational' is vital for teachers' autonomy. Finally, there is 'organisational

trust', which allows values of mutual trust and accountability to reside in school culture and enhances day to day leadership practices.

4.2.4.1 An organic development from the bottom up

It is argued that top-down leadership strategies may not fit with this era of innovation and diversity in schools; bottom-up leadership strategies might fulfil the needs of this age better (Elmore, 2000; Gronn, 2002; Day et al., 2004; Hargraves & Ainscow, 2015, p. 43). Hence, school leaders are required to create a culture of collaboration and sharing and provide opportunities that accommodate distributive leadership in schools (MacBeath, 2005, p. 362). As distributive leadership needs a space to occur, school leaders should play a mentoring and coaching role for others to create this space and the 'shelter conditions' for practising leadership (Hopkins & Jackson, 2002; Spillane, 2006; Macbeath, 2009).

For Hargreaves and Fullan (2013, p. 90), school leaders do not need to lead every instructional learning but to consider that both the intense instructional focus and continuous learning are the primary work of the school. This requires specific skills of the school leader such as the ability to discover talents, building an appropriate culture for learning, encouraging other staff to lead and to be a 'learning leader' for every stakeholder in the school.

On this point, Harris (2004, p. 15) questions whether distributive leadership is top-down or bottom-up; in other words, is distributive leadership relying on the formal positions of leadership within schools, or can it be organic and spontaneous, occurring from activities and interactions?

Firstly, it is important to assert that school leaders are the main source of distributive leadership practice (Bennet et al., 2003; Harris, 2004, 2016; MacBeath, 2005). Secondly, leading from the bottom up is a culture that allows those who are not in formal leadership to participate in school leadership in many forms. For example, this could start with an idea suggested by a stakeholder, which is supported by the school leader, who gives the stakeholder a level of resources and power to create and lead a team to achieve the idea, without affecting the school member's main roles or responsibilities at school.

This could explain that leading from the bottom up is situational and temporary; it is a task with a short leadership timeline, which ends when the aim is achieved. The school leader in this process is positioned in the middle, as a mentor and assessor (Hargraves & Ainscow, 2015, p. 44; Harris, 2014). This has the potential to develop leadership capacity within individuals and within the school community in general, as discussed earlier. In addition, leading from the middle is 'a strategy that increases the capacity of the middle as it becomes a better partner laterally, upward and downward' (Fullan, 2014, p. 1).

However, the school leader can intervene if they notice that the task of leadership has deviated from its aims or could affect school administration, the school mission or the primary role of the informal leader if they are a member of the school staff or a pupil. Although this is a complicated process for the school leader, it develops leadership skills for every stakeholder and prepares others to lead when needed, which is the main characteristic of distributive leadership.

4.2.4.2 Exploring the distinctions between a distributed and a distributive perspective

Distributive leadership has been used in different contexts, depending on the aims and the area of study. For example, Spillane (2004) and Spillane et al. (2008) have focused on a 'distributed perspective', which focuses on how school leadership unfolds in the daily lives of schools. For Youngs (2013), distributive leadership is not a leadership model or style but a form which he calls 'forms of distribution'. Because of theories generated from this term, 'dispersed leadership' has been perceived as a synonym for the term 'distributive leadership'. It is found in Gordon (2002, 2010) and Ray et al. (2004) and is defined as 'a pattern of conjoint personal and situational influence of employees which is exerted by the leader, by team members, and by the organisational management' (Konradt, 2011, p. 4).

The use of the term 'distributive leadership' found in some texts from the United States (for example, Elmore, 2000; Brown & Gioia, 2002) but also explored through theorists such as (Oduro, 2004) create some confusion with regard to the more common term of distributed leadership. Distributed leadership has the larger number of citations and is found in the field of business and management, which focuses on leadership as a theory, model, and style. In addition, it looks at leadership from hierarchical and administrative perspectives, which include roles, responsibilities, and authority. Moreover, distributed leadership from business and administrative perspectives work on organisational improvement through planning,

strategies, and power, while distributive leadership looks at leadership from psychological and sociological perspectives, which include behaviours, interactions, and culture. In addition, distributive leadership is a cultural rather than a leadership model. It looks at organisational improvement from values, beliefs, and ideologies, and which makes it more applicable to the aims of this specific study.

4.3 Exploring the distinctions and relationships between distributive leadership and other related leadership concepts

As the flexibility of distributive leadership has grown, theories have been generated around the same patterns and forms. For instance, hybrid leadership developed from the 'mixed leadership trends' of distributive leadership (Gronn, 2009). As distributive leadership has unfixed and clear patterns, Gronn (2009) has acknowledged the sole agency in this model, which is the result of the expanded scope of distributive leadership (Tian et al., 2015). Sole agency is a hybrid of the formal hierarchy and informal hierarchical forms of leadership (Crawford, 2012; Gronn, 2008; Tian et al., 2015; Townsend, 2015).

4.3.1 Parallel Leadership

Parallel leadership is another example of a theory that has been developed about distributive leadership. This is defined as a process that involves school leaders as they 'build school capacity by mutual action' (Crowther et al., 2009, cited in

Torrance, 2012, p. 76). Furthermore, parallel leadership could be perceived as a relationship between teachers – as leaders – and school leaders, which consists of a value of mutual trust, sharing guidelines and allowance for expression (Andrews & Crowther, 2002, p. 152). Consequently, parallel leadership theory asserts that teachers and others who play a role in school leadership should cooperate to establish an environment that promotes efficient and mutual relationships between either formal or informal leaders. Formal leaders use the school improvement process by engaging informal leaders (teacher leaders) who focus on learning development; this idea is a fundamental principle of teacher leadership, which shall be discussed later. Parallel performance could be one of three arrangements of responsibilities for distributive leadership (Spillane, 2002), in which ‘multiple leaders perform the same tasks but in different contexts’ (Leithwood et al., 2009, p. 113).

4.3.2 Hybrid Leadership

Distributive leadership can be combined with parallel and hybrid forms. Parallel leadership is one of four forms of distributive leadership and is defined as ‘distributive through organisational structures in parallel’ (Youngs, 2013, p. 8).

Hybridity is a configuration of leadership practice that applies an analytical framework to distributive forms. Youngs (2009, p. 385) criticises how key researchers have studied distributive leadership, stating:

... as far as I can ascertain the works of Peter Gronn, and to a lesser extent Kenneth Leithwood, usually incorporate links to the wider leadership field. The generic

leadership journal, *Leadership Quarterly*, on the other hand, only tends to highlight Gronn's theorising of distributive leadership.

Bolden (2011, p. 263) argues that a variety of distributive leadership definitions have been developed from different conceptual taxonomies and paradigms; however, this, for him, has made distributive leadership theory stronger. In addition, Youngs (2013, p. 6) claims that 'distributive forms of leadership' could describe this effect. From the above, the development of distributive leadership could generate more theories of leadership that focus on both formal and informal forms in leaders to create a climate of role exchange between stakeholders.

4.4 The overlap between theories of distributive leadership and similar leadership forms

The overlap of the concept of distributive leadership with other leadership theories has expanded because distributive leadership shares many characteristics with other theories (Bennett et al., 2003; Gronn, 2002; Harris & Macbeath, 2005; Leithwood et al., 2006; Spillane, 2004). For example, sharing power and responsibilities (Barth, 2001; Harris & Muijs, 2003) involves others outside the formal role of leadership to play roles in school leadership formally and informally, individually or through teams (Scribner et al., 2007; Yukl, 2002), including decision-making. As a result, some studies in shared leadership and teacher leadership have shared outcomes from studies of distributive leadership; for example, Gronn (2002), Spillane (2004) and Harris (2006) can be found in both shared and teacher

leadership theories as key references. It should be noted that most of the citations in these studies are focused on empirical and practical research rather than on theoretical research. Therefore, the main theories focused on in this study are shared leadership and teacher leadership, which are further discussed below.

4.4.1 Shared leadership

The concept of shared leadership received attention in the 1980s in advance of distributive leadership (Barth, 2011). Yukl (1989, p. 40) defines shared leadership as ‘Individual members of a team engaging in activities that influence the team and other team members’.

Carson et al. (2007, p. 4) define shared leadership as ‘an emergent team property that results from the distribution of leadership influence across multiple team members’. This definition could explain the lack of conceptual clarity between both shared leadership and distributive leadership. This might be due to distributive leadership sharing other horizontal leadership theories, including some proposals and terms, which is common concerning research in the early stage.

Gronn (2002) claims that the practice of sharing the same terminologies has given rise to ambiguities. Competing terminology within shared leadership and distributive leadership is an issue because both terms are often considered as synonymous (Gronn, 2002). While research on shared leadership has produced more empirical studies than other leadership models, these empirical findings are often cited by proponents of distributive leadership to provide support for their

logic. However, more recent studies have tempered the ambiguity between both terms (Yukl, 2010). For instance, Yuki, 2010, makes a distinction between shared leadership as a sharing process which involves different members in specific leadership behaviour and distributive leadership as a collective tool that creates a distribution culture that involves beliefs, values, and practices. Distributive leadership is a process that prepares every stakeholder to lead when there is a need (Harris, 2014, 2016). This is characteristic of the leadership pattern of the team and is seen through specific leadership behaviours enacted by different members of the team.

In Saudi Arabia, where this study is conducted, the ambiguity between both terms is due to the lack of empirical studies on distributive leadership. This is evident in the interviews with participants in the case study that this research has implemented, which will be discussed later.

4.4.2 Teacher leadership

The term 'teacher leadership' gives a clear and holistic view about who the theory is targeted at, and how. Therefore, teacher leadership has received more attention since the 1970s as teachers were and still are the cornerstone in school structures, according to Durrant and Holden (2012, p. 1). From many empirical studies, the teachers' role affects school leadership and can lead change to school culture (York-Barr & Duke, 2004, p. 255).

Teachers are a key factor for school effectiveness and improvement (Bennett et al., 2003; MacBeath & Dempster, 2009). The 'benefits of employee participation can determine the importance of the teachers' role in leadership; expertise about teaching and learning; acknowledgement, opportunities, and rewards for accomplished teachers; and benefits to students' (York-Barr & Duke, 2004, p. 258). According to Harris and Muijs (2003, p. 40), teachers lead as a form of agency, which empowers them to improve the quality of the teaching and learning process. Therefore, leadership is an essential aspect of humanity and should be fostered in every member (Frost, 2003).

However, by viewing some key research in teacher leadership, there are two distinctions between distributive leadership and teachers' leadership in practice. Firstly, teacher leadership focuses on teachers in formal and informal roles, which can be perceived as a selective process for teacher leaders only. Distributive leadership, on the other hand, is a holistic process that targets every stakeholder to prepare them for any leadership role that is needed. Secondly, teacher leadership gives power and a role to the 'teacher on special assignment' (Birky et al., 2006, p. 89), which could affect their primary role in school (teaching) and give rise to the questions as to how this will affect teachers who are not involved or are working individually and how will they be treated.

According to Danielson (2006, p. 19), teachers as leaders could be identified by other teachers as 'quasi-administrators', which could lead to an identity confusion, and they might lose their credibility as both teachers and school leadership

members, even if the 'focus is more on the learning and improvement of school and student performance than on leading' (Birky et al., 2006, p. 88).

Moreover, the ambiguous identity above could raise a question about the distinction between school leadership members and formal teachers who have a formal role in teaching. Webb et al. (2004, p. 254) argue that 'teachers need to see themselves as leaders or to have the potential and responsibility for leadership'.

Furthermore, recent empirical research has developed an understanding of distributive leadership, involving both formal and informal players in school leadership (Torrance, 2012; Hulpia et al., 2013), which is led by global values – for instance those of collaboration, sense-making and benevolence, which are widely respected in many cultures globally. Therefore, leadership should be regarded as an important inclusive process for the 21st century and an integral aspect of school culture. Also as an open opportunity to engage every stakeholder to discover and build their experiences, while those who are in a formal leadership role should observe and mentor them as an aspect of cooperation (Harris, 2014).

However, like other theories, teacher leadership has developed further, and it might be noticed that the literature on this theory draws on the fundamental characteristics of distributive leadership as a rationale for their claims. For example, they use it to justify multiple sources of guidance and direction (Elmore, 2000; Gronn, 2000; Harris, 2008; Leithwood et al., 2007; MacBeath, 2005; NCSL, 2005; Spillane, 2002). Furthermore, as has been mentioned, the role of teachers in school leadership is fundamental in both areas of study.

4.5 Precursors of contemporary understandings of distributive leadership in Western literature

Although the concept of distributive leadership may be found in early references within the literature, there is a debate among key researchers about the origins of modern distributive leadership (Bolden, 2011, p. 253). For instance, Gibbs (1945, p. 215) asserts that 'leadership is probably best conceived as a group quality, as a set of functions which must be carried out by the group'. Gronn (2008, 2009a) recognised the work of Bene and Sheats (1948) as a pre-existing work of Gibb, who did not define leadership from a traditional point of view but rather chose a more transformative definition of leadership that focused on the related characteristics of management leadership. Instead, Harris et al. (2007) and Spillane (2004, p. 143) refer to Bernard's (1968) organisational theory, which suggested new functions for executives within the context of a 'theory of cooperation and organisation'.

In the field of education, distributive leadership has developed as a concept over the decades and has been successful, both theoretically and empirically (Bolden, 2011), especially after the work of Spillane (2002–2006) and MacBeath (2005–2009). This may be due to the high standard of work conducted by educational researchers in relation to this concept (Hartley, 2009; Torrance, 2013), such as that conducted by Bennet et al. (2003), Wood et al. (2004), MacBeath (2005), Spillane et al. (2006) and Day et al. (2009). As has been mentioned above, Harris (2009)

and Thorpe et al. (2011) have referred to it as the 'leadership idea of the moment', while Harris (2014) and Hairon and Goh (2014) argue that distributive leadership could be the best solution for the improvement of leadership in schools.

Meanwhile, Bush (2011) claims that distributive leadership could be the 'preferred' leadership style for the 21st century.

There are claims that some school leaders practise leadership from a heroic perspective, due to the traditional hierarchical systems employed by macro-systems (such as schools) and arising from the multiple demands on school leaders (Corrigan, 2013). While sharing and delegating is a necessity in modern schools, school hierarchies concentrate power on the school leader (Gronn, 2000). However, significant research, such as that completed by Gronn (2008) and Hulpia (2009), has shifted the perspective of distributive leadership away from the notion of formal leaders and school hierarchy.

4.6 Limitations and constraints to the conceptualisation of distributive leadership

The importance or significance of distributive leadership in education environments needs to be considered thoroughly. There is much cross-disciplinary literature on distributive leadership in education settings which also derives heavily from management literature. Thus, there is a need to focus more on education-specific settings regarding distributive leadership. Within the school environment, there is

no suggestion of a 'strong link between distributive leadership and the two primary goals of the educational leadership field: school improvement and leadership development' (Mayrowetz, 2008, p. 424).

On the other hand, other studies suggest a strong link between distributive leadership and school performance (Harris & Muijs, 2004; Hulpia & Devos, 2009). The reason for this is the ambiguity concerning the 'boundaries for other members to practice leadership in schools' since the distributive leadership notion has not clarified this matter (Wood et al., 2004, p. 442). This raises two questions. First, which group of stakeholders is counted as being in the net of the distributive leadership practice? And second, which individuals within these groups do or should contribute to leadership practice?

4.6.1 Aspects of power, influence, and authority: the impact of school hierarchies

A leadership role 'does not come easily to every team member, and often requires unique insight and support from the formal leader' to avoid the school leader misleading other members (Slater, 2008, p. 60). Another reason that distributive leadership practice is complex is that it might be difficult for certain school leaders to accept a change in their 'power structure' (Leithwood et al., 2009c).

This requires a level of 'control and autonomy' and 'boundaries of participants' (Woods et al., 2004). Control and autonomy imply that, although school leadership tasks might be distributive between individuals, there will be varying levels of

power between teams or group members, while boundaries for the participants are required to manage participation in school leadership processes, which require skills, planning, and patience.

As mentioned before, distributive leadership is more suitable for leaders who can create a culture that engages others to take on leadership tasks under their expertise (Hargreaves & Fink, 2008, p. 232). However, there is a need to understand how to lead expertise from a distributive perspective. To answer this, it is important that the school leader's role as a formal leader is seen as orchestrating the process of leadership distribution, including tasks and roles, while the power of school leadership is shifted informally from the top of the hierarchy to the centre (Harris, 2014). At the central position, the level of trust and accountability must be high to be effective.

Harris (2008) has suggested four steps to manage the distribution process:

1. Leadership shifts according to need, which means that the users of the power complete the task or the role before the power going to another person to complete a different task or role.
2. The leader role generally resides with a person who has expert authority for the designated task.
3. Collaborative teams are formed for specific purposes and then dismantled.
4. Teams have fluid membership, which changes according to the task, the roles, and the requisite talent.

Harris (2009, p. 18) claims that there is a need to understand more about the barriers, consequences, and limitations of distributive leadership. Current distributive leadership patterns in schools and other organisations demonstrate a lack of democracy. Indeed, the current practices of distributive leadership in schools fall short of practices and principles derived from 'self-governance, protection from arbitrary power, and legitimacy grounded in consent' (Woods & Gronn, 2009, p. 433).

These are the specific traits of distributive leadership but, as pointed out by Woods and Gronn (2009), these traits and principles are missing from the distributive leadership practices being followed in many schools. Therefore, distributive leadership practices in some schools may have fallen prey to the very same drawbacks that traditional leadership suffers from. Some studies have argued that distributive leadership should only be adopted once the effects of the distributive leadership, as well as the barriers and limitations presented by it, are carefully analysed.

Leithwood et al. (2009) call for a more nuanced approach to distributive leadership and school environments to ascertain the impact of distributive leadership on school outcomes. Bolden (2011) echoes Day et al. (2009) who advocate a similar approach, arguing that there is a need to consider how distributive leadership contributes to organisational performance. Distributive leadership, within school environments, has manifested itself in different ways across different school settings. Bolden (2011) suggests that the interrelationships and dynamics of power

and influence need to be understood to ascertain why some schools are not able to demonstrate the adoption of distributive leadership. He identifies organisational boundaries as an area that needs to be examined, pointing out that there is a tendency to confine work on distributive leadership to organisational boundaries. Hence, it is necessary to consider how leadership practices within one school impact other schools' leadership practices (Bolden, 2011, p. 265).

Göksoy (2015) recommends the idea that many schools consider distributive leadership to be a positive and applicable theory within school settings. However, this perception may vary from case to case; for example, within specific national settings and cultures, the idea of teachers being involved in the leadership of schools may not be a welcome concept (Johnson, 2013). Therefore, there may be a need to consider distributive leadership in the context of the culture in settings that are specific to schools. This is also essential since research may show that, while distributive leadership would be useful in school settings in specific cultural settings, it may be inappropriate in other places.

Nowadays, distributive leadership discourse tends to lean toward universalised leadership within organisational settings, meaning that a distributive leadership discourse would consider the entire human resources of the organisation to be a part of the distributive leadership of that organisation (Göksoy, 2015). In different cultural settings, this proposition may be difficult to apply because it may not gain acceptance.

4.7 Summary

This chapter sought to conceptualise distributive leadership through a critical literature review in which distributive leadership could be distinguished from other terminologies. It began with the characteristics of distributive leadership and examined its relationship with school capacity building from administrative and strategic viewpoints.

In addition, it traced the origins of the theory from ancient and contemporary literature and distinguished this theory from other theories that share some of its characteristics.

Moreover, as this study looks at the nature of distributive leadership from the cultural context of Saudi Arabia, this chapter has considered the concept of distributive leadership from cultural perspectives, linking social constructivism, and the Zone of Proximal Development with leadership values and practices, which revealed the strengths and limitations of this theory.

CHAPTER 5: **METHODOLOGY**

5.1 **Introduction**

The main aim of this research is to understand the relationship between theoretical underpinnings of distributive leadership and its practical applications in Saudi Arabian primary schools for boys. Working on achieving this aim, therefore, includes an exploration of the values which underpin school culture and an examination of how these might facilitate a distribute culture in Saudi Arabian primary schools for boys in the furtherance of school improvement. A substantial amount of literature explores the role and importance of distributive leadership practice from the perspective of school members/teachers (see for example Hatcher, 2005; Spillane, 2005; Leithwood et al., 2008; Harris, 2014; Simon, 2015), although the primary school perspective is not discussed widely, leaving a research gap worthy of study. Therefore, the findings arising from this study would be useful in informing the ongoing educational reforms under the Saudi Vision 2030 for Education (cc. Chapter 2) as they pertain to the primary school sector.

This chapter introduces an inductive qualitative approach with three boys' schools in Riyadh. It adopts an empirical design to gain deeper understanding into the cultural values in these schools. This research examines how cultural values could inhibit or promote distributive leadership values in the context of Saudi education. Consequently, this study explores the similarity between distributive leadership and Islamic leadership to offer further improvement to the primary schools for boys in Saudi Arabia.

Within a constructivist paradigm, and within the context of an exploratory case study, the initial section describes the study design and considerations relating to it, including the sampling method. The second section will discuss the types of data collection and the procedures for collecting data i.e. semi-structured interviews, and open-ended questionnaires. In addition, the integrity of the research and ethical considerations, from a practical implementation standpoint, will be explored. Finally, the data analysis process will be justified, outlined and explained.

5.2 The theoretical stance

This section provides a justification for choosing the theoretical stances of this study from ontological, epistemological, and methodological perspectives as follows.

5.2.1 Ontology

Because of the complexities of understanding the nature of the culture and values of schooling in Saudi Arabia, as previously outlined in chapters three and four, this study seeks to understand the cultural context to determine the most appropriate methodology and approaches for this research.

Education research is said to commonly embrace two opposing views with respect to ontology - traditional (realism associated with a positivist epistemology) and constructionism (associated with an interpretivist epistemology) (Cohen et al., 2017, p. 5; Denscombe, 2010). More recently, critical realism has emerged as an alternative ontology associated with the post-positivism movement (Denscombe, 2010). The traditional view of education research seeks to provide generalised

assumptions on behaviour and actions (Bryman, 2012). On the other hand, the interpretivism view recognises the individualistic characteristics of people, given that human behaviour differs amongst individuals and from natural science (Bryman, 2012).

The ontology of social realism is concerned with the essence of social reality; how it is understood as being either external to, or a product of, an individual's consciousness (Cohen et al., 2017). Furthermore, this lends itself to question whether reality is objective, as a result of an individual's cognition, or as a result of interactions and experiences of individuals. Many researchers such as Juba (1990), Scotland (2012), Bryman (2012) and Levers (2013) have used the critical ontological standpoint to understand the objective and subjective points of view in exploring social reality. Therefore, the following section will discuss objectivism, constructivism, and critical realism.

5.2.2 Objectivism

The objective nature (or objectivism) perceives a social phenomenon as an observable and value-free fact that exists independently from an individual's actions and interactions. This positions researchers as observers, who should explain the phenomenon rather than understand or criticise it (Cohen et al. 2017; Guba & Lincoln, 1994).

In contrast, from an epistemological perspective, the interpretivist view of social reality (or interpretivism) states that 'our knowledge of reality, including the field of

humanitarian work, is socially constructed by human actors. Thus, there is no objective fact that researchers can detect and replicate by others, contrary to assumptions of positivist science' (Walsham, 1993, p. 376). Interpretivism suggests that both self and objectivity are created from people's interactions with their environment (Cohen et al., 2000).

Looking at previous studies on distributive leadership, the reality of distributive leadership in schools may vary from one context to another, depending on the culture and values of the school and different interpretations of the school's cultural context (Spillane, 2006; MacBeath, 2005; Torrance, 2012; AL Hammadi, 2017), thus favouring interpretivist approaches to research.

However, as our knowledge of reality is socially constructed by human actors (Burrell & Morgan, 1979), the world depends on what people know about it (Grix, 2004, p. 83; Scotland, 2012, p. 11); the meaning of things in this world are constructed by the interaction between our consciousness and the surrounding world (Crotty, 1998, p. 44). Therefore, in my view, the objectivism paradigm limits the researcher in evaluating reality from a social perspective, through the lens of beliefs, values and other factors that create the culture of any community, including schools.

In this research, distributive leadership is viewed objectively because distributive leadership is perceived as a product of sharing (Spillane, 2005) and a process of social interactions (MacBeath, 2009; Harris, 2014), which cannot apply with subjectivity.

Along the lines of Orłowski and Baroudi (1991), I will adopt the explanatory paradigm, which can deeply explain the relationship between values and culture and its impact on distributive leadership based on the interpretations of the participants as a social phenomenon. Therefore, in this study, I aim to interpret and understand distributive leadership from a social phenomenon view as through participants' perceptions and interactions (Orłowski & Baroudi, 1991).

5.2.3 **Constructivism**

Constructivism is a worldview or ontological position that is combined with the philosophy of interpretivism (Creswell, 2007) and, therefore, propounds that social reality is socially constructed, mediated by social actors. It 'assert[s] that social phenomena and their meanings are continually being accomplished by social actors' (Bryman, 2012, p. 33). Further, constructivism involves 'the interaction with others as subjects move through time and space' (Cohen et al., 2018, p. 185).

Moreover, Creswell (2007) and Burr (2003) are in agreement that the primary goal for the social constructivist researcher is to use participants' views as a cornerstone for 'subjective meanings' in the study, which are usually negotiated socially and historically (Creswell, 2007, p. 21; Burr, 2003, p. 2).

This study adopts additional factors indicated by Burr (2005), which support the above argument on social constructivism. Firstly, our experiences in the real world and that of the people surrounding us are products of social experience, interactions, and

engagement. Secondly, although an individual's understanding of the world is dependent on cultural and historical viewpoints, this may change over time due to changing circumstances. Thirdly, knowledge is constructed by a negotiated process that focuses on certain individualistic interpretations. Fourthly, there is a combination of knowledge and social action, which lead to reality through specific procedures of action. Finally, the social world is constantly being constructed by individuals and their activities (Bryman, 2012).

This research considers all the above points to interpret what the social meanings of individuals (school leaders, school leadership team members), social actors (such as parents and teachers) and context (Saudi Arabian primary schools) play in practising the true essence of distributive leadership.

5.2.4 Critical realism

Critical realism is a pragmatic and naturalistic form in educational research (Shipway, 2010). Although critical realism has origins in Theology, which developed in the 1960s, it has two main approaches, theological critical realism, and science critical realism.

In contrast with constructivism, critical realists believe that 'reality exists independent of the human mind regardless of whether it is comprehensible or directly experienceable' (Levers, 2013, p. 2). Also, critical realism considers that direct reality is the basic layer of truth, assuming the world exists independently of our knowledge of it, and that the ideas exist as far as they impact on reality (Bryman, 2012; McGrath,

1998; Shipway, 2010). It therefore follows that critical realism relies on generalisation and interpretation of variables, which attempts to reach the factors that dominate social reality (Scotland, 2012). From an interpretivism perspective, while interpretivism focuses on construction and mediation of human knowledge, critical realists believe that tensions which arise from 'intellectual, institutional and external' are emerged from the wrong tools used to access the reality (McGrath, 1998, p. 138). Therefore, critical realism relies on generalisation and interpretation of variables, which attempts to reach the factors that dominate social reality (Scotland, 2012), because reality theoretically is seen independently, and should be interpreted realistically (Shipway, 2010).

Although, like constructionism, critical realism is a subjective paradigm, it seeks to interpret reality, not to understand or clarify it. In addition, critical realism has changeable reasoning, which distinguishes it from objectivism and constructivism reasoning. Practically, critical realism becomes significant when researchers identify the process or the structure that created the social reality. In fact, 'these structures do not spontaneously appear in the observable pattern of events; they can only be identified through the practical and theoretical work of the social sciences' (Bhaskar, 1989, p. 2).

In my view, critical realism could provide an interpretation of the factors that structure the reality of distributive leadership in Saudi schools, especially that it emerged from theology, and this could be considered in both theological and scientific realism as this study involve Islam as a primary component of the Saudi culture. However, I

believe it is important to build our understanding about distributive leadership as a social phenomenon perceived by school leaders, school leadership team members, teachers and parents. The social phenomenon of my interest includes values, cultural aspects and factors that differ across schools as communities.

5.2.5 The ontological stance of the study

While critical realism seems appropriate for this study, the ontological position for this study is relativism (Scotland, 2012), which suggests that reality is not objective, but subjective. In other words, relativism accepts the existence of multiple realities that can neither be right nor wrong (Guba & Lincoln, 1994, p. 110).

The philosophy of relativism is approached from the constructivism stance (Scotland, 2012; Al-Amoudi & Willmott, 2011), which has two aspects - internal realism and subjective realism. Internal realism means that 'Reality-for-us is an inter-subjective construction of the shared human cognitive apparatus', while 'Subjective idealism perceived that each person constructs his or her own reality' (Walsham, 1995, p. 376).

In contrast with objectivism mentioned above, Crotty (1998, p. 43) explains that reality refers to an individual person's consciousness and, without it, the world has no meaning. This leads to the belief that reality is individually constructed, shaped by language that interacts with aspects of an independent world (Frowe, 2001, p. 185). In keeping with the arguments forwarded by Walsham (1995) and Crotty (1998), within Saudi primary schools the culture is varied in many aspects, especially with regard to the values which reside in each school (Alhammadi, 2017).

The above considerations aid in considering the approach of relativism as being the most appropriate to examine the cultural context of Saudi primary schools, which relies on learning from experiences, and where knowledge is constructed by factors such as religion, traditions and experiences.

5.3 Epistemology

There are many epistemological paradigms which ‘study knowledge and justifies belief’ (Stanford Encyclopaedia, 2005). Every paradigm views the nature and forms of knowledge and explains how knowledge should be gained, shaped, and communicated with others (Cohen et al., 2017).

5.3.1 The epistemological stance of the study

The epistemological philosophy of this study is interpretivism, which stems from self-philosophy in the real-world phenomena (Scotland, 2012, p. 11; Yin, 2014; Creswell, 2014; Patton, 2015; Cohen et al., 2007; Cohen et al., 2018), involving a social construction of human actors (Barrell & Morgan, 1979). In the same vein, Eriksson (1985, p. 2) describes interpretivism as ‘the meaning of actions that occur, both in face-to-face interactions and in the broader society surrounding the scene of direct action’. Therefore, the adoption of interpretivism in this study aims to bring into consciousness the hidden social forces and structure, which seek to elicit values and beliefs that reside in the Saudi school culture.

Indeed, the interpretive design in this study is derived from the idea that our understanding of reality is socially constructed (Burrell & Morgan, 1979). For example, the Saudi culture, which is discussed in chapter two, has a collective view regarding

individuals and tribes. It is also associated with Islamic teaching and, therefore, reality is socially constructed by Islamic and traditional views, which can be found throughout school culture.

Moreover, the interpretive design accepts ideologies rather than questioning them (Fisher & Anusho, 2008). For instance, this study explores different views about values and how they are perceived by different participants, depending on their positions and ideologies, to explore how these values underpin and shape school culture and impact on distributive leadership as a contemporary form of leadership within the school communities.

The reason for using interpretivism as a methodological stance for this study is that the relationship between distributive leadership and school improvement in Saudi Arabia has cultural aspects that include values, beliefs, and ideologies. In addition, it involves different participants from inside and outside the school.

Moreover, as demonstrated in the literature review, distributive leadership is a social phenomenon incorporating both process and product and stems from a group of individual interactions, which can increase through the school's activities and leadership practices (Spillane, 2005; Bolden, 2011; Harris, 2014).

Accordingly, as one of the main aims of this study is to explore the values which underpin Saudi Arabian primary schools for boys, in order to understand which might promote or act as a barrier to distributive leadership, it requires obtaining knowledge and experiences from participants in order to construct a holistic view of school culture and school capacity in Saudi Arabia which takes account of varied perspectives.

The social constructivist approach will underpin the aims of this study. As explained by Creswell (2014) and Cohen et al. (2018) that social constructivism is sensitive to different societal and cultural perspectives. For example, although Saudi Arabia is a collective culture that embraces Islamic and Arabic cultural aspects, it has different aspects in some traditions, depending on the demographic stance, as described in chapter two.

As mentioned before, this study aims to understand participants' views from a subjective viewpoint, which focuses on particular aspects of their views, such as values, ideologies, culture, and religion. Their views are interpreted afterwards in a way that the real situation of every subject covered in this study is understood (Creswell, 2009, p. 25). Thus, the benefit of using interpretivism in this study is for its effect on the holistic approach to the phenomena under investigation as the main characteristic of the qualitative method (Stake, 1995).

This study is therefore informed by an interpretivist epistemology, utilising three instruments, namely an open- closed ended questionnaire, a semi-structured interview and secondary document analysis. A detailed description and justification of the three instruments are provided in the next section.

5.4 The research approach

Every research design should consist of a clear explanation of theories, strategies, and methods used, as well as the data analysis procedure and limitations of the

design. Therefore, it is essential to choose the right design, keeping in view the nature of research and its requirements (De Vaus et al., 2011, p. 41). In social science research, the two widely used research approaches are qualitative and quantitative, which are selected based on the aims and objective of the study (Flynn et al., 1990).

In addition, both qualitative and quantitative approaches can be combined in mixed-method research when needed; i.e. they are not mutually exclusive (Cohen et al., 2017). The following is a justification of choosing the qualitative approach for this study.

5.5 The quantitative approach

Antonakis et al. (2004) argue that a quantitative approach is usually employed 'when the phenomenon under study needs to be measured, when hypotheses need to be tested, when generalizations are required to make sense of the measures and when generalizations need to be made that are beyond chance occurrences' (p. 54).

By reviewing the extant literature on distributive leadership in the Middle East (Alshahrani, 2012; Alshathri, 2012; Agwa, 2014; Alani, 2014), it seems that a majority of the literature has used quantitative approaches while research on the same subject from other countries tends to use qualitative or mixed-method approaches, which are less of a purely qualitative or quantitative approach (Torrance, 2012; Al Hammadi, 2017; Morse, 2016). This study uses a qualitative approach to gain a deep understanding of the culture in Saudi Arabian primary schools for boys to inform school improvement.

5.6 The qualitative approach

Creswell (2007, p. 1) defines qualitative research as ‘an inquiry or process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem’. However, utilising the qualitative method is assumed to be a difficult choice for research as Denzin and Lincoln (2011) argue that qualitative research is quite expensive and time-consuming.

Looking at this method from the viewpoint of its characteristics and critical features might help in understanding it better and enable the researcher to implement it successfully (Denzin & Lincoln, 2011; Silverman, 2011).

5.6.1 The rationale for selecting the qualitative approach

Snape and Spencer (2004, p. 4) suggest that qualitative research is an approach of investigation that relies on choosing a flexible research plan, forming data in a naturalistic context, and selecting proper data analysis and interpretation methods. Therefore, I make use of twelve main characteristics of qualitative research to justify the suitability of the qualitative research method for this study. These twelve characteristics are influenced by the works of Denzin and Lincoln (2011), Silverman (2011), Bryman (2012), Ritchie et al. (2013), Yin (2014), Creswell (2014), Flick (2015) and Cohen et al. (2018).

These characteristics are as follows:

1. A natural setting, in which qualitative research is primarily a practical activity consisting of a set of interpretive and practical factors that make the

phenomenon more visible and could contribute to the transformation of that phenomenon into becoming a series of representations (Denzin & Lincoln, 2010). Qualitative research relies on collecting data in the field, the place where the study participants encounter the targeted issue or problem. As such, the qualitative researcher can collect up-close data by talking directly to participants and observing their behaviour within the context of the study. Ritchie et al. (2013, p. 3) and Flick (2015, p. 65) claim that qualitative research could take a naturalistic, interpretative approach, concerned with exploring phenomena 'from the interior'.

Furthermore, qualitative researchers 'study things in their natural settings, attempting to make sense of, or interpret phenomena regarding the meanings that people bring to them' (Denzin & Lincoln, 2005, p. 3). Therefore, selecting the qualitative approach will help in studying every school which participated in this research in a naturalistic context.

2. The researcher is the principal instrument, as qualitative research data collection fundamentally relies on the researcher reviewing documents, observing the behaviour and interviewing participants. According to Patton (1999, p. 1198), as the research aims are considered to be an instrument for qualitative analysis, it is essential that the qualitative report contains comprehensive information about the researcher. This includes what experience, training, and perspectives they will bring to this field. In addition,

any personal connections that the researcher has with the people, the programme or topic studied need to be detailed.

For this study, the qualitative researcher can become involved with and interact with the participants in the study based on an understanding of the cultural values which prevail in Saudi Arabia. This relies on the belief that both the physical and the social environment has a significant bearing on human behaviour.

3. There is the implementation of multiple data collection methods, as qualitative researchers commonly use a process of triangulation, drawing on multiple forms of data collection rather than a single data form (Creswell, 2012; Ritchie et al., 2013). In this study, there are three forms of data collection – open questionnaires, semi-structured interviews and documentary analysis.
4. It is an organic inductive approach, which explains why qualitative research a complex process is; as researchers need to generate data from the bottom up in such a way that this data can be sorted into themes and categories. Therefore, the use of a qualitative approach in this study will help in generating data from participants.
5. It focuses on participants' perceptions and meanings. Denzin and Lincoln (2011, p. 8) explain that qualitative research 'places emphasis on the qualities of entities, and on processes and meanings that are not experimentally examined or measured regarding quantity, amount, intensity or frequency'. Hence, qualitative research is important for this study as participants'

perceptions and views will aid in understanding distributive leadership from the context of school culture.

6. It is situated within the contexts or settings of participants/sites, which is vital for understanding school values and school culture in Saudi Arabian primary schools for boys.
7. It involves emergent design, which means that 'an initial plan for research cannot be tightly prescribed' and the process of the study might change partly or entirely once the researcher starts collecting data in the field (Creswell, 2014, p. 186).
8. It is a reflective and an interpretive approach. As the data interpretation should be beyond the researcher's values, researchers should justify how their role in the study and their background and culture may affect the interpretation of the data and could shape the study. Qualitative research is also known as interpretive research (Creswell, 2014).
9. It presents a holistic picture. Bryman (2012, p. 8) argues that 'the way in which people being studied understand and interpret their social reality is one of the central motifs of qualitative research'. This means that qualitative researchers emphasise a holistic understanding, in that they recognise facts and values as being inextricably linked.

According to Creswell (2014, p. 15), a qualitative method helps researchers build a 'complex, holistic picture by analysing words, reporting the detailed views of participants and conducting the study in a natural setting'.

10. The data analysis is logical rather than statistical, as qualitative methods tend to be used to gain an in-depth understanding of the phenomenon being researched (Creswell, 2014).
11. It involves validity and trustworthiness rather than credibility, which are related to the above characteristics as the nature of qualitative research means the focus is on social interaction and human behaviour rather than on numbers (Cohen et al., 2018; Bassey, 1999).
12. It involves generalisation in specific settings (Creswell, 2013; Bryman, 2012; Cohen et al., 2018) which, as explained by Bryman (2012), is that the nature of qualitative research does not depend on generalisation, especially that this study aims to gain an in-depth understanding from the case study which is of a hybrid nature, both explanatory and exploratory (see discussion in section 5.7.2). Therefore, the researcher does not aim to generalise from the findings and results of this study. However, naturalistic generalisation or / transferability is chosen to enhance trustworthiness of this study. This will be discussed further in section (5.7.4.4).

All these characteristics combine to shape the basis of a consistent and coherent qualitative study.

In contrast, a quantitative approach focuses on objectivism by using statistical and experimental controls to quantify targeted phenomena (McMillan & Schumacher, 1993), as the qualitative approach is subjective in nature, which perceives reality

from the viewpoints of the study's participants (Creswell, 2014). According to Tobin and Ritchie (2012), these two approaches could be used individually under multi-method or collectively under mixed-method. The multi-method involves the collection of data with the help of a single methodology, whereas more than one methodology is adopted for data collection in mixed-method (Creswell, 2002; Morse, 2016).

Therefore, I have chosen the qualitative research method considering the nature of the study, and the need for an in-depth understanding, which could assist in answering the research questions of this study.

5.7 Research design

In qualitative research, there are five common approaches - Grounded Theory, Ethnography, Narrative, Phenomenology and Case Study (Bryman, 2012; Cohen et al., 2017). Every approach is chosen depending on the study philosophy and its context.

The exploratory case study is the approach used to address this research objective as it allows the researcher to explore a phenomenon or case with a particular perspective to gain in-depth information on the subject. However, it is vital to assess alternatives to the case study design to determine its suitability for this research as compared to other approaches. The following is the rationale for choosing a hybrid of exploratory and explanatory case study approach for this research.

5.7.1 The case study approach

The term 'case study' is mainly associated with qualitative research although it might apply in different ways (Stake, 1995; Yin, 2014). The case study method is defined

as 'an approach that uses in-depth investigation of one or more examples of a current social phenomenon, utilizing a variety of sources of data. A 'case study can be an individual person, an event, or social activity, group, organisation or institution' (JUPP, 2006, p. 20).

In practice, a case study is 'a bounded system, drawing attention to it as an objective rather than a process' (Stake, 1995, p. 2). Therefore, case study research is questioning 'how' and 'why' (Myers, 2009); thus, 'it is appropriate [for] descriptive and exploratory studies' (Ponelis, 2015, p. 537), which is the intention for this study. Moreover, the case study focuses on representing individual or group behaviour processes, or on the sequence of events in which the behaviour occurs (Stake, 2005). According to Cohen et al. (2018), case studies are identified by their aims and purposes (p. 377).

Figure 5.1 below shows the differences between key researchers' views regarding the two above aspects. For example, Stake (2005, p. 3) determines three types of case studies depending on what the researcher will learn and understand from the case, as follows: intrinsic, instrumental and multiple/ collective case study. On the other hand, Yin (2014, p. 8) views a case study in terms of the outcomes, identifying three types of case studies as follows: exploratory, descriptive, and explanatory.

This has similarities with Bassey's theory (1999, p. 66) seeking case study which begins with exploring the theory then illustrating it and evaluating at the end through seven stages as follows, Firstly, identifying the research as an issue, problem and hypothesis; secondly, asking research questions and drawing up ethical guidance;

thirdly, collecting and storing data; fourthly, generating and testing analytical statements interpreting; fifthly, testing analytical statement; and sixthly, deciding on the outcomes and writing the case report, finishing and publishing.

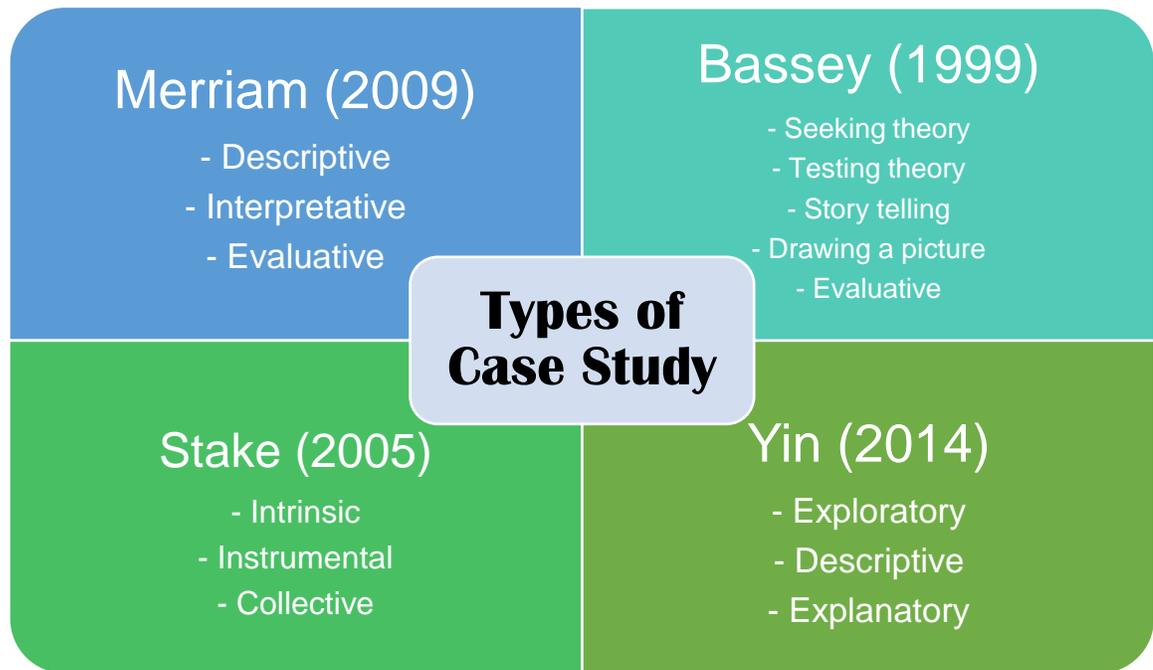


Figure. 5. 1: Types of case study

For this research, a hybrid of the exploratory and explanatory case study has been chosen as the study is concerned with theory building and to gain a deep understanding of the findings emerged from this study (Bassey, 1999; Yin, 2014). According to Yin (2014), the exploratory case study is usually used when the intervention under evaluation is unclear. In addition, an exploratory case study could be much more appropriate with research questions that begin with 'What' (Yin, 2014, p. 10), as is the case for some of the research questions in this study. The

exploratory case study enhances theory building in the areas where current philosophical and conceptual structures are small (Chetty, 1996).

From the above, the exploratory case study approach can play a major role in developing knowledge in the field of educational leadership and school change (Merriam, 2009). According to Bassegy (1999, p. 23) and Yin (1993, p. 5), the explanatory case study is vital for this study as it presents data related to the cause-effect relationship and explains which causes are produced, which can help to understand the culture of Saudi Arabian primary schools for boys.

5.7.2 The rationale for using hybrid of exploratory and explanatory case study approach

As previously intimated, this case study draws on a qualitative approach and is a hybrid explanatory and exploratory in nature. This approach has been adopted because of its potential to develop theory in the field of educational leadership, potentially impacting on school culture. Furthermore, the exploratory case study enhances theory-building in areas where current philosophical and conceptual structures are limited (Chetty, 1996). For example, Ngcamu (2015) conducted an exploratory study to assess the influence of leadership on the transformation of higher education while using both qualitative and quantitative approaches, which suggests the usefulness of mixed methodology. However, Seawright and Gerring (2008) believe that a qualitative approach in conjunction with exploratory research could enhance understanding of the social phenomenon, for instance distributive

leadership and school culture. Therefore, I chose the exploratory case study as this study has theory-building and non-hypothesis objectives.

In addition, I used explanatory case study because it is important for this research as there is a need to explain how values can affect school culture and school leadership practices, which require an in-depth interpretation of outcomes from every school. Moreover, explanatory case study is valuable for this study as it will facilitate a deeper understanding of the complex set of variables integral to the case and the relationships between them. In addition, explanatory case study is useful in pattern matching of findings from participants of the three schools involved in this research (Zainal, 2007).

5.7.3 The integrity of the research

Integrity is an important aspect of social science research (Bryman, 2012). The aims of the study should be fulfilled by the quality standards of academic research and accepted widely in the social science community (Gobo, 2004). Although validity and reliability are applied in different methods of research, they seem to be problematic in qualitative research as they are most relevant to positivism ontology (Bassey, 1999). This is true especially within the context of case study research, where trustworthiness is considered to be a more apt concept than reliability because, within more quantitative and mixed-methods approaches, reliability is considered as being related to 'the extent to which research findings can be replicated' (Meriam, 2009, p. 220), whereas trustworthiness deals with 'whether research can match reality' (Meriam, 2009, p. 213). Trustworthiness refers to the level or the degree of

confidence of the data, interpretation, and methods to ensure the quality of the study (Pilot & Beck, 2014). It deals with 'whether research can match reality' (Meriam, 2009, p. 213). The aim of trustworthiness in this study is to be 'well-grounded' (Patton, 1999, p. 1190), to assist in defining the strength of study outcomes. Therefore, trustworthiness is essential when collecting and analysing a process as a subjective method in qualitative studies (Creswell, 2010; Cohen et al., 2018; Creswell, 2009; Lincoln & Guba, 2000; Stake, 1995).

From the above, the term trustworthiness is used in this study as it is most relevant to qualitative studies especially in the case study approach, as the case study is 'a study of singular which is chosen because of the interest of the researcher' (Bassey, 1999, p. 37). Therefore, it deals with ethical applications when the researcher is exploring, interpreting a phenomenon among a specific culture, which is similar to the aim of this research.

5.7.4 Trustworthiness

To enhance trustworthiness in this study, I have applied strategies suggested by Bassey (1999, p. 73) who has put forward seven stages for implementing case study (see section 5.7.1) as follows:

Stage	Question	Answer
At the third stage: collection of raw data	• Has there been prolonged engagement with data sources?	Yes, I have spent time reading and hearing records which allowed me to immerse myself into the data.
	• Has there been persistent observation of emerging issues?	Yes, which resulted in different issues expressed in the findings chapter.
	• Have raw data been adequately checked with their sources?	Yes, I have returned to the raw data in every step before categorising, coding and reporting findings.
Fourth stage: analysis of raw data	• Has there been enough triangulation of raw data leading to analytical statements?	Yes, in the data analysis process, I have gathered data from different sources through every study group.
Fifth stage: interpretation of analytical statements	• Has the working hypothesis, or evaluation, or emerging story been systematically tested against the analytical statements?	Yes, I have tested and evaluated statements from both interviews and questionnaires to make sure they match their analytical and descriptive codes.
	• Has a critical friend thoroughly tried to challenge the findings?	Yes, this has been undertaken by my supervisors.
Sixth and seventh stages: reporting of the research	• Is the account of the research sufficiently detailed to give the reader confidence in the findings?	Yes, both findings and discussion chapters were revised to ensure clear outcomes for the reader at the end of every point.
	• Does the case record provide an adequate audit trail?	Yes, both supervisors have been able to check every stage and step of this study.

Table 5. 1: Trustworthiness framework of the study (Bassey, 1999, p. 77)

Along with that set out in the above table, there are standards of trustworthiness in qualitative research, identified by Lincoln and Guba (2005), which include credibility, dependability, confirmability, member check, transferability, and authenticity. Every standard has its own procedures depending on the methods, philosophy, and other factors. In this study, dependability, triangulation, translation of questions and responses between English and Arabic, and member check are relevant to the nature of this study's design, which includes interviews and questionnaires, especially as I am dealing with social phenomena and human interactions which involve values, ideologies, traditions, religion, and beliefs.

5.7.4.1 Dependability

Guba and Lincoln (2005) presented dependability as an alternative term for reliability in qualitative studies, Bassey define dependability as the ability to 'relate the argument or story to the relevant research in the literature, convey convincingly to an audience this argument or story, provide an audit trail by which other researchers may validate or challenge the findings, or construct alternative arguments'. In this research, dependability can be applied in order to sustain trustworthiness through two techniques - firstly, using different data collection methods and different study groups (triangulation), which will be discussed below and secondly, using dependability audit, which is a process that records every step of the study starting from planning, then designing, conducting and analysing the data of the research. Providing such details and steps can help perceiving results dependable (Padgett, 2016). Therefore, the data collection and analysis procedures were stated in detail

to implement a fair and accurate description of the methods used for this investigation. All stages of this research were under the review of my supervisors, who have experience in qualitative research methods. In addition, as mentioned before, a pilot study was conducted for both the interviews and questionnaires. Three academics assessed an Arabic version of both for accuracy and clarity purposes.

5.7.4.2 Triangulation

In this study, I used a process of triangulation to enhance the study's trustworthiness, which drew on a range of different perspectives in gathering data. The triangulation method of data collection and analysis is used in this study to increase the trustworthiness of the study overall (Merriam, 1998). Triangulation can be defined as 'the process of corroborating evidence from different individuals, types of data, or methods of data collection in descriptions and themes' (Creswell, 2012, p. 259). It can be achieved as part of a qualitative achievement strategy by combining different types of qualitative methods, mixing actual samples and incorporating multiple perspectives (Cohen et al., 2000; Richi & Lewis, 2003; Yin, 2009). Furthermore, there are four types of triangulation depending on the purpose: using multiple methods, multiple data sources, multiple investigators, or multiple theories (Denzin, 1978; Patton, 1999). Hence, the data were collected using semi-structured interviews for the school leaders and school leadership team members, open and closed questionnaires for teachers and pupils' parents or guardians, and a review of documents from the macro-system (Ministry of Education).

5.7.4.3 Translation of questions and answer

Research instruments including questionnaires and interviews were originally in the English language; however, as Arabic is the mother tongue of all the participants of the interviews and questionnaire, they were professionally translated into Arabic for them to understand. Interviews need to be transcribed for better clarity and accuracy in the analysis process (Cohen et al., 2017), which is a significant technique to transfer participants' views from verbal to written, and which aid in understanding their interpretations. Therefore, I produced a transcript for every interview session, before collating with the other outcomes from the questionnaires. This is important for trustworthiness in the aspect of understanding questions and responding correctly, which reflects on the quality of analysing and reporting outcomes of this study.

5.7.4.4 Naturalistic Generalisation/Transferability

The degree to which a study is generalisable is one of the challenges faced by researchers adopting qualitative approaches, which is different from quantitative studies with positivist approaches. Therefore, as previously discussed in section (5.8) this study can fall under the banner of transferability (Juba & Lincoln, 1989; Denscombe, 2017), or naturalistic generalisation according to Stake (1995) and (Bassegy, 1999) due to its uniqueness, as the qualitative researcher aims to provide "an understanding rather than providing something that is an objective, universal truth" (Denscombe, 2017, p. 236). However, transferability aims to illuminate the case so it can be examined by others in the light of their own circumstances. The role of the original researcher is to provide a description of the case that he or she is

studying, and the reader's role is to determine whether the results provided can apply to cases other than the case which has been studied by the researcher (Hammersley et al., 2000; Gomm et al., 2009). Nevertheless, the researcher is still responsible for providing a full and extensive description of every case studied to help readers assess the degree of similarity between the case that has been studied by the researcher and those to which the results might be applied (Juba & Lincoln, 1989, p. 241).

In accordance with the above, I have provided a full description of the findings from the three schools that participated in this study; this description is "thick" as Guba and Lincoln (1989, p. 241) suggested to allow readers to make comparisons with other cases, as explained above.

5.7.4.5 Member check

Member check is essential for enhancing the truthfulness of qualitative research (Guba & Lincoln, 1985). It is a process that allows participants to review the transcript of their responses and to confirm it (Koelsch, 2013). As has been mentioned above, I have transcribed and translated data from the interviews, with a professional interpreter subsequently checking them. Hence, drafts of the transcript and translation were sent to the specific interviewee by email, who then gave their consent to them subsequently.

5.8 Ethics and Officials Approvals

Every researcher needs approval, from the Saudi Ministry of Education, for implementing a study in Saudi Arabia. The Saudi Ministry of Education is an authorised body which offers a written approval that not only gives a consent to implement the study but also facilitates the research mission. The procedures to receive approval is to complete an application form, asks to indicate the topic of the research, a background of the study, targeted sample and ethical approval from an academic body, in my case University of Strathclyde (Appendix 1). I applied at Riyadh educational authority, where I planned to conduct the study, and received an approval from the Saudi ministry (Appendix 2). After this date, I started collecting the data from the three boys' schools (see section 5.9.3.3 on sampling).

The following is a presentation of how ethical implications were addressed in this study.

5.8.1 Voluntary consent letter

A concise consent form was used to raise awareness about the rights and ethics of each participant and to protect their privacy. Every participant was informed that this is a voluntary study, and that they have the right to withdraw at any time without giving a reason. Every participant was also informed about the process of data collection, beginning with the consent form, and how it will protect their identity by using pseudonyms.

All the interviewees have a record of their interview before giving their consent for its use, and all data is stored in StrarthCloud and will be destroyed five years upon publication of this project.

In order to ensure the ethical guidelines discussed in previous chapters, the following significant steps have been taken throughout the research process:

1. Participation in the academic research was voluntary (Cohen et al., 2000; Richi & Lewis, 2003), and the participants had the right to withdraw at any time during the interview session.
2. All the participants completed a consent form before the beginning of any data-collection process (Cohen et al., 2000; Lin, 2004, p. 97). A consent form is defined as 'the procedures in which individuals choose whether to participate in an investigation after being informed of facts that would be likely to influence their decisions' (Diener & Crandall, 1978, p. 57).
3. In addition, the consent form included the following: the participant's role in the investigation; importance of the participator in the investigation; overall research rights and policies including confidentiality for all parties; confirmation of email addresses by all participants; and confirmation of the right to withdraw at any stage, with an option to give a reason for doing so for feedback purposes and future improvement. Moreover, this letter specified any potential risks that might emerge before, during and after the investigation.

4. Every participant has the right to privacy and anonymity during the data-collection stage. Therefore, I have considered matters of anonymity and privacy. Anonymity can be defined as ‘the identity of those taking part not being known outside the research team’ (Richi & Lewis, 2003, p. 67), while confidentiality can be defined as ‘avoiding the use of explanations or views, in any presentation, which might identify the participants’ (Kimmel, 1988). Both anonymity and confidentiality are used to protect participants’ privacy. As a result, there are techniques that have been developed which I have used in this study to protect anonymity and privacy, the most common of which is coding: ascribing a code to each participant instead of their name to guarantee anonymity (Frankfort & Nachmias, 1992; Cohen et al., 2000; Richi & Lewis, 2003).

For confidentiality purposes, Frankfort and Nachmias (1992) suggested the following techniques that could help to protect the identity of the participants:

- Deletion of identifiers: for instance, names, addresses, etc.
- Broad reporting categories: for instance, using a participant’s year of birth rather than a specific date.
- Micro-aggregation: which is the error inoculation technique that ensures that no notion of traceability is upheld (Cohen et al., 2000, p. 63).
- The possibility of harm: the study must consider any aspects that may be harmful to a participant, and to suggest appropriate action to mitigate such

aspects (Richi & Lewis, 2003, p. 67). Harm as a considerable ethical issue is discussed below.

5.8.2 Positionality

In qualitative research, the researcher is the main actor in the analysis process during all stages of the study (Starks & Trinidad, 2007; Creswell, 2014). Hence, the possibility of researcher bias should be considered beforehand. This section will discuss the stance of the researcher and his role to avoid bias and other issues related to the ethics and morals of the research conducted during this study.

My inspiration for starting this research as my PhD topic is due to my personal experiences in primary schools, which I explained in section (1.3). I have worked in Saudi primary schools in several cities, including Riyadh where this study was conducted. In these schools I worked as a teacher, activities coordinator and a pupils' adviser from 2004 to 2012. During the employment at these schools, I worked with some of the school leaders informally in coordinating school-based activities, addressing behavioural, emotional, social and moral issues faced by the pupils and mediating communication with teachers, pupils and parents on these issues.

While working in the schools, I noticed that school cultures are often similar due to the powerful impact of teachers' belief systems. For instance, while there are school leaders who support sharing and trust with teachers to participate in school activities, some teachers prefer not to cooperate due to their beliefs or ideologies regarding who should do this job and what they should do. On the other hand, some teachers initiated informal cooperation with school leaders; some of these initiatives were

related to leadership tasks, with their initiatives being presented as volunteering from a religious perspective. However, these teachers faced resistance from school leaders who had different views and beliefs, specifically those who believe in the traditional (top-down) hierarchy leadership style. From this previous experience stated above, a certain level of bias could have occurred, even if I am considered as an outsider researcher. Therefore, I conducted the following strategies to avoid any risk of bias in this study.

In gaining entrance to the study site and participants, I share some characteristics with the study population. This includes beliefs, values and perceptions based on having the same cultural background and previous work experiences in this environment in Saudi Arabian primary schools for boys, which could be a problem as there is a risk of bias and losing objectivity (Unluer, 2012). In some cases, this could lead to wrong assumptions, unconsciously, due to previous knowledge or experience (DeLyser, 2001; Hewitt-Taylor, 2002).

To avoid the disadvantages of sharing the same characteristics with participants, I adopted the following strategies:

- I gained research skills from training and social science courses, specifically in educational studies, during study undertaken outside Saudi Arabia since 2012. In addition, I have undertaken several studies as a postgraduate using qualitative, quantitative, and mixed methods in different research projects in respect of both the United Kingdom and Saudi Arabia. Therefore, research

training encouraged me to reflect on my positionality as a researcher; likewise, ethical issues were clear and highly considered during this research.

- Bias could be noticed and avoided during this study by separating my values, perceptions, and beliefs at every stage. In addition, I have no relationship with any of the participants in the selected schools. However, sharing the same experiences and work environment could be an advantage as the researcher is 'often able to unravel and comprehend such intricacies and complication' (Costley, 2010, p. 3).
- As I have common influences with the study site and study samples of this research, clarifying the role of the researcher's values in this study was important for ethical and moral purposes. My previous experiences and practices enhanced my awareness about the research problem, context, and participants and which came in useful for this research. All these experiences and practices enabled me to develop the interpretation process of the research by determining the steps, the strategies practised in gaining entry to the settings, and gaining authorisation to study the participants in a learning situation.

5.8.3 Harm

As has been discussed above, I have the same background in the education sector as many of the participants and have worked in the same environment for nine years. I have full awareness of the ethical issues, e.g. language and themes that may be

sensitive or might offend participants. These mainly include areas concerning beliefs, values, and faith, and so no direct questions in relation to these were used to avoid causing any offence, discomfort or potential harm.

The participant had the option to accept or reject any of the questions, as well as they could also divide the interview into more than one session to avoid any exhaustion.

For this study, there was no likelihood of injury or harm. All participants were over 18 years old. Participants were asked to fill in a questionnaire when and wherever they were ready to, and this period lasted for 21 days. For both questionnaires and interviews, questions were formulated carefully to be as clear and direct as possible, with no offensive, insulting or disrespectful language (Social Research Association, 2003, p. 54).

5.8.4 Ethical considerations

Every research must result in maximum benefit with minimal risk of harm (Cohen et al., 2017). Therefore, this research could not be conducted without due consideration to ethics in educational research (Orb et al., 2001; Fisher & Anusho, 2008). Hence, ethical issues in academic research are there for the protection of both the participants and the researcher. Every participant is valuable in respect of this research process and is not just a source of data (Richi & Lewis, 2003). Research ethics are not only a question of procedures and protocols to follow for legal protection but are also a researcher's position with regards to their commitment

toward the research's reliability (Santiago-Delefosse et al., 2016, p. 148) and, with regard to this specific study, trustworthiness (Bassegy, 1999).

Ethics are important considerations, which should be addressed before, during and after data collection. These ethical principles include consideration of the influences in the formulation of the research problem and how they affect the research design, including procedures, the samples, and even outcomes themselves (Denzin et al., 2011, p. 59). Therefore, the subject of ethics in social research is challenging and wide-ranging, which requires clear information on the type of participation, informed consent, accessibility to data and the declaring of any potential risk of harm (Cohen et al., 2000, p. 56; Richi & Lewis, 2003, p. 66).

Deception is another ethical issue where the researcher 'knowingly conceals the true purpose and conditions of the research; deliberately misinforms the subjects; or exposes them to unduly painful, stressful or embarrassing experiences without the subjects knowing what is going on' (Cohen et al., 2000, p. 6). Deception is about covering up a part of the truth or presenting the part of it that benefits the research by encouraging a person to participate in the study, or to lead a participant to choose the preferred answer for the researcher. Cohen et al. (2018, p. 63) explain that for some researchers, deception may be the only strategy they can use to discover the truth. Therefore, they argue that the truth is worth the lies told during the study, especially if no harm is accrued in the process. However, it is worth asking what the proper balance is between the interests of science, and the thoughtful, humane

treatment of people who willingly and innocently provide the data (Lawrence et al., 2013, p. 96).

Consequently, there were three strategies that I deployed in this study through the consent letter in order to avoid deception: firstly, increasing personal awareness about deception as an ethical issue in the research; secondly, raising any issues of concern before, during and after conducting the study and striving to minimise their adverse effects; and thirdly, ensuring that new procedures are developed as a result (Cohen et al., 2000).

Power and reliance

As qualitative research is a social activity, it has social implications (Kellehear, 1993, p. 12). One of the implications of this is power and reliance and how they could impact every study group to participate (Cohen et al, 2000). In this study, every participant has received an information letter with the consent form (Appendices 3 to 10) which confirms that participation of this study is voluntary, and that the participant has the right to withdraw at any time. Voluntary participation in this study is considered as an ethical obligation (Denscombe, 2014); the right to withdraw at any time was mentioned at the introduction of both the questionnaire and interview.

Cultural barriers

Although this study is for Saudi Arabian primary schools for boys, the participation of women is presented through pupils' mothers or guardians, which should be focused on the way to guarantee equal participation of pupils' parents. However, due

to cultural barriers, I could not interact with mothers directly. Therefore, communication with both fathers and mothers was undertaken online using the official network between schools and parents, emails, and mobile phone messages sent by the schools. Further explanations will be discussed in section (7.4.3).

5.9 The research design and methods

This section presents the methods that employed for this study, this includes the research design tools, sampling method and conducting the study as follows.

5.9.1 The research design tools

The following justify using open – closed questionnaires and semi- structured interviews as main research tools of this study as follows:

5.9.2 Considerations in the design of research tools: open-closed questionnaire

There are three types of questionnaire: open-ended, closed, and both open and closed. An open- closed questionnaire gains response from participants for statistical analysis purposes, which is appropriate for comparisons between groups of samples (Oppenheim, 2000; Cohen et al., 2017). The close-ended questionnaire is typical for qualitative analyses to generate responses through open questions that allow participants to express their views and feelings freely (Cohen, 2013; Creswell, 2010).

Although the open questionnaire might be appropriate for the qualitative approach, this might end up with overloaded or irrelevant outcomes (Creswell, 2010; Cohen et al., 2013), especially if the questionnaire has no time limit in which to answer its questions (Cohen et al., 2017).

Moreover, participants in this questionnaire are varied and needed clear and direct questions. Using an open and closed questionnaire could help in gaining better

outcomes for this study and have more managed responses as they are focused on the main aims of this research.

As this research has non-hypothesis objectives, answering the first research question using an open and close-ended questionnaire is necessary to understand and draw up an overview of the schools' current cultural values. This questionnaire has both qualitative exploration and comparison objectives that should enable a comparison to be made between Islamic values which underpin the culture in Saudi boys' primary schools, and the democratic values which are associated with distributive leadership, as portrayed within the literature.

The questionnaire was used for participants who are expected to play an informal role in leadership practices in school, which involve teachers and pupils' parents. An open-closed questionnaire was used in this study to determine values, beliefs, and attitudes, which could inhibit or prohibit distributive leadership values in these schools. Lastly, using questionnaires also offered a comparison between Islamic values in schools and distributive leadership.

5.9.2.1 Open-closed questionnaires for the teachers (rationale)

Teachers typically spend 24 hours per week in the classrooms teaching (Alamer, 2014), coordinating, and assessing the learning process; in addition, many teachers cover one to three hours per week for absent teachers. They have other tasks, such as mentoring pupils during breaks and after school until the last child leaves.

From my experience in teaching at Saudi primary schools, many teachers would not be available for an interview during working hours. Even if they have a break, they

use it in preparing for the next lesson. Therefore, the concern was that many teachers may not have the time to involve themselves in an interview for more than an hour.

The questionnaire was made appropriate for them as they could access it anytime and anywhere. The deadline was originally set as one week to return the questionnaire. Subsequently, this was extended to three weeks, to take into consideration the teachers' workload.

5.9.2.2 Open-closed questionnaires for parents (rationale)

Although pupils' parents could play a primary role in schools' cultural values in Saudi Arabia (Harris, 2014), the lack of involvement of parents in research about distributive leadership in schools meant that the questionnaire was designed to promote the engagement of female parents and guardians. Engaging female parents and guardians is vital for cultural, quality and moral purposes, even though these are boys' schools.

The first reason for this is that female parents and guardians have a direct role in pupils' achievements and have interactions with their children which could enhance school effectiveness and improvement. A second reason is that I believe that male parents in some families would not be suitable for this study as they leave the childcare role to the women of the household. Therefore, the pupils' female parents or guardians who participated in this study are expected to be mothers, sisters, relatives, or adoptive parents. The third reason, as presented in chapter two, is that there are many educated women in Saudi Arabia nowadays (Alsubaie, A.; Jones,

2017), many of whom are mothers or guardians and who could take an interest in and be enthusiastic about playing a useful role in their child's respective schools. This initiative could help to prepare for more openness between boys' schools and female parents and guardians in contributing to Saudi boys' school matters. Therefore, empowering them as essential stakeholders could lead to a more overall improvement in these schools.

From the above, the questionnaire was intended to facilitate teachers' and parents' involvement and engage them in this research in an effective way.

5.9.2.3 Considerations in the design of research tools: semi-structured interviews (rationale)

An interview is not only an instrument that gives a view of a 'human subject' as data, it has developed to become a type of 'external to individuals' instrument, and a generator of knowledge through the interactions between people as well, most commonly in the form of a conversation (Kvale & Brinkmann, 2009; Cohen et al., 2000, p. 267).

However, an interview is not a conversation – it is a formal encounter with a specific purpose, and both parties are aware of this (Drever, 1995, p. 4). Furthermore, an interview is an intersubjective instrument used to allow participants to interpret their knowledge, beliefs, experience, and any other parts of their day to day life (Cohen et al., 2000, p. 267). Therefore, interviews were chosen as a primary method of data collection for this study as the interview can be used to engage school values and school culture, which includes beliefs of the stakeholders.

There are two types of qualitative interview analysis: the interview data as a resource, and the interview data as a topic (Seal, 1998). Thus, interviews are usually used to gain richer answers to questions and to elicit the desired data from the interviewee (Gall & Borg, 1996).

Interviews in this study are considered as a primary source of data, which has enabled the gleaning of a high number of responses from interviewees from the different schools. This is one of several advantages to conducting interviews, including offering the opportunity for open-ended and extended answers (Hopkins, 1993; Weiss, 1994).

Furthermore, through interviews, the researcher can gain extra data for the study because there is direct communication between the interviewer and the interviewee (Cohen & Manion, 2010). Hence, some sub-themes emerged from using these interviews in this study, which were considered as a significant contribution and which will be presented later.

One of the disadvantages of interviews is that it is hard to maintain privacy while holding some interviews. Also, each interview had a different manner, which is one of the disadvantages. These are considered as ethical issues (Weiss, 1994). Other issues are that the interview session might be interrupted by some visitors, or by the school leader dealing with some urgent issues in the school. The distance from school was another disadvantage, which affected the interviewees' availability; therefore, as mentioned before, every session was conducted in a time suited to the interviewee. Furthermore, whenever it was necessary, the interview session was

stopped until the interviewee felt comfortable to continue. For example, in some cases, the respondents did not feel comfortable enough to answer specific questions for personal reasons. Some construed that answers could be critical to the organisational rules and regulations. Given that participants may attempt to satisfy the interviewer (Hopkins, 1993), I avoided any questions that might be uncomfortable. Throughout the interviews, I reminded the interviewees that they could decline answers and stop the session at any time.

The semi-structured interviews with school leaders and school leadership team members (deputies, pupil's consultants, and activities coordinator) consisted of 20 questions and were held at the three schools in a quiet and private room or office.

These interviews contained ten themed questions, which focused on the following:

- The values that promote school improvement
- The values which promote positive relationships and a climate for learning
- The values which promote professional learning
- The values which promote the partnership with parents to further student learning
- The values which promote the distribution of leadership, i.e. exercising leadership beyond formal roles
- The values endorsed by Islamic values
- The relationship between Islamic values and those associated with distributive leadership

- The barriers to the promotion of the values related to distributive leadership (as espoused within the literature) within the context of Saudi Arabian primary schools
- The school's capacity for change for further improvement
- Any other values not listed above

For instance, participants were asked about values that they consider essential for affecting improvement within the school and ensuring a high-quality education for the students. Although I asked all of the above-stated questions during the interview session, some questions emerged from the volunteers. For example, the activity coordinator was asked about the national programme for parental engagement (Erteqaa') for more clarification regarding the role of the macro system in promoting sharing and parental involvement in primary schools.

5.9.2.4 Considerations in the design of research tools: Question formulation

Every research method has different types of questions to answer the main questions of the research (Yin, 2009, p. 8). For instance, case studies use How? and Why?, while Surveys use Who?, What?, Where?, How many? and How much? (Cohen et al., 2017).

Therefore, as this is an exploratory case study, questions for both interviews and questionnaires were formulated from How? and Why? options. Although some questions begin with closed-ended questions, such as What? or Do you think? the answers are followed by Why? and How?.

Both the questionnaire and interview have the same core content to answer the research questions coherently. For every stakeholder group, these questions were formulated depending on the individual's status and role in the school. The process began with an extensive reading of relevant literature on values, school leadership, school culture, school improvement and Saudi culture, which can assist with the exploration of the values which underpin school culture; the extent and ways in which the values underpinning school culture promote or inhibit distributive leadership; the similarities between Islamic values and those purporting to underpin distributive leadership; and the relationship between school culture and distributive leadership as a means of understanding how school improvement can be enhanced.

This resulted in four main questions which clustered into sub-questions which could help clarify responses; for example, the first main question, which focuses on the values which underpin Saudi school culture includes values that promote partnership with parents to further pupils' learning, the values which underpin positive relationships and a climate for learning. Research question two explores the values which underpin school improvement. Research question three seeks a full understanding of Islamic values, the relationship between Islamic values and those associated with distributive leadership. Finally, research question four discuss the school's capacity for change through the relationship between distributive leadership and Islamic values for further improvement.

The questionnaire was designed for class teachers and parents taking account of their different contexts and backgrounds. I initially designed the questionnaire to use

closed-ended questions, using a Likert scale, which applied to theme one and three. However, the pilot study and the modification of the questionnaires resulted in using open-closed questions similar to the structure of the semi-structured interview questions, but with an appropriate context that fits with the respondent's position.

The following table illustrates the nature of the questions which relate to the four research questions.

The Question	Research	The Nature of the Questions posed in the Interviews and Questionnaires
i. What values underpin school culture?	values school	<ol style="list-style-type: none"> 1. The values that underpin school improvement. 2. The values which underpin positive relationships and a climate for learning. 3. The values which underpin professional learning. 4. The values which underpin the partnership with parents to further pupils' learning.
ii. To what extent and in which ways could the values underpinning school culture promote or impede/ inhibit distributive leadership?	values inhibit	<ol style="list-style-type: none"> 1. The values which promote the distribution of leadership, i.e. exercising leadership beyond formal roles. 2. The values which underpin equality and justice.
iii. Are there similarities between Islamic values and those that purport to be	there Islamic	<ol style="list-style-type: none"> 1. The values which underpin school improvement; understanding of Islamic values. 2. The relationship between Islamic values and those associated with distributive leadership.

<p>promoted within distributive leadership, as portrayed in the literature and, if so, what are they?</p>	
<p>Within the context of Saudi Arabian primary schools for boys:</p> <p>1. What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?</p>	<ol style="list-style-type: none"> 1. The barriers to the promotion of the values related to distributive leadership (as espoused within the literature) within the context of Saudi Arabian primary schools. 2. The school's capacity for change; and any other values.

Table 5. 2: Questions formulation

5.9.3 Sampling method

As described in the methodology chapter, this research used a qualitative approach, through an exploratory case study, which was chosen as it is different from other approaches, as it has two forms of sampling processes that need to be addressed and carefully selected (Jupp, 2006; Yin, 2014). Firstly, the case itself has to be identified which, in this study, comprises of three Saudi primary state schools for

boys in Riyadh. Secondly, the sampling within the case itself has to be considered. In this case, it was the sample population selected from these three schools.

5.9.3.1 Purposeful sampling method

Based on the nature of the underlying research study, a purposeful sampling method seemed to be suitable for the selection of participants. The main reason for using this method of sampling is that the selected participants 'can purposefully inform an understanding of the research problem and the central phenomenon' (Creswell, 2013, p. 156).

According to Patton (2005, p. 230), purposeful sampling relies on specific information to conduct an in-depth study, and which this study embraces. There are many types of purposeful sampling methods, described in Creswell (2000, 2007, 2014), Meriam (1999, 2009) and Patton (2002). Therefore, the appropriate sampling method for this study was deemed to be 'maximum variation sampling'. According to Patton (2002, p. 234), 'any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared dimensions of a setting or phenomenon'.

In addition, I collected data from a non-probability sample, under purposive sampling, with the research's sample being selected based on my personal judgements, keeping in mind the research objectives. The main goal of this sampling technique is to focus on specific features of a research population that will enable the answering of the research questions in the best possible way (Etikan et al., 2016).

From this explanation, purposeful maximum variation sampling was used to select schools with specific characteristics, depending on demographics, geographic location, and culture. Hence, I selected three schools from three different districts in Riyadh, namely Eastern, Middle and Northern; all schools are similar in size and population. From my previous experience in Riyadh, there are similarities between the districts of the city from both demographic and cultural perspectives. Therefore, the Eastern District was selected as it has similar demographics to the Southern, and the cooperation level of school staff was quite high, based on my previous working experience in Riyadh.

The Middle District has a similar status to the Western from a demographic and cultural perspective, and both districts are considered the oldest in Riyadh. The Northern District is a more contemporary area, as there are more than three universities located in this district.

5.9.3.2 Sample size

Choosing the sample size correctly should result in an improvement of the data collected (Yin, 2014). Nevertheless, Meriam (2009, p. 82) suggested that 'the size of the sample within the case is determined by some factors relevant to the study's purpose'. Also, Patton (2002, p. 246) advised that sample size is specified 'based on expected reasonable coverage of the phenomenon, given the purposes of the study'. In this way, the study has sought to gather a holistic understanding of contextual, structured, unstructured, numerical and non-numerical data (Cohen et al., 2000; Ponelis, 2015).

In this study, samples varied depending on the school population. For the semi-structured interviews, every school leader from the three schools volunteered to participate in this study, and two from four school leadership team members participated. From the open-ended questionnaires, between five to seven class teachers participated in this study, and five parents from every school were volunteered to involve in this study.

5.9.3.3 Population and site selection

The schools which were selected for this study were categorised in alphabetical order: School A is located in the Eastern District, School B in the Middle District, and School C in the Northern District. Details of the potential respondents in each school are presented in table 5.3 below.

Sample Subgroup	School A (North)	School B (Middle)	School C (East)
The School Leader	01	01	01
School Leadership Team Members	04	04	04
Teachers	20	22	20
Pupils	233	282	232

Table 5. 3: Targeted potential populations

From table 5.3, it can be seen that the samples were divided into four categories in order to answer the research questions adequately. These are (i) school leaders; (ii) school leadership team members; (iii) teachers; and (iv) parents.

For parents or guardians, mothers are considered most appropriate as they play a significant role in pupils' behaviour and learning at school (LaRocque et al., 2011). Mothers' input is valuable for this study; further discussion about their participation is in section (4.4.2.1).

School A has one school leader and four leadership team members (two deputies, one pupil consultant, and one activity coordinator who teaches the Arabic language part-time), and there are twenty teachers in total in School A. The number of students in School A was two hundred and thirty-three when the study was conducted, whose parents were asked to participate in the open-ended questionnaire survey.

School B has one leader and two deputies (one who works with teachers and the other with the pupils), one activity coordinator and one pupils' consultant. In addition, there were twenty-two teachers and two hundred and eighty-two pupils, again when this study was conducted.

School C has one leader, four school leadership team members (two deputies, one pupils' Advisor, and one Activities coordinator), twenty teachers and two hundred and thirty-two pupils at the time of the study.

5.9.4 Pilot study

A pilot study was conducted to evaluate questions and to address any complications that might arise (Yin, 2009). A pilot study is a 'short version of a full-scale study that pre-tests a particular research instrument such as a questionnaire or an interview schedule' (Teijlingen & Hundley, 2001, p. 1).

From a pilot study, the researcher 'will learn which questions are confusingly worded, which questions will yield useless data and which questions suggested by respondents should be added to the interviewer's question set' (Meriam, 1998, p. 56). Therefore, I conducted pilot interviews with two volunteers. The first participant was a colleague, who was a former teacher and school deputy, while the second participant was a school leader from the city of Riyadh.

For the questionnaire, I took both teachers and parent's questions in the Arabic version to three specialists from the Saudi Organisation of Educational Assessment (Qiyas) and received the completed questionnaires with their comments. This resulted in modifying questions and making improvements including in respect of the clarity and accuracy of both the interview and the questionnaire in the Arabic version. The questionnaire was designed for class teachers and parents taking account of their different contexts and backgrounds. In addition, I initially designed the questionnaire to use closed-ended questions, using a Likert scale, which applied to theme one and three. However, the pilot study and the modification of the questionnaires resulted in using open-closed questions similar to the structure of the semi-structured interview questions, but with an appropriate context that fits with the respondent's position.

In addition, the pilot study presented certain limitations upon the questionnaire and interview's questions and approaches, which are discussed in the limitations section below.

5.9.5 Conducting the study

This study is conducted through a process that begins with an initiation which is a preparation of the following stages, implementing semi-structured interviews for school leaders and school leadership team members, open-closed questionnaires for teachers and parents and documentary analysis as a secondary instrument.

5.9.5.1 Initiations

A researcher who is wanting to conduct a study in Saudi schools should contact an educational official to be authorised before visiting schools. After receiving an authorisation letter from the Department of Education in Riyadh, the study was conducted (see Appendix 1).

I drew upon his previous experience as an educator in Saudi Arabian public schools to select three schools by geographical location, cultural aspects and the socio-economic demographics of the school.

I visited Schools A, B and C and met the school leaders first, who introduced me to the school staff. I handed in the recruitment letter to each school leader personally and officially at the school. After giving their consent, each school leader sent an advertisement message to all targeted participants, including class teachers and parents. This was undertaken by accessing the Ministry of Education portal called 'NOOR' (<https://noor.moe.gov.sa/NOOR/Login.aspx>). This portal is in every school, which offers access to every stakeholder, including teachers and parents. The announcement was sent by the school leader to mobile phones and emailed to every targeted participant, to inform teachers and parents about this study, and to invite

them to participate in the volunteering process. Afterwards, I asked each school leader to schedule a meeting with teachers and school leadership team members to meet individually for 10-15 minutes during break times.

I met teachers in every school in the teachers' staff room, where an information sheet and consent form were distributed. For school leadership team members, I met them at the deputies' office. At every meeting, the aim of the study was presented, and confirm that participation with this study is voluntary before distributing a consent sheet to each member, and to maintain confidentiality, sealed consent letters were collected from all school leaders, team members and teachers individually during school hours.

For parents and guardians, the information sheets and consent forms were sent to parents in sealed letter. The school leader communicated with some parents in the presence of myself when those parents were giving their confirmation. I made sure that all confirmations were received intact.

Due to cultural restrictions in Saudi Arabia, which was discussed in chapter two, females usually do not prefer to hold face to face meetings with non-family males; therefore, I witnessed communications between the school leader and all of the expected participants so as to ensure the quality of the information gathered and their participation is voluntary.

The following process describes the stages and methods that were used in all the schools.

5.9.5.2 Implementation of the study

The study of this research was undertaken in three stages; depending on the tools used at each stage and beginning with open- closed questionnaires, semi-structured interviews, and documentary analysis. Table 5.4 below shows the three stages, including study instruments, methods and objectives, the period, and the targeted sample for each stage.

Stages	Research tool	Period	Sample group
		April – June 2018	
Stage 1	Open-closed questionnaire	20 days	Teachers (n=15), informal leadership positions in the schools
	Open-closed questionnaire	20 days	Pupils' parents (n=15), informal leadership positions beyond the schools
Stage 2	Semi-structured interview	15 days	Deputies, pupil consultants, and the activity coordinators (n=9), formal leadership positions
	Semi-structured interview	24 days	School leaders (n=3), central formal leadership positions
Stage 3	Documentary Analysis	15 days	All samples

Table 5. 4: Stages, periods, and samples of the study

5.9.5.3 Implementing open- closed questionnaires

I visited all the schools which were participating in this study, meeting potential participants from teachers; however, as has been explained before, I did not have the opportunity to have a face to face meeting with parents, as the culture and the policies create some burden in this respect. Therefore, all correspondence with parents was undertaken via the Noor portal, SMS, phone calls and letters.

Table 5.5 shows letters which sent, received and completed from both teachers and parents, all incomplete or unconsents letters were collected and destroyed for confidentiality purposes.

School	Letters sent	Letters received	Completed questionnaires
A	Teachers: (n=17)	Teachers: (n= 8)	Teachers (n=5)
	Parents: (n= 85)	Parents: (n=7)	Parents: (n=5)
B	Teachers: (n=19)	Teachers: (n= 9)	Teachers (n=5)
	Parents: (n=72)	Parents: (n=8)	Parents: (n=5)
C	Teachers: (n=18)	Teachers: (n= 7)	Teachers (n=5)
	Parents: (n= 85)	Parents: (n=9)	Parents: (n=5)

Table 5. 5: Letters sent and received from teachers and parents.

The following is an illustration of how I conducted open-closed questionnaires in each school, including an overview of every participant; providing an overview of the

participants' professional background can assist with the data analysis and discussion within the thesis.

5.9.5.3.1 School A

A meeting was held in the teachers' room, where I introduced myself and explained the purpose of the research. I have distributed information, consent letter and questionnaires between class teachers, and in the first week I have received three closed envelopes which contained questionnaires filled up by the teachers, At the end of this stage, only five class teachers returned their questionnaires to me.

Parents

Among the parents of two hundred and thirty-three pupils, fifty-eight were given participant sheets, consent forms and the questionnaire in a sealed envelope handed in or via their children. In addition, an SMS was sent to the contact number of every parent recorded in the digital system of School A. This engagement subsequently resulted in five parents - three fathers and two mothers - participating in this study, and who thus agreed to fill in the full questionnaire.

5.9.5.3.2 School B

I had the opportunity to meet most of the teachers in School B face to face, and to deliver a short presentation about the research and to clarify terms from the recruitment letter. The total number of teachers who participated in the study was five. It has to be noted that one teacher offered to participate as a parent, who has two children in the same school. Although there was a concern about bias, for both teachers and pupils, I accepted this offer of him being both a teacher and parent in

the same school, as he could open up and contribute with different views, his participation was counted as a parent.

Parents

The number of parents who ultimately participated in this research, including the participation of the teacher, was five. Prior to the agreement of these five, an SMS had been sent to all the parents in the school to request participation in the study, followed by information and consent sheets being delivered to them by their children in a sealed envelope. Moreover, seventy-two parents were given the information, consent sheets and questionnaires in a sealed envelope when they visited the school.

5.9.5.3.3 School C

I met School C teachers in the teachers' room, where he presented the research to them and distributed the information and consent sheets. I conversed about distributive leadership and how it is different from other leadership styles and practices compared to other leadership styles. Some of the teachers showed an interest in the topic, others did not interact with this subject and left the room while I was giving the presentation; therefore, only five teachers accepted to participate in this study,

Parents

Parents were contacted through an SMS forwarded to their registered number. Afterwards, the questionnaires were given to some parents, who attended the

school; others received them by their children at the end of school time. As a result, from eighty-five envelopes sent, five completed questionnaires were received in sealed envelopes, three of which were from female parents.

5.9.5.4 Implementing semi-structured interviews

As noted above, semi-structured interviews took place in every school, with it taking five weeks to complete all the sessions for the three schools. I visited School A first, then Schools B and C.

Every session took between 45 to 65 minutes, depending on the participant's interaction and the length of every response. In addition, the interviews started with the school leader first, then the deputy and other school leadership team members last. In each school, sessions took place on different days, which meant that every day had one session only to avoid any interruption on the school's day to day work. The following is an illustration of the conducting of the semi-structured interviews in each school.

5.9.5.4.1 School A

The school leader

The school leader holds a bachelor's degree in the Arabic language and a diploma in school administration. He has been working in School A for the last twenty years.

School leadership team members (SLTMs)

School leadership team members were the second subgroup, and there were four SLTMs in School A, having around seven to eleven years of work experience with this school. Among them, only two participated in this study.

SLTM1 was the school deputy, who has a total work experience of eight years with School A and nine years' experience in his previous job, specifically five years as a teacher and four years as a school principal. SLTM1 is responsible for different matters, such as resolution of issues among teachers and the maintenance of a good relationship between teachers and school management. Moreover, SLTM1 also had the responsibility of lesson planning coordinator, in which the hours of tuition were divided and assigned among the teachers. I had one interview session with this school deputy, which took about fifty minutes.

SLTM2 was the school activity coordinator, who has held this position in school A for nine years. His main role is to plan and implement several activities, events and ceremonies during an academic year, such as the Saudi National Day. In addition, SLTM2 is also playing an active role with the media cell, and he is managing all the social media accounts of School A. The interview with the school activity coordinator was one session that took about forty minutes.

5.9.5.4.2 School B

The school leader

The school leader holds an MA in maths and has been a primary school leader for about eight years, with previous experience as a teacher and a deputy for a total of ten years. The session took about an hour; the outcomes of this session were significant for the data overall.

School leadership team members (SLTMs)

For School B, there were two school leadership team member participants that took part in the study - SLTM1 and SLTM2.

SLTM1 has been the deputy of the school for four years, with an experience of eight years as a school leader before that, and a total of eighteen years of experience in the education sector. He holds a first-class bachelor's degree with honours in Arabic language studies. The session with the school deputy took about thirty-eight minutes at his office.

SLTM2 was the school activities coordinator, with five years of experience in this role. He used to teach arts for three years before joining this school as an activity coordinator. During the interview session, I noticed that his answers were brief; I tried to encourage him with more questions and requesting examples, which was helpful. The session took place in his office and took about twenty-six minutes.

5.9.5.4.3 School C

The school leader

The school leader was an Arabic teacher, activities coordinator, and acted as a deputy in School C, before joining his position as a school leader. He has twenty years of experience in total, out of that, he has worked thirteen years as a deputy and five years as a school leader. He holds a bachelor's degree in Arabic studies for primary education, and a headship diploma from the Ministry of Education, with also many courses in education and educational leadership. The session took about fifty minutes in his office.

School leadership team members (SLTMs)

As with school, two school leadership team members participated in the study. SLTM1 has been School C's deputy for five years. He holds a bachelor's degree in history and has worked in this school for over fifteen years. The central role of SLTM1 is to follow up pupils' attendance and to work with the pupil consultant on pupils' issues. He does not communicate much with parents. The interview session took place in his room and took about forty-five minutes.

The second school leadership team member, SLTM2, was the pupil's advisor who is responsible for pupils' progression and behaviour. In addition, he is responsible for maintaining a good relationship between the school and the parents. Moreover, SLTM2 is authorised to communicate with pupils' parents to discuss issues regarding their sons. He also plays a role in the school's awareness programmes, and he is a part of the school board. The session took place in his room and took about forty minutes.

For all of the interviews, whenever consent was obtained, interviews were audio-recorded and transcribed afterwards. Every participant was offered the option to receive a copy of the original recorded interview to be checked ahead of translating it into English and before analysis.

I believe that the environment for every interview session is vital for understanding and presenting precise data from the respondents. Therefore, during this stage, I took general notes during these sessions, and categorised every participant with a

unique characteristic; this was important for me as it helped me in dealing with every context during the interview sessions.

5.9.5.5 Secondary documentary analyses

As a secondary qualitative method of data collection, a document review was used to gain a deeper understanding about the role of macro-system policies in leading change in school culture and administrations; especially as Saudi Arabia is attempting to fulfil what is known as the Saudi Vision 2030. This vision embraces democratic values and practices in an attempt to shift Saudi organisations and society into a more open framework, without affecting either Islamic values or Sharia. A document review as a means of data collection is suggested by Creswell (2014), Denzin and Lincoln (2005) and Yin (2014).

Such a review examines 'objective sources of data compared to other forms... Documentary data are particularly good sources for qualitative case studies because they can ground an investigation in the context of the problem being investigated' (Meriam, 1998, p. 41). Hence, there is a need to examine regulations, rules, and legislation applicable to schools which focus on change, values, culture, democratic practices, and leadership practices.

This study's document review was addressed in chapter two as part of the discussion about the Saudi Vision 2030, which includes the values which accord with Saudi Vision 2030 regarding education. In addition, the document review was used to explore which values are shared between the macro-system and the school culture

in the area of culture and leadership, and which will be discussed later in this thesis within the discussion chapter.

5.10 Data analysis

This section justifies data analysis process of this study, beginning of choosing thematic analysis approach, and stages that this process has gone through to produce the overarching themes of this study.

5.10.1 Thematic analysis

Thematic analysis is 'a method for identifying, analysing, and reporting patterns (themes) within data. It minimally organises and describes your data set in (rich) details' (Braun & Clarke, 2006, p. 6). Thematic analysis is commonly used in both grounded theory and interpretive phenomena methodologies (Agar, 1980), and widely used with constructivist ontology and interpretive epistemology, as this study attests (Braun & Clarke, 2006). This analysis can aid in distinguishing patterns from the view of the participants and, then, such patterns can be understood and interpreted accurately (Clarke, 2005).

In practice, I combined two thematic analysis techniques for this study. The first technique is suggested by Clark and Braun (2006) regarding the questionnaires, interviews, and documentary analysis. The second technique is proffered by Horrocks and King (2010) and King et al. (2019) and was used to aid in the interpretation of the phenomena of distributive leadership in Saudi school culture through interviews and questionnaires.

The technique proposed by Braun and Clark (2006) is common in thematic analysis, and has six phases, as follows:

- 1- Familiarising yourself with your data
- 2- Generating initial codes.
- 3- Searching for themes.
- 4- Reviewing themes.
- 5- Defining and naming themes.
- 6- Producing the report.

In this study, the adoption of Kings et al. (2019, p. 203) and Clark and Braun's (2006) techniques has three stages: data familiarity and immersion; initial and descriptive coding, analytical coding, and overarching themes (p. 204). The following stages describe the data analysis process (figure 5.2).

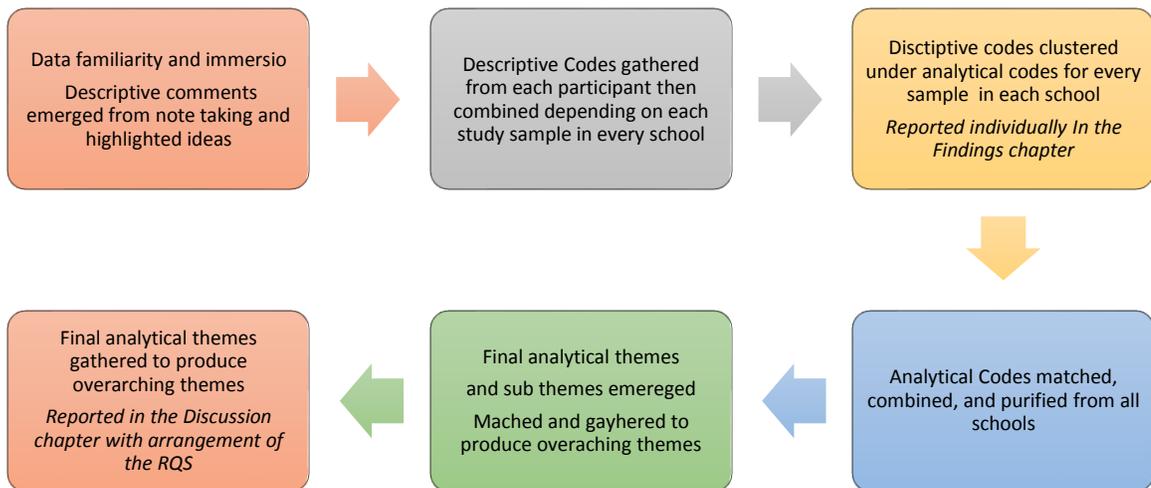


Figure. 5. 2: Data analysis process

5.10.2 Stage one: Data familiarity and immersion

This stage was used at the beginning of the analysis process to become familiar with the data, I used a technique that involves both the audio recording and the transcript of the interview at the same time for clarity, familiarity, and immersion purposes. Using qualitative analysis software was considered, for example I have undertaken training in using NVivo in qualitative research. However, using such a software would expand the distance between the researcher and data. Therefore, I worked directly with data to allow greater immersion, which is important in this stage. A computer was used in the interview audio recording (Arabic), and the transcript of the interview (English and Arabic) at the same time for accuracy purposes (see Appendix 15). For both interviews and questionnaires, I divided every transcript into several segments, where I have labelled words or sentences which can be helpful. Once finishing every segment, I repeated the process above to ensure that every label was correct and prepared for the next stage which entailed the matrix that produced descriptive codes stage. The process using the computer was as follows:

- Step 1 - read the whole transcript in Arabic in Microsoft Word.
- Step 2 - match the Arabic transcript with the English translation.
- Step 3 - apply the audio recording of the interview at the same time for accuracy and clarity before coding.

- Step 4: highlight and label words or sentences using Word's highlight tool, for example 'Love' labelled as Values, 'Parents' negligence impedes effective partnership with the school, (SLTM2. B, Interview) is labelled as 'Hindrances'.
- Step 5: a repeat of previous steps for accuracy and assurance.

These notes and ideas were developed as initial or descriptive comments, which is the first stage of Horrocks and King (2010).

5.10.3 Stage two: Descriptive coding

After becoming familiarised with the data, and descriptive comments were produced, descriptive coding, which is the second stage of Horrocks and King (2010) and Kings' et al. (2019) technique process was commenced by using Microsoft Word, audio player and transcript of every session in notes taken and highlighted, I utilised the following steps to gain and identify initial and descriptive codes. These steps were repeated for every segment and for the full transcript at the end of the process for quality of initial and descriptive codes (Appendix 15):

- Step 1: using Microsoft Word, design a matrix that contains the original transcript in both Arabic and English (Appendix 15). Under every transcript, there are two columns: the precise, which gives descriptive comments, which summarises every response, in short comments and identifies relevant materials where the descriptive codes emerge in the second column. For example, mutual trust, transparency, and good manners exist in the school culture.

- Step 2: revise codes in the above matrix, which is important to purify emerged initial and descriptive codes (Kings et al., 2019, p. 204).

During this stage, the data is organised ‘categorically and chronologically’, examined regularly, and continuously coded (Creswell, 2010, p. 167). At the end of this stage, 462 codes are presented from both interviews and questionnaires as shown in table 8.5 below - 126 codes from School A, 185 from School B and 151 from School C. These codes were revised and prepared for the next stage.

5.10.4 Stage three: The analytical coding

After identifying and purifying the descriptive codes for each school, the analytical codes emerged by looking at descriptive codes having similarities, as formed based on pattern matching. I have gathered descriptive codes under analytical codes, depending on their relevance. At the end of this stage, 19 codes from School A, 17 codes from school B and 18 codes from School C (Table 5.6) were obtained, as reported in the Findings chapter, and were prepared for the final stage of the data analysis.

School	Descriptive codes	Analytical Codes
A	126	19
B	185	17
C	151	18

Table 5. 6: Descriptive and Analytical codes for the study

5.10.5 Stage four: Identifying the overarching themes

After identifying and purifying descriptive codes and clustering them under analytical codes from every school, they were placed in the Excel programme (Appendix 16), where descriptive codes are categorised for the final interpretation. The Excel sheet begins with descriptive codes, quotes, analytical codes, which help to understand all the codes through their contexts. The final interpretation and analysis processes were developed. Under every overarching theme there are analytical themes, with these themes being combined from the three schools (see appendix 6). The research question was used to assist with the arranging of themes at the end of the process. The overarching themes which emerged from a holistic interpretation of analytical codes from these schools are presented below:

- **School values underpinning school culture:** Which focused on the values which underpin school culture within the context of Saudi Arabian primary schools.
- **Distributive leadership and school values:** Which evaluated the extent and in which ways the values underpinning school culture could promote or impede/ inhibit distributive leadership within Saudi Arabian primary schools.
- **Islamic values and their relationship to the values that purport to be promoted within distributive leadership:** Which assessed whether there were similarities between Islamic values and those that purport to be promoted within distributive leadership, as portrayed in the literature, and if so, what they were.

- **School Improvement:** Which explored relationships between school culture and distributive leadership as a means of understanding how school improvement can be furthered.

After Identifying overarching themes, they were framed in graphs with related analytical and descriptive codes and reported in the Discussion chapter.

5.11 Summary

The aim for this chapter was to identify the ontological, epistemological, and methodological stances of the study. This included justifications for choosing a constructivism paradigm as ontology, an interpretivist paradigm as epistemology, a qualitative approach, and the hybrid exploratory and explanatory case study as the appropriate research design.

Furthermore, the chapter discussed the positionality of the researcher toward this study, and the ethical considerations undertaken before, during and after the research.

In addition, this chapter has presented the justification behind the specification of the research methods used in this study. A variety of factors in association with the research methods were investigated and justified. Numerous methods were selected in the relevant research, with overall aims regarding their appropriateness in organising the research questions. Finally, data collection, findings, and analysing processes were considered and justified in respect of aiding the determination of the outcomes for this study.

CHAPTER 6: FINDINGS

6.1 Introduction

The main aim of this chapter is to present the findings of the study attained through analysis of qualitative data. The study was designed to evaluate the relationship between school culture and distributive leadership in Saudi Arabian primary schools for boys in the pursuance of further improvement. The qualitative data was gathered using two research techniques - interview and questionnaire. This chapter analyses each case study school individually in order to develop a comprehensive picture and to understand the importance of values in school culture and the effectiveness of distributive leadership in the school environment.

6.2 Generating descriptive and analytical codes

As discussed in the chapter on Methods chapter, thematic analysis of the qualitative data was conducted by employing pattern matching and cross-reference techniques, with the findings being interpreted through Initial and descriptive comments, descriptive codes emerged and matched to produce analytical codes (Braun & Clarke, 2006; Horrocks & King, 2010; Kings et al., 2019).

Initial codes have emerged first from a qualitative interpretive process emanating from the data collection methods that were used to extract information from participants of the three schools - School A, School B and School C.

The findings of each schools are categorised under analytical codes which clustered into descriptive codes. Common and differing Analytical Codes emerged from each case study school, depending on participants' responses from both the interviews and questionnaires. This is indicative of the differing cultural backgrounds of each school and the distinctive features of each school, such as in respect of the use of social media.

The findings from each school are categorised individually, beginning with interviews with the school leader and leadership team members, then the questionnaires which were completed by the teachers and parents.

6.3 Results derived from School A

The means of gathering data, as described within the methods chapter, and the number of respondents and responses are set out in table 6.1 below.

Type of Respondent	Instrument	No. of Respondents	No. of Responses
School Leader (SL)	Interview	1	201
School Deputy (SLTM1) Activities' Coordinator (SLTM2)	Interview	2	186
Class Teacher (CT)	Questionnaire	5	63
Parent (P)	Questionnaire	5	72

6.1: Respondents of School A

The following is an elaboration of each of the analytical codes highlighted in figure 6.1 below, which includes descriptive codes for each analytical code.



Figure 6. 1: : Analytical codes for school A

6.3.1 Findings derived from interviews conducted with the school leader (SL. A)

This section will discuss the findings of school leader (SL. A), which is an interpretation of each analytical code taken from figure 6.1 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.3.1.1 Analytical code one: Values which are present in the school culture

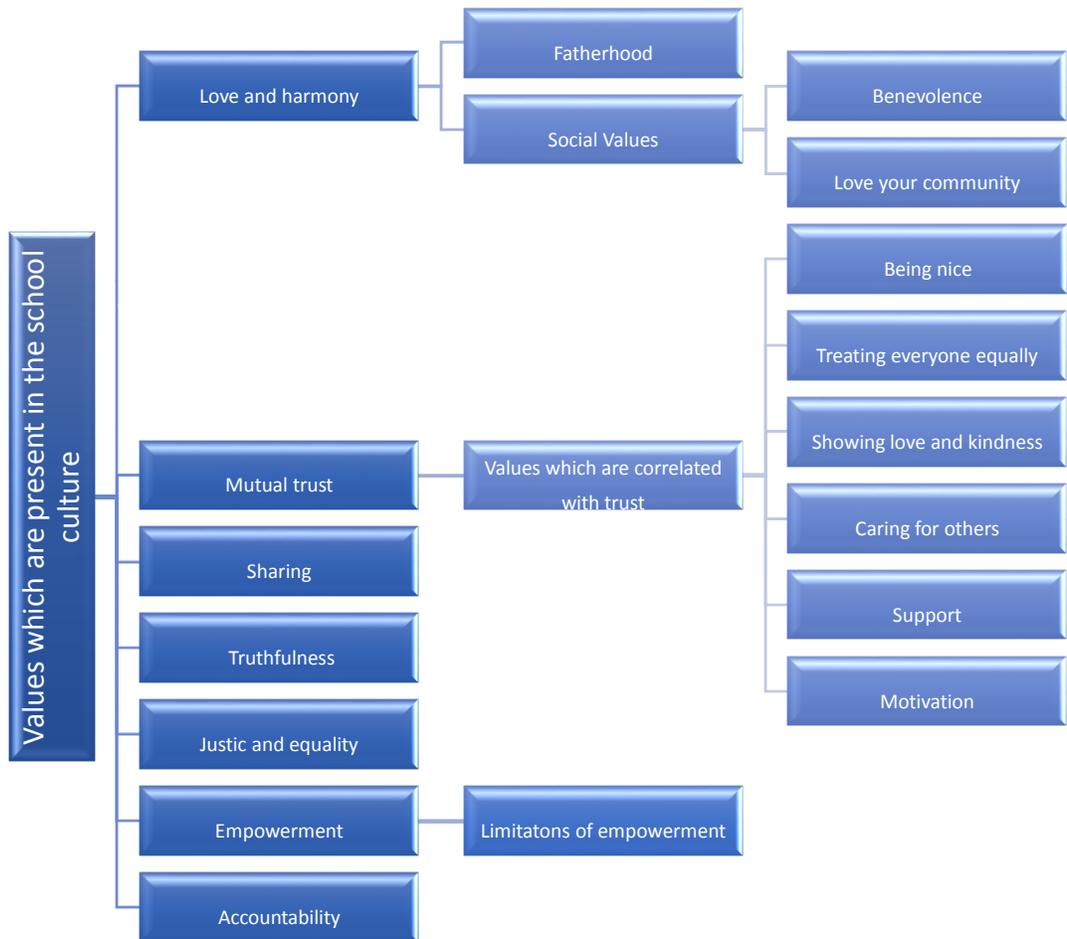


Figure 6. 2: Descriptive codes for analytical code 1

Love and harmony are the first values mentioned by the school leader, which foster positivity in the school environment and help to improve school performance as a part of love and harmony, fatherhood was identified as an important value of the school's culture, with the teacher considered as a spiritual parent in Islam. Social values are mentioned in the interview as they could determine the overall culture and environment of the school while creating a sense of responsibility and benevolence towards the community:

Social values are loving your community and people benevolence; they are the most common ones in the school's community. (SL. A, Interview)

Mutual trust is another value that underpins the school culture, according to this school leader. The school leader's specific values which are practised to promote mutual trust in School A, are being nice, treating everyone equally and showing love and kindness towards each other. Caring of others, support, volunteering, sharing, truthfulness, and motivation are some of the significant values which have been identified in School A.

Empowerment and accountability are considered as essential values for the success of the contemporary practice of leadership; however, the school leader believes that both empowerment and accountability have practical limits and may not be entirely accepted as they are considered as Western values by others. In contrast, some other Western values such as justice, equality and trust are accepted by the school culture because they are linked with Islamic culture, which is a pillar of the Saudi schools' culture:

There may be impediments related to empowerment and accountability while other values of justice, equality and trust are easy, but empowerment can be followed by some difficulties; someone may be efficient, and the other one may not be efficient. Therefore, the school leader must be careful about empowerment. (SL. A, Interview).

6.3.1.2 Analytical code two: How values which are presented can promote the readiness of distributive leadership in the school culture

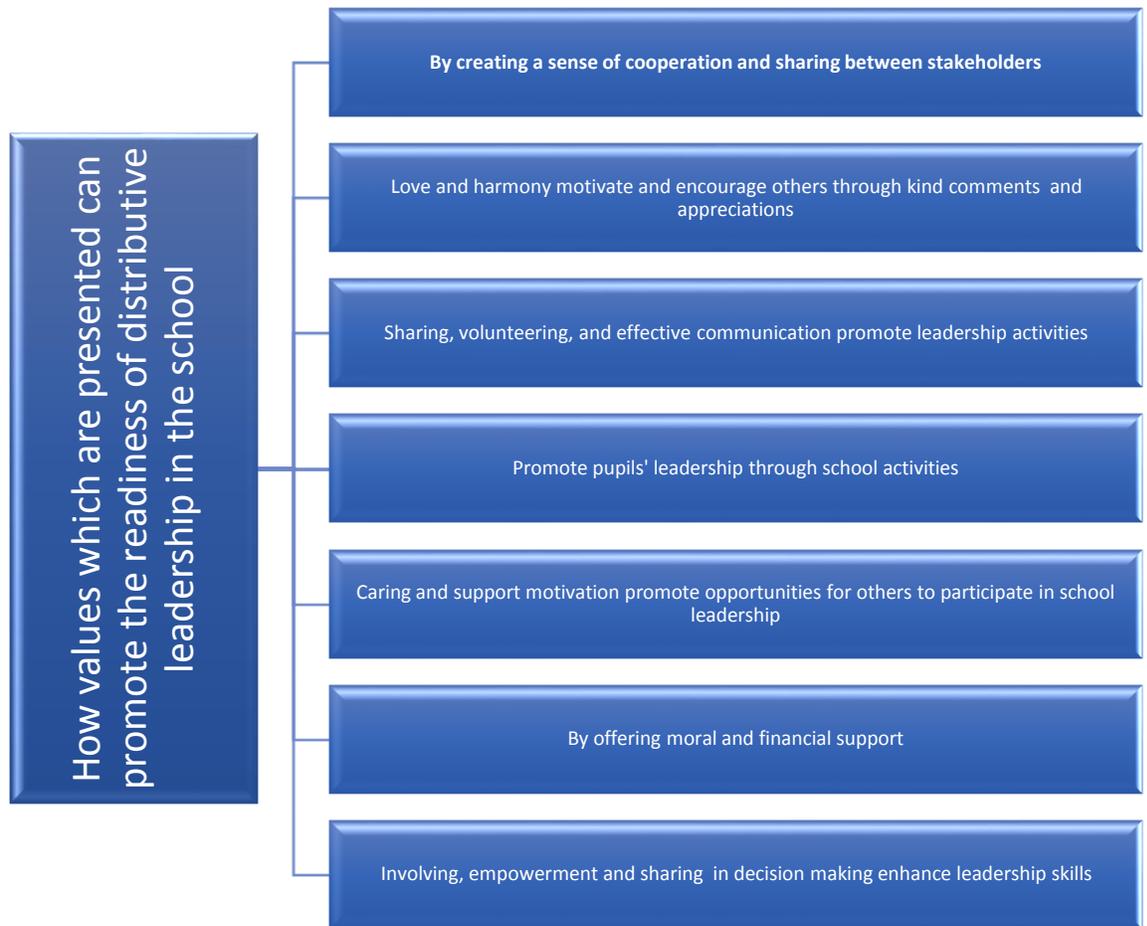


Figure 6. 3: Descriptive codes for analytical code 2

According to the school leader, the above-mentioned values create a sense of cooperation between stakeholders in the school climate, which promote the readiness for distributive leadership in the school culture. Furthermore, love and harmony are key values, which are used effectively with pupils as motivation and to

encourage others to participate in school activities including leadership roles through kind comments appreciations which create a positive climate for distributive leadership. Another example of this is teachers being rewarded by verbal appreciation through a speech giving thanks and comments in the morning assembly queue:

Improving the relationship between school members by kind comments and thanking each other, which lead to love. (SL. A, Interview)

Additionally, when asked about how values promote leadership practices, it is found that sharing, volunteering, and effective communication influence teachers to practice leadership through school activities. The school leader believes that pupils' leadership and their voices are promoted through these activities as well, which is an example of empowerment in the school community:

We involve them in some committees; for example, the morning podcast coordinated by one of our pupils. In most activities, we involve pupils to be an assistant for the teacher. (SL. A, Interview)

Similarly, caring, support and motivation are values that promote enough opportunities for teachers to play a role in school leadership practices. The school leader suggests that mutual acceptance, sincerity, good conduct, and a good reputation between school leadership and teachers are social values which can raise the readiness of teachers and parents to practise leadership informally in school. Offering moral and financial support to actives teachers who proposes initiatives for the school were considered by the school leader as effective means of showing appreciation and increasing teachers' enthusiasm towards distributive

leadership practices. The school leader perceives rewards as ‘Quick positive outcomes’ (SL. A, Interview).

The views yielded from the interview with the school leader present that involving teachers in decision-making, as well as sharing and empowerment, are recommended to enhance their leadership skills, promoting their readiness to embrace leadership roles and building a culture for distributive leadership within the school.

6.3.1.3 Analytical code Three: Factors which can promote the readiness of distributive leadership in the school



Figure 6. 4: Descriptive codes for analytical code 3

Effective communication, cultivating trust and supportive climate, and the use of rewards are significant factors and practices that could promote the readiness for distributive leadership within this school. The school leader further explains that

implementing different practices of leadership within the school environment may help to promote a culture of distributive leadership, such as offering opportunities for teachers and parents to share leadership roles. For instance, when asked how to promote informal leadership skills for other stakeholders, the school leader suggested that engaging each stakeholder in different leadership roles based on their skills and expertise would help with the sharing of responsibilities and lead to more effective outcomes.

The partnership between parents and teachers was mentioned in this interview as a critical factor that can promote the readiness of distributive leadership in the school. The interview suggests differentiating between active parents and non-active parents is vital so as to seek to level up the interaction of parents through the school activities; the same situation could happen with teachers, as some teachers are highly enthusiastic about performing their leadership role beyond their formal duties, whereas others may not be. For example, the school uses social media to keep the parents updated with their children's learning and behaviour in the school and try to enhance partnerships of their own.

The relationship is the most important thing; it is important to inform the parents of the activities happening inside the school, which support the partnership between school and them. We currently inform them via Twitter, Snapchat, and other media; the school has pages on Snap Chat & Twitter, where we publish our news and the acts happening inside the school and try to provide them to the parents. Currently, we try to support a partnership between them and us via such media and by communications with them. (SL. A, Interview)

Effective communication, a delegation of power, leadership teaching, mentoring of teachers, and offering of new opportunities are some significant factors that

promote the readiness of teachers and parents for distributive leadership in the school's culture.

6.3.1.4 Analytical code four: Hindrances to distributive leadership in school

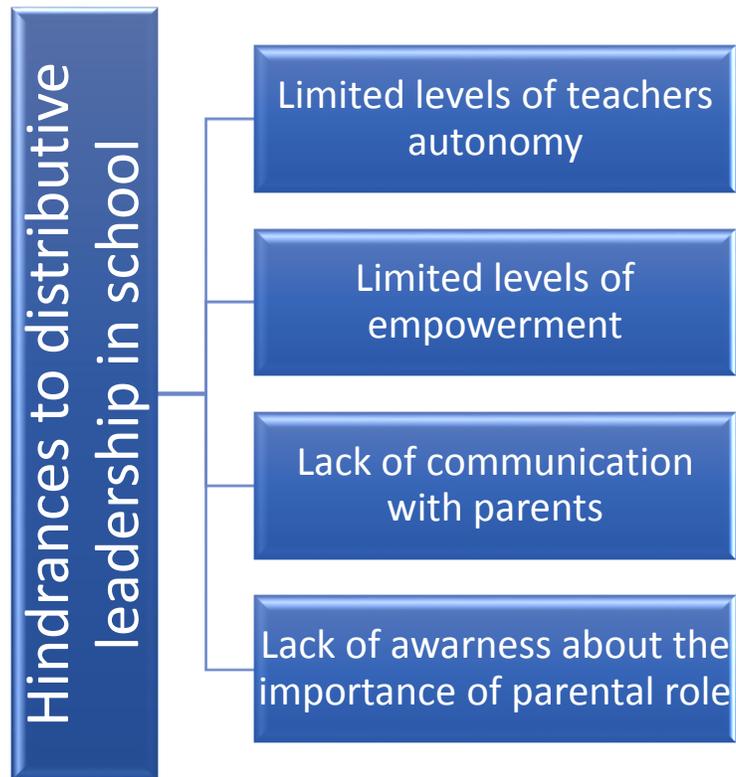


Figure 6. 5: : Descriptive codes for analytical code 4

6.3.1.4.1 Level of teachers' autonomy empowerment

Asking the school leader what could impede or inhibit the promotion of distributive leadership in school leadership practices indicates that teacher autonomy could hinder its effectiveness. The level of empowerment could be an impediment to distributive leadership as according to the school leader, empowering an inefficient individual could lead to difficulties within the school's leadership practices:

There may be impediments related to empowerment while the other values of justice, equality and trust are easy, but empowerment could create some difficulties; someone may be efficient, and the other one may not be efficient. Therefore, the school leader must be careful about empowerment. (SL. A, Interview).

6.3.1.4.2 Level of teachers' empowerment

Similarly, the school leader asserts that every school leader should be careful when embracing empowerment and autonomy in school values to avoid the abuse of power. The school leader denies that there is an actual abuse of power in his school because he undertakes continuous monitoring of others' behaviour to avoid any issues regarding empowerment:

None of them abused such powers; he may misbehave, he may not know and mislead the manner of work, but if I guided him, he would go right. (SL. A, Interview)

6.3.1.4.3 Lack of communications with parents

The school leader believes that school leaders may struggle to undertake effective communication with parents because it is difficult for them to interact with them regularly, due to the busy routines of fathers and the cultural restrictions of the mothers, who cannot establish direct interaction with the school. When asked how to solve this issue, he presented the use of social media as a possibility to bridge this gap. This school has implemented Snapchat in order to offer a live broadcast of the morning queue and other activities. For example, the National Day event which engages parents to see their children online and interact with comments and suggestions.

If the parent saw real work, values and programmes positively reflecting on his son(s) in the school, he will try to share and participate with the school. Where we

communicate with them and send the videos to them by WhatsApp, it is an effective way for them. (SL. A, Interview)

On the other hand, a lack of awareness about the key role of parents and teachers volunteering is a factor that could hinder parental involvement in the school, according to the school leader.

6.3.1.5 Analytical code five: The role of Islam in promoting readiness for distributive leadership

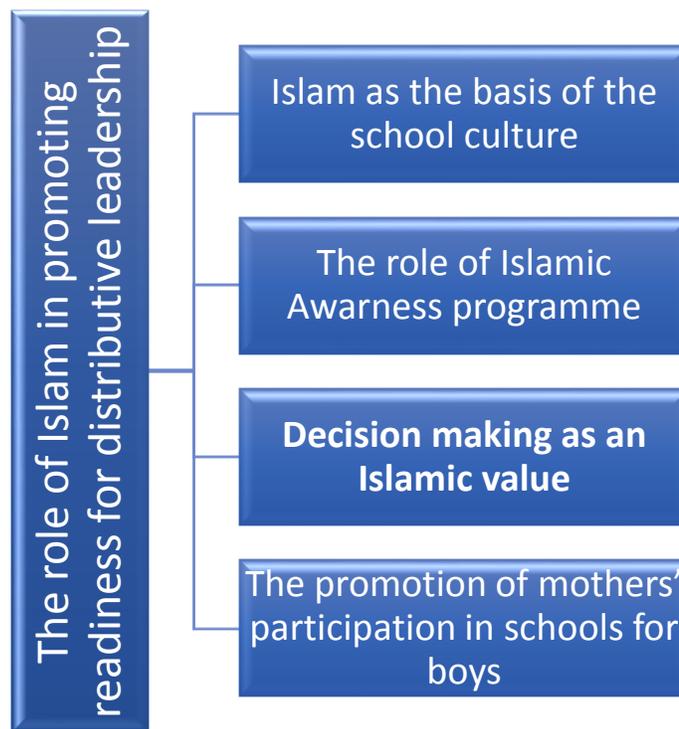


Figure 6. 6: Descriptive codes for analytical code 5

6.3.1.5.1 Islam as the basis of the school culture

In considering the similarities between Islamic values and distributive leadership, the school leader believes that Islam is the basis of the school culture. Social

values such as trust, love and benevolence represent, for him, the teaching of Islam:

Social values are loving your community, and people benevolence, where they are the most common ones in the school community, as well as these Islamic values, are the highest ones. (SL. A, Interview)

6.3.1.5.2 The role of Islamic Awareness programme

School A already has an Islamic awareness programme coordinator, who should be a role model based on his good behaviour, for example being the imam of a mosque, a Sheik, or a Qur'an reader:

We have the Islamic Awareness Programme; for example, it searches for the role model who makes good behaviour, such as an imam of a mosque, Sheikh, Qur'an reader and active parent; we attract them to us according to the fields and activities. (SL. A, Interview)

6.3.1.5.3 Decision making as an Islamic value

The school leader believes that involving others in decision-making processes is practised by the Prophet Mohammed, as he shared responsibilities among his companions at the time of war and involved his companions in the planning for battles. For him, Islam considers leadership as a collective process rather than an individual effort, as leaders are responsible for striving for school improvement, not for their desires.

6.3.1.5.4 The promotion of mothers' participation in school for boys

The outcome of this school leader's interview presents the role of Islamic values on promoting the participation of mothers in their children's schools through decision making and problem solving. He suggests several means of communication that

helps mothers to engage in school matters without breaching Islamic barriers. He states that:

Sometimes, we engage them (mothers) through web links. (SL. A, Interview)

Also:

We send awareness leaflets about specific fields and the school achievements to them and we, fortunately, receive cooperation, communication and thanks from them. (SL. A, Interview)

6.3.1.6 Analytical code six: How distributive leadership promote school improvement

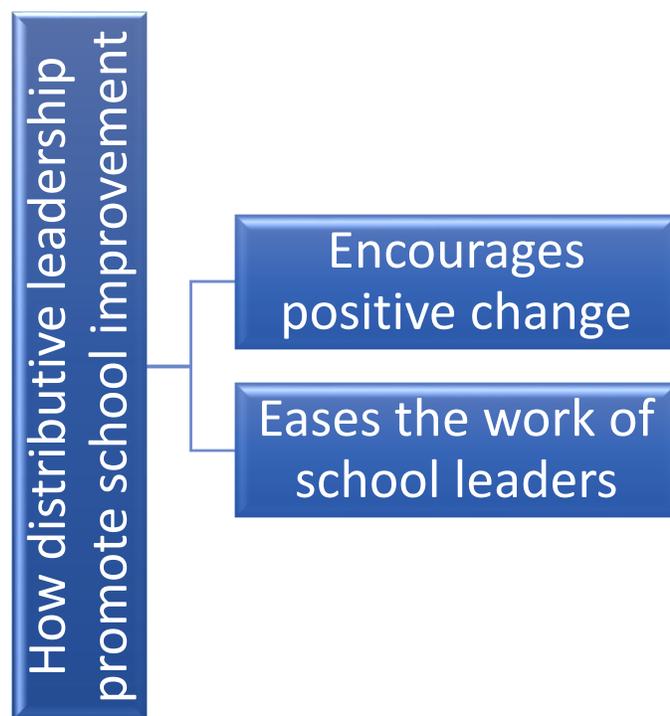


Figure 6. 7: Descriptive codes for analytical code 6

The school leader stated that distributive leadership is beneficial for school improvement as it encourages positive change and responsiveness through initiatives and volunteering on leading some school programmes such as Islamic

awareness programme, as well as developing a distributive culture, decreases the leadership overload and eases the work of school leaders:

.. for example, when a teacher volunteers to coordinate the Islamic awareness programme, he is given enough power and I will give him an appropriate level of mentoring, which would not affect my position; instead it will help me as a school leader. (SL. A, Interview)

Also:

This eases the work and reduces the leadership overload, where more than one person carries out some leadership tasks under supervision; the work is divided between those who wish to participate, and performed according to each one, without pressure over any member. (SL. A, Interview)

6.3.1.7 Analytical code seven: How school values promote school improvement

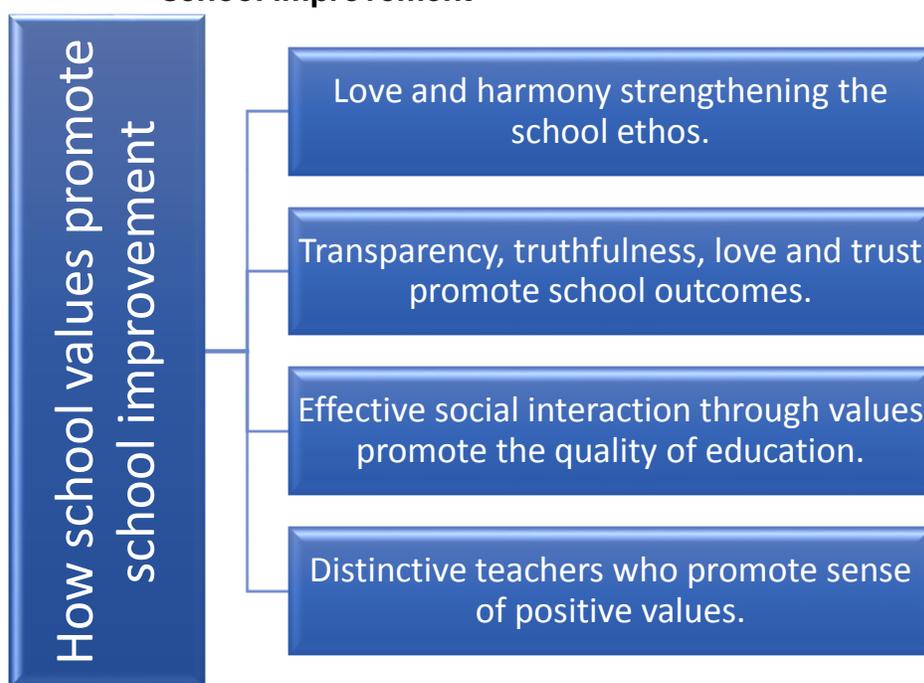


Figure 6. 8: Descriptive codes for analytical code 7

Love and harmony that present in school A is found to be crucial for strengthening the school ethos, which reflects on positive school outcomes:

Whenever the school climate has harmony and love among the staff, there will be good educational outcomes. (SL. A, Interview)

The school leader suggests that values of transparency, truthfulness, love and trust are essential values in any school culture, as they contribute towards achieving school aims and reflect on pupils' outcomes:

Values of transparency, truthfulness, love and trust are important in the school because they establish a community in which the productive work prevails, and work would run the way we want. If we had these values and its elements, this would be positive. (SL. A, Interview)

The school leader believes that building a culture of transparency is based on trust and the sharing of responsibilities, which eventually improves the process of learning and teaching in the school and reflect on positive outcomes of the school:

It motivates partnership with parents, and if they saw videos of work in the school, it will be positively reflected on them, they shall experience transparency, trust and positive actions reflected on their sons in the future. Because these values motivate achieving positive outcomes for pupils, parents, and school; for example, at the end of the year, we found positive outcomes due to feedback on these cultivated values. (SL. A, Interview)

He believes that distinctive teachers, who are held in high regard by their peers, play an essential role in the improvement of education quality when they involved in affective teams through school activities as they can develop a sense of mutual trust, honesty, positivity, and cooperation through teamwork, which promotes their professional skills:

If you have formed a team of distinctive teachers, you must trust them. Where such a team is assigned to carry out certain action(s) or activities, this means that the leader trusts and believes in their strengths, cooperates with them and by providing notes and feedback (if found) in honest and positive ways, this should develop their work. (SL. A, Interview)

6.3.2 Findings derived from interviews conducted with school leadership team members - deputy and activities coordinator (SLTM1. A & SLTM2. A)

This section will discuss the findings of school leadership members (SLTM1 and SLTM2. A), which is an interpretation of each analytical code taken from figure 9.1 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.3.2.1 Analytical code one: Values which are present in the school culture



Figure 6. 9: Descriptive codes for analytical code 1

The views yielded from interviews with the school deputy (SLTM1. A) and the activities coordinator (SLTM2. A) reveal some values that underpin the school culture. Namely, these are mutual trust and respect, accountability, transparency, integrity, volunteering, sharing and involvement, equality, and justice. The school deputy stresses that mutual trust and respect relies on transparency and integrity. However, both the school deputy and activities coordinator believe that the level of respect of teachers held by pupils and other stakeholders is poor in School A.

The right selection of a leader is suggested by the school deputy as an important value for the quality of education, which relies on the initiative taken by those leaders:

The right selection is of top value in school culture. (SLTM1. A, Interview)

Indeed, within this school, the school deputy believes that:

The right selection of leaders partly exists in the school's culture. (SLTM1. A, Interview)

6.3.2.2. Analytical code two: How values which are presented can promote the readiness of distributive leadership in the school culture



Figure 6. 10: Descriptive codes for analytical code 2

From the interview with the school deputy, it is shown that the value of respect is vital to create a favourable climate for distributive leadership:

The most important value is to show the teacher the respect he deserves... but when you disgrace or frustrate the teacher through some decisions, giving him an overload of duties and demands with tasks that are irrelevant to the educational process, he will not be active. We shall return his respect and position, and, in such case, he will act or give much better results. (SLTM1. A, Interview)

As revealed from interviews with the deputy and activities coordinator, sharing, trust and transparency are found beneficial for leadership practices in the school:

Transparency is essential in leadership work and following up with teachers. (SLTM2. A, Interview)

The school deputy believes that cooperation between stakeholders in school matters and issues is a significant value which enhances the readiness for informal leadership practices:

I think that it is one of the best values for leadership, where the matters are considered by the teachers, pupils and parents; it is the best of values, and the school leadership shall accept any criticism before praise by either party, whether from a pupil, teacher, school leadership team member or the school leadership. It shall accept criticism before waiting for praise by any party. (SLTM1. A, Interview)

The selection of appropriate leaders is a value that emerged from the interview with the school deputy above, which is significant for successful leadership practices as a wise selection of a qualified leader reflect on teachers' motivation to play a role in the school leadership practices.

6.3.2.3 Analytical code three: The role of Islam in promoting readiness for distributive leadership

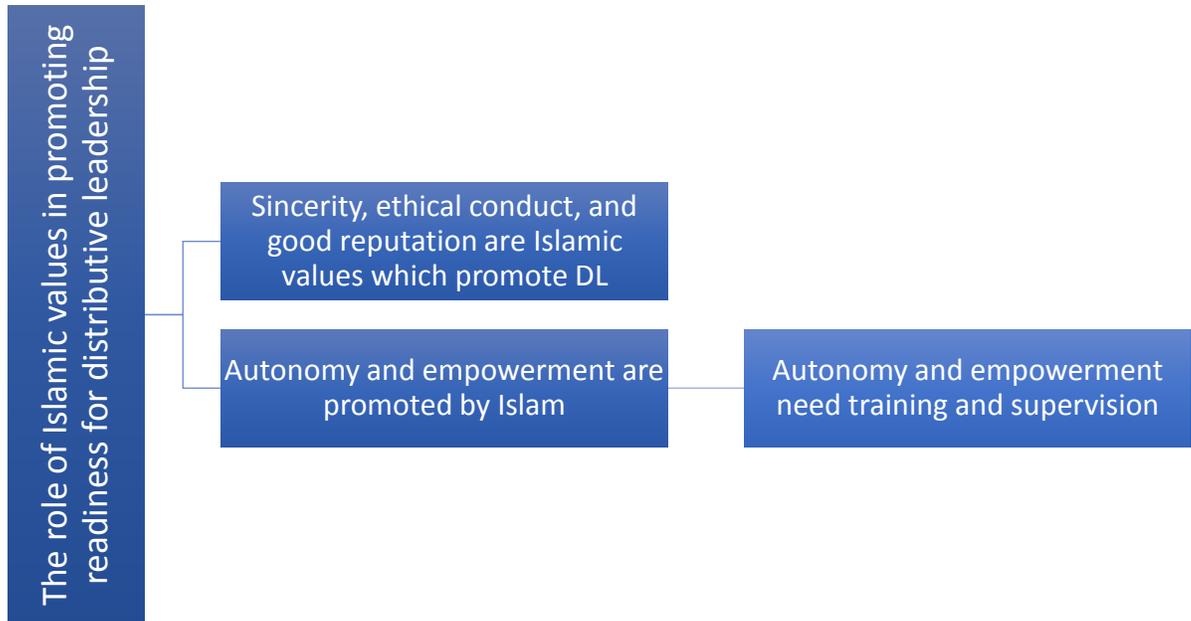


Figure 6. 11: Descriptive codes for analytical code 3

Interviews with the school deputy and activities coordinator discussed the similarities between distributive leadership values and Islamic values. According to the former, acceptance, sincerity, ethical conduct, and good reputation are essential for leadership from a traditional and Islamic perspective, which can promote distributive leadership practices in schools:

Acceptance, sincerity, good conduct and reputation are essential for leaders who are practising the forms of distributive leadership in the school. (SLTM1. A, Interview)

The activities coordinator believes that there is a need for training and supervisor for both school leadership members and teachers to implement the appropriate

level of positive values which can be traced in Islamic teaching (such as teachers 'autonomy and empowerment) in the school culture and leadership practices as they are restricted:

He may act under conditional independence, where he acts under knowledge and review of the school leadership for the goals which he seeks to achieve and direct him to follow the right course. (SLTM2. A, Interview)

6.3.2.4 Analytical code four: Hindrances to distributive leadership in school

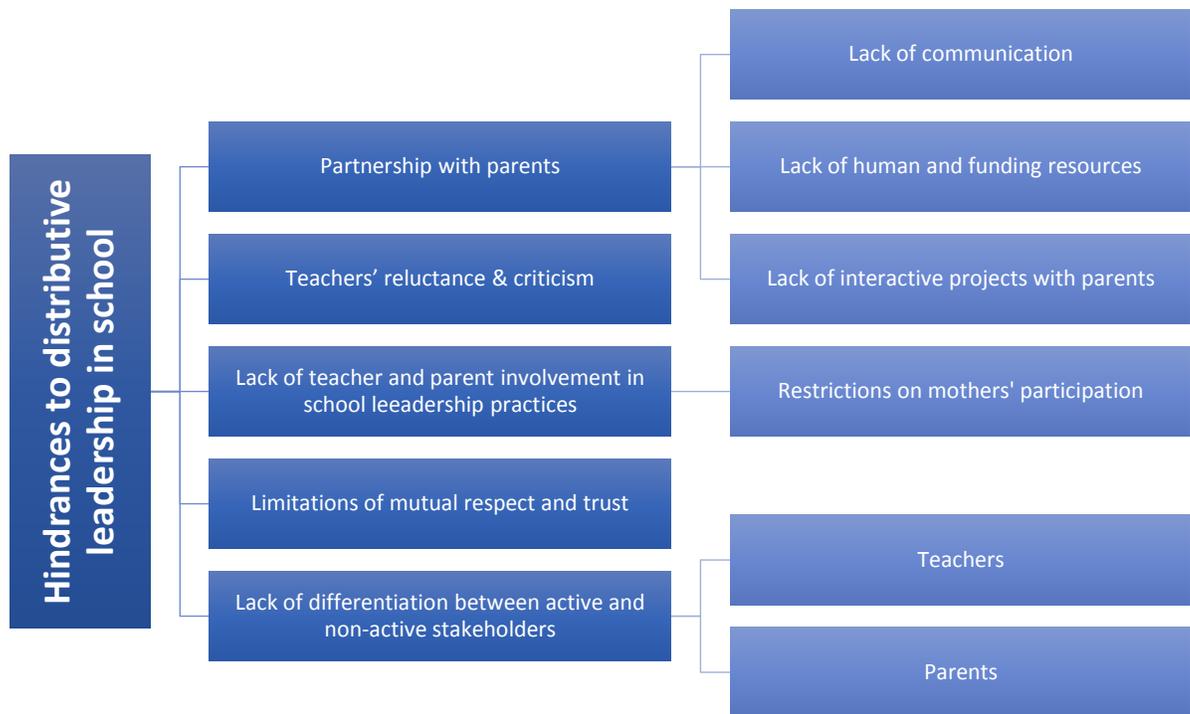


Figure 6. 12: Descriptive codes for analytical code 4

Interviews with the deputy and activities coordinator indicated that it is difficult for the school to effectively communicate with parents to promote partnership due to limited funding. For example, the school deputy believes that most of the projects to promote parental partnership with schools are not applied because the school as

an educational institution does not have enough human and financial resources.

He suggest that promoting partnership with parents requires a team of school members, coordinators and teachers who are regularly in contact with parents and who invite them to visit the school:

This needs steps [i.e. action]; I need, for example, a group of supervisors at the school, I need coordinators to make it easy for me to perform, but as a school leader, I have only one or two persons who want to perform that hard duty, but it is difficult for them to communicate unless the educational institution allows them, where the educational institution should provide them with responsible teams to bring the parents closer to school and pave this process. (SLTM1. A, Interview)

The activities coordinator considers that teachers' reluctance and criticism impede distributive leadership in school activities; as some teachers are reluctant to perform their leadership roles in front of their colleagues because they are afraid of the criticism and resistance that they may face from their them:

Teachers' reluctance exists both within and outside the school community; however, the school community is against this. (SLTM2. A, Interview)

It is found from the interviews with the school deputy and activities coordinator that there is a need for mutual respect and trust between teachers and pupils in the school environment, which could subsequently lead to positive outcomes such as promoting an effective learning process and an overall improvement in the quality of education.

Mutual respect in school improves the quality of education in the school. (SLTM2. A, Interview)

There is a substantial need for teachers' involvement in the internal decision making of lesson plans and a need for them to play a role in parents' involvement through activities, which according to the school deputy could improve the sense of teachers' responsibilities and help them to meet the global standards of high-quality education:

I think that one of the most important values is to involve the teacher. If we talk about the teacher, he or she shall be involved in decision making, so that he or she will be responsible. (SLTM2. A, Interview)

In the same context, the school deputy and activities coordinator suggest that mothers should be formally involved online or through questionnaires instead of a direct interaction through face to face communication:

Questionnaires promote formal participation of mothers in the school matters. (SLTM2. A, Interview)

A lack of interactive projects to promote parental partnership in School A was mentioned in the interview with the school deputy, who referred to the ongoing initiative on promoting parental involvement as a fake impact that is only carried out for evaluation purposes:

The researcher: Through your statements, do you mean that it has no impact on the effectiveness of the school? Or do you mean that criteria do not measure the real impact of every activity?

There is only a fake impact. (SLTM1. A, Interview)

Similarly:

It is due to the ministry; I do not want to be unjust, but the ministry is always quick in taking decisions, provoking the teacher without praise to the teachers and their efforts. It is a provocative act. (SLTM1. A, Interview)

However, when asked about Erteqaa' (see section 2.6.1), the school activities coordinator did not recognise it, but he asserted that there is a positive partnership between School A and the parents.

The school deputy suggests that there should be a differentiation between active parents and teachers and those who do not participate actively in school matters. For example, the school deputy and activity coordinator suggest that some parents are more active than others and like to engage themselves in the school activities of their children, as compared to other parents. For the school deputy, it is important to motivate these active parents and teachers to be role models for others, which is a part of justice:

Yes, I mean justice, but the distinctive persons shall be presented better than the others, and they shall be given their rights. (SLTM1. A, Interview)

6.3.3 Findings derived from questionnaires completed by class teachers (CT. A)

This section will discuss the findings of open – ended questionnaires for five class teachers in School A, which is an interpretation of each analytical code taken from figure 6.1 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.3.3.1 Analytical code one: Values which are suggested for school culture



Figure 6. 13: Descriptive codes for analytical code 1

The outcomes from class teachers' questionnaires suggest trust, accountability, and volunteering (CT1, CT2, CT3, CT4 and CT5), equality and justice (CT3, CT4 and CT5), patriotism (CT4), empowerment and independence (CT1, CT2, CT4 and CT5), sharing and involving (CT1, CT2, CT3, CT4 and CT5) are the values which underpin the school culture.

6.3.3.2 Analytical code two: How school values can promote distributive leadership

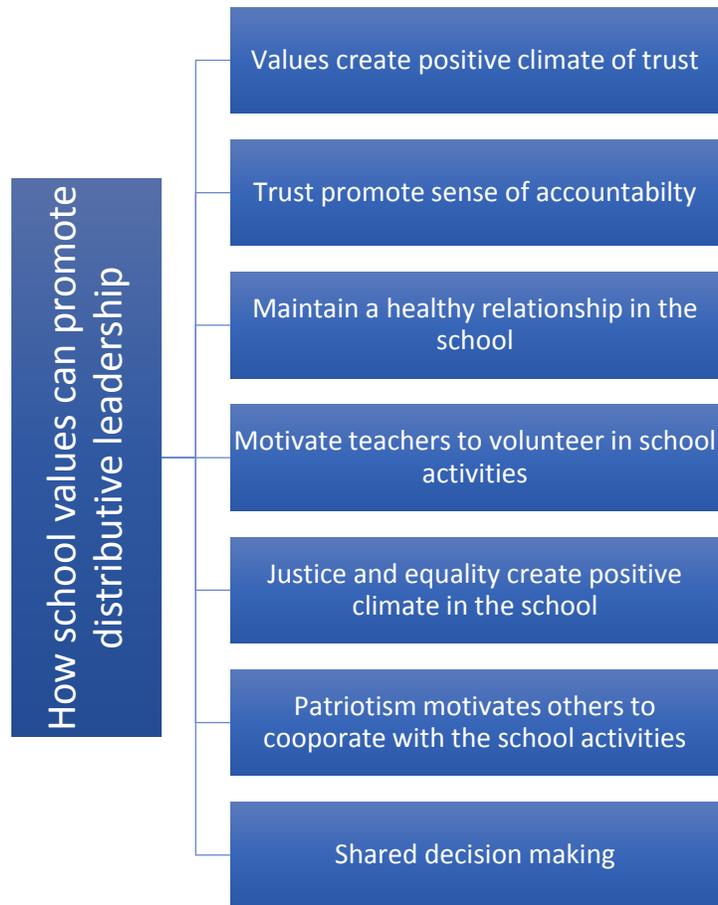


Figure 6. 14: Descriptive codes for analytical code 2

When asking how school values can promote distributive leadership, some teachers suggest that they should create a positive climate of trust with pupils:

Teachers are required to establish a mutual trust with pupils for positive communication between teachers and pupils in school culture. (CT2. A, Questionnaire)

Other teachers illustrate that mutual trust with a sense of accountability between teachers and school leadership members will maintain the healthy relationship and will motivate teachers to volunteer in school activities when they are asked to do so (CT2 and CT3).

However, there are specific reasons for lack of volunteering (such as high workloads) that prevent teachers from undertaking leadership roles beyond their official duties (CT2, CT4 and CT5). The issues could arise if teachers do not receive any appreciation and praise for their volunteer work (CT1, CT2 and CT4).

From the questionnaires, it is seen that shared decision making could be beneficial for the school's culture. For example, teachers believe that shared decision making provides opportunities for teachers to cooperate in solving problems and deciding (CT3). Shared decision making and empowerment can help to enhance the pupil's achievements through improvement in the school (CT5).

Teachers argue that a reduction in workload and offering opportunities to share ideas could enhance the readiness for change and promote distributive leadership among teachers:

Values of openness, support, trust and accountability cannot be applied in an initiative due to the workload of the teachers in the school. (CT2. A, Questionnaire)

Justice and equality are important values for the teachers' community to create a positive climate when they interact with the day to day practices in the school (CT4

and CT5). Patriotism was also mentioned by a class teacher as a significant value, which could motivate school members to cooperate to serve the country (CT4). Class teachers who suggested empowerment and autonomy above indicated that both values are new in the school community, but they are important for the school vision and school activities, (CT1, CT2 and CT4):

Teachers' autonomy and involvement in school visions and school activities promote their leadership skills in school. (CT1. A, Questionnaire)

6.3.3.3 Analytical code three Hindrances to distributive leadership

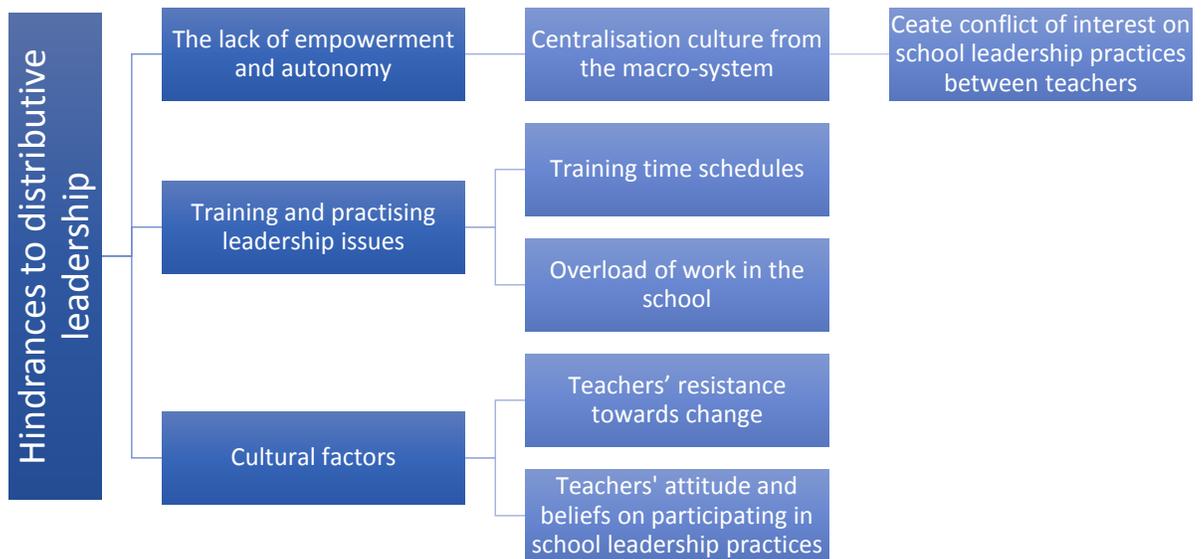


Figure 6. 15: Descriptive codes for analytical code 3

However, some teachers do not believe that both autonomy and empowerment implemented in School A (CT1 and CT2) are perceived as added terms between teachers. When asked if suggested values are existing in their school and why?

Teachers who suggested values of empowerment and autonomy as school values explained that there is lack of empowerment and autonomy in School A, they refer this to the centralisation of power and following the macro-system in the orientation of leadership, which ultimately has created a conflict of interest amongst teachers and impeded a culture of distributive leadership:

Empowerment and autonomy do not exist in the school because the school leadership is orientated by the macro-system. (CT4. A, Questionnaire)

Similarly, the outcomes of these questionnaires show that teachers are unsatisfied with the schedule of training courses, as most of these courses, which are offered by the school leader, usually are arranged in the evenings after school time, which is not ideal for teachers. Many teachers do not want to stay for extra hours to attend training, and instead would prefer to spend this time with their own families:

The school leader offers some training courses, but most of them are in the evening, so it is difficult to attend. (CT1. A, Questionnaire)

There are factors which emerged from the teachers' questionnaires that affect the readiness of distributive leadership; for example, teachers' resistance towards change, teachers' attitudes, and beliefs towards participating in school activities and leadership practices.

6.3.3.4 Analytical code four: Values promote the quality of education

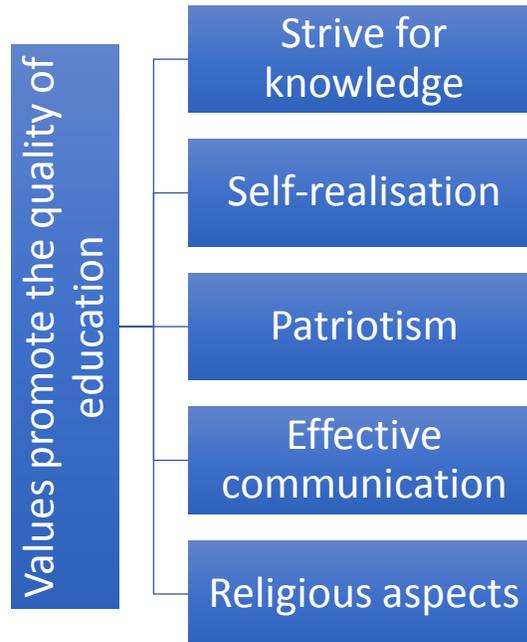


Figure 6. 16: Descriptive codes for analytical code 4

As yielded from the teachers' questionnaires, some factors could help to promote the quality of education, such as strive for knowledge, self-realisation, patriotism, effective communication, and religious aspects.

6.3.4 Findings derived from questionnaires completed by parents (P. A)

This section will discuss the findings of open – ended questionnaires for five parents in School A, which is an interpretation of each analytical code taken from figure 9.1 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.3.4.1 Analytical code one: Values which present in the school culture

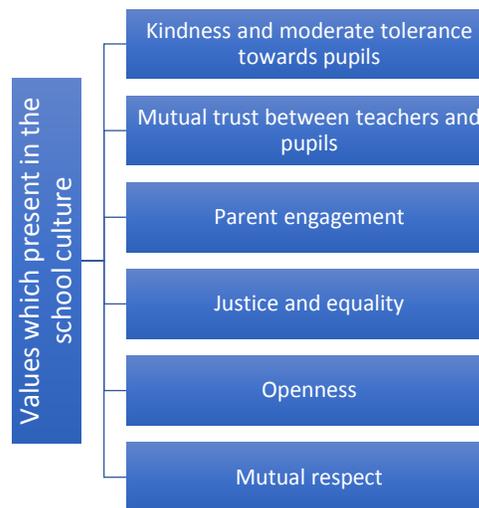


Figure 6. 17: Descriptive codes for analytical code 1

The views yielded from the parental questionnaires' present different values, which underpin the culture of School A. Some parents view kindness and moderate tolerance towards pupils as important values in school culture (P3 and P5). Mutual trust between teachers and pupils was mentioned by three parents (P1, P2 and P4). The value of engagement was presented as an existing value in the school (P2, P4 and P5). Values of justice and equality were mentioned by most parents (P2, P3, P4 and P5). Whilst openness, initiating, mutual respect and equality are mentioned as important values for School A (P1).

6.3.4.2 Analytical code two: How values promote distributive leadership in the school

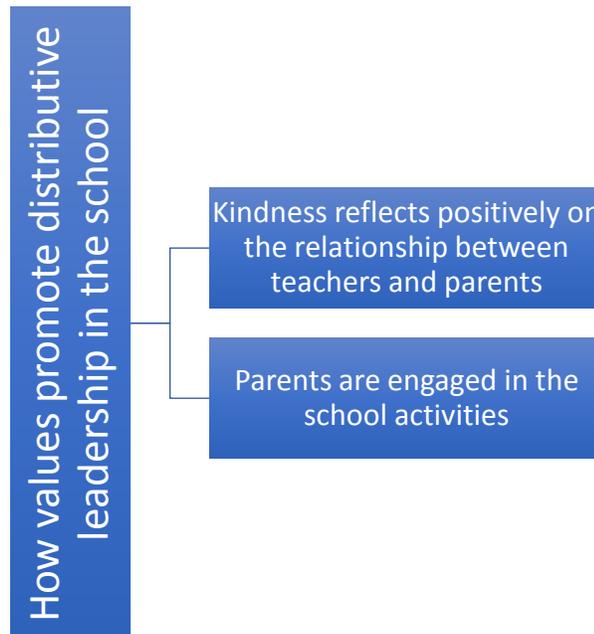


Figure 6. 18: Descriptive codes for analytical code 2

For a successful practice of distributive leadership in School A, a parent described how the value of kindness could reflect positively on the parent:

I like it when my child comes to the home and says that his teacher was so kind with him and treats him or another pupil very kindly, this makes me feel that my children are in safe hands. (P3. A, Questionnaire)

In the same context, parents confirmed that they are engaged with the school by participating in school activities (P2, P4 and P5), which can promote distributive leadership in the school culture:

The school sent to us some letters offering my participation in some campaign to help some students' families. I have participated in some of them and may Allah reward them for these initiatives. (P2. A, Questionnaire)

6.3.4.3 Analytical code three: Hindrances to distributive leadership in School A

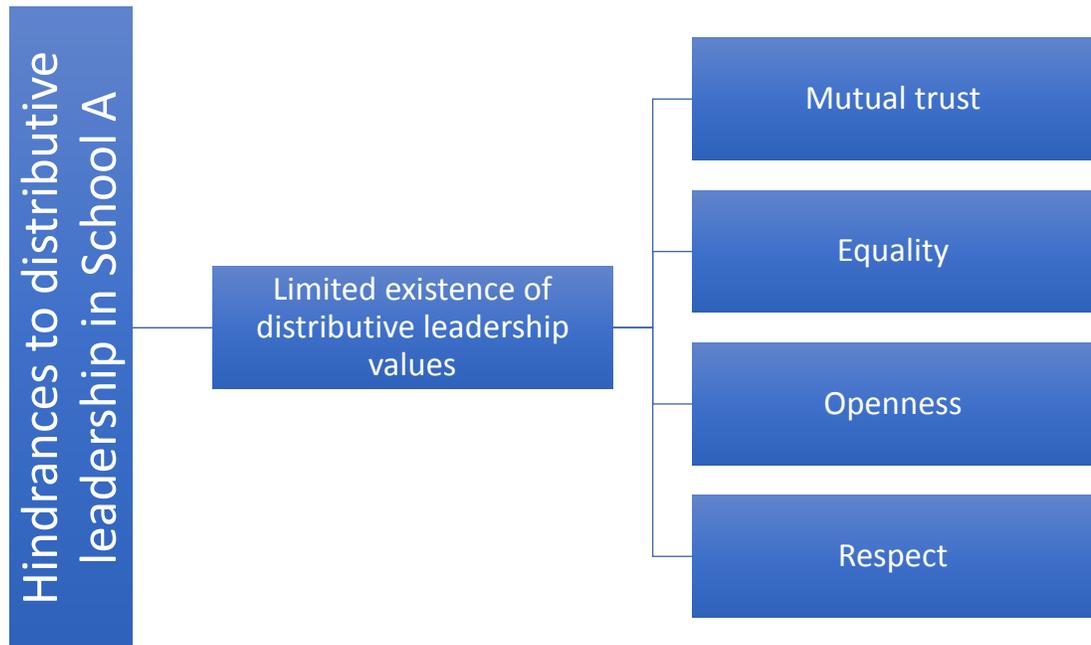


Figure 6. 19: Descriptive codes for analytical code 3

However, questionnaire responses highlighted some values which are only partially present in the prevailing school culture. Mutual trust and equality are some of the values that only partially exist, which could hinder distributive leadership in the school culture (P2).

For another of the parents, there is a partial existence of a partnership between school and parents, as well as some other partially practised values:

Values of openness, initiating, respecting and mutual trust partly exist in the school. (P1. A, Questionnaire)

Lack of openness is present in School A according to (P1) due to barriers between the school and parents:

It is difficult to have openness with the school, we do have a partnership with some teachers, but we seek for more. (P1. A, Questionnaire)

6.3.4.4. Analytical code four: The importance of parents' involvement in school improvement

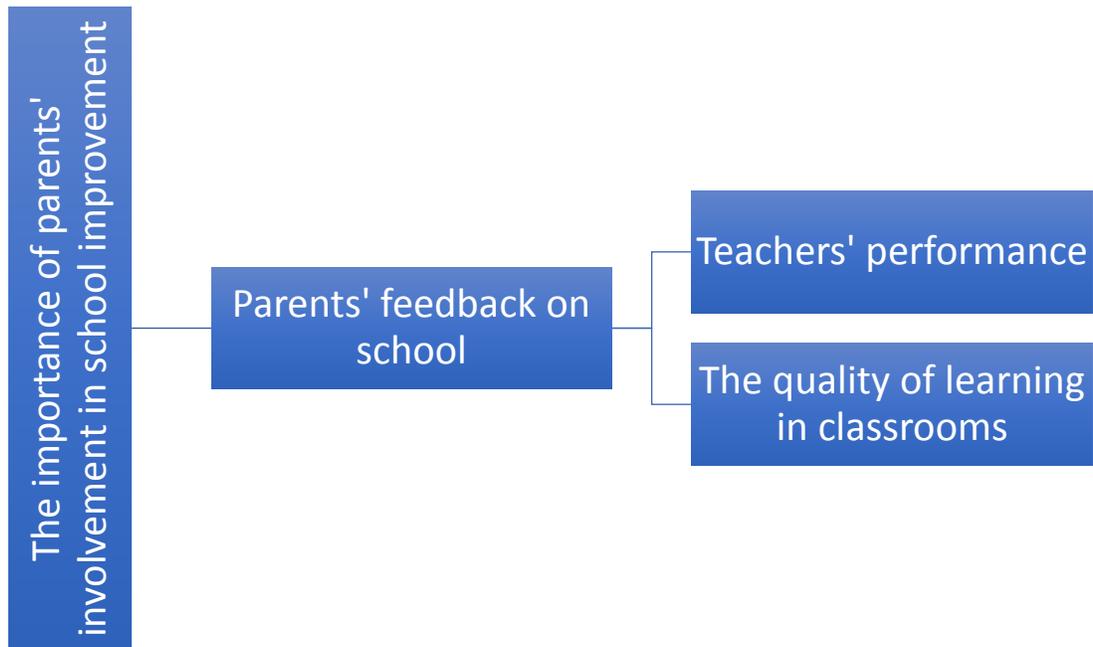


Figure 6. 20: Descriptive codes for analytical code 4

It should be noted that most of the parents believe that school improvement relies upon their involvement and obtaining feedback from the class teachers to improve the quality of education in the classroom (P2, P4 and P5).

6.4 Results derived from School B

For School B, the number of responses given by the respondents is shown in table 5.2 below.

Type of Respondent	Instrument	No. of Respondents	No. of Responses
School leader (SL)	Interview	1	436
School deputy (SLTM1) Activities' coordinator (SLTM2)	Interview	2	247
Class teacher (CT)	Questionnaire	5	77
Parents (P)	Questionnaire	7	78

6.2: Respondents of School B



Figure 6. 21: Analytical codes for School B

6.4.1 Findings derived from interviews conducted with the school leader (SL. B)

This section will discuss the findings of school leader (SL. B), which is an interpretation of each analytical code taken from figure 6.21 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.4.1.1 Analytical code one: Values which are present in the school culture

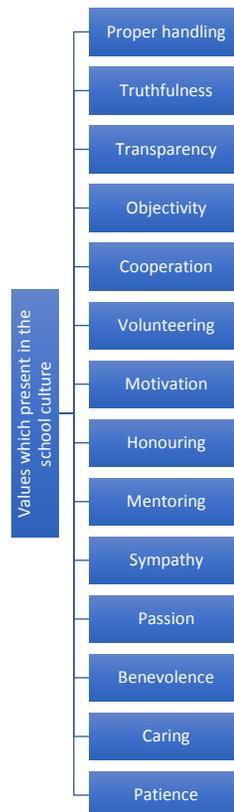


Figure 6. 22: Descriptive codes for analytical code 1

The interview with the school leader presented several values that underpin the school culture, namely proper handling, truthfulness, transparency, objectivity, cooperation, volunteering, motivation, honouring, mentoring, sympathy, passion, benevolence, commitment, caring and patience. He gave an example of benevolence, volunteering and caring from the following statement:

Yes, they support them, where we meet and discuss the necessity to pay attention to and help those poor students without saying or letting them feel and poor; we help and support them for their discipline in their presence and therefore, other students became motivated and asked us to give them cards, meaning that that manner is not inferior, but they consider that those students are distinct without considering their special conditions.

6.4.1.2 Analytical code two: Values which are found to be implemented in school practices

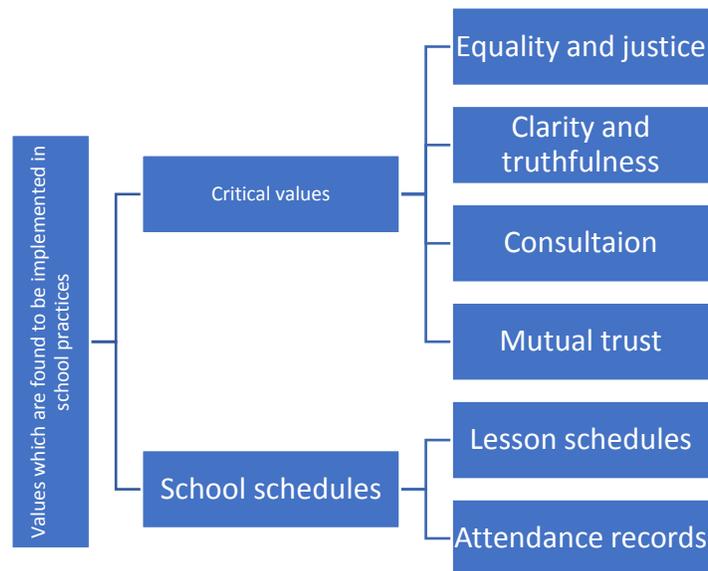


Figure 6. 23: Descriptive codes for analytical code 2

From the interview with the school leader, it is found that the school resides on critical values of equality and justice, clarity, truthfulness, consultation, and mutual

trust, with some of these implemented in specific schedules which are promoted through practices between the school leadership and class teachers, such as lesson schedules and attendance records; for example:

Equality and justice are found in school through lesson schedules and attendance records. (SL. B, Interview).

6.4.1.3 Analytical code three: How values which are presented can promote the readiness of distributive leadership in the school culture

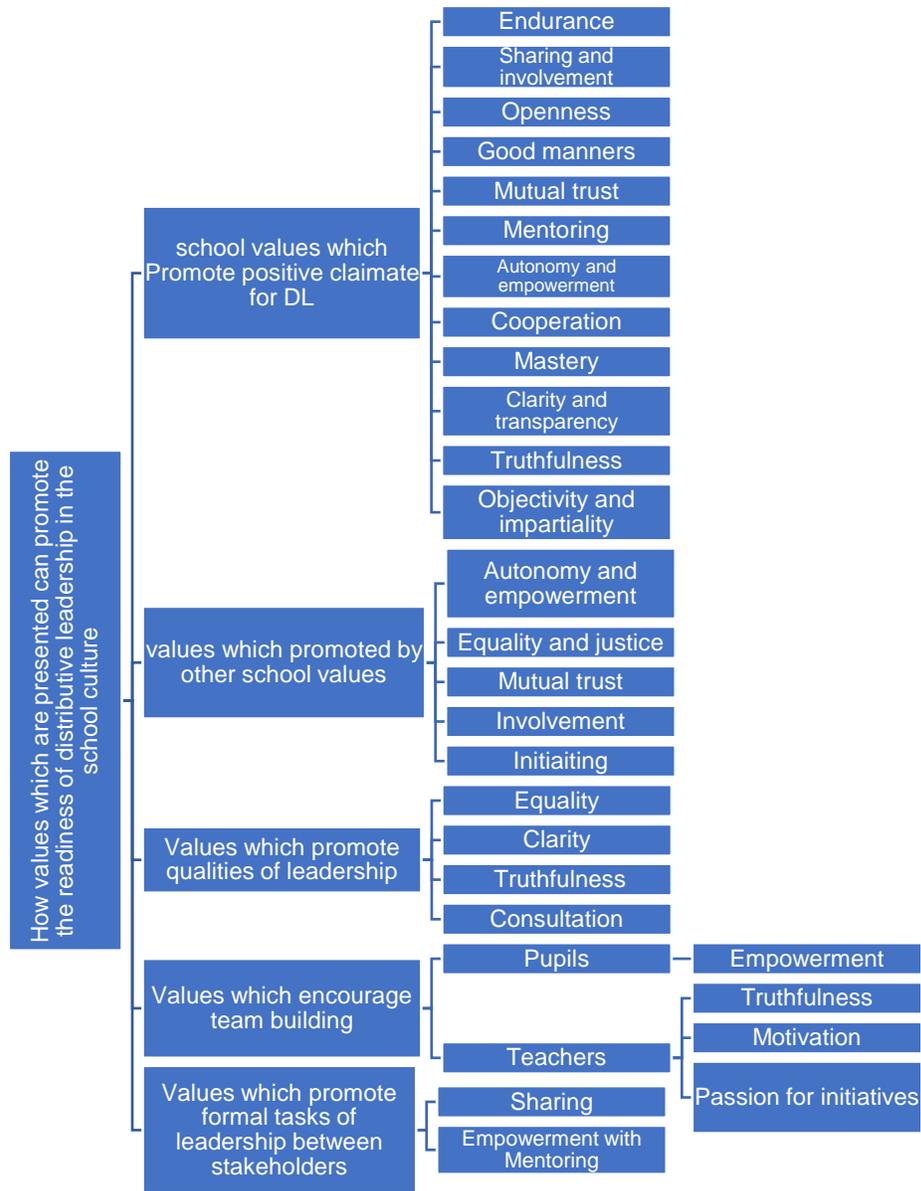


Figure 6. 24: Descriptive codes for analytical code 3

From the above values, some values promote each other, which can create a positive climate for distributive leadership. For example, a sense of autonomy and

empowerment are identified in the school climate, along with endurance, sharing involvement, openness, good manners, mutual trust, and efficient mentoring, which can promote the readiness for distributive leadership.

The outcomes from the interview with the school leader indicate that autonomy, justice, equality, and empowerment promoted by values of openness, good manners, mutual trust, and efficient mentoring, can promote the readiness of distributive leadership in School B.

In addition, the interview with the school leader illustrate that shared values of, justice, commitment, and the involvement of teachers tended to benefit of values mutual trust Involvement, initiative, justice and equality, which reflect on school climate for leadership practices in the school setting:

Commitment and cooperation promote mutual trust, involvement, initiatives, justice and equality in the school climate. (SL. B, Interview)

In addition, the school leader gave an example of how he cultivates trust in the school culture through practices and how this reflects on his relationship with teachers:

If a teacher delayed his class for five minutes, I return to him after ten minutes and pray for him and ask Allah blessings to him, where it seems that he does not know that I came to the class and did not find the teacher in it. By this manner, I strengthened his situation. These things helped to create a good school climate and environment, where at end of the year, the teachers said '... if you move from this school, please tell us as we will move with you'.

Also:

They say that they experienced satisfaction and a comfortable environment; when I came to that school for the first time, there were problems in it, but after I came, all members felt satisfied and comfortable.

The school leader has the opinion that some values are beneficial in introducing strong leadership qualities in pupils, such as:

Equality, clarity, truthfulness and consultation are one of the important values, where there shall be committees to be formed for guidance and direction at the beginning of the academic year to determine the school plan. (SL. B, Interview)

According to the school leader, there is a cooperation present between pupils and teachers, and this cooperative climate gives rise to the values and positive practices that can create a climate of cooperation, which can promote the readiness of distributive leadership in School B:

They are important because they have consequences for the work; if there is mastery, the impact and outcomes will be clear; if there is good handling, truthfulness, transparency, objectivity and impartiality, the work environment will be good; where there is, justice and equality when dealing with teachers, this shall lead to successful work. (SL. B, Interview)

To develop leadership abilities amongst pupils, the school leader specified that the value of empowerment is significant as it encourages team-building skills in pupils and teachers alike:

Empowerment promotes team-building skills in the pupils. (SL. B, Interview)

Values of truthfulness, motivation, acceptance, transparency, and passion for initiatives are found as values that can encourage teachers in practising leadership beyond their formal role:

Truthfulness promotes teachers' practice of leadership beyond the formal roles. (SL. B, Interview)

Teachers initiatives are key values for promoting distributive leadership in the school culture as these initiatives fulfil pupils needs which reflect positively on values of transparency, openness and motivate them to be a part of the learning process.

When a teacher has an initiative considered by him in terms of the students' need and the school's need and comes from needs of those in the school, such an initiative shall have the impact and special participation. These initiatives usually bring happiness to the students who get very satisfied through these initiatives which come from the need of these students when there is transparency between the students and the teacher; the students say their needs and suggest recommendations; when their needs are achieved and the matter is introduced in a manner of clarity and objectivity with a top impact, the students' satisfaction with their teachers increase. (SL. B, Interview)

The school leader indicates that sharing the school's tasks with stakeholders, and empowering them with guidelines could raise the level of their readiness to take formal and informal leadership decisions:

Sharing school tasks with stakeholders raise the level of their readiness to take formal and informal leadership work within the school. (SL. B, Interview)

Also:

The sport teacher and other teachers for example practice this role; when they found appropriate opportunity and climate to conduct these activities and found my support, students' love to their teachers, the participation scope was extended to join three teachers other than that teacher; they acted as one team, where one of them set the school timetable, a teacher implements, and another teacher plans and so on. Frankly, they produced a creative work. (SL. B, Interview)

6.4.1.4 Analytical code four: Hindrances to distributive leadership in school

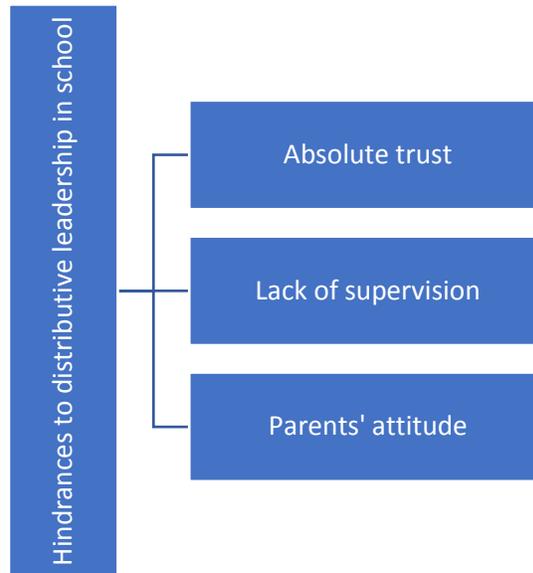


Figure 6. 25: Descriptive codes for analytical code 4

Some factors are found to impede or inhibit the promotion of distributive leadership. It appears from the findings that absolute trust and lack of supervision are two significant factors impeding distributive leadership because it decreases the level of discipline as pupils are given misleading power which they cannot deal with:

When we talked about trust, it may be absolute which may lead to cause problems in the school. Trust shall not be absolute and when I am at school from the morning until the afternoon, I follow up with them and the work. (SL. B, Interview)

Other outcomes from the interview suggest that some parents' perceptions could impede the effectiveness if school leader did not deal with by implementing school values such as patience and endurance, for example:

Patience and endurance are the most important things; sometimes, there may be minor injuries in the club or in any place, the student comes to us in a good manner

and returns home in an unhealthy manner, his parent gets annoyed and on the following day, the parent comes and attacks us; I shall feel as if I am the parent who is annoyed, when I feel the responsibility, I will deal and treat in a manner full of patience and endurance. (SL. B, Interview)

6.4.1.5 Analytical code five: The role of Islam in promoting readiness for distributive leadership

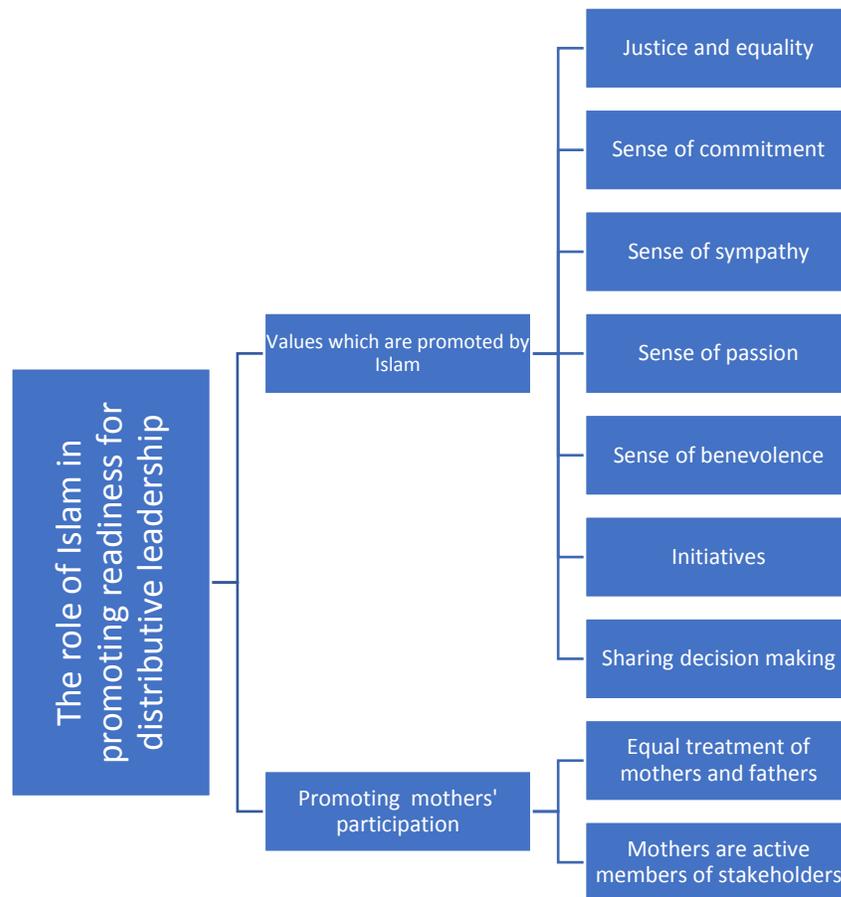


Figure 6. 26: Descriptive codes for analytical code 5

When asked about the similarities between Islamic values and those which promote distributive leadership, the school leader stated that Islam supports equality and justice and promotes a sense of commitment, sympathy, passion, and benevolence; it encourages taking care of underprivileged pupils:

Yes, the most important values are justice and equality, where Islam orders us to follow such values; Allah, the Almighty says in Surah Al-Hujurat: 'Allah loves those who are righteous' [Al-Hujurat: 9]. These values make the teacher satisfied, where if a teacher wants to modify the school timetable, he goes to his colleague and asks his permission before such modification. The school timetable is clear before all the teachers, made and planned in a fair manner, where there is no gap in it. (SL. B, Interview)

Another Islamic value which is found to be highly beneficial for distributive leadership in school culture is sharing; as a leader should share everything while taking a new initiative with a team, making them part of the decision-making process, specified the school leader:

Supporting initiatives is an Islamic value and sharing in decision making is an Islamic value as well. (SL. B, Interview)

In the same context, the school leader believes that Islam supports the idea that both mothers and fathers should participate in the school activities of their children. This reflects in the findings, as most of the respondents encourage mothers' participation in their schools.

Mothers and fathers have equal treatment in partnership with the school. (SL. B, Interview)

Mothers are more active than fathers according to the statement from the school leader:

Mothers' participation in school matters promotes parent's partnerships for quality education for the pupil in the school. (SL. B, Interview)

6.4.1.6 Analytical code six: School improvement

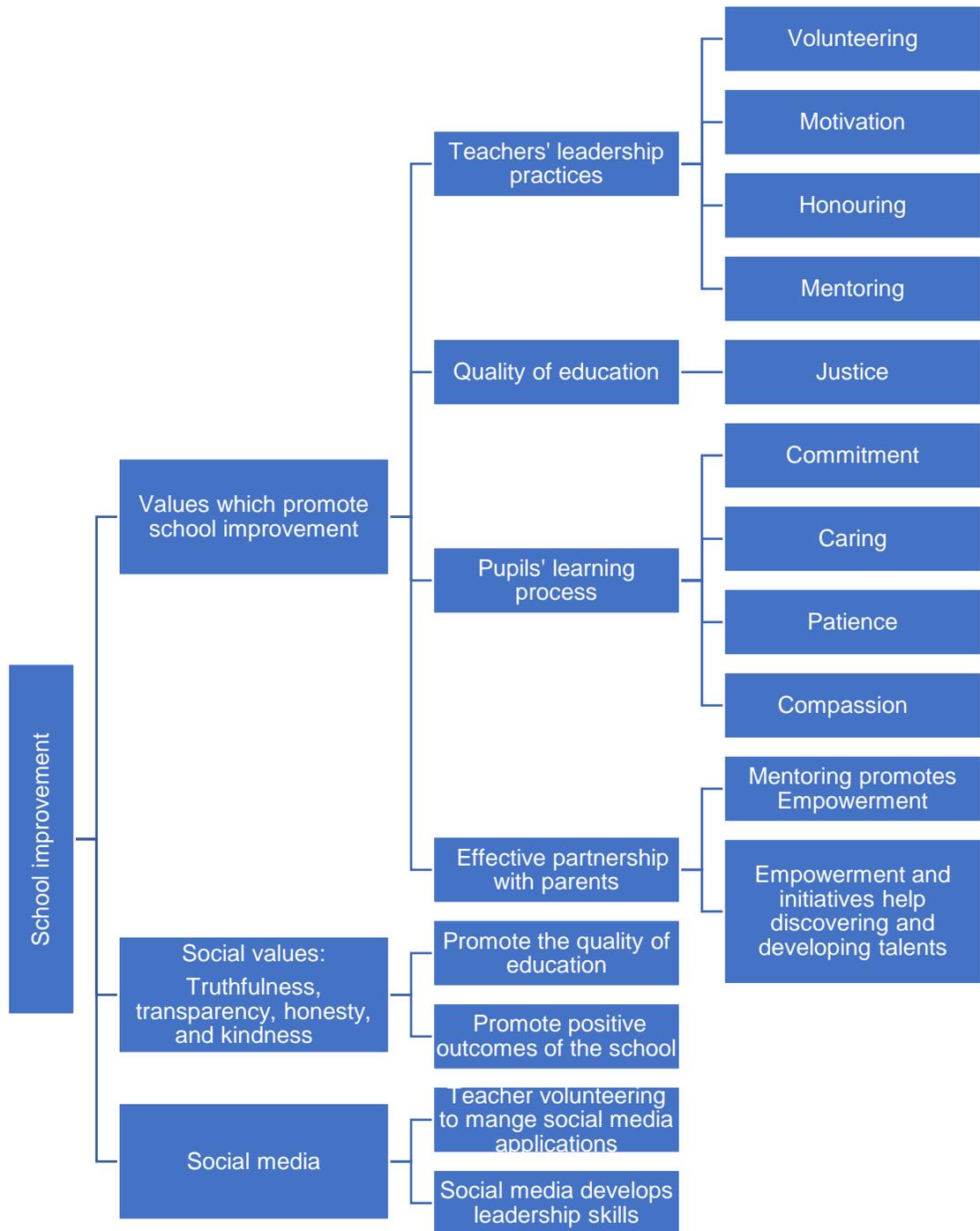


Figure 6. 27: Descriptive codes for analytical code 6

In assessing the values required for school improvement, the school's culture requires an elevated level of volunteering, motivation, honouring and mentoring in teachers' leadership practices:

Schools need volunteering, motivation, honouring and mentoring in their leadership practices. (SL. B, Interview)

The school leader mentioned that he developed standards for quality education for school improvement:

I developed special standards, where if there is justice, there shall be a valuable experience, and this is based on my experience where I was a deputy to a school leader. (SL. B, Interview)

The findings suggest that commitment, caring, patience and compassion are school values that are found to have a positive impact on school improvement, especially pupils' learning. According to this school leader, looking after low-income families promotes effective partnerships between the school and families, which ultimately improves the learning process in the school:

There is support for the school bags, where we help and support those students and consider their special conditions. We also have clothes, in agreement with a clothing company and with some tailors, where the parents support those students and give them free summer clothes and free winter clothes each year.

Also:

I swear that on that day, I cried when a parent talked to me and told me that we embarrassed him, where his son asked him for clothes on that day, and he did not have the money, and he promised his son to get the clothes on the following day as he will borrow money, but on that following day, he found that we brought clothes to his son. (SL. B, Interview)

It also found that the initiatives promoted effective partnerships between the school, pupils, and parents to improve the overall learning process:

Although some teachers may have reduced lessons, the students do not accept them or that those teachers may have no initiatives, while there is a teacher accepted by the students who have various initiatives and activities. I tried to strengthen and cultivate this value between him and students, meaning that there shall be satisfaction of the beneficiaries (the students), and there shall be acceptance and love of the students as his impact became clear in the school, and the students would criticize him if he did not give them an activity, where they became fond of such programmes and activities. (SL. B, Interview)

Moreover, it is found that mentoring supports the partnership between teachers and parents, as well as promoting empowerment, which would discover and develop different talents among stakeholders in the school.

6.4.1.6.1 Social values

Truthfulness, transparency, honesty, and kindness are identified as social values by the school leader, which can be implemented to promote and improve the quality of the education for pupils and to enhance the positive outcomes of the school, for example the school leader explained how truthfulness can promote positive behaviour among pupils:

Truthfulness, we activate it with the pupils' consultation from time to time, where we shall cultivate this value in the pupil, he shall be truthful, and sometimes we turn some of the pupils' negative behaviours into positive behaviours. When there are some wrong conducts, we correct them. (SL. B, Interview)

6.4.1.7 Analytical code seven: social media

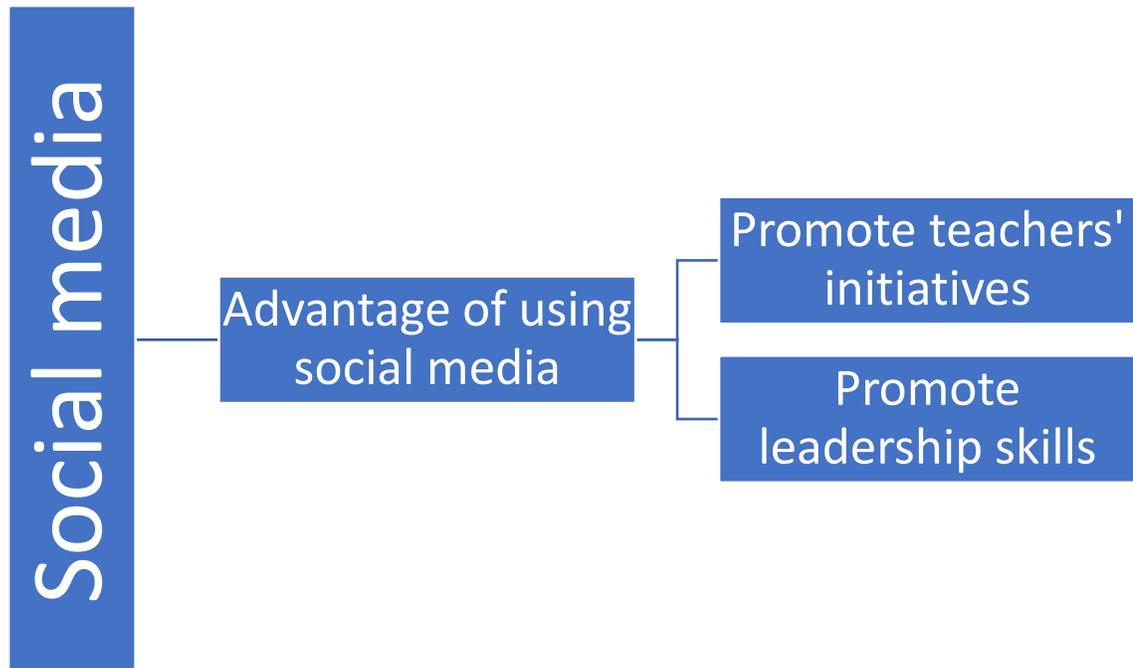


Figure 6. 28: Descriptive codes for analytical code 7

The findings from the interview with the school leader presented a view of there being an advantage of using social media, namely the leading role of the person who volunteered to work in these applications. According to the school leader, the person who offered to cover the school activities and the morning queue each day has developed many skills by using such applications, which led him to be promoted as a deputy in the school. This indicates that volunteering through social media improves leadership skill, such as interaction with others in and outside the school.

6.4.2 Findings derived from interviews conducted with school leadership team members - deputy and activities coordinator (SLTM1. B & SLTM2. B)

This section will discuss the findings of school leadership members (SLTM1 and SLTM2. B), which is an interpretation of each analytical code taken from figure 6.21 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.4.2.1 Analytical code one: Values which are present in the school culture

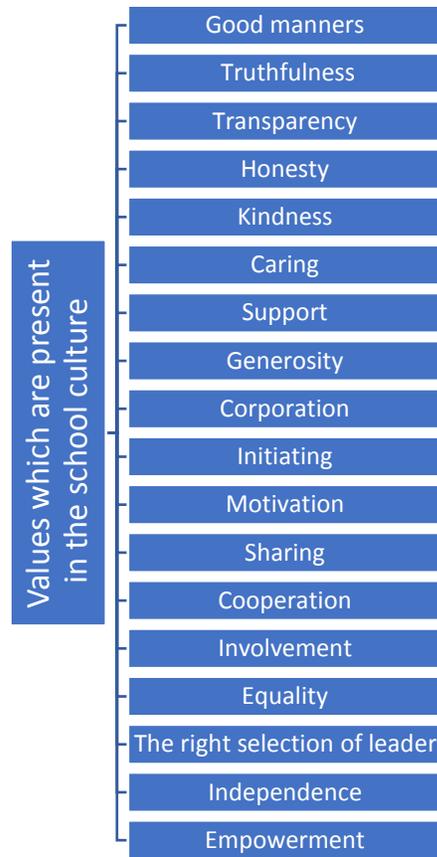


Figure 6. 29: Descriptive codes for analytical code 1

The outcomes from interviews with both the school deputy and activities coordinator found that there are groups of values that underpin School B; these values are: good manners, truthfulness, transparency and honesty, kindness, caring, support and generosity, corporation, initiating, motivation, sharing, cooperation involvement, equality and the right selection of leader, independence, and empowerment for example:

Transparency between the school administration and parents is important to let them know what the school wants from them. (SLTM1. B, Interview)

Also:

Honesty and cooperation are very important because they are Islamic values, if the family and the student have these values, they will spread in the school well. (SLTM2. B, Interview)

6.4.2.2 Analytical code two: How values can affect other values in the school culture

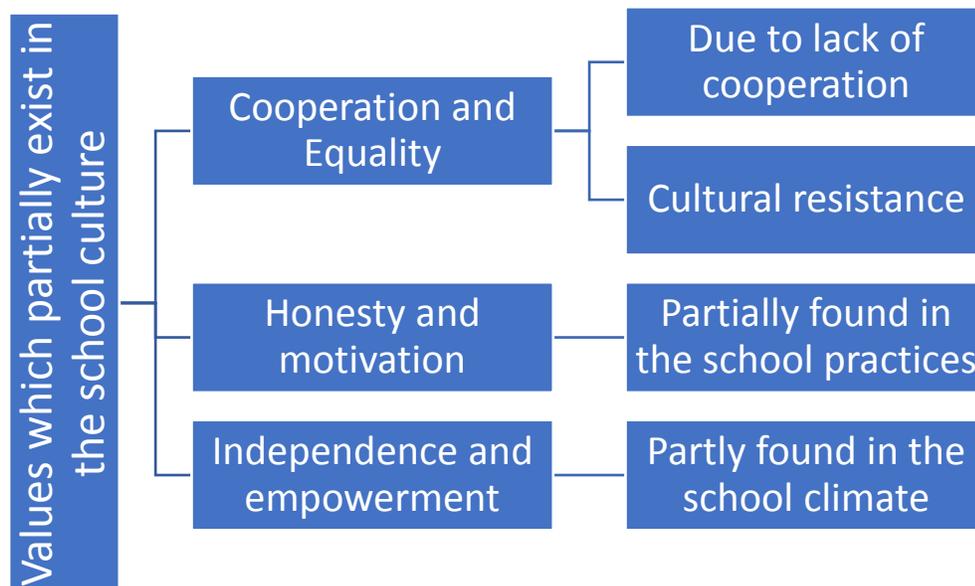


Figure 6. 30: Descriptive codes for analytical code 2

The findings show that there is a lack of cooperation in the school's climate, which increases levels of cultural resistance, according to the school activities coordinator:

Cooperation is partially existing in the school culture... because of the environment and the culture between teachers. (SLTM2. B, Interview)

The views yielded from interviews with the school deputy and activities coordinator highlighted that honesty, motivation and cooperation are only partially present in the school practices, while independence and empowerment are found partially to be present in the school climate:

Honesty, motivation and cooperation are existing in general, but they are not completely existing. (SLTM1. B, Interview)

6.4.2.3 Analytical code three: How values which are presented can promote the readiness of distributive leadership in the school culture

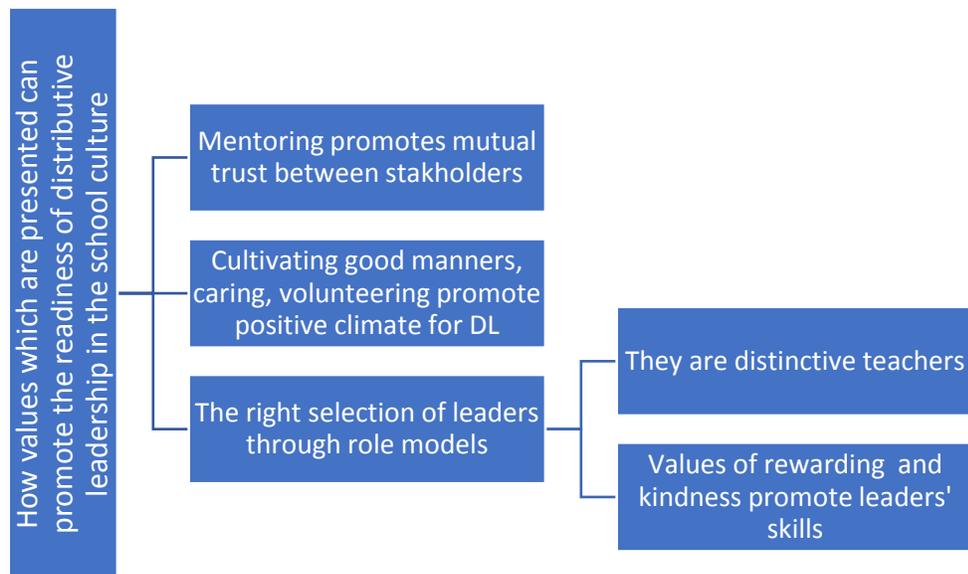


Figure 6. 31: Descriptive codes for analytical code 3

When asked how the above-mentioned values can promote distributive leadership, the values seem varied in promoting or impeding distributive leadership in school culture. For the school deputy, the school system represents the presence of mentoring as a practice that could promote trust in the school, and there is an elevated level of trust present between pupils and teachers.

Findings from interviews with these school leadership team members reveal that pupils are taught good manners in the school, which leads to positive climate for distributive leadership through social values of volunteering and taking care of pupils who come from underprivileged families:

In addition, we have the value of truthfulness (good manners) and paying attention to vulnerable families as recommended by Islam. We pay attention to these vulnerable families without letting their sons feel embarrassed or finding themselves in a critical situation. It means that the generous support initiative towards those children means they do not feel poverty compared to other students. (SLTM1. B, Interview)

Similarly, the school deputy stated that it is vital to have positive role models in the school culture to promote partnership with the parent:

A role model is important in promoting effective partnerships between schools and parents. (SLTM. B, Interview)

The right selection of leaders promotes distributive leadership practices through role model who are distinctive teachers in the school. Distinctive teachers need rewards and kindness as it is are found that they are key elements in making sure that leadership skills developed among stakeholders, according to the school deputy.

6.4.2.4 Analytical code four: Hindrances to distributive leadership in school

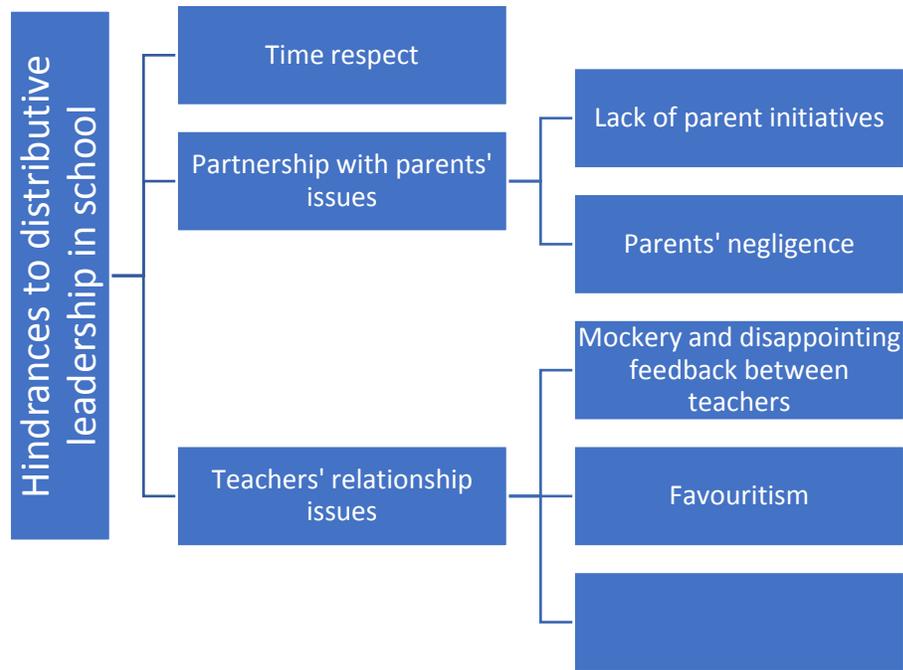


Figure 6. 32: Descriptive codes for analytical code 4

There are some factors which are identified as hindrances to teachers and parents' readiness for distributive leadership in the school culture. For example, time respect is not maintained appropriately in the school, and initiatives related to parents are only taking place at a minor level. These school leadership members reported that the negligence of some parents hinders their proficient partnership with the school:

Parents' negligence impedes effective partnership with the school. (SLTM1. B, Interview)

According to the activity's coordinator, some teachers' initiatives cannot succeed in the school because of mockery and the disappointing response of others:

Mockery and laughter at the colleague are existing and affects his motivation to present new initiatives. (SLTM2. B, Interview)

Another factor which could impede distributive leadership is favouritism (see section 2.3.1.1), which can affect the readiness of distributive leadership in the school culture:

Yes, favouritism has impeded distributive leadership values in the school culture. (SLTM1. B, Interview)

6.4.2.5 Analytical code five: How Islam promotes partnership with parents

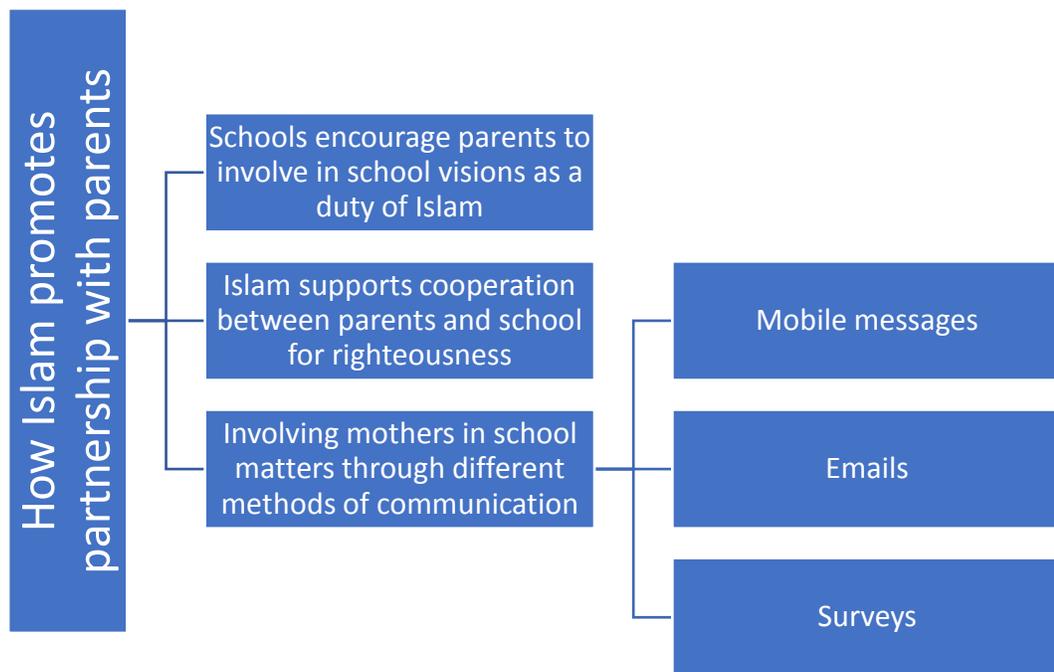


Figure 6. 33: Descriptive codes for analytical code 5

Partnership with parents is revealed through interviews with the school deputy and activities coordinator, which present the importance of parental involvement in school activities and matters.

While the previous discussion with deputy and coordinator suggested lack of partnership with parents as a hinder for distributive leadership, the school deputy explained that parents are encouraged to participate in the school's visions and plans:

Parents, whether they are mothers or fathers, who could do so or has a certain idea with a goal, work with a pre-planning with the permission of Allah willing, which we welcome them. (SLTM1. B, Interview)

He after that justified that Islam support the cooperation between parents and other stakeholder for righteousness:

Islam supports both mothers and fathers and calls for cooperation between them, from that the saying of Allah the Almighty: {and cooperated on righteousness and piety}, this is a significant point, as well as the known and forbidding the evil from the very important things when Allah Almighty said: You were the best of a nation that was directed to people to order the known, and the Prophet's words peace be upon him: 'The good of learning the Qur'an and its knowledge' did not specify a specific person. I am here whether, for fathers or mothers, Islamic guidelines exist beforehand means. (SLTM1. B, Interview)

From interviews with the school deputy and activities coordinator, it is seen that School B employs several methods to increase the involvement of mothers in school matters, such as the educational process at the school, which is communicated through a text message to mothers. Emails and letters are also used to send detailed information about their children, and these efforts have proven to be successful as the participation of female parents has increased in School B:

We can communicate with mothers through mobile messages, emails and surveys. Then reinforce the positive behaviours. As for transparency, when there is transparency among the students and teachers themselves, they will have trust

towards the school leader, meaning that when there are transparency and objectivity, there shall be trust, and the teacher will not be afraid of the school leader. I always follow transparency, and I cultivate it in the teachers, where it is necessary to have confidence on the basis that the work will result in good outcomes. (SLTM1. B, Interview)

6.4.3 Findings derived from questionnaires completed by class teachers (CT. B)

This section will discuss the findings of open – ended questionnaires for five class teachers in School B, which is an interpretation of each analytical code taken from figure 6.21 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.4.3.1 Analytical code one: Values which are present in the school culture

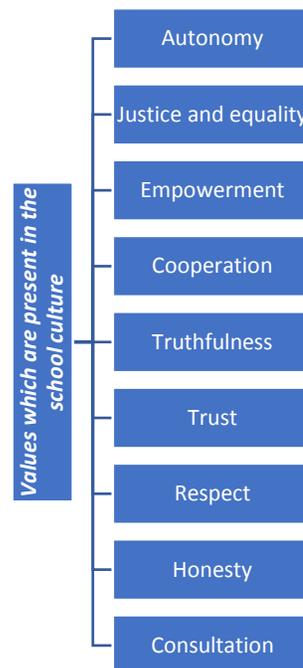


Figure 6. 34: Descriptive codes for analytical code 1

The outcomes from teachers' questionnaires presented autonomy (CT1 and CT5), justice and equality (CT1, CT2, CT3, CT4 and CT5), empowerment (CT4), cooperation (CT1, CT2 and CT4), truthfulness (CT2 and CT5), trust and respect (CT1, CT2, CT3, CT4 and CT5), honesty (CT2 and CT5) and consultation (CT2 and CT3) as values that underpin the school culture.

6.4.3.2 Analytical code two: How values which are presented can promote the readiness of distributive leadership in the school culture



Figure 6. 35: Descriptive codes for analytical code 2

When asked how these values can promote distributive leadership, some respondents showed that Autonomy gives the teacher the freedom to express his views freely (CT5). Justice and equality can build a climate for distributive leadership in many ways; for example, rewarding distinctive teachers and developing their skills through professional courses (CT1).

Empowerment can be useful in the classroom and in some school activities which offer opportunities for practising leadership in different situations (CT4). Teachers believe that self- confidence promoted when the school leader consult them in specific matters and cooperate with the school leader in problem solving, which are key value for practising distributive leadership in School B, as there is a level of cooperation between school members and the school leader.

Consulting teachers raise their self-confidence to practise leadership roles in the school informally, according to (CT3):

Teachers and the school leadership share some matters during meetings, and we always are asked to give our opinions, this is part of our religion. (CT3. B, Questionnaire)

The value of respect is found to be necessary for distributive leadership as it motivates teachers to contribute with the school matters (CT3, CT4 and CT5) while sharing and involving teachers in the school decision making (CT4 and CT5).

Honesty is found to be important when dealing with teachers and parents, which promotes transparency and truthfulness between school members and parents and creates a positive climate for practising distributive leadership (CT2 and CT5).

Findings from questionnaires shows that teachers encourage pupils to be

independent through lessons in classrooms to promote their autonomy, self-esteem and confidence which are important for giving their voice (CT3 and CT5).

6.4.3.3. Analytical code three: Hindrances to distributive leadership in school

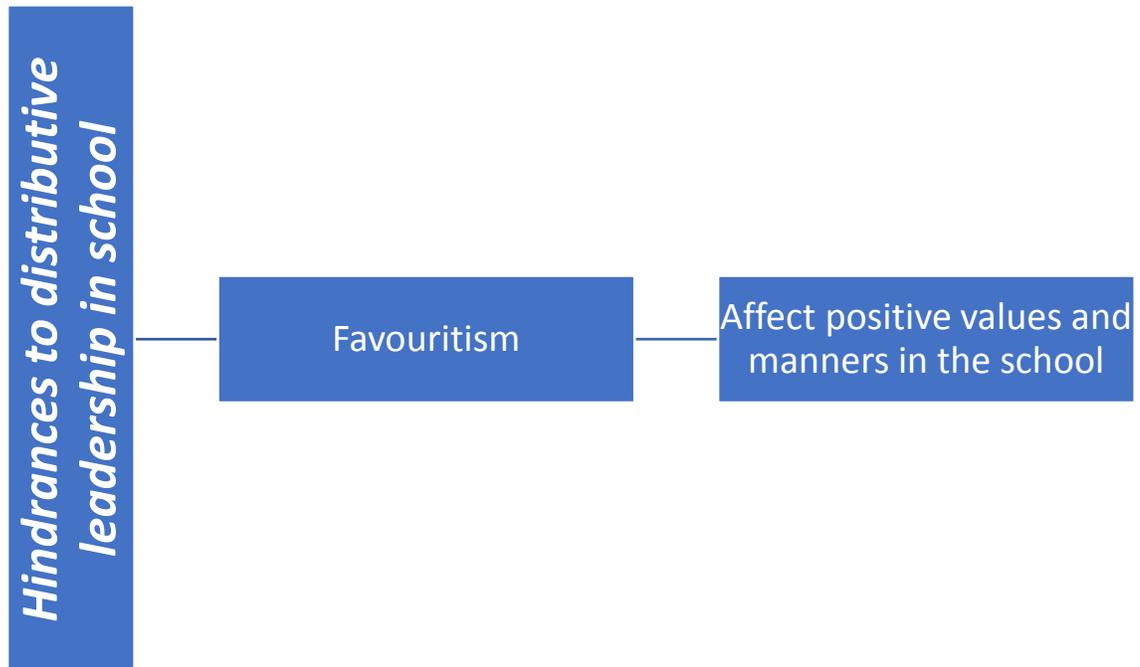


Figure 6. 36: Descriptive codes for analytical code 3

Some factors emerged from the teachers' questionnaires which could impede the effectiveness of distributive leadership in school culture. For example, favouritism could damage the school values as it highly discourages the pupils:

Thanks, Allah, favouritism and Wasta are not found in our school, because if they exist, they will destroy our children's beliefs about good behaviours and manners. (CT3. B, Questionnaire)

6.4.3.4 Analytical code four: Values which refer to Islam

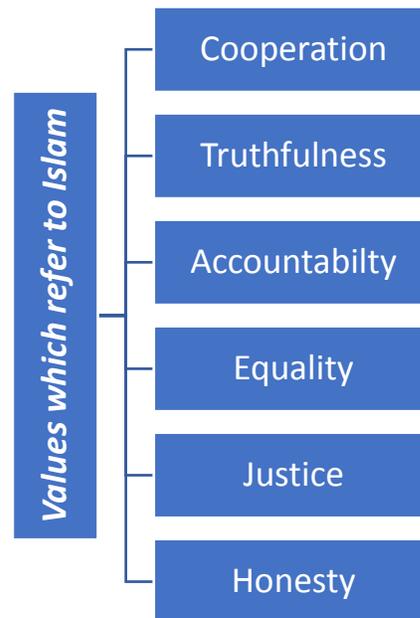


Figure 6. 37: Descriptive codes for analytical code 4

Responses within teachers' questionnaires presented cooperation, truthfulness, accountability, equality, justice, and honesty as Islamic values, with a teacher stating that:

Islam teaches the lessons of moderation and kindness towards others. (CT2. B, Questionnaire)

Also:

Islam cultivates the concept of consultation and the highest respect for strengthening the bond present between pupils and teachers. (CT2. B, Questionnaire)

And:

Ibn 'Umar reported that the Prophet, may Allah bless him and grant him peace, 'All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock.'

6.4.4 Findings derived from questionnaires completed by parents (P. B)

This section will discuss the findings of open – ended questionnaires for five parents in school B, which is an interpretation of each analytical code taken from figure 6.21 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.4.4.1 Analytical code one: Values which are present in the school culture

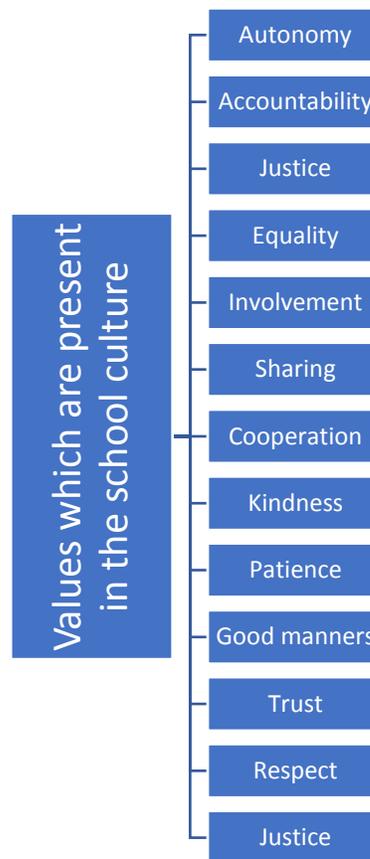


Figure 6. 38: Descriptive codes for analytical code 1

Outcomes from parents' questionnaires show a number of values that underpin School B, namely autonomy and accountability (P3), justice and equality (P1, P2

and P5), involvement (P2), sharing and cooperation (P1, P2 and P5), and kindness and patience (P2, P4 and P5). In addition, it is agreed by most parents that the values of good manners, trust, respect, justice and equality are present in School B.

6.4.4.2 Analytical code two: How values which are presented can promote the readiness of distributive leadership in the school culture

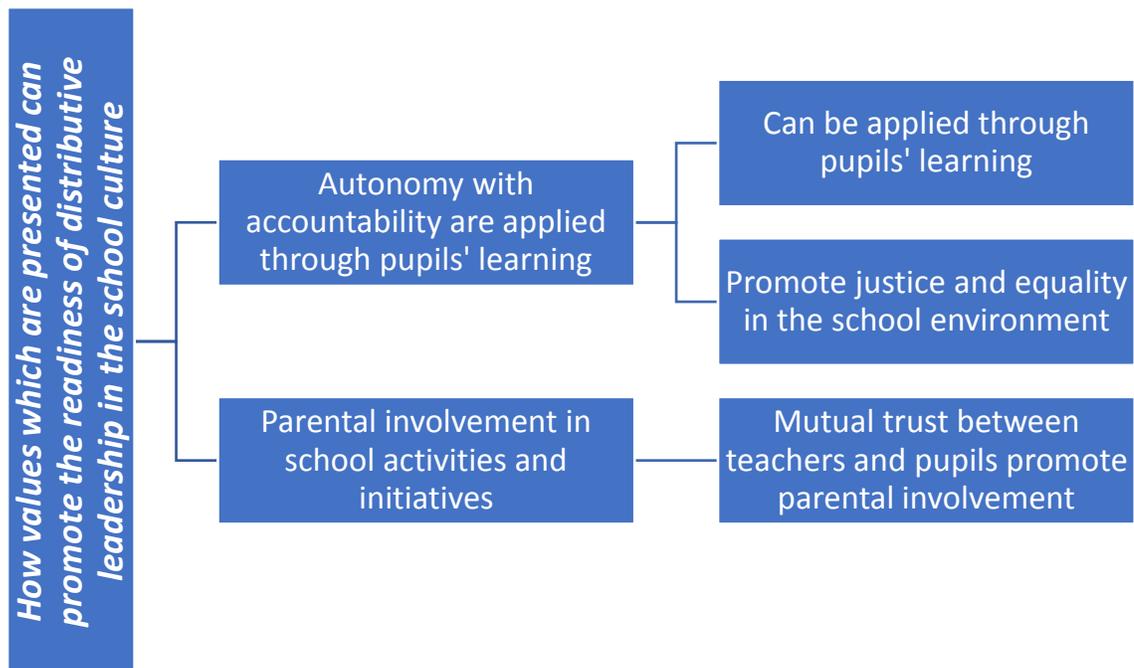


Figure 6. 39: Descriptive codes for analytical code 2

From the parents’ questionnaires, Autonomy and accountability are important values for promoting distributive leadership in the school and can be applied through pupils' learning (P3), whilst these values can also maintain other positive values such as justice and equality in the school environment:

Autonomy with a sense of accountability are important for our pupils' learning in the school, you can discover leaders among those children when they express their idea. (P3. B, Questionnaire)

Parents' questionnaires revealed that parents think they should be involved in school activities to ensure readiness for leadership skills:

By involving parents in the school activities, creative initiatives from us promote distributive leadership in the school. (P2. B, Questionnaire)

Some responses from parents (P1, P2 and P3) suggested that mutual trust between teachers and pupils can help with encouraging pupils to play a leadership role in school activities, which raises the readiness for distributive leadership in the school.

6.4.4.3 Analytical code three: Role model

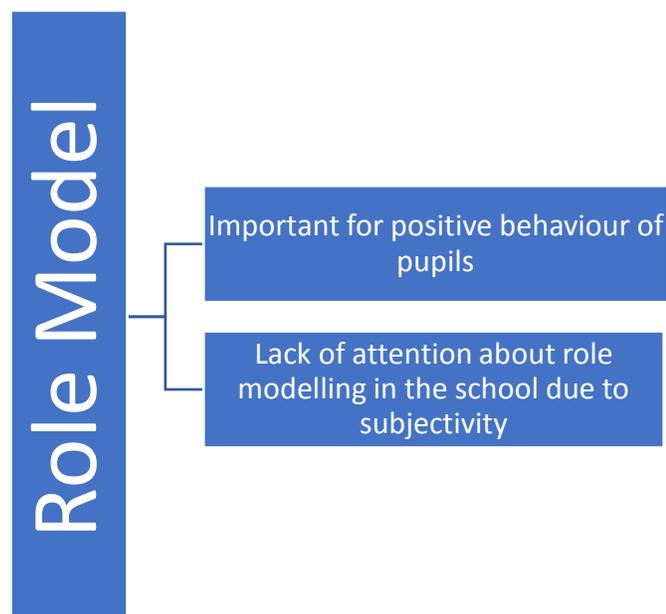


Figure 6. 40: Descriptive codes for analytical code 3

Parents believe that being a role model is vital to influence the behaviour of their children, as they look up to their parents, teachers, peers, and relatives (P2, P4 and P5). However, results reveal that being a role model is ignored in School B, and a level of subjectivity exists in the school practices to a certain extent (P4).

6.5 Results derived from School C

Information about respondents and responses are shown in table 6.3 below.

Type of Respondent	Instrument	No. of Respondents	No. of Responses
School Leader (SL)	Interview	1	296
School Deputy (SLTM1) Pupil Consultant (SLTM2)	Interview	2	217
Class Teacher (CT)	Questionnaire	5	72
Parents (P)	Questionnaire	5	46

6.3: Respondents of School C

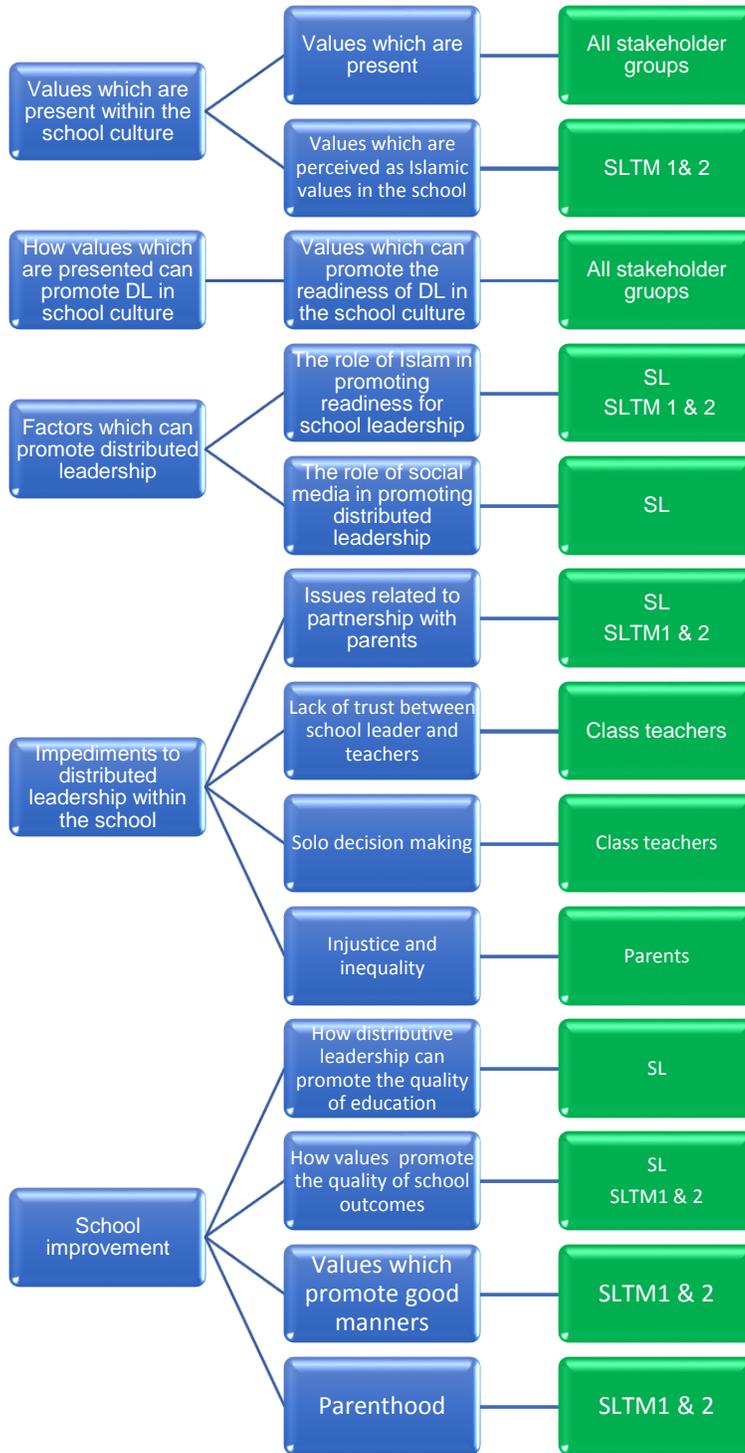


Figure 6. 41: Analytical codes for School C

6.5.1 Findings derived from interviews conducted with the school leader (SL. C)

This section will discuss the findings of school leader (SL. B), which is an interpretation of each analytical code taken from figure 6.41 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.5.1.1 Analytical code one: Values which are present in the school culture

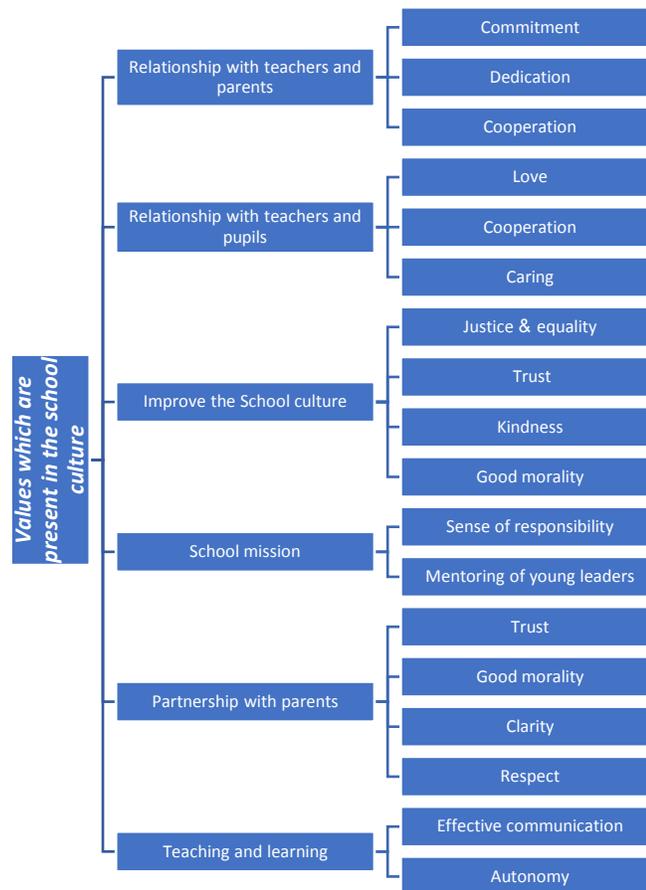


Figure 6. 42: Descriptive codes for analytical code 1

The school leader was asked, from his perspective, to specify the values that underpin school culture. Numerous values were put forward by him, and with the suggestion that commitment, dedication, and cooperation when partnership with teachers and parents are the most important values. The school encourages values of love, caring and cooperation amongst pupils and teachers:

The first important need is to cultivate love between everyone when you let your colleagues feel good relations with you. When you cultivate love and cooperation amongst everyone, and when they realise that the school leader feels their suffering, the values of commitment and dedication are raised and improved. (SL. C, Interview)

Good manners, transparency and mutual trust appear to be important values in the school culture, while a sense of responsibility and the mentoring of young leaders with facilitation was mentioned as parts of school mission. Values of justice, equality, trust, kindness, and good morality are high values within the school culture:

School culture can be improved by promoting the values of justice and equality and making the teachers, parents and pupils feel that the school gives more attention to the value of justice. (SL. C, Interview)

According to the school leader, trust, good morality, and clarity are found through communication needed for the partnership with parents which reflect on pupils' manners:

In terms of the values, we dealt with community partnerships with a group of people or parents. Firstly, we have established a community of partnership based on trust, good morality, and clarity, which promotes respect. (SL. C, Interview)

Additionally, the interview with the school leader presents that effective communication is taught in the school, which could help pupils to become confident young leaders and convey their messages more efficiently.

6.5.1.2 Analytical code two: How values which are presented can promote the readiness of distributive leadership in the school culture

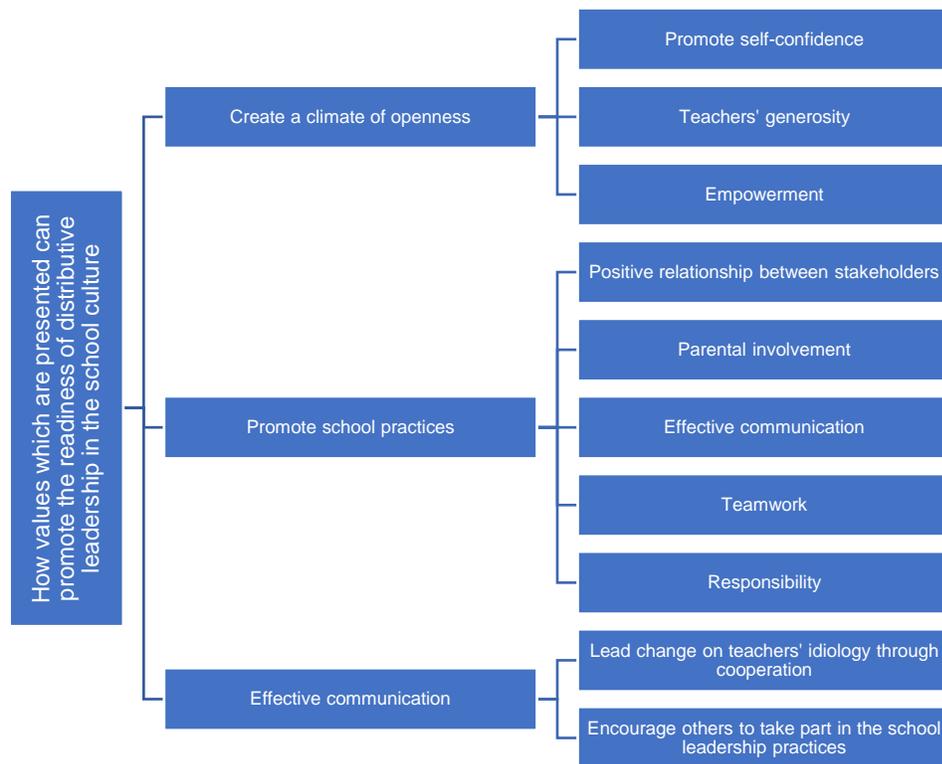


Figure 6. 43: Descriptive codes for analytical code 2

When asked how values promote distributive leadership in the school, the school leader explained that such values create a climate of openness and sharing that promote self-confidence, teachers’ generosity, and empowerment, which could promote distributive leadership practices in the school.

It is also found that school values promoting good relationships, parental involvement, effective communication, teamwork, and responsibility. The school leader suggests that effective cooperation among teachers, could change the ideology of some teachers which reflect on school culture. Findings also presented that effective communication is a crucial factor because it encourages stakeholders to engage in school leadership practices, as stated by the school leader:

Effective communication develops school leadership skills for stakeholders and promotes an effective partnership between the school and parents. (SL. C, Interview)

It is worth to note that commitment to more knowledge can improve the quality of learning. Additionally, cooperation, encouraging team members, volunteering, and taking the initiative are important to develop leadership skills among pupils.

6.5.1.3 Analytical code three: Hindrances to distributive leadership in school

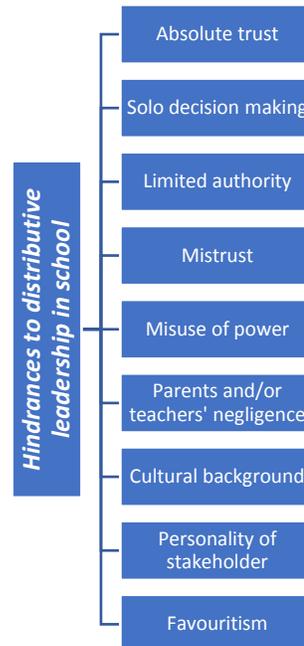


Figure 6. 44: Descriptive codes for analytical code 3

Outcomes from the interview with the school leader show that there are values and behaviours which can inhibit the promotion of distributive leadership within the school's culture, such as issues around absolute trust and solo decision making, which could limit the benefits of distributive leadership:

Trust is not solely enough and needs monitoring and observation. (SL. C, Interview)

Also:

Trust may sometimes impede it (distributive leadership) when the leader makes a mistake by giving confidence to an inappropriate person and finally, when it is used in a contrary method and manner and leads to undesirable results. (SL. C, Interview)

There are several factors revealed from the interview with the school leader in School C which impede the distributive leadership; such as, limited authority,

mistrust, misuse of power, parents or teachers' negligence, cultural background and the personality of stakeholders, and favouritism. For example, teacher's culture, nature, and psychological state, as well as the parents' responsiveness and cooperation, can mean that some parents are not responsive and non-cooperative. When I asked the school leader about circulars from the macro-system which encourage school leaders to promote values of sharing and cooperating, he confirmed that there are such circulars which suggest further communication with parents. However, when I asked him about the national programme for parental involvement (Erteqaa'), the school leader did not recognise it.

6.5.1.4 Analytical code four: The role of Islam in promoting readiness for distributive leadership

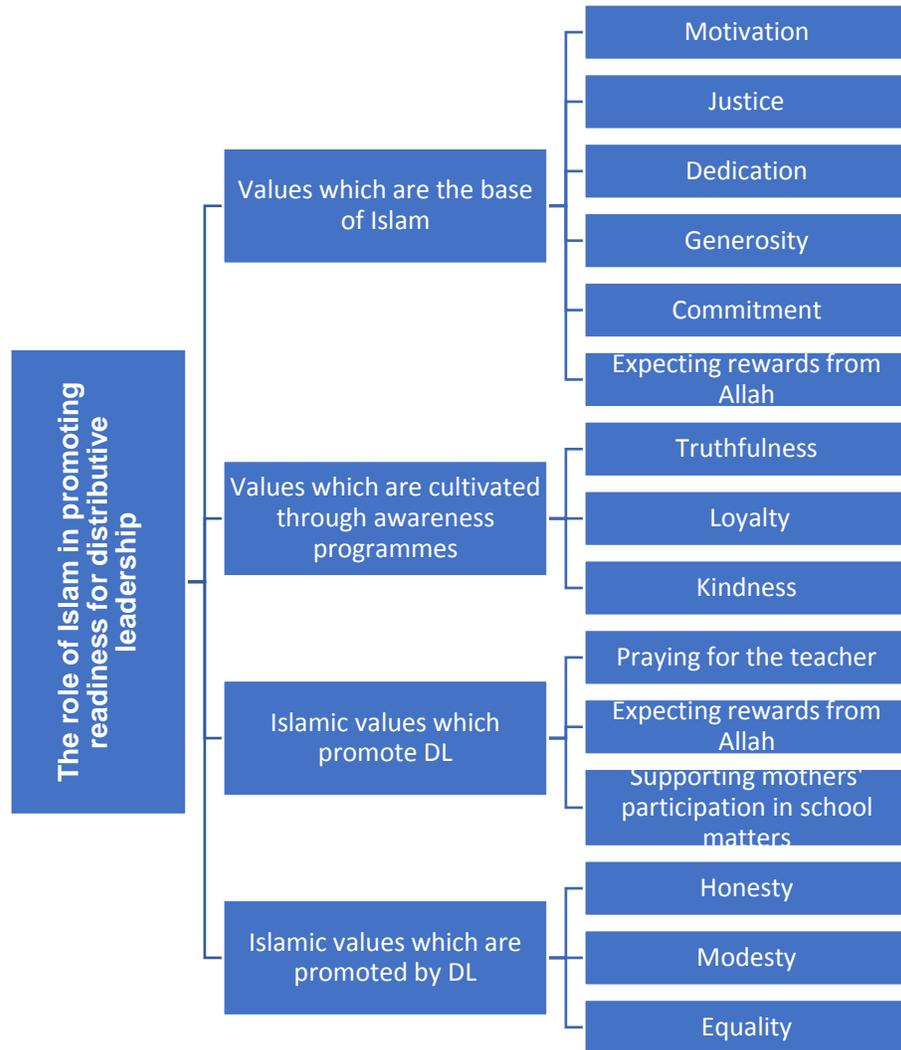


Figure 6. 45: Descriptive codes for analytical code 4

In relation to Islamic values in the school's culture, the findings from interviews with the school leader presented motivation, justice, dedication, generosity, cooperation, and commitment as Islamic values, along with expecting rewards from Allah:

Allah said: '[O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just].' (SL. C, Interview)

Also:

The value of cooperation, among other values, is an Islamic value with no doubt. (SL. C, Interview)

In addition, values of truthfulness, loyalty, and kindness are cultivated in school by awareness programmes to promote the Islamic culture effectively, according to the school leader:

Yes, the Prophet - Peace be upon him - said: 'The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.' (SL. C, Interview)

Beyond formal roles, praying for the teachers and expecting rewards from Allah are important Islamic values which promote distributive leadership. The role of Islamic values in promoting mothers' participation in schools for boys is acknowledged by the school leader, as that participation has importance in pupils' learning and behavioural processes:

The mother is a school on her own, and when she is well prepared, you will prepare a good-moral generation. Currently, mothers teach and follow their children, where fathers are busy, other mothers are divorced, and widows and their sons are with them. (SL. C, Interview)

In addition, the findings from the interview show that distributive leadership promotes Islamic values such as honesty, equality and modesty while practising them according to culture and moderating their effect.

6.5.1.5 Analytical code five: How distributive leadership can promote the quality of education

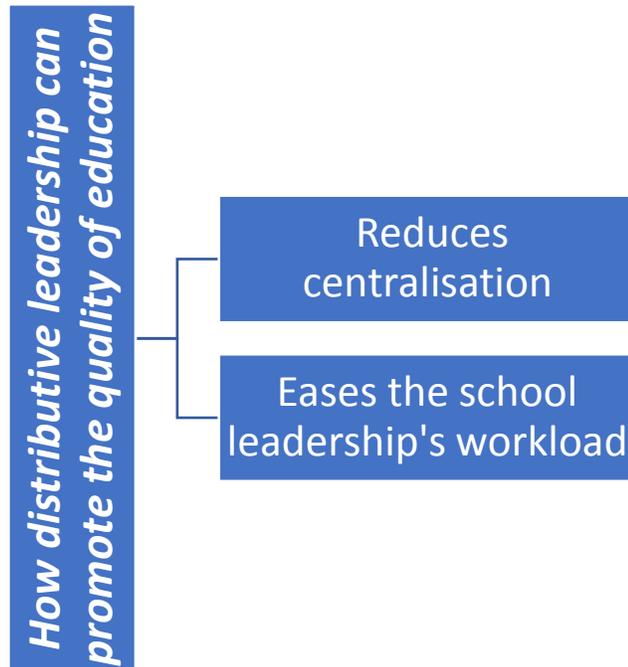


Figure 6. 46: Descriptive codes for analytical code 5

The role of distributive leadership and school culture in promoting the quality of education was discussed at the end of the interview, and it is noted that distributive leadership reduces centralisation and eases school leadership workloads:

When the leadership is distributed amongst the teachers, the work is developed and raised besides participation, and the teachers' response is better. Centralisation is not appropriate. (SL. C, Interview)

6.5.1.6 Analytical code six: Values which promote the quality of education

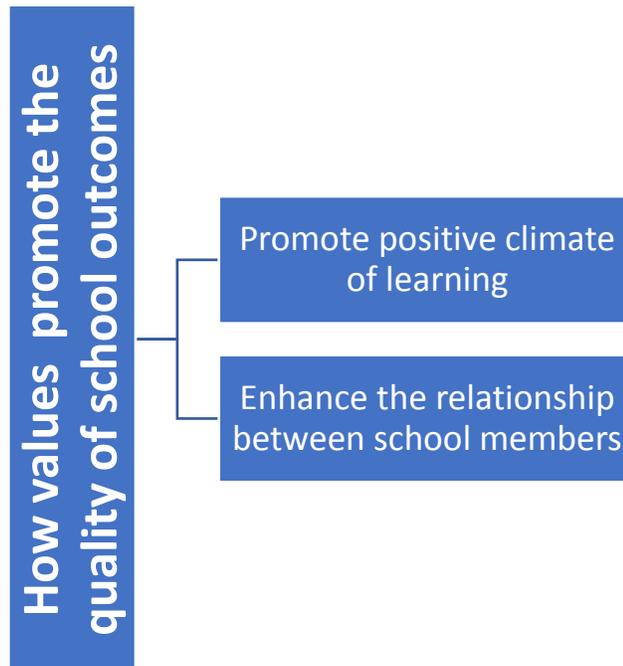


Figure 6. 47: Descriptive codes for analytical code 6

The findings also suggest that mutual support, loyalty and truthfulness between pupils and teachers promote positive climate of learning and enhance the relationship between school members, which reflect on the quality of the school outcomes.

6.5.2 Findings derived from interviews conducted with school leadership team members - deputy and pupils' consultant (SLTM1. C & SLTM2. C)

This section will discuss the findings of school C leadership members (SLTM1 and SLTM2. C), which is an interpretation of each analytical code taken from figure 6.41 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.5.2.1 Analytical code one: Values which are present in the school culture



Figure 6. 48: Descriptive codes for analytical code 1

The views from these school leadership team members presented that clarity, respect, trust, accountability, motivation, commitment to more knowledge, sharing, and the fearing of Allah are significant values that underpin the school culture (SLTM1. C and SLTM2. C).

The findings from interviews suggest that the school strives for more knowledge to exist within the school because it has highly qualified teaching staff:

First: Allah gave us qualified teachers fearing Allah and seeking to achieve the goals. Some teachers exceed the requirements to achieve higher goals; I noted many teachers in the school where those teachers exceed their tasks. (SLTM2. C, Interview)

On the other hand, some values exist only partially in the school's culture, such as independence and empowerment:

He may [the teacher] act under conditional independence, where he acts under knowledge and review of the school leadership for the goals which he seeks to achieve and direct him to follow the right course. (SLTM2. C, Interview)

6.5.2.2 Analytical code two: How values which are presented can promote the readiness of distributive leadership in the school culture

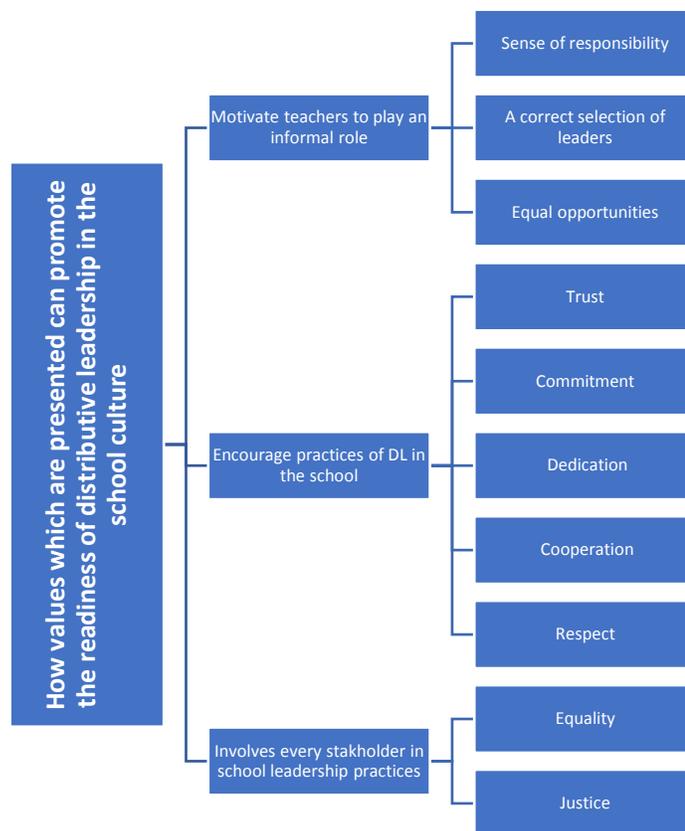


Figure 6. 49: Descriptive codes for analytical code 2

A sense of responsibility, a correct selection of leaders and equal opportunities are found to promote the leadership distribution amongst teachers beyond their formal roles:

By a sense of responsibility distributive leadership will be practiced in the school. (SLTM1. C, Interview)

Findings of the study highlighted the importance of trust commitment, dedication, cooperation, and the respect of teachers in the promotion of distributive leadership practices within the school's culture:

Trust, truthfulness, commitment and dedication and all these pros support school leadership. (SLTM2. C, Interview)

Moreover, endurance and equality are identified as important values that encourage the effective distribution of leadership in school activities. The research findings indicate that cooperation, transparency, trust, initiative, and volunteering are useful in promoting distributive leadership in the school's culture:

Values of access, transparency, cooperation, initiative and volunteering need to be reinforced in the school. (SLTM2. C, Interview)

The importance of communication and sharing with parents is identified as it motivates them to participate in the school activities and:

I believe in the values of communication and sharing, where the parents feel that they are partners in the educational process and the upbringing of the child. (SLTM2. C, Interview)

In addition, equality and justice are found through mothers' participation in the schools for boys as it involves every stakeholder to play a leadership role formally and informally:

A mother's role is important, where parents in general and mothers, are the most responding, communicating and supporting the school objective. (SLTM2. C, Interview)

6.5.2.3 Analytical code three: Factors which promote readiness for distributive leadership in school

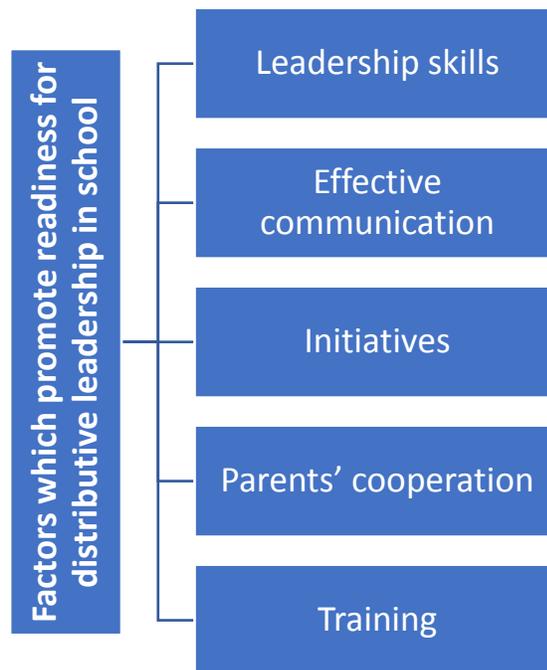


Figure 6. 50: Descriptive codes for analytical code 3

Some factors are found to be affecting the readiness for distributive leadership in the school's culture, such as leadership skills, effective communication, initiative, parents' cooperation, and leadership training, all of which can promote the readiness for teachers to play informally:

Initiatives and effective communication promote effective opportunities for teachers to practice leadership outside their formal roles within or outside the school. (SLTM2. C, Interview)

6.5.2.4 Analytical code four: Hindrances to distributive leadership in school

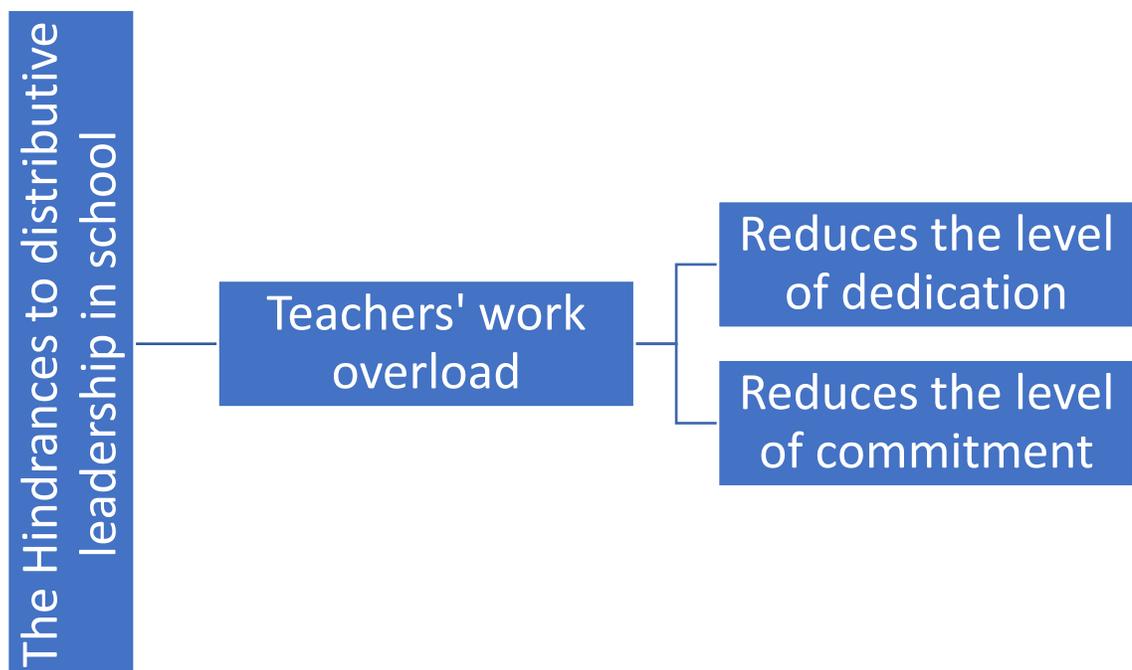


Figure 6. 51: Descriptive codes for analytical code 4

Moreover, teachers' work overload is identified as a major factor impeding distributive leadership as it can lower the level of dedication and commitment amongst teachers:

Teachers' overload of work impedes distributive leadership practices in the school. (SLTM1. C, Interview)

6.5.2.5 Analytical code five: Values which are perceived as Islamic values in the school

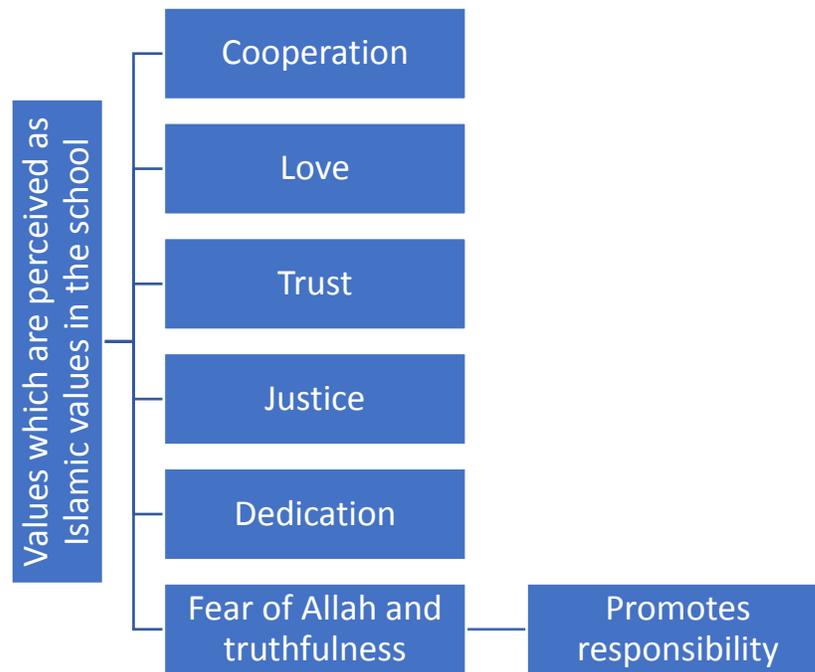


Figure 6. 52: Descriptive codes for analytical code 5

Cooperation, love, trust, justice, and dedication exist as the basis of Islamic values to ensure enthusiasm amongst children and teachers. In addition to this, fear of Allah and truthfulness are found as important Islamic values which exhibit responsibility of an individual in their beliefs:

Our Islamic religion is based on trust, where our deeds are inner. Thus, it is based on trust and gives a part of personal freedom and thoughts about Allah, which is an important thing. (SLTM2. C, Interview)

6.5.2.6 Analytical code six: How school values promote the school improvement

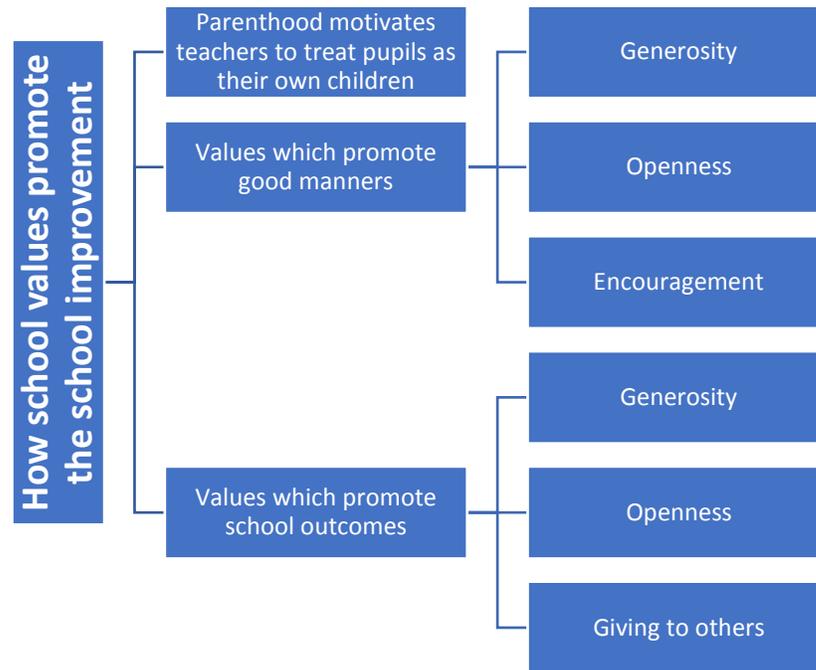


Figure 6. 53: Descriptive codes for analytical code 6

For the school deputy, parenthood is a significant value which motivates other teachers to treat pupils as their own children:

The first thing I think is that they feel like a son, and I always advise them. (SLTM1. C, Interview).

Generosity, openness, and encourage of teachers are school values which motivate pupils to act in a very productive manner, while truthfulness and clarity contribute positively to the school outcomes:

As the values of generosity, openness and giving exist, the performance and the average level of the students and teachers will increase, where we encourage the teacher who did not participate to participate and motivate. Therefore, the students' academic levels shall be advanced and developed. (SLTM1. C, Interview)

6.5.3 Findings derived from questionnaires completed by class teachers (CT. C)

This section will discuss the findings of open – ended questionnaires for five class teachers in school C, which is an interpretation of each analytical code taken from figure 6.41 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.5.3.1 Analytical code one: Values which present in the school culture



Figure 6. 54: Descriptive codes for analytical code 1

Outcomes from teachers' questionnaires suggest a group of values that present in School C; for example, it is almost agreed by all teachers that mutual trust, sharing, and cooperation are important values in the school culture. One teacher presented love and passion (CT3).

Other values which are presented in School C are commitment and honesty (CT1), volunteering (CT1 and CT4), empowerment (CT2), loyalty (CT2 and CT3), transparency (CT3 and CT5), and motivation (CT4).

6.5.3.2 Analytical code two: How school values promote readiness for distributive leadership in the school culture

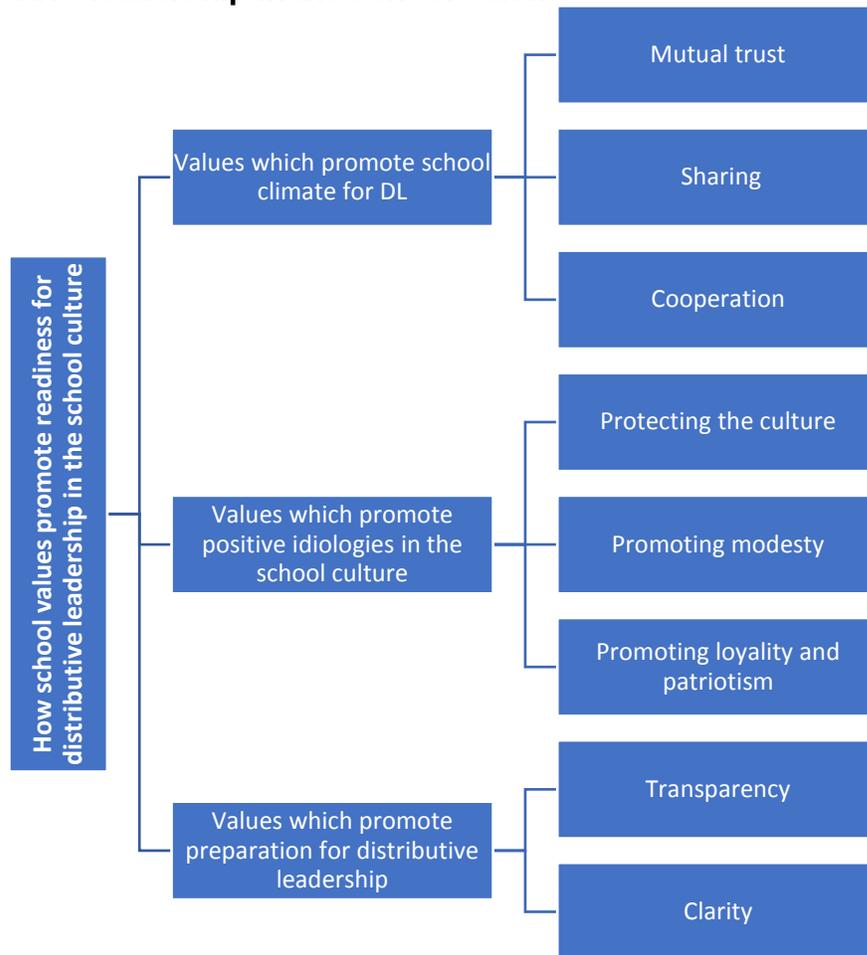


Figure 6. 55: Descriptive codes for analytical code 2

Mutual trust, sharing, and cooperation can help creating a positive climate for distributive leadership in the school. One teacher presented love and passion as values that can promote distributive leadership practices among teachers. One class teacher suggested protecting pupils, promoting modesty and patriotism as values that can create a positive climate for the school:

We should protect pupils from radicalness and promote modesty of our religion, the loyalty of this pleased country and its leaders. (CT2. C, Questionnaire)

According to teachers' questionnaires, transparency, and clarity between the school leadership in day to day practices are beneficial for the preparation of distributive leadership in School C; the reason is that:

When the school leader has clear plans and tasks for us, the work will be managed. (CT5. C, Questionnaire)

6.5.3.3 Analytical code three: Hindrances for distributive leadership in the school culture

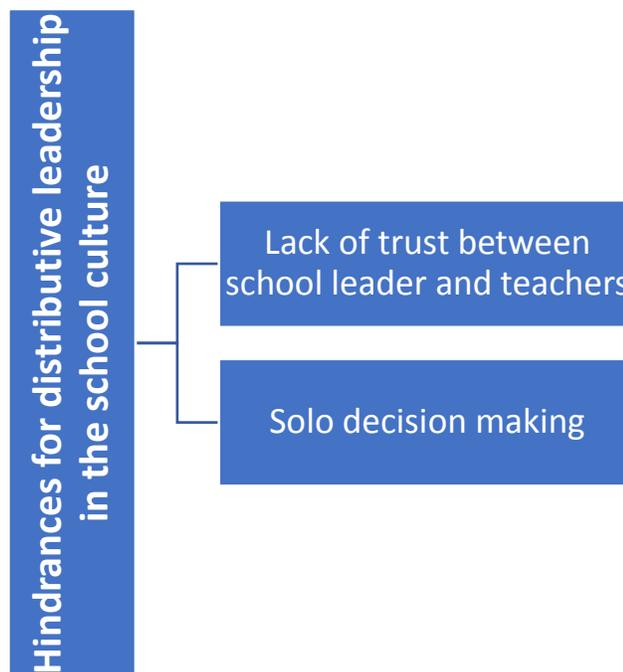


Figure 6. 56: Descriptive codes for analytical code 3

However, one teacher complains that the school leadership needs to give trust in teachers, especially in classrooms (CT1). Other teachers indicate that solo decision making would affect the active practice of distributive leadership in School C:

Solo decision making impedes distributive leadership in the school culture. (CT4. C, Questionnaire)

6.5.4 Findings derived from questionnaires conducted with parents (P. C)

This section will discuss the findings of open – ended questionnaires for five parents in school C, which is an interpretation of each analytical code taken from figure 6.41 using descriptive codes to expand the findings, along with some direct quotes from the respondents as follows.

6.5.4.1 Analytical code one: Values which are present in the school culture

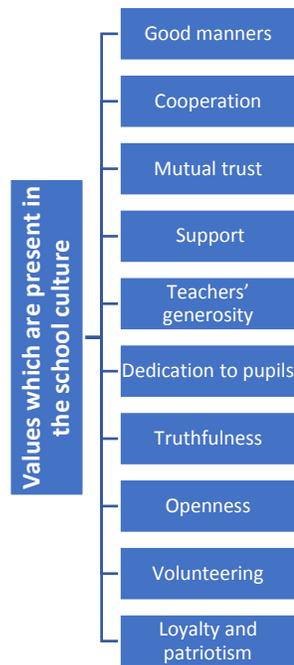


Figure 6. 57: Descriptive codes for analytical code 1

Outcomes from parents' questionnaires presented some values which are underpinning the culture of School C, namely good manners, cooperation, mutual trust, and support (P1, P2, P3, P4 and P5). Other values which are important for the relationship among the school community are teachers' generosity to pupils (P1 and P2), truthfulness (P3) and openness between the school and parents (P5):

If the teacher did not help pupils and teach them insistence in learning and searching for information, I think that the school does not play its real role. (P1. C, Questionnaire)

6.5.4.2 Analytical code two: How school values promote readiness for distributive leadership

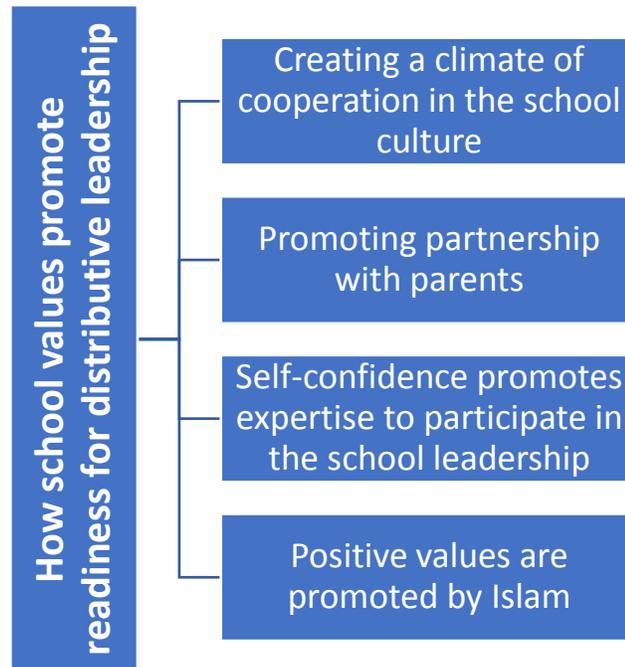


Figure 6. 58: Descriptive codes for analytical code 2

Values of good manners, cooperation, mutual trust, and support create a climate of cooperation between teachers and pupils which reflect on the relationship with parents and motivate them to participate in the school activities.

Parents believe that self-confidence is vital for the readiness for distributive leadership as every member has different skills which contribute to the school activities.

Volunteering and loyalty for the country and its leaders emerged as significant values that should be cultivated among pupils, as they are aligned with Saudi

Vision 2030 (P2 and P4). According to most parents, positive values are supported by Islam through the implementation of each value in teamwork at the school.

6.5.4.3 Analytical code three: Hindrances to distributive leadership in school

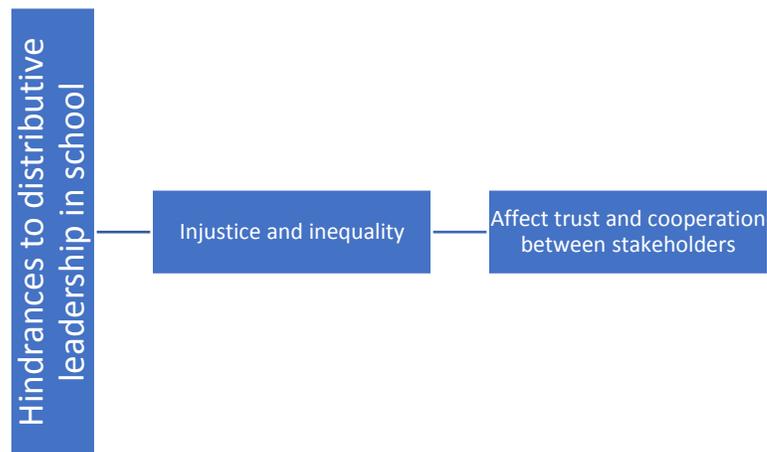


Figure 6. 59: Descriptive codes for analytical code 3

Views yielded from the parents' questionnaire suggests that injustice and inequality through interactions between teachers, pupils, leadership member and parents can hinder the readiness of distributive leadership in the school culture, as both values could destroy the climate of trust and cooperation between school members, and between the school and parents:

Whenever injustice is noticed in the school, whether in the classroom or the schoolyard, the school would struggle, and I shall move my child from it. (P4. C, Questionnaire)

The next chapter will present a discussion of these findings with the aim of providing answers to the main research questions.

CHAPTER 7: DISCUSSION OF THE FINDINGS

7.1 Introduction

This chapter presents a holistic consideration and understanding of the research findings yielded from Schools A, B and C. Divided into six sections, first an explanation is given of how the data was gathered under four overarching themes. The overarching themes are school values underpin the school culture, distributive leadership and school values, Islamic values and their relationship to the values that purport to be promoted within distributive leadership, and school improvement are then addressed in the subsequent sections, followed by a general discussion.

7.2 Generating the overarching themes of the study

As discussed in the findings chapter, descriptive and analytical codes emerged using a thematic analysis of the qualitative data, drawing on approaches outlined in Braun and Clarke (2006), King and Horrocks (2010), and King, Horrocks and Brooks (2018). In this chapter the overarching themes, as previously described, have been identified and categorised from the clustering of descriptive and analytical codes in the previous chapter, which have been combined from the three schools under analytical themes and sub-themes (King & Horrocks, 2010).

The overarching themes were arranged by research questions of this theses, as follows.

Within the context of Saudi Arabian primary schools for boys:

What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?

- iv. What values underpin school culture?
- v. Are there similarities between Islamic values and those that purport to be promoted within distributive leadership, as portrayed in the literature and, if so, what are they?
- vi. To what extent and in which ways could the values underpinning school culture promote or impede/ inhibit distributive leadership?

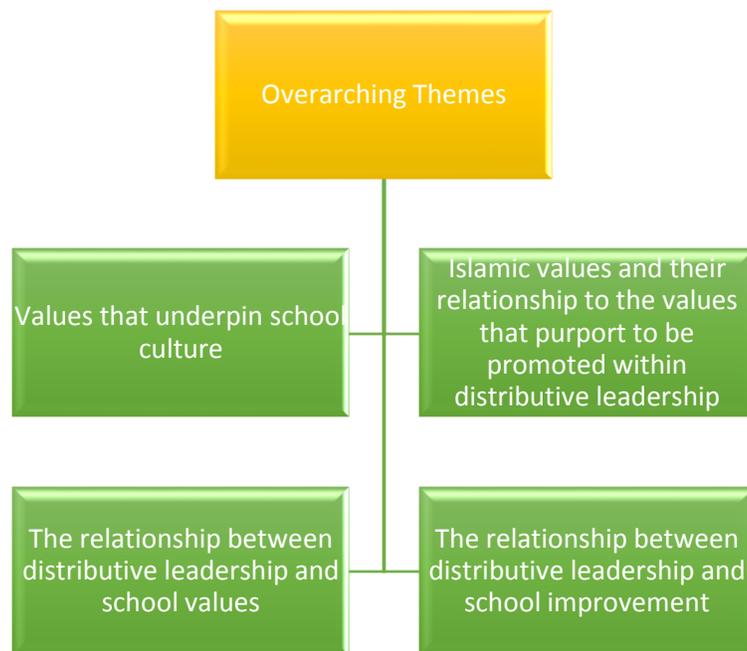


Figure 7. 1: Overarching themes of the study

7.3 Overarching theme one: School values underpinning school culture

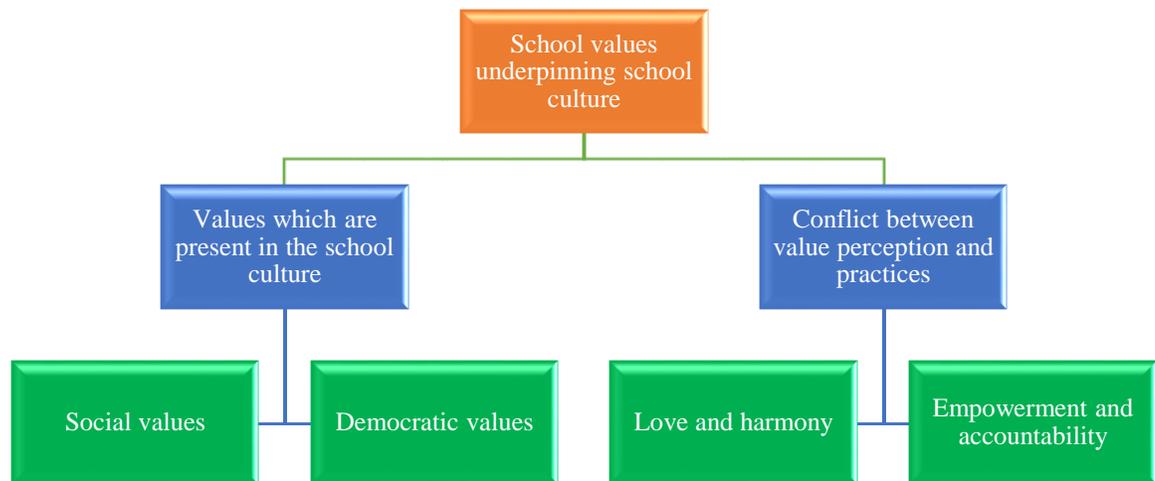


Figure 7. 2: Overarching theme one

1. Within the context of Saudi Arabian primary schools for boys:

What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?

i. What values underpin school culture?

7.3.1 Values which are present in the school culture

As discussed in the literature review of this thesis, values can play a vital role in school leadership, as, if there is a group of accepted values that are shared values held by the school leader and other stakeholders, over time, this group of values

will become embedded and part of the school's day to day practice (Fullan, 2008). With more experience gained through interactions between the school members, this group of values will become the assumptions which will build the culture of the school (Fullan, 2008; Morente et al., 2018). Therefore, it could reflect in the school's improvement, especially from society's perspective (Hodgkinson, 2004; Haydon, 2007). Moreover, shared values can define the culture and climate of any school as they are situated within the artefacts of the school as an organisation (Schein, 2006).

7.3.1.1 The key values considered to underpin school culture in Saudi Arabian primary schools for boys are now discussed

7.3.1.1.1 Social values

Saudi Arabian primary schools tend to incorporate social values which are reinforced by Islamic teaching and Saudi culture (Alhammadi, 2017), such as harmony, love, philanthropy, patience, and endurance. However, every school in this study has slightly different views concerning social values and the degree to which they are practised within the school. For example, every school exemplified value, such as harmony and love (Schools A, B and C), benevolence (Schools A and B), patience (School B), dedication (SL.C, SLMT1, SLMT2, C, P1 and P2, C) and endurance (Schools B and C) to a significant degree, as presented in the previous chapter. This can be referred to Wilson (2014) who has categorised morals in the educational leadership into four virtues, under every virtue there are several morals that related to the concept (see section 3.4), therefore, the perception of values is varied, not only between west and east, but also between schools in the

same area, which suggests that each of the schools adopt values according to their context and needs.

7.3.1.1.2 Democratic values

Democratic values are found in the outcomes of this study, those of equality and justice, openness and autonomy prevailed through the three schools. These are daily leadership values which are practised globally (Day & Sammons, 2016; Harris, 2014; Malloy & Liethwood, 2017) and are representative of democratic values embraced in daily leadership practices across Saudi schools (Alhammadi, 2017; Al- Mahmadi, 2015). As presented in the literature review, distributive leadership is promoted by a group of democratic values which, viewed from a Western perspective, are values which present themselves in these schools as trust and accountability, sharing and empowerment, motivation, benevolence (perceived as a social value above), and volunteering.

However, values of social justice and sense-making are values which underpin distributive leadership in the Western literature but were not found through interviews with school leaders and school leadership team members. This might be due to both terms being new in Saudi school culture. Furthermore, the above set of values are accepted because Islamic teaching is supportive of such values.

However, distinctions can be made between how Islamic and democratic values (from a Western perspective) are understood (Samier, 2017; Ahmad, 2013), for example the value of autonomy.

The school leader in School A considered autonomy to be an important value in fostering creativity. In School B, the school leader considered autonomy to be an aspect of the school climate CT1, CT5 and P3. However, it was established in the study that, in general, the level of autonomy is low in the school culture, as each school leader in the participating schools is concerned that an elevated level of autonomy will lead to non-compliance with the school's policies and practices amongst teachers (SL-B) overall. This may be due to the lack of understanding of the democratic values associated with distributive leadership and how they could potentially be practised in every school.

7.3.2 Conflict between value perception and practices in the school culture

The perception of values is complicated as it is understood differently by different people and different cultures (Evans, 2010, p. 41) (see section 3.2). The findings of this study reveal different perspectives about some of the schools' values, which can be related to the need for every value depending on the respondents' position. Therefore, adopted values can be explained pragmatically from two perspectives - internal and external needs. For example, promoting a climate of healthy relationships between teachers and pupils to maintain a positive outcome for learning is an internal need. While maintaining effective communication with parents is an external need to achieve the school's main aims and to fulfil the requirements of public policy.

Love and Harmony

Although in the interviews with school leaders and leadership team members love is found to be linked with harmony, it is perceived differently by teachers and parents within the responses to the questionnaires. Within the literature, love is linked with many terms such as care, support, and compassion (Wilson, 2014, p. 488), whilst harmony is linked with good temper and generosity. Therefore, according to the interviews with school leaders and school leadership team members in all three schools, love is perceived as a means of promoting mercy, sympathy, benevolence, kindness and fatherhood. Love and harmony are key values which are used effectively to motivate pupils and to encourage others to participate in school activities, creating a positive climate in the school.

Furthermore, love and harmony are crucial for strengthening the school ethos, which is reflected in positive school outcomes. Love, as an enactment of kindness, creates a positive relationship in the school climate by encouraging teachers to cooperate through teamwork.

However, the findings show that teachers perceive love from a different perspective, which involves respect and cooperation. Teachers rely on love and harmony to cooperate and support each other, especially when managing their workload during school time.

For parents, love is perceived through the pupils' national pride, and this comes from school activities that raise love and loyalty to the country. In addition, love and

harmony are important values for parents as they improve the adoption of appropriate behaviours and attitudes of pupils.

7.3.2.1 Empowerment and accountability

From the analysis of the data, understanding of empowerment differs across participant categories. Some respondents from each of the participating schools consider some values as being entirely present while others considered them only partially present. This can be explained by the likelihood that there are values which are believed to be important and practised, and values which are believed to be important but not practised due to the macro-system's policies. Such policies can relate to teacher workload and supervision of pupils during breaks. They can also be due to cultural complications such as beliefs that teachers are not allowed to play a leadership role in the schools, or that some parents believe that the school is only responsible for their children during school hours. This is a common issue which is linked with the work of Wilson (2014, p. 489), who asserts that one of the internal dilemmas in school leadership practices is the gap between knowing values and practising them, which requires courage. For example, the school leaders in all of the schools believe that autonomy, mutual trust and empowerment are democratic values that could reinforce their practices as leaders; however, when I asked them about the degree to which these values are represented within the schools' culture, they indicated that the values are not as represented as they should be. From their questionnaire responses, teachers believe that they are not empowered appropriately due to the centralised system in Saudi education. In

another part of the interviews with school leaders, they identify inefficient training as being an aspect of the problem. But also, as referred to above, there is a dominant idea among school leaders that complete empowerment and absolute trust could affect the staff's compliance with school policy and practices such as those mentioned above, and potentially lead to a misuse of power and authority, if accompanied by a low level of control, monitoring and supervision.

Culturally, Bennet et al. (2003), Spillane (2006), MacBeath (2005), Leithwood et al. (2007) and Sammons et al. (2011), distributive leadership offers opportunities for others to participate in leadership practices in a way that facilitate the creation of a culture of shared power and authority, building leadership capacity within the school. All the above-mentioned studies suggest the creation of a specific framework that identifies aims, limits and stages to create a culture of distributive leadership practice in the school. But, according to Harris (2014), this could take time to be effective, which perhaps explains the concerns of the school leaders who participated in this study about the level of empowerment and autonomy. However, the study shows that levels of love, justice, dedication, and cooperation are high in each of the study's schools, which suggests there could be conflicting views in respondents' understanding and perception of democratic values as they relate to distributive leadership.

7.4 Overarching theme two: Distributive leadership and school values

1. Within the context of Saudi Arabian primary schools for boys:

What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?

ii. To what extent and in which ways could the values underpinning school culture promote or impede/ inhibit distributive leadership?

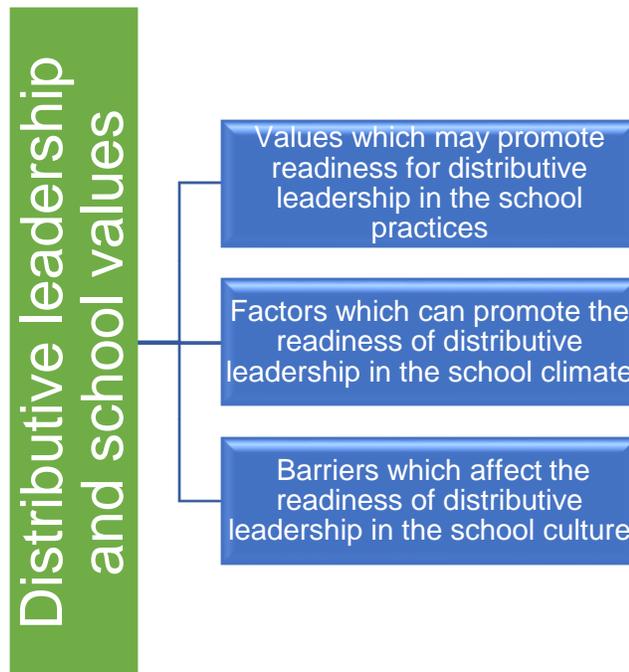


Figure 7. 3: Overarching theme two

After having presented values that are understood by respondents to underpin school culture in the previous section, with an explanation of how these values are viewed and practised in each school, this section discusses how these values can

promote or hinder distributive leadership in the school culture within the context of Saudi Arabian primary schools for boys. To achieve this aim, it is important to discuss the role of school values within distributive leadership from two aspects which emerged from an understanding of the data - how values are perceived by respondents and the level to which it is perceived that these values are enacted. Thus, this discussion examines the values which may promote distributive leadership; the values which may promote the readiness for distributive leadership in school culture and practices; and the factors or variables which could potentially impact on how values may inhibit or impede distributive leadership promotion and practices according to the findings derived from data.

7.4.1 Values which may promote readiness for distributive leadership in the school leadership culture

Based on findings from the interviews undertaken with the three schools, it can be stated that the readiness for distributive leadership could be promoted by some values depending on the situation. For example, motivation, mentoring and encouragement, are key values found in interviews and questionnaires of Schools A, B, and C, which promote effective opportunities for teachers to practise distributive leadership outside their formal roles (Torrance, 2012; Lumby, 2013). Similarly, caring and support are some of the major values which the school leader needs in order to promote effective opportunities for teachers which ultimately lead towards distributive leadership (Torrance, 2012; Tschannen-Moran & Gareis, 2015; Mayrowetz et al., 2009). While mutual trust, empowerment, sense of autonomy and

accountability, good manners, and kindness, sharing, cooperation and being supportive are values which encourage stakeholders to volunteer with school leadership members. Therefore, the above values can promote the readiness of those who are interested in exercising leadership before they play a formal or informal role in the school.

The findings from both Schools B and C, generated from interviews and questionnaires, present self-confidence as a value that promotes the readiness of distributive leadership in school leadership practices, given that sharing school tasks with stakeholders and empowering them could raise their level of readiness to make formal and informal leadership decisions (Houghton & Yoho, 2005).

School leaders from interviews assert that they are mentoring distinctive teachers, which helps discover and develop different talents in the school. In addition, mentoring, along with caring promotes positive relationships in the school climate (Wilson, 2014).

The values of autonomy, justice and equality have a positive effect on teachers and parents' readiness for distributive leadership, as they promote other values and practices such as good manners, efficient mentoring, mutual trust, and openness among them. As mentioned in section (6.3.1.2), the above values are considered as democratic values, which can promote social justice in Western countries (Harris, 2014; Day & Sammons, 2015), which can determine the level of

acceptance of democratic values in the school culture and how this promotes the readiness of distributive leadership in Saudi primary schools for boys.

Bennet et al. (2003) highlight the key role which teachers play in formal school leadership practices: the importance of teachers in promoting the readiness for distributive leadership in Saudi school culture is found in this study (SL, A, B and C; SLMT1, A; SLMT1, B). Giving teachers the appropriate level of respect and regaining their prominent position in the learning process could motivate them to interact with school activities positively, whether as team leaders or members (SLMT1, A). Linking this with the findings of Louis et al. (2008, p. 173), many teachers could fail in their main roles in schools because of a lack of respect, not only from other stakeholder such as parents and pupils, but even from the macro-system as the School A deputy claims that Saudi teachers are demotivated due to some of the policies emanating from the macro-system. This has led to a limitation of their authority which has affected the relationship between teachers and the macro-system in Saudi Arabia.

According to Theoharis (2007), the promotion of mutual respect between all members of the school community is found to be one of the most effective actions for school leaders to create an inclusive environment that fulfils equality, equity, and diversity in their schools, which includes equal respect for every stakeholder. The School B leader demonstrated that he is used to empowering his deputies as a means of showing respect, which elevates the level of respect for the school leadership team members who work directly with teachers and parents. And that is

coupled with an appropriate leadership education for teachers and parents which helps to mitigate barriers associated with busy teaching schedules and time challenges, which were found to be key factors that affect the readiness for distributive leadership in these schools.

Empowerment

Empowerment is considered as an important value for the success of modern school leadership practices, especially for distributive leadership in schools (Leithwood et al., 2009; Woods & Roberts, 2016). Empowerment was found to be present at all the schools as it promotes the belief of the importance of distributive leadership in school practices, which create a cooperative and shared climate in the school culture (Day & Sammons, 2016; Harris, 2014; Malloy & Leithwood, 2017).

However, as mentioned in section (6.3.3), the lack of understanding of the relationship between autonomy and empowerment within the school communities could be an important reason for impeding distributive leadership development in the school culture, which could be a common issue between Western and Eastern schools (MacBeath, 2005). Indeed, 'control and autonomy' and 'boundaries of participants' are found to be important for effective empowerment in school practices (Woods et al., 2004).

7.4.2 Values which may promote the readiness of distributive leadership through a positive school climate

Harris (2011) suggested that the readiness for distributive leadership requires a healthy climate of effective communications between the school leader and teachers in schools. Regarding this suggestion, interviews with the three school leaders suggest effective communication as an important skill that can promote the readiness for cooperation between the school leadership team and teachers.

The value of acceptance (related to the concepts of inclusion and diversity in Western cultures) is found through interviews of school leaders (A and B) and school leadership team members in schools (SLTM 1, A). Acceptance is identified in Schools B and C as a school value that affords differentiation and variation, which can help the school leader to share power with teachers informally, including through respecting diversity between stakeholders (SL, A). This is a significant value for most participants in this study for the promotion of a positive climate between school members. In addition, acceptance promotes empowerment, equality, and autonomy in school culture (Senior & Swailes, 2007; Malloy & Leithwood, 2017), which are key values for distributive leadership.

Shared decision making is another important value in promoting a positive climate between school leadership and teachers, which can motivate stakeholders in partaking in further cooperation, sharing, respecting, and caring between them.

This can be found in statements by teachers, parents and school leadership team members in the three schools (School A, deputy; School B, activities coordinator;

School C, pupils' consultant - Interviews, and (CT3, CT5, School A; CT4 and CT5, School B; CT, School C).

Findings from interviews with school leaders in the three schools suggest that a climate of cooperation is required for the successful practice of leadership between teachers, formally and informally. By looking at cooperation through the lens of moral virtues (Wilson, 2014) (see section 3.4), the value of cooperation can be seen to promote volunteering, motivation, respectful relationships, and mentoring in the school climate (Tschannen-Moran & Gareis, 2015).

The findings from parents' questionnaires suggest that the school leader should have an openness and listen to others to promote autonomy in the school culture by inducing self-confidence for every stakeholder in the school climate (Terwel, 1999; Brodie, 2008). According to Leithwood et al. (2009), the school leaders need a sense of responsibility, so they can create an appropriate climate for the above-mentioned values.

7.4.3 Barriers which affect the readiness of distributive leadership in the school culture

Readiness for distributive leadership can be promoted by the development of leadership skills, through leadership teaching and by cooperation between parents and teachers, which can occur through initiatives. York-Barr and Duke (2004) argue that in order to promote initiatives, financial and moral support are important for teachers who portray appropriate initiative and readiness to take on formal and informal roles in school leadership practices. This can be achieved through

rewards and appreciation, with rewards having the potential to enhance their dedication towards work and motivate them to do their best. However, it should be acknowledged that there is a body of literature (deriving from psychology) which critiques the use of external motivators on the basis that it can potentially undermine intrinsic motivation (see Brophy, 2013, 'Motivating Students to Learn'). With regard to this specific study of Brophy (2013), in relation to rewards, findings show that it is important to accept variation between active and non-active teachers and parents and to present distinctive teachers as role models for others to be motivated by and follow, as the Saudi tradition is to look up to with pride the personality trait of leadership and follow in the leaders' footsteps (Dirani et al., 2017). However, this could present a conflict between notions of heroic leadership and forms of distributive leadership.

Interviews with school leaders in this study showed a sense of concern regarding the level of openness for initiatives and volunteering, not only with teachers as shown in the findings on trust and empowerment above, but with parents as well. This is similar to the findings in some studies in the West, for example MacBeath (2005) (see section 4.2.3). One of the three lowest ranking responses from the questionnaires was involving and encouraging parents in the school practices. School leaders from the three schools studied have a common view that teachers should undertake leadership education before playing a role in school leadership practices, to ensure no misuse of power when they are in charge (Whitaker, 2009). However, as the findings suggest, if there is a level of dissatisfaction among

teachers, especially with their busy routines (SL, A and B); concerns about the timing of the training (CT1, 2, 3 A); and concerns about the level of respect for teaching as a career (SLMT1, A), these can act as a barrier to the promotion of distributive leadership.

Barriers of traditional beliefs of leadership

Although they believe in distributive leadership as being an organic process and practice, the findings of this study revealed that school leaders are still dominated by classical and traditional forms of leadership, where they are formally appointed to this leadership position as they have exercised and comply with those traditional leadership practices. This could be seen to correlate with Algarni and Male (2014), who indicate that teachers in Saudi schools do not have autonomy and enough lessons to take up the leadership and make a decision on their own, and that only school leaders are empowered to run the internal operations of the school. Yet, they could still adopt a distributive approach for the improvement of school values.

From the above, the schools of this study are in the first stage of cultivating distributive leadership through 'formal distribution' (MacBeath, 2005) and are not moving forward. They prefer a top down approach to preserve their authority and assign tasks to teachers using a low level of empowerment and a high level of supervision, for the reasons previously outlined relating to potential breaches of school policy and practice.

7.5 Overarching theme three: Islamic values and their relationship to the values that purport to be promoted within distributive leadership

Within the context of Saudi Arabian primary schools for boys:

What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?

- iii. Are there similarities between Islamic values and those that purport to be promoted within distributive leadership, as portrayed in the literature and, if so, what are they?

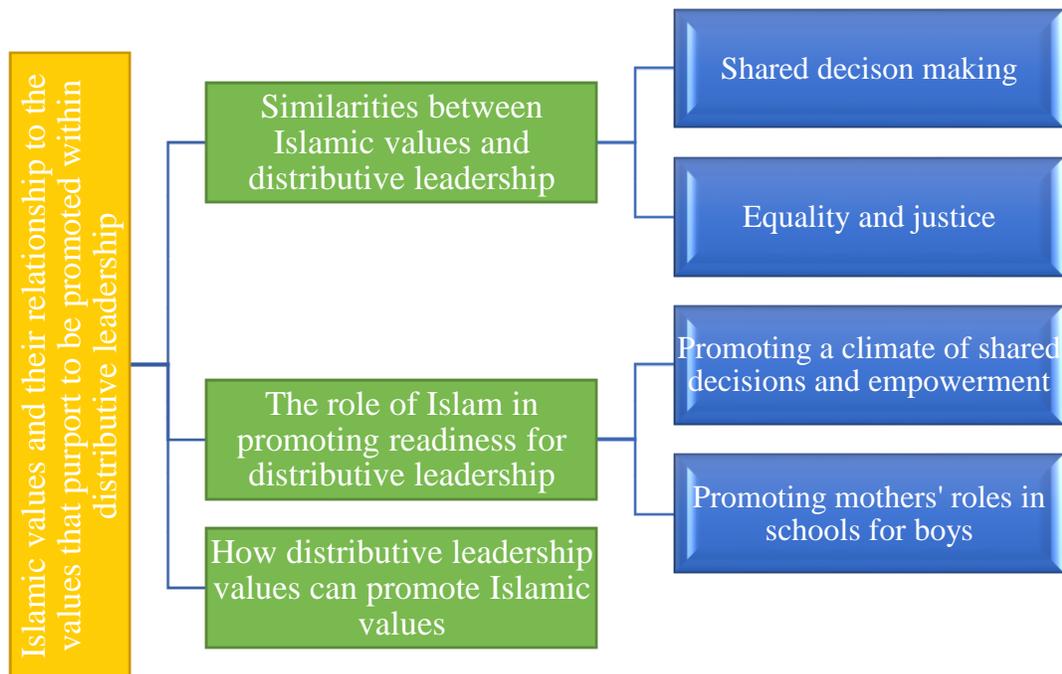


Figure 7. 4: Overarching theme three

7.5.1 Similarities between Islamic values and distributive leadership values

Being a conservative Muslim state, schools in Saudi Arabia constitute Islam to be the foundation of their school values, as found in the studies of Al-Yami (2016), Hammad and Shah (2017), Abalkhail and Alan (2011) and AL Hammadi (2017). In addition, there are many social values such as trust, love, and benevolence, which are found in most interviews (school leaders, and school leadership team member), which represent the teaching of Islam (MOE, 2018; Barnes, 2019; Niyozov, 2010).

The outcomes from respondents mentioned above support the idea that Islam considers leadership as a collective process rather than an individual effort (SL. A; SL. B; SL. C), as leaders are responsible for acting for the betterment of everyone and do not act on their own desire (Samier, 2017). This further leads towards the culture of distributive leadership in schools, as pupils' consultant in School C (SLTM 2, C) explained that when a leader has a clear vision and goal in mind, they should act effectively to achieve this through volunteering and interaction with others, as their position as a leader is more likely to be servant rather than heroic (Ahmad, 2009).

The findings from interviews are also assert that Islam teaches cooperation, truthfulness, accountability, equality, justice and honesty (Elkaleh & Samier, 2013; Samier, 2017). In addition, Islam teaches the lesson of moderation (CT2, B) and kindness towards others (SL. A, SL. B, and SL. C), as well as it cultivates the

concept of consultation (SL. B, CT2; CT3. B), and respect for strengthening the bond between pupils and teachers (Ahmad & Ogunsola, 2011). Islam also supports the sentiments of compassion, passion (Schools B and C), and benevolence (Schools A and B), which are essential for distributive leadership in school practices (Mascall et al., 2009). Islam encourages cooperation in taking care of underprivileged people, which can be verified in the finding of pupils from poverty areas attending School B, as an example.

In School A, values of love, trust and benevolence prevail as they are part of Islamic teachings. Love is considered an important Islamic value that fosters positivity, which helps to improve the school climate and increases the overall performance of a school. Through love and harmony, school leaders can build a climate of cooperation and sharing between stakeholders (Samier, 2018).

Similarly, development of the school culture in accordance to Islamic laws requires many Islamic values (such as awareness about truthfulness, sharing, justice, commitment and loyalty) to be created to promote leadership practices derived by Islam (Samier, 2017; Ahmad, 2011). Therefore, all participated schools in this study have an Islamic Awareness programme which is coordinated by a teacher who is presented as a role model based on religious standards and behaviours, such as the Imam of a mosque, a Sheik and a Qur'an reader.

Furthermore, findings of this study show that the three schools are applying the Islamic values of accountability, honesty, and cooperation in their school climate to

a significant extent. Teachers include benevolence, kindness and the utmost respect for their pupils as Islamic values, as reflected in a study by Ahmad (2013), who presents kindness and trust as important behaviour for Islamic leadership when dealing with young people.

7.5.2 The role of Islam in promoting readiness for distributive leadership

Distributive leadership values such as empowerment are promoted by Islamic values, namely benevolence (SL. A and SL. B) and endurance (SL. B and SL. C), which eventually motivate others to participate in school leadership practices both formally and informally (Mascall et al., 2009; Tschannen-Moran & Gareis, 2015). The findings from interviews with school leaders and school leadership team members of this study reveals that the three schools support distributive leadership values from an Islamic perspective, such as in the contexts of justice, loyalty (SL. C; CT2; CT3; P2 and P4. C), commitment (SL. B; SL. C and CT1. C), and truthfulness (SL. A; SL. B; SL. C; SLTM 1. C and SLTM2. C). These schools also support distributive leadership by exercising the Islamic value of consultation, which is a core value of Islamic leadership practices that are found in many works of literature (Samier & Elkaleh, 2013; Ahmad, 2013; Ali, 2010; Metcalfe, 2010; Badawi, 2009).

Another value found in this study, motivated by Islam, which could be highly beneficial is that the leader should share visions and responsibilities equally while instigating a new initiative with a team, including during the decision-making

process (SL. B). As a result, the school leadership will develop shared values and enhance the level of improvement in the school under the motivation of Islam (Elmore, 2000; Wood et al., 2004).

Another view, which can be found within the study's findings, is that the school leader should accept values which are informed by Islamic teachings so that the school's image can depict the essence of Islam (SL. C). Islam endorses patience (SL. B) and the conducting of a person's due responsibilities (Alkahtani, 2014; Ahmad, 2011). Hence, Islamic teachings tend to empower the school community and support innovation for school improvement (MacBeath, 2005).

The findings from the interviews with school leaders and school leadership team members present the means of promoting distributive leadership values in their schools through the Qur'an and Islamic lectures. Therefore, Islam motivates mutual trust between the school members and encourages involvement that increases the sense of equality and justice. In addition, Islam creates a positive climate for distributive leadership (Elkaleh & Samier, 2013; Samier, 2017).

7.5.2.1 Promoting mothers' roles in schools for boys

From an equality perspective, Islam declares that girls have an equal right to be educated as do boys, although there is segregation through the use of boys' and girls' schools (Al-Yami, 2016; Hammad & Shah, 2017; Abalkhail & Alan, 2011), and the findings from the interviews with school leaders and most of school leadership

team members assert that the quality of the education depends on the mothers' involvement in schools for boys. In addition, they believe that Islam supports that both mothers and fathers should participate equally in the school activities of their children, which is reflected in the study's findings as most of the respondents encouraged female participation in their schools.

Looking at the views of mothers and female guardians' involvement, it is found that in School B, Islamic lectures are held in high regard by the school leadership, as they emphasise that both genders have the right to acquire high-quality education and that both mothers and fathers should equally participate in school. School A promotes the participation of mothers through online methods, with the use of questionnaires and web links, while School B utilises emails, letters, and texts so that they can observe Islamic values of modesty. This involvement promotes cooperation among parents and teachers, as well as equal participation of both male and female parents. School C does not discuss female participation in schools for boys extensively. However, it has been reported that female parents tend to actively participate in school activities, especially in the formulation of the annual school plan.

7.5.2.2 Promoting a climate of shared decisions and empowerment

Many respondents from both interviews and questionnaires have similar belief on the importance of involving teachers in decision-making activities, as well as with regard to sharing, which are recommended to enhance their leadership skills

(Houghton & Yoho, 2005; Yolk, 2002). Respondents from interviews of three schools have given some examples of promoting shared decision making and empowerment in Islam. For example, school leaders A and C presented examples of involving companions in the decision making process and which is also consistent with a Sunnah of Prophet Mohammed, as he shared the responsibilities among their companions at the time of war and involved major leaders in the planning (Al-'Asqalani, 1986). Hence, shared decision making could be beneficial for school culture not only by providing opportunities for school members to cooperate while solving problems, defining a course of action, and making a final decision but also by cultivating positive values of distributive leadership as they are Islamic values. Shared decision making and empowerment also help to enhance pupils' achievement through improvement in the school performance and delivery of support services (Jackson, 2012; Lin, 2014). As a result, teachers' empowerment and involvement in the school vision and school activities could also be beneficial for the promotion of distributive leadership (Harris, 2014).

7.5.2.3 How distributive leadership values can promote Islamic values

The study's findings also show that there is a correlation between distributive leadership and Islam from different perspectives. For example, School A promotes distributive leadership through the Islamic values of endurance and philanthropy. The chosen leader in School B must follow all Islamic values and endorse patience and sense of responsibility. While, in School C, distributive leadership promotes

Islamic laws through honesty and modesty, practising it according to the school culture.

Thus, distributive leadership values are important for the stability and development of school culture (Harris et al., 2007; Harris & Göksoy, 2015). Beyond formal roles, the results show that praying for the teachers and expecting rewards from Allah are important Islamic values which motivate others to interact and evolve in the school practices (SL. C and SLTM2. C), and which is beneficial for distributive leadership. Conversely, distributive leadership promotes Islamic values such as honesty, equality, and modesty through the practising of it, according to the findings of this study.

7.6 Overarching theme four: School improvement

Within the context of Saudi Arabian primary schools for boys:

1. What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered?

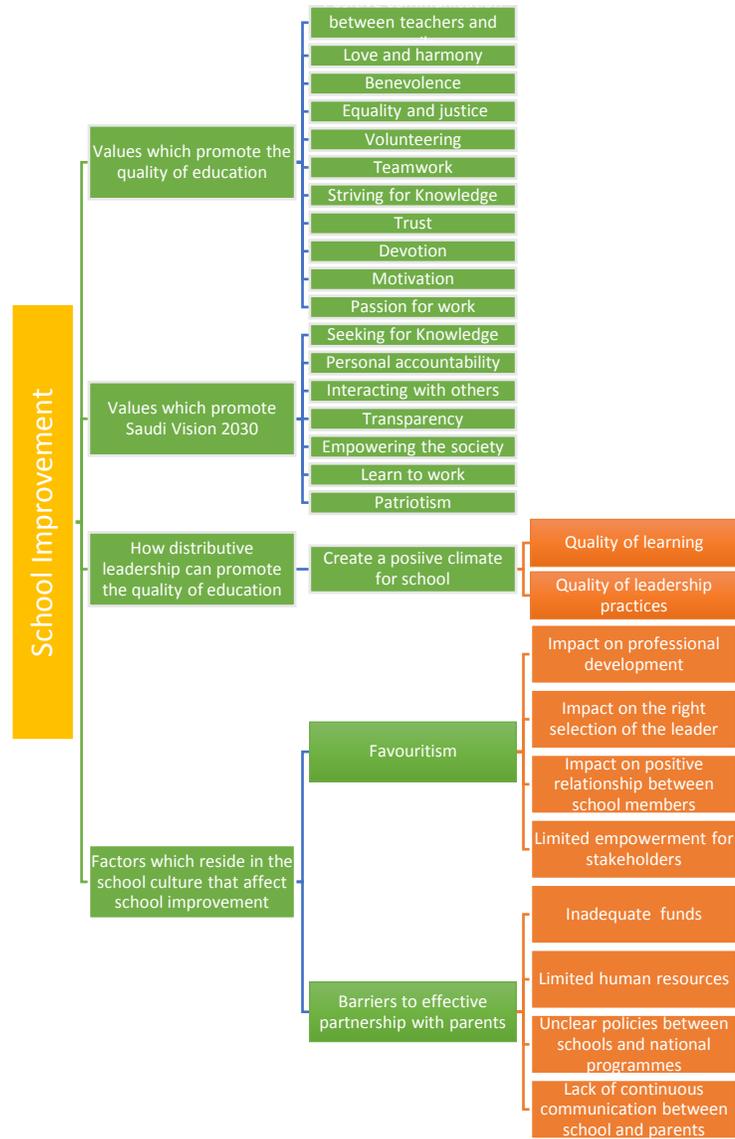


Figure 7. 5: Overarching theme four

This research question draws together the threads of the previous research questions to draw out the implications of the relationship between school culture and distributive leadership as a means to school improvement. In Saudi Arabian primary schools for boys. It will be explored through a discussion of values which promote school improvement, how distributive leadership can promote the quality of education, the importance of parents' involvement in school improvement and factors which reside in the school culture that affect school improvement.

7.6.1 Values which improve the school climate

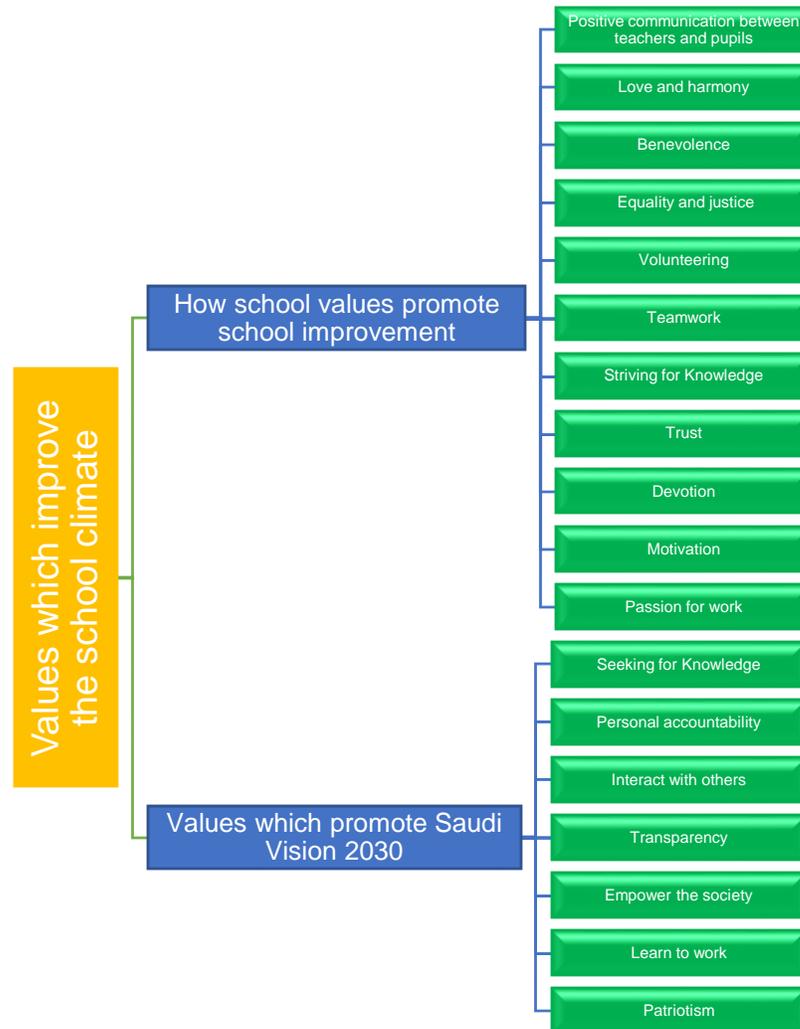


Figure 7. 6: Sub-theme one

7.6.1.1 Values which promote the school improvement

The values associated with distributive leadership and school culture in the three schools, which are promoting school climate were reviewed in detail, and it is found that positive communication between pupils and teachers the relationship between stakeholders as well as love, benevolence, equality, and justice which lead towards

an improved educational system (Harris, 2014; Day & Sammons, 2017; Mascall et al., 2009).

Schools A and C describe the presence of fatherhood traits in their teachers.

Fatherhood is perceived as a part of harmony and care, which is one of four virtues suggested for school leaders by Wilson (2014) (mentioned in section 3.4), and according to Hodgkinson (1991), values are 'concepts of the desirable with motivational force'. Fatherhood could promote other values such as motivation, devotion, and dedication towards pupils, which can be described as fatherhood from a Saudi perception. For example, in School C, teachers are kind and generous, and their proficient mentoring and effective communication with their pupils induce in them a striving for knowledge. Whilst school leader B did not mention fatherhood, he did describe that the more a teacher treats pupils with love and care, the more he becomes accepted by them, which can reflect on the quality of learning.

Although the sense of accountability and mutual trust are found in School A, there is a need for appropriate lessons for teachers to practise both values so as to be more active in the school, as both values are mutually crucial for the quality of the school climate (Leithwood et al., 2009). In School B, striving for knowledge, volunteering and team activities are important values for improving the social interaction between teachers, pupils, and school leadership members, which enhance educational standards of the school and promote professional development of school members. In addition, honesty truthfulness of teachers,

devotion, motivation, and their love for work are positive values that bring improvements in school practices and reflect on positive climate of learning and teaching.

It should be noted that findings from School C show that the level of distributive leadership practices is comparatively high, as the school leader presented examples of a low level of centralisation and a high level of shared activities.

Whereas, teachers were under strict and continuous supervision in School B when they were empowered, as the concern of the misuse of power is deep there.

7.6.1.2 Values which promote Saudi Vision 2030

There are values mentioned by participants from both interviews and questionnaires in this study, which could help to promote the improvement of the school, which have similar characteristics with the Saudi Vision (2030) as mentioned in section (2.4.4), such as patriotism (CT4, A and CT2, C), seeking for knowledge, personal accountability, interact with others, transparency, empower the society , learn to work, and patriotism, and which could indicate that schools are going through a period of change to fulfil the Vision 2030 for improvement.

7.6.2 How distributive leadership can promote school improvement through the quality of education

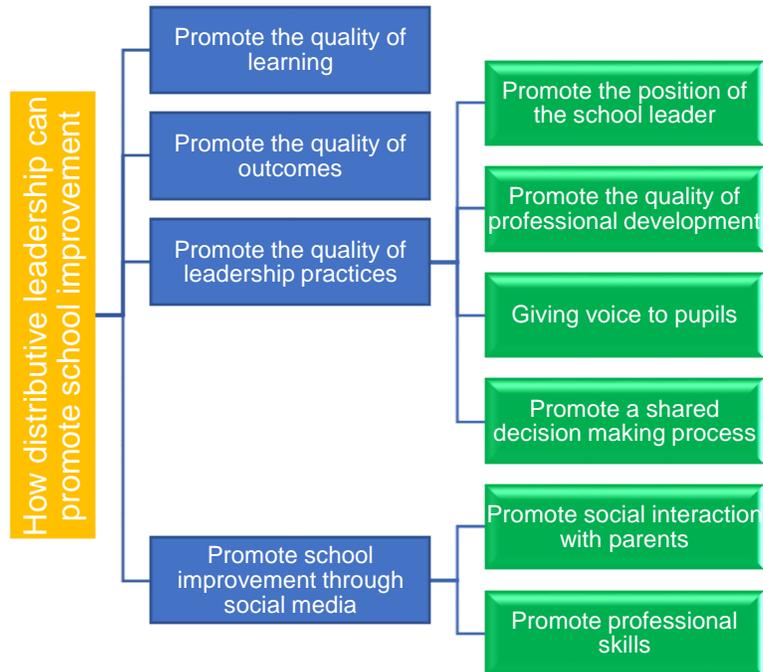


Figure 7. 7: Sub-theme two

It is recognised globally that improving school leadership practices is key to school improvement. The outcomes of interviews with school leaders suggest that cooperation between teams ensures proficient leadership distribution in the school (SL.A; SL.B and SL.C) Such as, teachers are designated a specific role, but they can also provide further efforts through cooperation among teams (Lin, 2014; Barnes, 2019).

In addition, the findings from interviews with school leadership team members suggest that teachers need further involvement in school activities to improve the quality of learning process (SLTM 1& 2, A, SLTM1, B and SLTM 1& 2, C). This

process needs equal opportunities to assure equality and justice (Harris, 2014; Hytten & Bettez, 2011). School leaders of the three schools have similar opinion that stakeholders need a leadership education before taking part in formal and informal leadership practices within the school, which has been suggested earlier.

The findings further suggest that empowering teachers and parents raises the level of responsibility, which is reflected in achieving their tasks efficiently (Deal & Peterson, 2016). In another aspect, interviews with school leaders and school leadership team members of the three schools shown that teachers influence the school culture more than parents, as they are a constituent part of the school members (Bennet et al., 2003). Therefore, teachers' involvement will reflect directly on school improvement and the quality of learning.

Responses from the teachers' questionnaires yielded that teachers need to be more involved in decision-making aspects. According to Bennet et al. (2003), teachers' involvement is important for leadership improvement in schools, as there is a substantial need for their involvement in internal decision making about lesson plans and other activities, to meet the global standards of high-quality education (OFSTED, 2019). This is found in the interviews with school leaders and school leadership members in the three schools, as teachers are encouraged to cooperate in scheduling lessons plan, break supervisions as in Schools A and B. In addition, they cooperate in some learning issues as being shown in the interviews with SLMT1, B and SLMT2 C. In School B, teachers who involve pupils in decision making in classrooms encourage flexibility and devotion in their pupils, which

enhance leadership skills among them, and which gives rise to a cooperative environment between pupils and their teachers (Fullan, 2001). This can be linked with what school leader in same school explained that he used to empower teachers and involves them with motivation by telling them that he trust them and respect them, he cultivate these values with examples that enhance a positive relationship with teachers and other stakeholders, the school leader gave an example of this respect among pupils as presented in section (6.4.1.2).

As presented before, a sense of autonomy and empowerment are identified in the three Saudi schools. These values are beneficial in introducing high levels of leadership qualities in pupils. According to both the interviews and questionnaires, teachers induce a sense of responsibility in their pupils, as was referred to by Senses et al. (2016), in that a sense of responsibility between pupils creates a positive climate for successful leadership in the school.

From the above, empowerment is a significant value which can promote leadership capacity in pupils, as it encourages team building in both pupils and teachers (Harris & Muijs, 2003; Jean-Marie et al., 2009).

In addition, according to leaders of the three schools, teachers can run some programmes and build teams to cultivate leadership activities among themselves. From this perspective, distributive leadership can enable others to participate in school leadership practices individually (Lumby, 2013). Furthermore, these individuals work amongst teams which perceive distributive leadership as a

process, the product of social cognitive interactions (Spillane, 2005; Thorp et al., 2011) that result in professional development for those who participate (Hargraves & Fullan, 2012).

7.6.3 Promoting school improvement through social media

Social media is presented in the interviews with school leaders in the three schools as a significant key factor for school to communicate and interact with world, which reflected positively on the improvement of the school from two ways, the partnership between school and parents, and the professional developments of the teachers.

For the partnership with parents, school leaders explained that social media enhanced an effective communication and interaction between parents and school as they can see their children in different times beginning from the morning queue, and during breaks, they also interact with some activities such as the national day through direct messages in the specific application. Social media is become a means of communications with mothers who are most active with the school according to school leaders and school leadership team members in the three schools. According to school leader A, social media motivated parents to support the school and participate in its activities. Moreover, school leader B confirmed that mothers are highly active through social media.

For the professional development, social media helped discovering talented teachers, especially those who are prepared for leadership role in the school for

example, in School B, the teacher who suggested using Snapchat for the school as a volunteering work presented different skills which through his work in this application, therefore, as a talented teacher, he was promoted to be one of the school deputies. For School C, the teacher who is responsible for the social media received positive comments from parents who follow up with their children.

For School A, the school leadership team is managing two applications of social media - Twitter and Snapchat, which can develop new skills for school leadership members. However, except for School B, there is a lack of information about how those teachers were selected to manage these accounts, and how this affects their main roles as class teachers. Therefore, the lack of attention to the importance of social media for schools could affect school improvement from a cultural perspective, as it can create bias through the selection of persons who present specific activities recorded and broadcasted on social media, which could be found as a part of the Arabian culture (Branine, 2011; Samier, 2016).

Another concern which has not been discussed with respondents is that although it seems that using social media has levelled up the quality of education in schools, it raises the question about the policies for protecting school members' privacy, especially for the pupils. Furthermore, there is the issue of pupils suffering inappropriate experiences through social media if they are not aware of Islamic and social values, and with a lack of clear policies in the school relating to this. This will be further discussed in the conclusion chapter.

7.6.4 Factors which reside in the school culture that affect school improvement

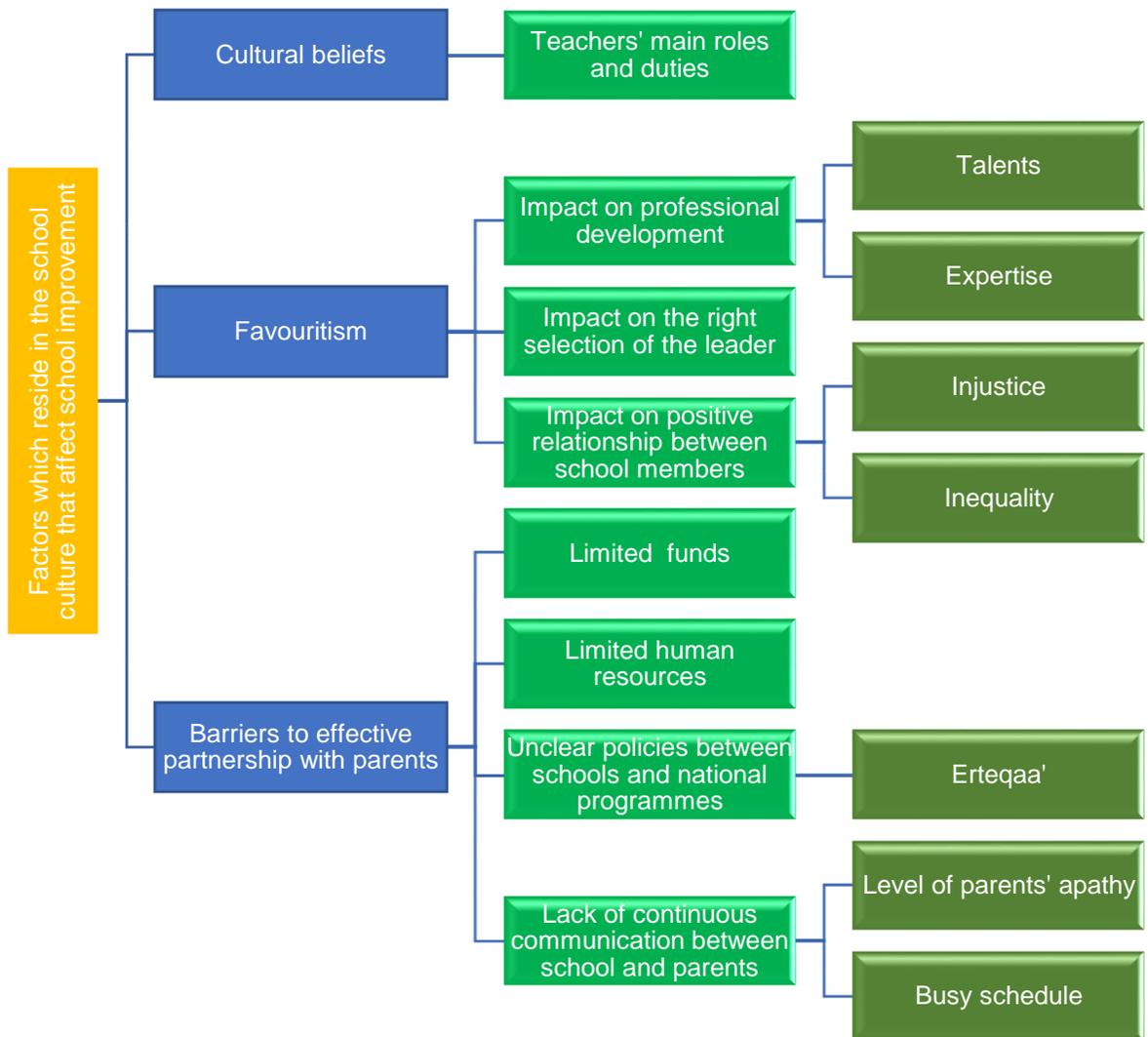


Figure 7. 8: Sub-theme three

7.6.4.1 Cultural beliefs

Although findings from the study present indicators of successful practise of formal and informal leadership in Saudi Arabian primary schools for boys, it is found that there are some factors which could act as an impediment.

A key barrier to successful leadership practices among stakeholders, as identified by the deputy of School B, is teachers' limited understanding of their roles as educators. According to School A's leader and deputy and to the activity's coordinator in School C some teachers within Schools A and C believe that their duties extend only to the school day and that their main role in the school is to teach not to lead projects and initiatives. Therefore, initiatives are limited. This can be related to Johnson (2013) (see section 4.6.1), who argues that some cultural settings worldwide may not accept the notion of distributive leadership which reflect on some teachers' beliefs, national and contexts.

These beliefs are leading to a reluctance by some teachers to exercise leadership within their school communities according to the activity's coordinator in School B and the school leader in School C. This is related to concerns about how they would be perceived by colleagues, a lack of confidence in their leadership capacities, and a general resistance to change.

However, this is expected to be reduced by the development of national initiatives and reforms such as NPQL, Khebrat and Erteqaa' which were discussed in chapter two, and which need time to change perspectives regarding the teachers' role in schools 20).

Other factors that suggested by the three school leaders and deputies of Schools A and C which impede the promotion of distributive leadership are lack of supervision and absolute trust as they could result in misuse of leadership between teachers and could affect their progress in teaching at classrooms.

7.6.4.2 Favouritism

Favouritism (Ali, 2010; Branine, 2011) was mentioned by the deputies of Schools A and C and the activities coordinator of School B, as well as insufficient planning (Leithwood et al., 2007), according to the deputy of School A, and a lack of trust and cooperation (Sammons et al., 2017) which was found in questionnaires of teachers for Schools B and C. Favouritism is one of the extant ideological issues not only in schools but in other organisations in Saudi Arabia (Ali, 2010), and a degree of favouritism is found in School B (SLMT1), which impedes the positive effects of values required for school improvement and the quality of education. The value of trust is fundamental for the successful practice of distributive leadership. However, interviews with school leaders and some of the school leadership members showed that although there is a level of love and harmony within the school climate, mutual trust is limited between school leaders and teachers, which might be related to a misunderstanding of the term of distributive leadership as mentioned above. This is one of the major arguments about understanding the notion of distributive leadership theoretically and practically, which was discussed in section (4.2), as distributive leadership could be understood as a self-leading practice not as a led practice in the school (Göksoy,

2015). Louis et al. (2008) focus on the role of sense-making and trust in developing distributive leadership in schools. They argue that the reason for the lack of trust is due to the elevated level of tension between the school leadership and teachers. In this respect, Harris et al. (2007) argue that mistrust is related to the lack of a leader's capability to maintain a moderate level of empowerment and trust. Although the right (wise) selection of the leader for every team or activity emerged as an important aspect of successful activity in the school, which partially occurs, specifically in Schools A and C. Whereas injustice and biases are witnessed in the outcomes from both Schools B and C, which could bring favouritism (as discussed in chapter two), hindering the quality of practices in workplaces in Saudi Arabia (Ali, 2003; Branine, 2011; Samier & Elkaleh, 2013). The deputy leader of School B argues that favouritism is noticed in the school culture between teachers, which could reflect on the healthy relationship between them. Some respondents of School C reported the reason being that Islamic teachings are not implemented completely in the day to day school practices.

7.6.4.3 Barriers of effective partnership with parents

Parental involvement is a crucial factor that promotes a further improvement of the school. This point appeared within the study's findings, although they showed a low level of parental involvement in some respects in the three schools, due to inadequate funds and limited human resources. In School A, for example, the partnership with parents needs attention, the reason being that while there are

national initiatives for parental involvement such as Erteqaa' (2019), the School A activities coordinator did not recognise it, which raises the question of why, and what the level of communication is between the macro-system and the schools for activating such initiatives.

The findings have also presented a lack of communication between parents and schools, including there being a level of apathy, as some parents are not consistent with their visits. For example, in all three schools, some parents cannot cooperate with teachers due to their busy schedules (LaRocque, Kleiman & Darling, 2011).

Although there are examples of initiatives regarding parents, they are very limited, especially initiatives that require a direct interaction or to be held during school time, while most of the examples given were indirect through financial and services support from parents. For example, School B presented a high level of cooperation between the school and parents in a different way, and it relied on parents' generosity to fulfil the school's needs as it has a number of pupils who are from poverty areas. This was shown in some initiatives that help those pupils to have equality with other pupils in this educational sense. A similar situation was found in School C, as a level of cooperation exists between the school and clinics owned by some pupils' parents from that school, which raised awareness between school members and staff regarding health care.

However, all the schools do not have a clear policy for parental involvement, and Erteqaa' (2019) had not been implemented in these schools prior to or during this study.

CHAPTER 8: **CONCLUSION**

8.1 **Introduction**

This chapter concludes the thesis and is divided into five main sections. A summary of the study is first presented, followed by an account of the contribution it makes to the body of literature. The third section then discusses the limitations of this research. Key findings and implications for policy and practice are discussed in the fourth section, followed by some recommendations for future studies, prior to concluding remarks.

8.2 **Recap of the rationale for and aims of the study**

Leadership is an important aspect of every school, specifically as it pertains to school culture as the school leader needs capabilities to lead in order to lead and manage the school effectively (MacBeath, 2009; Harris, 2009; Bush, 2011; Day & Roberts, 2016). Distributive leadership is suggested as a suitable form of leadership to promote a collaborative school culture and effect improvement (Gronn, 2006; Bush, 2011; MacBeath, 2012; Harris, 2016). Distributing responsibilities among team members, who have different sets of skills, creates a culture of shared learning and professional development (see section 4.2). (Newmann et al., 2000; Fullan & Hargraves, 2013) which leads to an overall improvement and fosters a positive change in the school climate.

Although distributive leadership has been adopted in the education systems of Western countries (UK, USA, Canada and Australia), the Saudi educational system is known to be hierarchical and centralised, where school leaders tend to be highly instructional in their approach. However, national programmes, such as Tatweer, Erteqaa' and Khebrat, were initiated at the governmental level to lead reforms in the educational system of Saudi Arabia and to promote a shared culture of leadership in the school, and is part of the national transformation as set out within Saudi Vision 2030 (see chapter two).

Keeping in view the development in the Saudi educational system, the research study was conducted with the aim of understanding the relationship between distributive leadership, school values and culture within the context of primary schools for boys in Saudi Arabia for enhancing improvement of the school system.

8.3 Contribution of the study

As discussed, distributive leadership has revolutionised the leadership field and researchers have called for more investigation on this phenomenon (Harris, 2004; Hartley, 2007; Heikka et al., 2013). Nevertheless, even though distributive leadership could potentially improve educational leadership in Saudi Arabia, it appears that few studies about it have focused on educational settings particularly (Alshahrani, 2011; Alshathri, 2012). However, there are many studies focusing on the role that shared, and cooperative forms of leadership have in contributing to school improvement (Almalki, 2014), especially as many school leadership teams nowadays use a democratic, rather than an autocratic, form of leadership in Saudi

schools. Moreover, with Saudi Arabia being transformed under the Saudi Vision 2030 (Chapter 2- section, 2.6), school values could be considered as a key player that fosters this change, as 'social institutions play a key role in the formation of values and the emergence of social and professional identities' (Wilson, 2014, p. 484). Thus, this perspective could represent a significant contribution of this study which may help decision makers within the Saudi Arabian educational system identify aspects of primary school culture for boys.

In addition, most of the studies above focuses on secondary and intermediate schools, and thus this current study is of value, given that it addresses Saudi primary school education for boys. Hence, this study is unique and has the potential to enhance how leadership is understood and enacted in Saudi learning organisations, particularly in primary education.

The theoretical contribution

The study has considered links between the values associated with distributive leadership, as forwarded within the literature, and Islamic values, which are the basis of Saudi culture, and established how common values could support school leaders in leading positive cultural change in their schools. From this perspective, the study has established a baseline of values associated with distributive leadership to be examined through cultural aspects of the Saudi education system and the primary school. Furthermore, the similarity between distributive leadership and Saudi school values could lead to a greater acceptance of distributive leadership principles and practices within Saudi Arabian schools in general.

There are many Saudi schools which may already have experimented with approaches similar to distributive leadership. Nevertheless, whilst practices compatible with distributive leadership could have developed organically, school leaders might be able to use the principles and values of distributive leadership identified within this study to improve further and develop the shared culture which will already have been created prior to this study.

Contribution to educational policies

School supervisors and inspectors could benefit from this study by understanding the elements of a school's culture, and how distributive leadership can enhance the relationship between school leadership and other stakeholders to achieve the main aims of every school, as well as identifying and addressing the barriers to its furtherance so as to take on board the limitations of distributive leadership in Saudi schools. From a macro perspective, this study could help to create new policies within the Saudi education system to aid school leaders in improving the school climate, and in developing their leadership skills to fulfil contemporary standards of education.

Contributions for researchers

For researchers in the field of education, this study contributes to the literature on distributive leadership as it offers a deep understanding about it from both Eastern and Western perspectives, including aspects relating to school values and culture, Islamic studies and school improvement.

Specifically, this research contributes to knowledge of the improvements in daily leadership practice in the following four ways. Firstly, it helps in assessing distributive leadership as a modern form in Saudi schools, and its impact on the efficacy of primary schools' culture and leadership practices. Secondly, this study could potentially help those school leaders, educational inspectors and supervisors who are interested in developing the educational process in Saudi Arabia with the aim of enabling a continuous transformation of educational system reforms, in order to achieve the Saudi Vision 2030. Thirdly, it will have broader implications for educational researchers, whether from Saudi Arabia or other countries with regard to the substantive content of the study, the methodology underpinning the study and the methods adopted. For example, using relativism as a stance helped me to examine in depth the relationship between distributive leadership and school culture. In addition, using triangulation, drawing on a range of methods and from the perspectives of varied stakeholders, enhanced the trustworthiness of the study, given that the participants came from different districts of Riyadh, and every district has a slightly different demography and culture.

Finally, the study will help at the macro-level in informing the understanding of educational leaders of the potential of distributive leadership in the Saudi school culture, and the important role of values in the school change process. In addition, it highlights the factors which can affect the extent to which school leadership practices are in tune with more current understandings of school leadership, as it applies within a Saudi Arabian context.

Moreover, this study focuses deeply on the cultural background of Saudi Arabia to explore elements relevant to distributive leadership which would help school leaders to understand the notion of distributive leadership more clearly. At the end of this chapter, I suggest a framework which can help in cultivating distributive leadership in Saudi primary schools for boys, which may also be applicable to other types of schools within the country. This framework is illustrated in section (8.5.5.1).

8.4 Limitations

The limitations of this study are as follows.

8.4.1 Limits of time and location

As a study undertaken by a single researcher resident in the UK but conducted in Saudi Arabia, time limitations with regard to when the study could be carried out was a challenge. This was especially the situation with regards to undertaking the interviews, as this study was conducted before the end of the academic year and before Ramadan, which meant that the participants were limited in the time they had available. However, this period was also helpful in enabling me to organise an appropriate environment for the interviewees as there were no teaching classes and school leadership members were not busy during the data collection period.

8.4.2 Lack of Arabic resources

Distributive leadership is an interesting topic in the field of educational research, which has gained attention from the Western educational systems (UK, USA and Canada). However, the lack of quality literature in Arabic databases relating to this

field of enquiry was a challenge. I had hoped that I could find related theses.

Nevertheless, as my research includes the topics of leadership and Islamic values, some articles were found which were relevant to this study.

8.4.3 Lack of evidence of values in practice in school leadership actions

Although this study focused on the relationship between school values and school leadership practices, there is still a gap between the influence of values on school improvement and school leaders' practices. The outcomes of this study demonstrate how participants from different positions perceive values and which values are distinguished in different schools. In addition, they provide examples of how individuals act regarding their values, which helps us to identify significant values for schools. However, some of these values mentioned by participants in the study were not practised in day-to-day school practices due to a variety of barriers. Therefore, it is essential to identify this as a limitation of the research; this will be discussed in the recommendations section later in this chapter.

8.4.4 Gender limitations

As has been discussed before, this study involved mothers and other female guardians as part of my values and beliefs are that they should be involved due to their primary role in pupils' learning and behaviour in schools for boys, and so their voices should be heard for equality purposes. Although I did not have direct communication with them due to cultural barriers, every school leader was helpful in working to facilitate this interaction through available means of communication,

such as mobile phone calls, letters, and by using NOOR's Portal which sends messages to all parents. This resulted in the recruitment of several female participants who enriched the study and enhanced the trustworthiness of my research.

8.5 Key findings and implications for policy and practice

This study focused on the relationship between distributive leadership and the values which underpin school culture at the primary school level in order to inform school improvement in Saudi Arabian primary schools. The findings of the study showed a relationship between each of these aspects. The relationship between distributive leadership and school values has two major factors. Firstly, in respect of what can promote or hinder the readiness for distributive leadership in Saudi schools, which includes culture, religion, school leadership practices and policies. And secondly, in respect of how distributive leadership and school values can offer further improvement for Saudi primary schools to achieve the main aims of Saudi Vision 2030, as explored in chapter two.

The concept and practice of distributive leadership

The concept of distributive leadership focuses on the adoption of a collective leadership practice, which in turn focuses on the view that every stakeholder can play a crucial role in school leadership that is practised formally and informally (Simon, 2015; Lumby, 2013; Harris, 2014). Although respondents have shown different perspectives about the notion of distributive leadership, their responses

could be explained as being an understanding of distributive leadership as a collective and organic culture. This can be seen within the discussion focusing on the similarities between Islam and distributive leadership, which could help promote their acceptance of such a culture in the school. However, school leaders need further understanding about the notion of distributive leadership in defining roles and responsibilities for teachers and other staff members, in order to create a positive school culture and outcomes in terms of the overall improvement of the school.

In addition, respondents from the three schools were asked what distributive leadership affords to their schools, including values, leadership skills, and school culture. As per their responses, the participants in their interviews (school leaders and school leadership team members) had a similar level of understanding of the implication of distributive leadership in their schools. Some respondents from both interviews and questionnaires held the perspective that only school leaders in primary schools are the key factor in the decision-making process, which affects the overall performance of the school.

Based on the findings of this study, school leaders in Saudi Arabian primary schools need to assess their leadership activities and practices as they relate to the distribution of leadership within the school, especially if they do not believe that distributive leadership values can impact positively upon their leadership of the school. Also, it is important for teachers and other stakeholders to participate within

the opportunities offered by national initiatives to develop their leadership skills formally and informally, as findings have shown that some national initiatives are unrecognised by some of the participants of this study, for example the Erteqaa' initiative (Erteqaa', 2019).

School capacity for distributive leadership

Distributive leadership enables people of different characters to share their capabilities, experiences, and skills during their mutual interactions during the school activities to create a positive environment based on cooperation and learning as key principles (Spillane, 2002). Therefore, it is suggested that informal leadership practices are important in the day to day school activities, enabling school leaders to distribute their authority and power to others through these (MacBeath, 2009; Bush, 2011).

With a promotion of those values which are common to distributive leadership and Islamic culture, a sense of responsibility can be furthered in Saudi school culture and could potentially motivate teachers and parents to offer their expertise when they are empowered and supported by the school leadership. Through qualitative analysis, it was found that, within the context of Saudi Arabian primary schools, Islamic values have an impact on expanding the association of school culture and leadership practices.

This study shows that there is capacity within Saudi schools for distributive leadership as an organic practice, which is required to develop schools as professional organisations (Newmann et al., 2000; Hargraves & Fullan, 2012). This was shown within both interviews and questionnaires; for example, school leaders showed an openness for initiatives and volunteering work from teachers and parents. Likewise, a number of examples were given in each of the three schools which show the level of capability of teachers and parents to lead from the bottom up. However, there are still obstacles to developing distributive leadership, as mentioned in previous sections, which require an evolving nature of the distributive leadership framework in order to reflect the specific school setting. Furthermore, school leaders need to understand the nature of formal and informal leadership practices within the limitations of the school needs so as to achieve the set goals and follow leadership instructions (Harris, 2011; Lee & Louis, 2018).

The position of the school leader

Findings from interviews with school leaders exclude the idea that distributive leadership could affect their position at the top of the hierarchy. However, this study has revealed that school leaders are still dominated by classical and traditional forms of leadership, whereby they are formally appointed to this leadership position and exercise, and comply with, those traditional leadership practices (SL, A; SL, B; SL, C). This could be seen to correlate with Algarni and Male (2014), who indicate that teachers in Saudi schools do not have autonomy or

receive enough leadership teaching to take up leadership opportunities and make a decision on their own, and that only school leaders are empowered to run the internal operations of the school. Yet, they could still adopt the distributive leader approach for the improvement of school values. Indeed, some of the respondents from interviews with school leaders and school leadership team members showed that teachers and parents are empowered, and the school climate is prepared for their participation in activities through building and leading teams to improve the overall result of school achievements.

Teachers' empowerment and autonomy

Studies show that teachers need an appropriate level of empowerment in school practices (Spillane, 2004; MacBeath, 2005; Leithwood et al., 2007; Harris, 2014). When the authority, facilities and opportunity are distributed, it can increase the sense of responsibility, according to by Senses et al. (2016). In addition, when teachers are empowered to make teaching decisions and have a sense of autonomy, they perform to their best in terms of their responsibilities, as findings in this study suggest (SL, A; SLTM 1, A; SL B; SLTM1, B; SL, C, SLTM1, C; SLTM 2, C) .

All these factors are positively linked with the creation of distributive leadership and an effective school culture, especially in Saudi primary schools for boys.

Factors which affect teachers' readiness for distributive leadership

While this study was being undertaken, most of the schools and related communities were facing some issues related to the educational political atmosphere in the country, which has been volatile. As discussed within the finding's chapter, aspects to be considered are dominant ideas among some teachers and parents about their role in the school leadership practices (SLTM1, SLTM2 A; SLTM 1, B and SLB); constraints of budgets and some teachers' views about initiatives (SLTM2, B); and limited human resource ,limited funds and lack of effective initiatives (SLTM1, A) available within the school. Due to all these factors, some teachers feel that they are not appreciated and appropriately compensated, and thus have less power or freedom to teach in an engaging and effective way, with these issues thus affecting the culture of primary schools negatively. With an expanded capacity for leadership in the school, as shown within the findings from the school leaders (Interviews), teachers are still of the view that they have less support, and that there are greater needs in order to fulfil their roles, according to the views expressed within teacher questionnaires

As suggested by school leaders in this study, teachers need to have access to awareness programmes (as appropriate for each stakeholder group) to heighten understanding of leadership theory and practice, and to be well prepared before they take part in the leadership of schools. These factors could help reduce the gap between school leaders and other stakeholders, as findings show that school leaders have a high level of concern regarding empowerment and trust due to cultural restrictions.

Further assessment for the school culture

For school leaders, distributive leadership consists of various aspects such as mentoring and supervision processes, according to statements from school leaders, and recommended also by Harris (2014). Therefore, there is a need for tools to support the evaluation of leadership practices within the school. By implementing such tools, school leaders can create a positive school environment, and teachers, parents and pupils can be involved in the decision-making process at different levels in terms of seeking to achieve the aims of their school. In addition, there should be a guide to how stakeholders can work and interact with teams in order to achieve the school's main aims and mission.

Promoting the quality of learning for pupils

The study shows that distributive leadership can potentially be very beneficial for the development of the quality of learning in schools, which can help to achieve school aims (Hargreaves & Fullan, 2012; DeMarco, 2018). Furthermore, from the interviews, it can be seen that school leaders believe that their role is to create a positive climate for learning and facilitate professional development for every school member, and to bridge the relationship between school and home through parental involvement activities. One of their roles is presented through a view that if stakeholders (teachers and parents) are empowered to participate in school activities, they will thereby have their voice in the decision-making process, which could increase the quality of outcomes on the learning process. The findings from

Schools A and B (as perceived by school leaders) indicate that pupils exercise leadership and have a voice within the school, supported by the argument of Fielding (2001), who assert that pupils should be included in a leadership team.

The following implications for policy and practices are suggested regarding different aspects of the study's findings and discussion.

8.5.1 School values

It is advocated that every school should establish clear and unique values that fulfil its needs and help to achieve its main aims and objectives, as findings of this study have shown that values are understood in different ways in each of the case study schools. In addition, the findings suggest the provision of structural, supportive and supervisory actions, in which authoritative roles should be distributed among school leaders, teachers, and other staff members, to create a positive culture of cooperation based on love and harmony, would be beneficial, as recommended by school leaders who participated in this study.

School leaders, school leadership team members, teachers and parents need more interaction through formal and informal meetings and activities to discuss shared values, visions and needs, which could develop their understanding of leadership theory and practice before they commence taking part in school leadership practices. Indeed, both school leaders and school leadership team members believe that the partnership between the school and parents needs further improvement. Through effective meetings and discussions, some of the

barriers might be overcome and the process of cultivating distributive leadership can move forward from 'formal distribution' (MacBeath, 2005) to the 'pragmatic' stage. These barriers include teachers' reluctance to take on a leadership role, the misuse of authority, resistance to change, and a lack of supervision for those in leadership roles (whether formal or informal), the addressing of which could enhance the school's performance and cultivate distributive leadership within school practices.

Empowerment and accountability

Although empowerment is evidenced within the interviews with the three leaders and SLMT1. B and within teachers' questionnaires from Schools A, B and C, the degree to which it is applied varies across the three schools. School leaders share the same concern about the difficulties in creating the conditions to enable empowerment with accountability for teachers and parents, as they believe that there is personal and professional differentiation between empowered stakeholders. For example, when school leaders mentioned the Islamic awareness programme that is commonly based within every Saudi school, they presented specific criteria for that coordinator, such as being favoured by pupils, an imam in a mosque and/or to have a good reputation in and outside the school, thus being a role model. In addition, self-efficacy seems to play a role in choosing who can and who cannot be empowered in the school as empowering an inefficient individual could create difficulties with regard to school leadership practices (Jean- Marie et

al., 2009). This can raise the question about the criteria and standards of choosing the right person for every task, which will be discussed later in this chapter.

8.5.2 School leaders

Although distributive leadership is an organic form of bottom-up leadership practices, school leaders play a primary role in distributive leadership practices in the school (Bennet et al., 2003; Harris, 2004, 2016; MacBeath, 2005). As mentioned in section (4.2), Hargreaves and Fink (2008, p. 232) argue that distributive leadership can facilitate a collaborative culture in the school by creating a shared climate between stakeholders, who cooperate in a 'benevolent way', while building an organic practice of leadership. Therefore, school leaders should develop professionally to meet new standards of school leadership globally, as the findings have shown that there is a need for leadership education for every member, including school leaders. In addition, as it was found that there are values which are important but not always evident in the case study schools (according to the school leaders), school leaders need to have full awareness of new transformations in the education system. They need to analyse the school culture to identify those values and factors that might lead to resistance to change or hinder the shared values between distributive leadership and social and Islamic values that have the potential to improve school performance. Therefore, attendance at workshops and courses that develop successful leadership practices, as well as teamwork, should be encouraged among school leaders, as well as other stakeholders, especially given the new initiatives being provided by

the macro-system (PQL, 2018), as discussed earlier in this chapter and in chapter two.

8.5.3 Teachers

Teachers have shown their readiness to develop professionally and to participate in school leadership practices formally and informally; however, both the responses to interviews and the questionnaires identified that a heavy workload is the major hindrance for them with regard to taking part in training and to extend their role beyond the classroom. As has been discussed in chapter three, school capacity relies on human capital (Hargrave & Fullan, 2012), which needs to be developed through professional development programmes. Therefore, the workload of teachers needs to be reduced. However, it is the school leadership's responsibility to plan and supervise teacher training during their non-contact teaching time at school. The school leader should coordinate leadership teaching courses for teachers and ensure that they receive positive outcomes from these, which will reflect on the school culture positively. In addition, every teacher should be required to self-reflect about the activities and training courses which they undertake, in terms of assessing impact on school performance and improvement. This would enhance effective communication between teachers and the school leadership and foster professional development, which was found to be important within the responses from teachers in this study.

8.5.4 Parents

This study demonstrated that it is important for school leaders and other stakeholders to engage effectively with parents through parental involvement programmes such as Erteqaa' (2019), which was discussed in chapter two. The role of parents in creating a distributive culture in the school is crucial as this study has demonstrated, especially when they are motivated and interact with shared values such as kindness, love, empowerment, support and sharing, which could help create a positive environment within the school.

Mothers and other female guardians' roles in schools have been discussed within this study in section (6.4.1), and it is important that they are involved effectively in school activities and practices. For example, mothers' voices are heard through different means of online communication such as social media, emails and surveys, as was mentioned by participants from the schools' leadership, which is effective for school improvement. From the comments made in both the interviews and the questionnaires, it can be seen that most participants agree that they are active members and can involve themselves in school matters through means of communication that respect the religious barriers associated with the culture of Saudi Arabia.

In addition, as has been stated, parents need to receive appropriate leadership education courses to raise their readiness to interact with the school and to understand their roles and potential barriers to participation, before they

commence taking part in school activities and practices, both formally and informally. This can be achieved through neighbourhood clubs which are run at some schools in the afternoons under the administration of the Ministry of Education.

8.5.5 The macro-system

The educational system has been developed through significant reforms, as presented in section (2.4), which can help schools improve and meet the global standards of educational systems. The findings have shown that there is a capacity for distributive leadership which is important for creating a positive climate for an organic practice of leadership in schools (Newmann et al., 2000; Hargreaves & Fullan, 2012), as discussed in section (7.6). However, there is a gap between the main objectives of such programmes and the actual practice within some schools. For example, when I asked two respondents within the interviews (SLTM2, A; SL, C) about Erteqaa', they did not recognise it at the time of the data collection, which raises the concern that such an important national programme is still ambiguous and needs to properly and, therefore, effectively reach every school in the country.

8.5.5.1 Proposed model of Saudi Board for leading change in schools

In order to cultivate organic culture of leadership, I suggest that the National programme for school staff training (Khebrat), which is presented in section (2.5.2), can cooperate with PQL in coordinating a Saudi Board for leading change in the schools programme, and which can help to cultivate an effective organic leadership

practice within the school culture. The following is a proposed model which can explain the above, which portrays three stages of cultivating an organic culture of leadership.

In the first stage (Preparation), school leaders, deputies and teachers who received a Postgraduate Certificate in leading change in schools from Khebrat start preparing their school for change, by implementing skills and knowledge gained with continuous training and supervision from the PQL. At this stage, a team consisting of the school leader, deputy and two teachers from Khebrat work in the same school. Their role is to identify the school values, evaluate the readiness for change and set up an action plan for cultural change through consultation with stakeholders to create a shared vision for improvement.

The second phase is Cultivation, where a distributive form of leadership in the school is practised by the team formally and informally, relying on positive values that are residing in the school. This concept is adopted from MacBeath (2005) and described in section (4.2) and section (8.5.5). As changing school culture is a long-term process (Harris, 2014), this stage could take two to five years in the same school, depending on outcomes of reflection reports and assessments, where the decision is made between the school leader, deputy, teachers, Khebrat and PQL. It is crucial in this stage that targeted values are practised through behaviours in activities and school practices, whilst, in addition, being a role model by those who are coordinating this programme could be helpful for motivating other stakeholders. In this regard, Fullan (2008a) asserts that to change school culture it is important to

change behaviours before changing beliefs. Findings of this study determined some positive values which are believed to be important for school improvement but are not in existence. Therefore, as Wilson (2014) suggested, courage is one of four main moral virtues for school leaders, as some values need to be given their voice.

The final stage is the Organic change when the school culture becomes a source of change for new members. In this stage, the school leader leaves the school to work as a resident mentor to prepare a group of school leaders for change. The deputy becomes the school leader and a mentor for new deputies. School leaders in the first occurrence of this process thus become resident mentors for two academic years in different schools so as to help other school leaders and deputies lead change in their schools, as distributive leadership needs a space to occur, according to MacBeath (2009).

The reason for school leaders leaving their schools at the end of this programme is that school culture should become an organic source of change and not be relying on a leader's influence. Most of those leaders who are mentored are new Khebrat graduates; therefore, there is a need for such a mentor to cultivate new change in the school. Reflection reports are the primary tool for assessing the school change, which should be sent to PQL and Khebrat regularly.

The importance of this suggested programme is that the position of the school leader may become much desired, providing opportunities for continuous professional development. Furthermore, once the school leader becomes a mentor

in the first occurrence of this programme, he will have the capability to bridge the gap between schools and professional bodies and academic institutions for conducting further studies on schools as the school becomes a professional and independent institution.

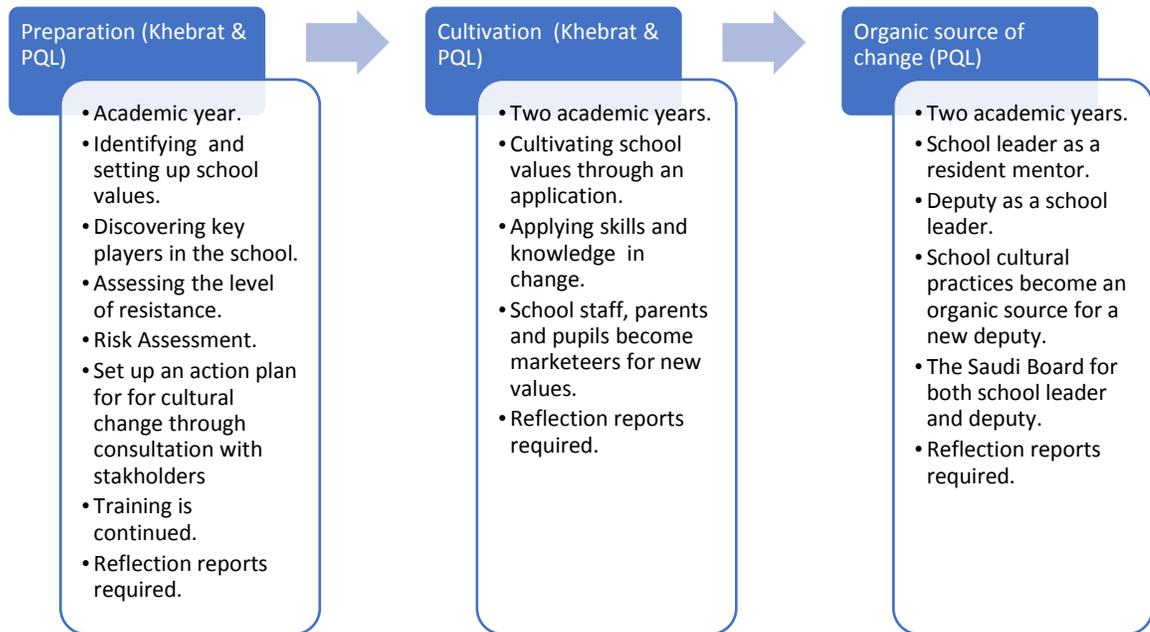


Figure 8. 1: Cultivating an organic culture of leadership in Saudi schools through Khebrat graduates

Social media

The results of this study present social media as a valuable tool to engage parents in the school's activities, making the school more influential and promoting its effectiveness for sustaining and maintaining the improvement of Saudi primary schools. However, there is a need to develop further awareness and leadership education programmes that help schools to benefit from the use of social media to achieve their aims. This includes the engagement of parents and others in school

activities and offering opportunities for them to reflect on the school's progress. Greater awareness could help schools to avoid some of the disadvantages of using social media, such as some images being misunderstood for some viewers. Therefore, it is advised that social media use should be supervised by the school leader, and it should be utilised under clear policies and instructions that guarantee it will not be used for other purposes.

Based on the findings of this study, recommendations for the implementation of distributive leadership to be cultivated are set out below, as well as how this can improve school performance and lead positive change within the Saudi education system.

Distributive leadership is a collective culture with an exchangeable source of leadership between the leadership practices performed at the bottom and higher up, formally and informally, and as has been mentioned above, there is the capacity for creating a distributive culture of leadership in Saudi schools. As I have recommended previously, school leaders in Saudi Arabia need to have the range of skills and strategies to prepare every stakeholder to be a leader through a positive climate of bottom-up leadership (Harris, 2014).

The important role of the macro-system is to empower every school to identify which values, depending on ethics, beliefs and ideologies, reside within the school, and to provide tools that help schools identify those which are, and are not, beneficial values for a distributive culture in the school leadership. Moreover, it is

important for the macro-system to support every school but not to require or force schools to embrace specific values, not least as this could result in resistance to change and conflict between the macro-system and the micro-system. Indeed, this study shows that some values vary, depending on the demographics and the needs for each school; meanwhile, Saudi schools do also have common values that could help to achieve the Saudi Vision 2030 (section 2.4.4).

Although distributive leadership is an organic leadership culture, it requires support from the higher hierarchy. This is because school leaders still operate under a centralised system and so need to be empowered by the macro-system to modify their perspectives about empowerment and independence, as well as of other values that promote openness and transparency, which will help to cultivate these values in schools. In this way, school leaders will have the confidence required for change.

Furthermore, it is not only for schools to have an organic culture of leadership within them, as the distributive forms of leadership can also be practised at the macro-level between the macro-system (the educational office, the educational department, the headquarters of the Ministry of Education), and the micro-system (the school) and in keeping with a movement towards decentralisation at the macro-level (see section 2.4.2). Instead, the school will help to achieve the aims of Saudi Vision 2030. For example, this study has shown there are examples of expertise at all levels within Saudi schools, and so school leaders, teachers and

others can cooperate with academic institutions in the efforts to promote their schools without the adoption of strict boundaries, as school leaders and others are empowered.

However, to sustain accountability and trust at all levels, every interaction should be reported to school leaders for mentoring and feedback, who themselves report to their supervisors with self-reflection for assessment purposes. Through this, different forms of distributive leadership are promoted formally and informally in Saudi schools, depending on the school culture, with a retained and effective and appropriate leadership at all levels of the school. This will result in the transformation of schools from traditional and isolated institutions to becoming professional and open organisations that can add to the educational and cultural reforms in Saudi Arabia. However, cultivating such a culture needs time; therefore, the values of patience, mentoring and continuous assessment are needed to lead successful, positive change within the Saudi educational system (Harris, 2011).

8.6 Recommendations for future research

A significant amount of literature and research on distributive leadership, social values and school culture has been explored in this study; however, limited studies were found in respect of Islamic values as they pertain to school culture in non-Western countries. Therefore, there is a need for further empirical studies of the relationship between Islamic values and school culture in non-Western societies.

In this study, there has been a focus on the point of view of teachers regarding distributive leadership, school values and culture. Nevertheless, this research topic has more elements from the school leaders' perspective; therefore, future studies could focus more on the perspectives of those other than school leaders with regard to their understanding and experience of distributive leadership in non-Western societies.

This research topic is important in laying the foundation for further future studies in terms of expanding and creating more and larger diverse samples. Whereas this research was conducted through three case studies in Saudi Arabian primary schools, it would be advisable to study the intermediate and secondary levels, especially as schools at every level have their own context and understanding regarding culture, values, leadership practices and needs.

More research is required in terms of understanding the links between Islamic values, distributive leadership, and positive school culture. This study was conducted through a qualitative approach. Further qualitative studies will increase the understanding and interpretation of respondents' perceptions in terms of creating teacher self-efficacy, distributive leadership, and facilitative school cultures. I recommend that more research is undertaken which embraces a qualitative approach to arrive at a deeper understanding of distributive leadership as a phenomenon in Saudi schools.

The findings of this study provide more opportunities to examine evaluative processes regarding Islamic values in the creation of school culture. Significantly, for example, future studies should focus on the efforts of primary school leaders to support their teachers and staff members to maintain a coherent and collaborative leadership team, in comparison to traditional and established evaluation methods for teachers and parents.

Moreover, there is scope to examine further the relationship between different aspects of distributive leadership, teacher values and school culture within non-Western societies and beyond. Within a Middle Eastern context, this study has moved away from restricted understandings of school improvement (for example, as exemplified in Total Quality Management, emanating initially from a business model), towards more culturally embedded and organic models of school improvement which take account of the complexity of schools as organisations, which require more research within this area.

It is important for future research to engage more mothers and female guardians, as they present a significant contribution to aiding the understanding of culture, values and religion in Saudi schools. Indeed, the new regulations from the Ministry of Education have meant the opening of some schools that allow women only to teach boys and girls in the first three years of the primary level, under the full management of female leaders. Therefore, I recommend focusing on their perceptions and attitudes in order to assess their effectiveness in their roles in

respect of boys at these schools. This will help in encouraging mothers and other female guardians to fully engage with their children at schools, which will, in turn, encourage further reforms.

As clarified above, there is still a need for further study about the relationship between educational leadership and values practices, which require an in-depth investigation on how leaders act upon their values in the day-to-day leadership practice. I suggest observation as a primary tool, to offer an inclusive lens that helps to identify the practice of values on school leaders' actions.

8.7 Conclusion

This chapter has provided a conclusion to this study, beginning with a summary of the study, followed by limitations that I faced during my PhD journey and how they were overcome. The implications for policy and practice have been summarised in respect of school values as they relate to the various stakeholders -school leaders, teachers, parents; and the macro-system (MOE). These implications reflect the significance and contribution of this research on the Saudi system of reform. In addition, recommendations for future research have been offered for those who wish to further research within a non-Western context in respect of distributive leadership, school culture and values, Islamic leadership and school improvement.

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APPENDICES

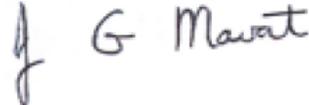
Appendix 1: Ethical approval

22. Chief Investigator and Head of Department Declaration

Please note that unsigned applications will not be accepted and both signatures are required

I have read the University's Code of Practice on Investigations involving Human Beings and have completed this application accordingly. By signing below, I acknowledge that I am aware of and accept my responsibilities as Chief Investigator under Clauses 3.11 – 3.13 of the [Research Governance Framework](#) and that this investigation cannot proceed before all approvals required have been obtained.

Signature of Chief Investigator

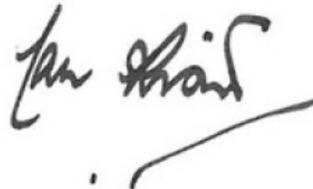


Please also type name here:

Dr Joan G Mowat

I confirm I have read this application, I am happy that the study is consistent with the departmental strategy, that the staff and/or students involved have the appropriate expertise to undertake the study and that adequate arrangements are in place to supervise any students that might be acting as investigators, that the study has access to the resources needed to conduct the proposed research successfully, and that there are no other departmental-specific issues relating to the study of which I am aware.

Signature of Head of Department



Please also type name here

I Rivers

Date:

12 / 02 / 2018

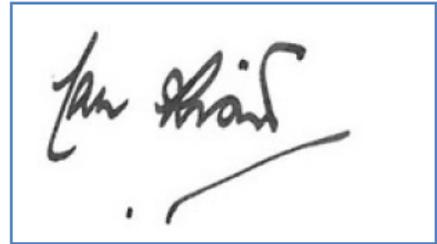
23. Only for University sponsored projects under the remit of the DEC/SEC, with no external funding and no NHS involvement

Head of Department statement on Sponsorship

This application requires the University to sponsor the investigation. This is done by the Head of Department for all DEC applications with exception of those that are externally funded and those which are connected to the NHS (those exceptions should be submitted to R&KES). I am aware of the implications of University sponsorship of the investigation and have assessed this investigation with respect to sponsorship and management risk. As this particular investigation is within the remit of the DEC and has no external funding and no NHS involvement, I agree on behalf of the University that the University is the appropriate sponsor of the investigation and there are no management risks posed by the investigation.

If not applicable, tick here

Signature of Head of Department

A rectangular box containing a handwritten signature in black ink. The signature appears to be 'Ian Rivers' written in a cursive style.

Please also type name here

I Rivers

Date:

12 / 02 / 2018

For applications to the University Ethics Committee, the completed form should be sent to ethics@strath.ac.uk with the relevant electronic signatures.

Appendix 2: Risk assessment



GENERAL RISK ASSESSMENT FORM (S20)

Persons who undertake risk assessments must have a level of competence commensurate with the significance of the risks they are assessing. It is the responsibility of each Head of Department or Director of Service to ensure that all staff are adequately trained in the techniques of risk assessment. The University document "Guidance on Carrying Out Risk Assessments" will be available, in due course, to remind assessors of the current practice used by the University. However, reading the aforementioned document will not be a substitute for suitable training.

Prior to the commencement of any work involving non-trivial hazards, a suitable and sufficient assessment of risks should be made and where necessary, effective measures are taken to control those risks.

Individuals working under this risk assessment have a legal responsibility to ensure they follow the control measures stipulated to safeguard the health and safety of themselves and others.

SECTION 1

1.1 OPERATION / ACTIVITY		Complete the relevant details of the activity being assessed.	
Title:	The role of distributed leadership on leading change in Saudi Primary Boys' Schools.		
Department:	Education		
Location(s) of work:	Primary state schools in Riyadh, Saudi Arabia	Ref No.	
Brief description: The research in the present study is focused on distributed leadership within the context of education. The research seeks to explore the values which underpin school culture and the extent and ways in which these values promote or inhibit distributed leadership. The research also seeks to explore the contrasts between Islamic values and the values that are purported to be promoted within distributed leadership, for better school improvement and effectiveness.			

1.2 PERSON RESPONSIBLE FOR MANAGING THIS WORK			
Name:	Dr Joan Mowat	Position:	Senior Lecturer
Signature:		Date:	
Department:	Education		

1.3 PERSON CONDUCTING THIS ASSESSMENT			
Name:	Mohammed Alduaiji	Signature:	Mohammed Alduaiji
Date risk assessment undertaken:			

1.4 ASSESSMENT REVIEW HISTORY				
This assessment should be reviewed immediately if there is any reason to suppose that the original assessment is no longer valid. Otherwise, the assessment should be reviewed annually. The responsible person must ensure that this risk assessment remains valid.				
	Review 1	Review 2	Review 3	Review 4
Due date:				
Date conducted:				
Conducted by:				

SECTION 2

Work Task Identification and Evaluation of Associated Risks				Page	of	Ref No.				
Component Task / Situation	Hazards Identified	Hazard Ref No.	Who Might be Harmed And How?	Existing Risk Control Measures (RCM)	Likelihood	Severity	Risk Rating	Risk L, M, H, VH	RCM's	Acceptable Y/N
Human Resources	Isolated dissatisfaction	1	A participant in the interview may not show up in the made appointment for the interview.	<ul style="list-style-type: none"> I will contact the participant to find out wither he has withdrawn or to reschedule a new session. 	2	1	2	L	Y	
Financial	Possible Theft	2	Being stolen during travelling for case studies or when preparing for an interview.	<ul style="list-style-type: none"> Personal protective ideas will be used. Supervisors and local friends will be contacted with an unfamiliar event. 	1	1	1	L	Y	
Information Technology	Failure to comply with research procedure	3	Might impact data, such as transcripts or not audio recording	<ul style="list-style-type: none"> Systematic technologies and systems will be used; notes will be taken during interviews. 	1	1	1	L	Y	
Stakeholder Management	Not being able to communicate well	4	Researcher may not be able to communicate questions well with the participants due	<ul style="list-style-type: none"> An appropriate level of competence of practices will be maintained before 	1	1	1	L	Y	

			to culture and language barriers	distributing the questionnaire						
Something happens and you need help in the destination country	Accidental injury, natural disaster or terrorist activity.	5	Investigator may experience injury or distress	<ul style="list-style-type: none"> The investigator will keep the emergency contacts ready in every time. In addition, the British Embassy In Saudi Arabia PO Box 94351 11693 Riyadh Saudi Arabia <p>Email Consular.Riyadh@fco.gov.uk</p> <p>Telephone +966 (0) 11 4819 100</p> <p>Fax information +966 (0) 11 481 9350</p> <p>Fax defence +966 (0) 11 481 9235</p> <p>Fax corporate services +966 (0) 11 481 9337</p> <p>UKTI +966 (0) 11 481 9100</p> <p>UKBA +966 (0) 11 481 9294</p> <p>Consular +966 (0) 11 481 9229</p>	1	1	1	L	Y	

Personal Safety – Schools safety and security	Means of escape that is unfamiliar	6	The investigator may experience distress, injury or death from fire or smoke inhalation trying to escape during a fire or from earthquake	<ul style="list-style-type: none"> Every school has procedures to deal with fire and other crises. 	1	1	1	L	Y
Research recruitment	Teachers may feel pressured into taking part	7	Participant: coercion	<ul style="list-style-type: none"> The investigator will inform participants that this study is voluntary, the participant has the right not answer any question or to leave this study at any stage, this will be clear in the PIS sheet and they will be written at the top of operational management the questionnaire, in addition, participants will be informed before the beginning of the interview 	1	1	1	L	Y

SECTION 2 – continuation sheet

Work Task Identification and Evaluation of Associated Risks					Page of		Ref No.		
Component Task / Situation	Hazards Identified	Hazard Ref No.	Who Might be Harmed and How?	Existing Risk Control Measures (RCM)	Likelihood	Severity	Risk Rating	Risk L, M, H, VH	RCM's Acceptable Y/N
Data storage & analysis	Breach of confidentiality of case material, description of the participant through unauthorised access to recordings of research interviews.	15	Participant: breach of confidentiality; psychological distress/deterioration.	<ul style="list-style-type: none"> The questionnaire is classified as it is inclusive for targeted samples who signed for the PIS consent sheet the link authorised link will be sent individually to the registered emails only, every participation will be stored individually as well and locked with the main investigator's account, only the authorised investigators can access this account. In addition, The investigator will make sure 	1	1	1	L	Y

				that every session for the interview will be held individually with an appropriate place that guarantees confidentiality for the participant and the investigator.						
Data Handling & Storage	Breach of Confidentiality	16	A participant's professional integrity could be damaged if confidentiality was breached. This may cause embarrassment, distress and affect their professional reputation and livelihood.	This study will apply under data protection Act 1998 http://www.legislation.gov.uk/ukpga/1998/29/contents Every data will be stored immediately via the online cloud and flash memory disc as well before beginning another session. Only the authorised investigators can access this account.	1	1	1	L	Y	

SECTION 3

Identified Actions to Improve Control of Unacceptable Risks (as evaluated in Section 2)							Page of		Ref No.		
Hazard Ref No.	Risk	Recommended Additional Risk Control Measures	Implemented Y/N	Action By	Target Date	Completion Date	Revised Risk				Revision of Risk Signed Off
							Likelihood	Severity	Risk Rating	Risk L, M, H	

SECTION 4

RECORD OF SIGNIFICANT FINDINGS		Page of	
		Ref No.	
Where this Section is to be given to staff etc., without Sections 2 & 3, please attach to the front of this page, a copy of the relevant Section 1 details.			
The significant findings of the risk assessment should include details of the following:			
<ul style="list-style-type: none"> • The identified hazards • Groups of persons who may be affected • An evaluation of the risks • The precautions that are in place (or should be taken) with comments on their effectiveness • Identified actions to improve control of risks, where necessary 			
Alternatively, where the work activity/procedure is complex or hazardous, then a written Safe System of Work (SSOW) or Standard Operating Procedure (SOP) is advised that should incorporate the significant findings. Such documents should again, have the relevant Section 1 attached. Please state below whether either a SSOW or SOP is available in this case.			
Relevant SSOW available	Yes <input type="checkbox"/>	No <input type="checkbox"/>	Relevant SOP available
			Yes <input type="checkbox"/>
			No <input type="checkbox"/>

Significant Findings: (Please use additional pages if further space is required)

Possible risks deriving from travelling to and within the country of the investigation (1,2,3,4,5,6,17):

Normal dangers and distress related to flights and to car driving. These are minimised by both familiarities with routes and environments, and by the measures taken to control the risks, which consists of following the common safety rules and in activating the University travel insurance and being covered by a car insurance.

Possible risks deriving from the permanence in the country of investigation (7,8)

Due to the familiarity with the environment, no special dangers seem to be likely to take place. Hazards such as terrorism and earthquakes are quite unpredictable, but I will familiarise with safety procedures in the investigation settings.

Possible risks during the recruitment (9)

There is a risk that someone feels obliged to participate; it will therefore clearly stated in the PIS that the participation is voluntary, and there are no consequences for not taking part in the investigation, for leaving it at any stage or refusing to answer certain questions. The participant will have to sign a consent form, but it will also make clear that it is an ongoing consent, and they can decide to retreat at any moment.

Possible risks during the interviews (10,11,12,13, 16)

The most likely consequence might be that some participants might feel distressed because of questions about feelings and beliefs, and because of the position of the investigator, who is a former teacher. The researcher will adopt a non-judgemental attitude during the interview, and an easy atmosphere. If participants become upset during the interview, the researcher can interrupt the interview for a while, or stop it if this seems the right thing to do. Participants will be reassured about the possibility of retrieving from the interview, or to refuse to answer some questions.

All data will be encoded to ensure confidentiality where requested. Participants will only be referenced according to pseudonyms and any personally identifying information will be edited out of research materials prior to being shared with others or reproduced in publications and related outcomes.

In case participant disclosed practice that the researcher perceives as unethical, thus creating an ethical dilemma, the researcher would speak to the participant about the perceived unethical practice and discuss the issue with her supervisor and evaluate if a duty to take action can be identified.

As to the investigator's safety, she will take the interviews in schools, so minimising any risks.

Possible risks during data handling, storage and analysis (14,15)

A breach of confidentiality would be harm both the participant and the researcher, possibly causing psychological distress and professional damage to them. To avoid this, recordings will be downloaded from recorders regularly onto PC not connected to network or internet protected by a password. Data will be backed up to an external drive on daily basis.

All data will be transcribed by the researcher and will be anonymized and anything that could identify participants will be removed. Participants will be offered the chance to read transcripts prior to analysis.

Recordings will be destroyed when transcription is complete. Transcripts will be stored in password protected and encrypted files on StrathCloud and held for 5 years following completion of the study. Any printed copies of transcripts will be kept in a secure desk at home and will be destroyed after completion of the project.

Possible risks deriving from use of display screen equipment (18)

Possible risks deriving from the prolonged use of this equipment can be minimised through training and self-assessment.

Appendix 3: Participation information sheet for school leaders



Participant Information Sheet for the School Leader

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

Introduction

My name is Mohammed Alduaiji; I am a Saudi teacher with nine years' experience in Saudi primary schools, and I am doing my PhD in Educational leadership and management, at the University of Strathclyde, Glasgow, United Kingdom.

I am sending this letter to invite you to participate in this study. You are receiving the translated letter in the Arabic language, originated from English; the study will be in the Arabic language, all the data will be translated into English as it is the official language for the University of Strathclyde.

What is the purpose of this investigation?

The research in the present study is focused on distributive leadership within the context of education. The research seeks to explore the values which underpin

school culture and the extent and ways in which these values promote or inhibit distributive leadership. The research also seeks to explore the contrasts between Islamic values and the values that are purported to be promoted within distributive leadership, for better school improvement and effectiveness.

Do you have to take part?

Your participation is voluntary, which means you have the right to withdraw consent at any moment without having to provide an explanation. If you agree to participate in this study an interview will be arranged at a mutually convenient time.

What will you do in the project?

The interview will be at the school during the working hours. Every session should be held in a quiet and private place, and you are free to choose the appropriate time to do this interview between 7 am – 2 pm. If you wish to choose a different time out of the schoolworking times, please inform me to schedule an appropriate time at the school, this time should be between 4 pm – 8 pm for safety purposes.

This interview will take place from 1st April 2018- 1st June 2018, and the duration of the session will be between 60-90 minutes. The interview will be recorded.

Why have you been invited to take part?

As a school leader, you have been invited to this study as your point of view about values in schools will enrich this research overall, this is based on your traditional, religious and experience background.

What are the potential risks to you in taking part?

There is no harm expected in this investigation. However, you have the right to not answer any question that you do not feel comfortable with. In this case, your answer will be marked as PNTA (prefer not to answer).

What happens to the information in the project?

All interviews will be audio recorded, then transcribed and translated into English.

The data will be anonymized and stored at the University of Strathclyde cloud (Strath Cloud), which will guarantee your privacy and the confidentiality of all material. This data will be retained for five years before it is destroyed automatically.

What happens next?

If you agree with the above, please sign the consent sheet below. Please check if you would like to receive an overall report about the research findings.

Thank you for reading this information, if you have any queries please do not

hesitate to contact me at the following:

Mohammed Alduaiji
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Telephone: +44 (0)141 444 8075
E-mail: joan.mowat@strath.ac.uk

However, if you have any questions/concerns, during or after the investigation, or wish to contact an independent person to whom any questions may be directed, or further information may be sought from, please contact:

Dr. Eugenie A. Samier
Chair School of Education Ethics Committee
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The University of Strathclyde is registered with the Information Commissioner's

Office who implements the Data Protection Act 1998. All personal data on participants will be processed in accordance with the provisions of the Data Protection Act 1998.

Appendix 4: Consent form for school leaders



Consent Form for the School Leader:

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

I confirm that I have read and understood the information sheet for the above project and the researcher has answered any queries to my satisfaction.

I understand that my participation is voluntary and that I am free to withdraw from the project at any time, up to the point of completion, without having to give a reason and without any consequences. If I exercise my right to withdraw and I do not want my data to be used, any data which have been collected from me will be destroyed.

I understand that I can withdraw from the study any personal data (i.e. data which identify me personally) at any time.

I understand that anonymized data (i.e. data which do not identify me personally) cannot be withdrawn once they have been included in the study.

I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.

I consent to be a participant in the project.

I consent to be audio recorded as part of the project.

I would like to receive an overall report about the research findings: Yes

No

Name:

Signature of Participant:

Date:

Appendix 5: Participant information sheet for school leadership team members



Participant Information Sheet for the School Leadership Team Member

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

Introduction

My name is Mohammed Alduaiji; I am a Saudi teacher with nine years' experience in Saudi primary schools, and I am doing my PhD in Educational leadership and management, at the University of Strathclyde, Glasgow, United Kingdom.

What is the purpose of this investigation?

I am sending this letter to invite you to participate in this study. You are receiving the translated letter in the Arabic language, originated from English; the study will be in the Arabic language, all the data will be translated into English as it is the official language for the University of Strathclyde.

The research in the present study is focused on distributive leadership within the context of education. The research seeks to explore the values which underpin

school culture and the extent and ways in which these values promote or inhibit distributive leadership. The research also seeks to explore the contrasts between Islamic values and the values that are purported to be promoted within distributive leadership, for better school improvement and effectiveness.

Do you have to take part?

Your participation is voluntary, which means you have the right to withdraw consent at any moment without having to provide an explanation. If you agree to participate in this study an interview will be arranged at a mutually convenient time.

What will you do in the project?

The interview will be at the school during the working hours. Every session should be held in a quiet and private place, and you are free to choose the appropriate time to do this interview between 7 am – 2 pm. If you wish to choose a different time out of the school working times, please inform me to schedule an appropriate time at the school, this time should be between 4 pm – 8 pm for safety purposes.

This interview will take place from 1st April 2018 – 1st June 2018, and the duration of the session will be between 60-90 minutes. The interview will be recorded.

Why have you been invited to take part?

As a school leadership team member, you have been invited to this study as your point of view about values in schools will enrich this research overall, this is based on your traditional, religious and experience background.

What are the potential risks to you in taking part?

There is no harm expected in this investigation. However, you have the right to not answer any question that you do not feel comfortable with. In this case, your answer will be marked as PNTA (prefer not to answer).

What happens to the information in the project?

All interviews will be audio recorded, then transcribed and translated into English.

The data will be anonymized and stored at the University of Strathclyde cloud (Strath Cloud), which will guarantee your privacy and the confidentiality of all material. This data will be retained for five years before it is destroyed automatically.

What happens next?

If you agree with the above, please sign the consent sheet below. Please check if you would like to receive an overall report about the research findings.

Thank you for reading this information, if you have any queries please do not hesitate to contact me at the following:

Mohammed Alduaiji
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University of Strathclyde
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Appendix 6: Consent form for school leadership team members



Consent Form for the School Leadership Team Member:

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

I confirm that I have read and understood the information sheet for the above project and the researcher has answered any queries to my satisfaction.

- I understand that my participation is voluntary and that I am free to withdraw from the project at any time, up to the point of completion, without having to give a reason and without any consequences. If I exercise my right to withdraw and I do not want my data to be used, any data which have been collected from me will be destroyed.
- I understand that I can withdraw from the study any personal data (i.e. data which identify me personally) at any time.
- I understand that anonymised data (i.e. data which do not identify me personally) cannot be withdrawn once they have been included in the study.

I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.

I consent to be a participant in the project.

I consent to be audio and video recorded as part of the project.

I would like to receive an overall report about the research findings:

Yes

No

Name:

Signature of Participant:

Date:

Appendix 7: Participation information sheet for class teachers



Participant Information Sheet for the Class Teacher

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

Introduction

My name is Mohammed Alduaijj; I am a Saudi teacher with nine years' experience in Saudi primary schools, and I am doing my PhD in Educational leadership and management, at the University of Strathclyde, Glasgow, United Kingdom.

I am sending this letter to invite you to participate in this study. You are receiving the translated letter in the Arabic language, originated from English; the study will be in the Arabic language, all the data will be translated into English as it is the official language for the University of Strathclyde.

What is the purpose of this investigation?

The research in the present study is focused on distributive leadership within the context of education. The research seeks to explore the values which underpin school culture and the extent and ways in which these values promote or inhibit distributive leadership. The research also seeks to explore the contrasts between Islamic values and the values that are purported to be promoted within distributive leadership, for better school improvement and effectiveness.

Do you have to take part?

Your participation is voluntary, which means that you have the right to withdraw at any moment. You do not have to give any reason for refusing to answer any question that you feel uncomfortable with.

What will you do in the project?

If I receive your official agreement, I will send you an online or hard copy of a questionnaire, which includes twenty open-closed questions about the informal leadership practice in your school; this involves your perception and point of view. Closed questions are designed with a Likert scale from 0-4, where 0 is the lowest mark and 4 is the highest.

Why have you been invited to take part?

As a class teacher, you have been invited to this study as your point of view about values in schools will enrich this research overall. This is based on your traditional, religious and experience background.

What are the potential risks to you in taking part?

There is no harm expected in this investigation. However, you have the right to not answer any question that you do not feel comfortable with. In this case, you can write N/A if you prefer not to answer a specific question.

What happens to the information in the project?

All outcomes from the questionnaire will be recorded, then transcribed into English.

The data will be anonymised and stored at the University of Strathclyde cloud (Strath Cloud), which will guarantee your privacy and the confidentiality of all material. This data will be retained for five years before it is destroyed automatically.

What happens next?

If you agree with the above, please sign the consent sheet below. Please check if you would like to receive an overall report about the research findings.

Thank you for reading this information, if you have any queries please do not hesitate to contact me at the following:

Mohammed Alduaiji

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Dr Joan Mowat

Chief Investigator

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Appendix 8: Consent form for class teachers



Consent Form for the Teacher:

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

I confirm that I have read and understood the information sheet for the above project and the researcher has answered any queries to my satisfaction.

- I understand that my participation is voluntary and that I am free to withdraw from the project at any time, up to the point of completion, without having to give a reason and without any consequences. If I exercise my right to withdraw and I do not want my data to be used, any data which have been collected from me will be destroyed.
- I understand that I can withdraw from the study any personal data (i.e. data which identify me personally) at any time.
- I understand that anonymised data (i.e. data which do not identify me personally) cannot be withdrawn once they have been included in the study.

I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.

I consent to be a participant in the project

I would like to receive an overall report about the research findings: Yes

No

If you would like to participate in the online questionnaire, please type your email address below:

.....

If you choose a paper copy of the questionnaire, the school leader will hand it out to you; you will have to hand it to the school leader after filling in this questionnaire within 21 days.

NAME:

Signature of Participant:

Date:

Appendix 9: Participant information sheet for the pupils' parents/ guardians



Participant Information Sheet for the Pupils' Parents or Guardians

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

Introduction

My name is Mohammed Alduaiji; I am a Saudi teacher with nine years' experience in Saudi primary schools, and I am doing my PhD in Educational leadership and management, at the University of Strathclyde, Glasgow, United Kingdom.

I am sending this invitation letter to ask you to participate in this study. You are receiving the translated letter in the Arabic language, originated from English; the study will be in the Arabic language, all the data will be translated into English as it is the official language for the University of Strathclyde.

What is the purpose of this investigation?

The research is focused on distributive leadership within the context of education.

The research seeks to explore the values which underpin school culture and the

extent and ways in which these values promote or inhibit distributive leadership. The research also aims to explore the contrasts between Islamic values and the values that are purported to be promoted within distributive leadership, for better school improvement and effectiveness.

Do you have to take part?

Your participation is voluntary, which means that you have the right to withdraw at any moment. You do not have to give any reason for refusing to answer any question that you feel uncomfortable with.

What will you do in the project?

If I receive your official agreement, I will send you an online or hard copy of a questionnaire, which includes twenty open-closed questions about the informal leadership practice in your school; this involves your perception and point of view. Closed questions are designed with a Likert scale from 0-4, where 0 is the lowest mark and 4 is the highest.

Why have you been invited to take part?

As a pupil's parent or guardian, you have been invited to this study as your point of view about values in schools will enrich this research overall, this is based on your experiences and involvement with school leadership and school staff including classroom teachers.

What are the potential risks to you in taking part?

There is no harm expected in this investigation. However, you have the right to not answer any question that you do not feel comfortable with. In this case, you can write N/A if you prefer not to answer a specific question.

What happens to the information in the project?

All outcomes from the questionnaire will be recorded, then transcribed into English.

The data will be anonymised and stored at the University of Strathclyde cloud (Strath Cloud), which will guarantee your privacy and the confidentiality of all material. This data will be retained for five years before it is destroyed automatically.

What happens next?

If you agree with the above, please sign the consent sheet below. Please check if you would like to receive an overall report about the research findings.

Thank you for reading this information, if you have any queries please do not hesitate to contact me at the following:

Mohammed Alduaiji
Department of Education
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However, if you have any questions/concerns, during or after the investigation, or

wish to contact an independent person to whom any questions may be directed, or

further information may be sought from, please contact:

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Office who implements the Data Protection Act 1998. All personal data on

participants will be processed in accordance with the provisions of the Data

Protection Act 1998.

Appendix 10: Consent form for the pupils' parents or guardians



Consent Form for the Pupils' Parents or Guardians:

Name of Department: School of Education

The title of the study: The affordances and constraints of distributive leadership in effecting school improvement in Saudi Arabian primary schools: a focus upon school culture and values.

I confirm that I have read and understood the information sheet for the above project and the researcher has answered any queries to my satisfaction.

- I understand that my participation is voluntary and that I am free to withdraw from the project at any time, up to the point of completion, without having to give a reason and without any consequences. If I exercise my right to withdraw and I do not want my data to be used, any data which have been collected from me will be destroyed.
- I understand that I can withdraw from the study any personal data (i.e. data which identify me personally) at any time.
- I understand that anonymised data (i.e. data which do not identify me personally) cannot be withdrawn once they have been included in the study.

I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.

I consent to be a participant in the project.

I would like to receive an overall report about the research finding: Yes

No

If you would like to participate in the online questionnaire, please type your email address below:

.....

If you choose a paper copy of the questionnaire, please circle the preferred means of communication for receiving and collecting the questionnaire from the school:

1- E-Mail, please write your email clearly:

2- Voice calls

3- Mobile messages

4- Other, please specify:

Name:

Signature of Participant:

Date:

Appendix 11: Semi-structured interview for school leaders

Thank you for taking part in this study, this interview session contains four themes, every theme has open-ended questions. Your participation is voluntary, which means that you have the right to withdraw at any moment. You do not have to give any reason for refusing to answer any question that you feel uncomfortable with. This session will last between 60-90 minutes, you can stop me when you feel tired or for any other reasons. If we stop, we could continue after or reschedule to continue this interview.

Research Question	Interview Theme	Discussed
What values underpin school culture within the context of Saudi Arabian primary schools?	<p>EXPLORATION OF THE VALUES WHICH UNDERPIN SCHOOL CULTURE</p> <p>1. The values underpinning school improvement</p> <p>1.1 What values would you consider to be important in affecting school improvement within the school and ensuring a high-quality education for students?</p> <p>Why would you consider these to be important?</p> <p>1.2 To what extent do you consider that these values are present in the school?</p> <p>Why do you think that this is the case?</p> <p>As a member of the SL Team, how do you promote these values? Can you give an example?</p>	<input type="checkbox"/>
	<p>2. The values which underpin positive relationships and a climate for learning (school ethos)</p> <p>2.1 What values would you consider to be important in building positive relationships within the school and creating a climate for learning?</p>	<input type="checkbox"/>

	<p>Why would you consider these to be important?</p> <p>2.2 To what extent do you consider that these values are present in the school?</p> <p>Why do you think that this is the case?</p> <p>As a School Leader, how do you promote positive relationships within the school? Can you give an example?</p> <p>3. The values which underpin professional learning</p> <p>3.1 What values would you consider to be important in creating opportunities for and promoting professional learning?</p> <p>Why would you consider these to be important?</p> <p>3.2 To what extent do you consider that these values are present in the school?</p> <p>Why do you think that this is the case?</p> <p>As a School Leader, how do you promote the professional learning of teachers within the school? Can you give an example?</p> <p>4. The values which underpin partnership with parents to further student learning</p> <p>4.1 What values would you consider to be important in promoting effective partnerships between the school and families to further student learning?</p> <p>Why would you consider these to be important?</p> <p>4.2 To what extent do you consider that these values are present within the school?</p>	
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	<p>Why do you think that this is the case?</p> <p>As a School Leader, how do you promote partnership with parents within the school? Can you give an example?</p> <p>5. The values which promote the distribution of leadership: exercising leadership beyond formal roles</p> <p>5.1 What values would you consider to be important in promoting effective opportunities for teachers to exercise leadership beyond their formal roles within the school?</p> <p>Why would you consider these to be important?</p> <p>5.2 To what extent do you consider that these values are present within the school?</p> <p>Why do you think that this is the case?</p> <p>As a School Leader, how do you foster distributive leadership within the school? Can you give an example?</p> <p>6. The values which underpin equity and social justice</p> <p>6.1 What values would you consider to be important in promoting equity and social justice within the school?</p> <p>Why would you consider these to be important?</p> <p>6.2 To what extent do you consider that these values are present within the school?</p> <p>Why do you think that this is the case?</p> <p>As a School Leader, how do you promote equality and social justice within the school? Can you give an example?</p>	
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	<p>7. Other values</p> <p>7.1 Are there other values which underpin the culture of the school which you would consider to be important?</p> <p>Why would you consider these to be important?</p> <p>7.2 To what extent do you consider that these values are present within the school?</p> <p>Why do you think that this is the case?</p> <p>As a School Leader, how do you promote them? Can you give me an example?</p>	
<p>To what extent and in which ways could the values underpinning school culture promote or impede/inhibit distributive leadership within Saudi Arabian primary schools?</p>	<p>THE EXTENT TO AND WAYS IN WHICH THE VALUES UNDERPINNING SCHOOL CULTURE PROMOTE OR INHIBIT DISTRIBUTIVE LEADERSHIP</p> <p>B.1 In the previous set of questions, we explored a wide range of values which underpin school culture. Which of these values do you think promote the effective distribution of leadership within the school and why do you consider this to be the case?</p> <p>B.2 In the previous set of questions, we explored a wide range of values which underpin school culture. Which of these values do you think inhibit the effective distribution of leadership within the school? Why do you consider this to be the case?</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>
<p>Are there similarities between Islamic values and those that purport to be promoted within distributive leadership, as portrayed in</p>	<p>SIMILARITIES BETWEEN ISLAMIC VALUES AND THOSE PURPORTING TO UNDERPIN DISTRIBUTIVE LEADERSHIP</p> <p>C.1 Can you think of or provide examples of Islamic values which are important within the culture?</p> <p>C. 2 In which ways, if any, would you consider that the values promoted within Islam have the potential to foster: trust, responsibility, autonomy (ability to take forward their ideas), equality and fairness?</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p> <p><input type="checkbox"/></p>

<p>the literature and, if so, what are they?</p>	<p>Why would you consider this to the case?</p> <p>C.3 Can you see any barriers to the promotion of such values within the context of Saudi Arabian primary schools?</p>	
<p>What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered in Saudi Arabian primary schools?</p>	<p>THE RELATIONSHIP BETWEEN SCHOOL CULTURE AND DISTRIBUTIVE LEADERSHIP AS A MEANS OF UNDERSTANDING HOW SCHOOL IMPROVEMENT CAN BE FURTHERED</p> <p>D.1 Taking account of the previous discussion, to what extent would you consider that there is a good capacity for change within the school?</p> <p>How does the culture of the school either promote or hinder school improvement?</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>

Appendix 12: Semi-structured interview for school leadership team members

Thank you for taking part in this study, this interview session contains four themes, every theme has open-ended questions. Your participation is voluntary, which means that you have the right to withdraw at any moment. You do not have to give any reason for refusing to answer any question that you feel uncomfortable with. This session will last between 60-90 minutes, you can stop me when you feel tired or for any other reasons. If we stop, we could continue after or reschedule to continue this interview.

Research Question	Interview Theme	Discussed
What values underpin school culture within the context of Saudi Arabian primary schools?	<p>EXPLORATION OF THE VALUES WHICH UNDERPIN SCHOOL CULTURE</p> <p>1. The values underpinning school improvement</p> <p>1.1 What values would you consider to be important in affecting school improvement within the school and ensuring a high-quality education for students? Why would you consider these to be important?</p> <p>1.2 To what extent do you consider that these values are present in the school? Why do you think that this is the case? As a member of the School Leadership Team, how do you promote these values? Can you give an example?</p>	<input type="checkbox"/>
	<p>2. The values which underpin positive relationships and a climate for learning (school ethos)</p> <p>2.1 What values would you consider to be important in building positive relationships within the school and creating a climate for learning? Why would you consider these to be important?</p> <p>2.2 To what extent do you consider that these values are present in the school? Why do you think that this is the case? As a School Leadership Team Member, how do you promote positive relationships within the school? Can you give an example?</p>	<input type="checkbox"/>

	<p>3. The values which underpin professional learning</p> <p>3.1 What values would you consider to be important in creating opportunities for and promoting professional learning? Why would you consider these to be important?</p> <p>3.2 To what extent do you consider that these values are present in the school? Why do you think that this is the case? As a School Leadership Team Member, how do you promote the professional learning of teachers within the school? Can you give an example?</p> <p>4. The values which underpin partnership with parents to further student learning</p> <p>4.1 What values would you consider to be important in promoting effective partnerships between the school and families to further student learning? Why would you consider these to be important?</p> <p>4.2 To what extent do you consider that these values are present within the school? Why do you think that this is the case?</p> <p>As a School Leadership Team Member, how do you promote partnership with parents within the school? Can you give an example?</p> <p>5 The values which promote the distribution of leadership: exercising leadership beyond formal roles</p> <p>5.1 What values would you consider to be important in promoting effective opportunities for teachers to exercise leadership beyond their formal roles within the school? Why would you consider these to be important?</p> <p>5.2 To what extent do you consider that these values are present within the school? Why do you think that this is the case?</p> <p>As a School Leadership Team Member, how do you foster distributive leadership within the school? Can you give an example?</p>	
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	<p>6. The values which underpin equity and social justice</p> <p>6.1 What values would you consider to be important in promoting equity and social justice within the school? Why would you consider these to be important?</p> <p>6.2 To what extent do you consider that these values are present within the school? Why do you think that this is the case?</p> <p>As a School Leadership Team Member, how do you promote equality and social justice within the school? Can you give an example?</p> <p>7 Other values</p> <p>7.1 Are there other values which underpin the culture of the school which you would consider to be important? Why would you consider these to be important?</p> <p>7.2 To what extent do you consider that these values are present within the school? Why do you think that this is the case? As a School Leadership Team Member, how do you promote them? Can you give me an example?</p>	
<p>To what extent and in which ways could the values underpinning school culture promote or impede/ inhibit distributive leadership within Saudi Arabian primary schools?</p>	<p>THE EXTENT TO AND WAYS IN WHICH THE VALUES UNDERPINNING SCHOOL CULTURE PROMOTE OR INHIBIT DISTRIBUTIVE LEADERSHIP</p> <p>B.1 In the previous set of questions, we explored a wide range of values which underpin school culture. Which of these values do you think promote the effective distribution of leadership within the school and why do you consider this to be the case?</p> <p>B.2 In the previous set of questions, we explored a wide range of values which underpin school culture. Which of these values do you think inhibit the effective distribution of leadership within the school? Why do you consider this to be the case?</p>	<p><input type="checkbox"/></p> <p><input type="checkbox"/></p>
<p>Are there similarities between Islamic values and those that purport to be promoted</p>	<p>SIMILARITIES BETWEEN ISLAMIC VALUES AND THOSE PURPORTING TO UNDERPIN DISTRIBUTIVE LEADERSHIP</p> <p>C.1 Can you think of or provide examples of Islamic values which are important within the culture? C. 2 In which ways, if any, would you consider that the values promoted within Islam have the potential to</p>	<p><input type="checkbox"/></p>

<p>within distributive leadership, as portrayed in the literature and, if so, what are they?</p>	<p>foster: trust, responsibility, autonomy (ability to take forward their ideas), equality and fairness? Why would you consider this to the case? C.3 Can you see any barriers to the promotion of such values within the context of Saudi Arabian primary schools?</p>	
<p>What is the relationship between school culture and distributive leadership as a means of understanding how school improvement can be furthered in Saudi Arabian primary schools?</p>	<p>THE RELATIONSHIP BETWEEN SCHOOL CULTURE AND DISTRIBUTIVE LEADERSHIP AS A MEANS OF UNDERSTANDING HOW SCHOOL IMPROVEMENT CAN BE FURTHERED</p> <p>D.1 Taking account of the previous discussion, to what extent would you consider that there is a good capacity for change within the school? How does the culture of the school either promote or hinder school improvement?</p>	<p><input type="checkbox"/></p>

Appendix 13: Open-closed questionnaires for class teachers

Instructions:

Thank you for taking part in this study, this questionnaire contains four themes, every theme has open-ended questions. Your participation is voluntary, which means that you have the right to withdraw at any moment. You do not have to give any reason for refusing to answer any question that you feel uncomfortable with. Thank you for participating in this study, your contribution is considered effective and appreciated.

Key words -

Stakeholders: School Leader, School Leadership Team Member, Class Teacher, parents or their place.

Parents: Father, mother or guardian of the pupil, who is interested in his or her educational performance at home.

Questions:

Theme One: EXPLORATION OF THE VALUES WHICH UNDERPIN SCHOOL CULTURE

1.1. The values underpinning school improvement

1.1.1 As a class teacher, what values would you consider to be important in affecting school improvement within the school and ensuring a high-quality education for students?

Why would you consider these values to be important?

1.1.2 To what extent do you consider that these values are present in your school?

Why do you think that these values are presented in your school?

As a class teacher, how do you promote these values? Can you give an example?

1.2. The values which underpin positive relationships and a climate for learning (school ethos)

1.2.1 As a class teacher, to what extent do you consider that these values are present in the school, and why?

As a class teacher, how do you promote positive relationships between stakeholders within your school? Can you give an example?

1.3. The values which underpin professional learning

1.3.1 As a class teacher, what values would you consider to be important in creating opportunities for and promoting professional learning for you?

Why would you consider these values to be important?

To what extent do you consider that these values are present in the school, and why?

1.3.2 As a class teacher, how do you promote the professional learning of teachers within the school? Can you give an example?

1.4. The values which underpin partnership with parents to further student learning

1.4.1 As a class teacher, what values would you consider to be important in promoting effective partnerships between the school and families to further pupils' learning?

Why would you consider these values to be important?

1.4.2 To what extent do you consider that these values are present within the school?

Why do you think that this is the case?

As a class teacher, how do you promote partnership with parents within the school? Can you give an example?

1.5. The values which promote the distribution of leadership: exercising leadership beyond formal roles

1.5.1 As a class teacher, what values would you consider to be important in promoting effective opportunities for teachers to exercise leadership beyond their formal roles within the school?

Why would you consider these values to be important?

1.5.2 To what extent do you consider that these values are present within the school, and why?

As a class teacher, how distributive leadership can be fostered within the school?

Can you give an example?

1.6. The values which underpin equality and social justice

1.6.1. As a class teacher, what values would you consider to be important in promoting equality and social justice within the school?

Why would you consider these values to be important?

1.6.2. To what extent do you consider that these values are present within the school, and why?

As a class teacher, how do you promote equality and social justice within the school? Can you give an example?

1.7. Other values

1.7.1. Are there are other values which underpin the culture of the school which you would consider to be important, and why?

1.7.2. If there are other values, to what extent do you consider that these values are present within the school?

Why do you think that this is the case?

As a class teacher, how do you promote these values? Can you give me an example?

Theme Two: THE EXTENT TO AND WAYS IN WHICH THE VALUES UNDERPINNING SCHOOL CULTURE PROMOTE OR INHIBIT DISTRIBUTIVE LEADERSHIP

2.1. In the previous set of questions, we explored a wide range of values which underpin school culture, as a class teacher, which of these values do you think promote the effective distribution of leadership within the school and why do you consider this to be the case?

2.2. In the previous set of questions, we explored a wide range of values which underpin school culture, as a class teacher, which of these values do you think inhibit the effective distribution of leadership within the school and why do you consider this to be the case?

Theme Three: SIMILARITIES BETWEEN ISLAMIC VALUES AND THOSE PURPORTING TO UNDERPIN DISTRIBUTIVE LEADERSHIP

3.1. Can you provide examples of Islamic values which are important within the culture?

3.2. In which ways, if any, would you consider that the values promoted within Islam have the potential to foster: trust, responsibility, autonomy (ability to take forward their ideas), equality and fairness?

Why would you consider this to be the case?

3.3. Can you see any barriers to the promotion of such values within the context of Saudi Arabian primary schools?

**Theme Four: THE RELATIONSHIP BETWEEN SCHOOL CULTURE AND
DISTRIBUTIVE LEADERSHIP AS A MEANS OF UNDERSTANDING HOW
SCHOOL IMPROVEMENT CAN BE FURTHERED**

4.1 Taking account of the previous discussion, to what extent would you consider that there is a good capacity for change within the school?

4.2 How does the culture of the school either promote or hinder school improvement?

Appendix 14: Open-closed questionnaires for pupils' parents/ guardians

Instructions:

Thank you for taking part in this study, this questionnaire contains four themes, every theme has open-ended questions. Your participation is voluntary, which means that you have the right to withdraw at any moment. You do not have to give any reason for refusing to answer any question that you feel uncomfortable with.

Thank you for participating in this study, your contribution is considered effective and appreciated.

Key words -

Stakeholders: School Leader, School Leadership Team Member, Class Teacher, parents or their place.

Parents: Father, mother or guardian of the pupil, who is interested in his or her educational performance at home.

Questions:

Theme One: EXPLORATION OF THE VALUES WHICH UNDERPIN SCHOOL CULTURE

1.1. The values underpinning school improvement

1.1.1 As a parent or guardian, what values would you consider to be important in affecting school improvement within the school and ensuring a high-quality education for students?

Why would you consider these values to be important?

1.1.2 To what extent do you consider that these values are present in your child's school?

Why do you think that these values are presented in your school?

As a parent or guardian, can you give an example of how the school has sought to ensure that your child has a good education?

1.2. The values which underpin positive relationships and a climate for learning (school ethos)

1.2.1 As a parent or guardian, how can you promote positive relationships with the school? Can you give an example?

1.3. The values which underpin professional learning

1.3.1 As a parent or guardian, can you give an example of how the school provides opportunities for professional learning for teachers?

1.4. The values which underpin partnership with parents or guardians to further student learning

1.4.1 As a parent or guardian, what values would you consider to be important in promoting effective partnerships between families and schools for further quality of pupils' learning?

Why would you consider these values to be important?

1.4.2 To what extent do you consider that these values are present within the school?

Why do you think that this is the case?

As a parent or guardian, can you give an example of how the school has sought to involve you in supporting your child's learning?

1.5. The values which promote the distribution of leadership: exercising leadership beyond formal roles

1.5.1 As a parent, what values would you consider to be important in promoting effective opportunities for teachers to exercise leadership beyond their formal roles within the school?

Why would you consider these values to be important?

1.5.2 To what extent do you consider that these values are present within your child's school, and why?

As a parent or guardian, to what extent are you aware of teachers at all levels of the school having the opportunity to lead on initiatives within the school? Can you give an example?

1.6. The values which underpin equality and social justice

1.6.1. As a parent, what values would you consider to be important in promoting equality and social justice within the school?

Why would you consider these values to be important?

1.6.2. To what extent do you consider that these values are present within your child's school, and why?

As a parent or guardian, how has the school ensured that all children have the opportunity to fulfil their potential and are treated fairly? Can you give an example?

1.7. Other values

1.7.1. Are there other values which underpin the culture of the school which you would consider to be important?

Why would you consider these to be important?

Theme Two: THE EXTENT TO AND WAYS IN WHICH THE VALUES UNDERPINNING SCHOOL CULTURE PROMOTE OR INHIBIT DISTRIBUTIVE LEADERSHIP

2.1. In the previous set of questions, we explored a wide range of values which underpin school culture. Which of these values do you think promote the effective distribution of leadership within the school?

Why do you consider this to be the case?

2.2. In the previous set of questions, we explored a wide range of values which underpin school culture. Which of these values do you think inhibit the effective distribution of leadership within the school?

Why do you consider this to be the case?

Theme Three: SIMILARITIES BETWEEN ISLAMIC VALUES AND THOSE PURPORTING TO UNDERPIN DISTRIBUTIVE LEADERSHIP

3.1. Can you provide examples of Islamic values which are important within the culture?

3.2. In which ways, if any, would you consider that the values promoted within Islam have the potential to foster: trust, responsibility, autonomy (ability to take forward their ideas), equality and fairness?

Why would you consider this to be the case?

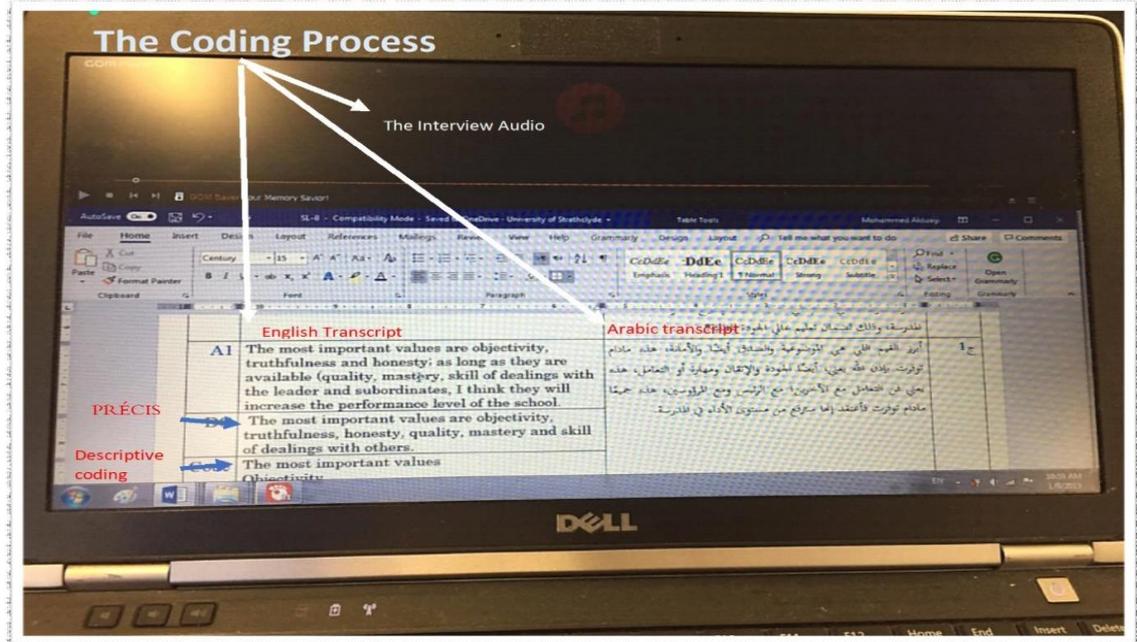
3.3. Can you see any barriers to the promotion of such values within the context of Saudi Arabian primary schools?

Theme Four: THE RELATIONSHIP BETWEEN SCHOOL CULTURE AND DISTRIBUTIVE LEADERSHIP AS A MEANS OF UNDERSTANDING HOW SCHOOL IMPROVEMENT CAN BE FURTHERED

4.1 Taking account of the previous discussion, to what extent would you consider that there is a good capacity for change within the school?

4.2 How does the culture of the school either promote or hinder school improvement?

Appendix 15: Generating descriptive codes



Appendix 16: Generating overarching themes

AutoSave On Schools A- B- C final Friday 2 - Saving... Mohammed Alduaiji

File Home Insert Page Layout Formulas Data Review View Help Design Tell me what you want to do

Clipboard Font Alignment Number Styles Cells Editing

Normal Bad Good Neutral

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A19 Thanks and appreciation promote effective opportunities for teachers to practice leadership beyond formal roles within the school.*

	A	B	C	D	E	F	G	H	I	J
1	Descriptive Code	Transcript	Participant	RQ 1	RQ 2	RQ 3	RQ 4	Analytical Code	Social Values	Fatherhood
100	Love and benevolence are Social values, which represented within Islamic values	Social values are loving your community, and people benevolence, where they are the most common ones in the school community, as well as these Islamic values are the highest ones.	School Leader			√		Islam as being the basis of the school's values.	√	
141	Social values of love create a positive school climate	but the social values are related to the other values, which are students' love of other students, teachers, and the school officials, where this shall create a climate of good values.	School Leader				√	Values which promote positive climate in school.	√	
175	Social values promote quality education in the school	As for the values, the social values are the best and closest ones.	School Leader				√	Values which promote the quality of education in school.	√	