

**The Susanna Wesley Foundation for  
Ministry, Management and Organisation.**

**EXPANDED REPORT**

**Women and Leadership: a  
review of literature from the  
education sector.**

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# **Women and Leadership: a review of literature from the education sector.**

## **Section 1. Introductory summary**

This section provides a non-technical summary including the background to the project, the aim and main themes, and the methodology adopted. There is much shared history between churches and educational institutions including the people who work in them, those for who they have a special concern and their missions to serve the wider community and promote social cohesion.

There has been a considerable interest in what might be called generically 'workforce equality and diversity' in both the Christian Church in the UK and the education sector. Many Christian organizations, including the Methodist Church, have indicated a wish to look further at women in leadership in the church and the issue of under-represented groups in leadership. The education sector has been concerned with this matter in a sustained manner for the past couple of decades. Yet whilst reports from both sectors contain exhortations to 'make things better', ways forward seem less easy to implement and the same experiences and frustrations often re-emerge in research across the decades.

The report takes the form of a review of the literature mainly from education settings exploring the terrain of women in leadership and management in order to extract useful insights. The approach moves beyond the surface level experiences in seeking to identify the underlying events and the structures or mechanisms that generate these experiences. This review asks what thwarts these good intentions and how might a more inclusive leadership be achieved. The review seeks to draw out ways forward and identify further empirical research projects to improve and evaluate strategy and practice to address these important matters. It explores four major themes:

- i) the representation of women within the leadership structures,
- ii) where women are represented within the structures,
- iii) how leadership is exercised by women,
- iv) the place of leadership development.

Over 222,000 possible articles were identified through online searches using established education databases. Five studies were included in the in-depth review (Fuller, 2013; Grogan and Shakeshaft, 2011; Lumby, 2012; Lynch et al., 2014; Morley, 2013).

### **The project's relationship to the themes of the Foundation**

The Foundation asks 'What have Church institutions to learn from current approaches to management, and what have these approaches to learn from our churches?'. The review links aligns to three of the four broad overlapping themes of the Foundation, namely those of:

- Diversity and transformation,
- Learning for management, leadership and ministry,
- Work, life and identity.

Particularly the theme of 'Diversity and transformation' has great potential in extracting useful insights from the education leadership and management field around women and those from backgrounds and demographic groups traditionally underrepresented in leadership roles as the workforce remains largely female though the numbers of woman in formal leadership and management roles are beginning to increase.

The findings of this report were presented at the Foundation's 'Gender, Diversity, Leadership' conference at Southlands College, Roehampton, London 18-19 June 2015.

### **The author**

My background encompasses the areas of education, theology, and leadership and management. Having completed a first degree in Theology, I trained as a teacher and held various leadership and management roles in schools and colleges. My current research areas include equality and diversity in the education workforce, leadership and management development, and social justice.

## **Section 2. Methodology and methods**

### **2.1 Introduction**

This section outlines the methodology and method of review adopted for the project. Key points around intersectionality and the relationship between experiences, events and mechanisms are introduced before outlining the criteria for what is and what is not included in the review.

The approach takes the form of a review of the literature mainly from education settings in the field of women in leadership and management. The methodology of the review:

- i) draws upon the insights of intersectionality which argue that the position of women in society cannot be understood by reference to gender alone but other factors such as ethnicity, ability, class, age and sexuality (i.e., setting the study within the equality and diversity field rather than that of gender alone), and,
- ii) seeks to move beyond the surface level experiences by identifying the underlying events and the mechanisms that generate these experiences within the specific contexts.

### **2.2 Intersectionality**

The concept of intersectionality contains the idea that the position of women in society cannot be understood by reference to gender alone. Intersectionality has emerged over the past thirty years as an interdisciplinary approach to analyzing the concurrent impacts of social structures, with a focus on theorizing how belonging to multiple exclusionary social categories can influence political access and equality. It conceptualizes the interaction of categories of difference such as gender, ability, age, class, ethnicity, race, and sexuality at many levels, including individual experience, social practices, institutions and ideologies, and frames the outcomes of these interactions in terms of the distribution and allocation of power (Martinez Dy, Martin and Marlow, 2014).

The place of intersectionality can be illustrated through one of the few examples of research in a religious/church school setting in which Arnold and Brooks (2013) explore the life and professional historical narrative of a Black, female principal in the United States. They argue that this approach drawing on personal and professional

life histories can provide insights into educational leadership and administrative practice. They contend this approach enables them to explore both spiritual and religious aspects of practice that prompted a re-examination of their epistemological assumptions about the sociocultural dynamics of race, gender, and social justice. It is their acknowledgement of intersectionality that enables them to explore the place of race, spirituality, and social justice which could be a very helpful approach for future research related to this current project.

### **2.3 Identifying underlying events and mechanisms**

Much research in the area of gender and leadership conducted within both the quantitative and qualitative methodological approaches identifies opinions, perspectives and views of participants. This research is helpful in understanding the experiences of, for example, woman in positions of leadership in education settings. However, this review's methodology seeks to move beyond the surface level experiences by identifying the underlying events and the mechanisms with a view to drawing out effective ways forward.

The underlying events and mechanisms are those things which may appear in different ways dependent upon the specific context and the often complex interactions of the mechanisms (Scott, 2010). Therefore, whilst the experiences reported by participants in research may sometimes be similar and at other times in contradiction, an understanding of the underlying events and mechanisms that give rise to, or generate, these experiences can provide a more helpful basis from which to develop ways forward to develop ways to address problems and promote equality and diversity.

### **2.4 Criteria for inclusion**

This review does not claim to be a systematic one but does draw upon a number of the method's characteristics (Nind, 2006; Nind et al., 2004). A search using the Education Research Complete database was conducted following a set of criteria.

- Works written and researched within the last 30 years focusing on the last 15 in particular.
- Works which cover not only gender but also other intersectionalities such as, for example, race, ethnicity, and disability.

- Works which mainly focus on schools, so reflecting the context of much of the research that has been undertaken, but also on higher education institutions where there is a growing body of research.
- Works which cover not only the education sector but also other settings where relevant such as leadership development.

Over 222,000 works were identified through the key terms of leadership, management and education which reduces to 81,053 when gender is added as a search term and 80,996 when 'school' is added. Of those, the majority were published in the last 10 years (46,358) indicating that the place of gender in school leadership and management is becoming of increasing interest (compared with 10,315 published between 2000-2005). However, there were just two articles identified when the final term of 'church' was added (Arnold and Brooks, 2013; Griffiths, 2009).

That most publications come from writers based in the UK, USA and Australia reflects the general trend in research in this area. Arar and Abramovitz's (2013) article on teachers' attitudes toward the appointment of women as school leaders in the context of the Arab education system in Israel is one of a growing number of notable works from other cultures and countries.

## **Section 3. Overview of studies**

### **3.1 Introduction**

The section identifies important discussions within the literature about equality, diversity and inclusion when applied to the context of the education workforce. After outlining some of the arguments to support greater equality, diversity and inclusion in the workforce, a number of issues specific to educational leadership are explored before considering normative views of leadership, the place of intersectionality, and leadership development opportunities.

The Christian Churches in the UK, including the Methodist Church, have indicated a wish to look further at women in leadership in the church (for example, Green, 2014; Jones, 2015; Methodist Church, 2002, 2003, 2005), and the education sector has been concerned with this matter with increasing interest over the past couple of decades (Coleman, 2012; Ozga, 1993). Yet whilst reports from both sectors contain exhortations to 'make things better', ways forward seem less easy to implement and the same experiences and frustrations often re-emerge in research across the decades. The recent report on mid-career academic women in higher education identifies those frustrations of feeling neglected from participants (Coate et al., 2015).

### **3.2 Arguments for equality, diversity and inclusion in the education workforce**

The ideas within the phrase 'equality, diversity and inclusion' go beyond the promotion of equal opportunities. Oswick and Noon (2014) uncover the 'cycles of popularity' in the use of the terms diversity, equality and inclusion but argue that 'rather than seeing the rationales for equality, diversity and inclusion as mutually exclusive, it could be more constructive to focus upon the points of commonality, overlap and compatibility' (p.36). The factors involved include gender and ethnicity but there are many others such as age, disability, religion, social class, and sexual orientation to name a few. Some forms of discrimination are outlawed by disability discrimination legislation in the UK though others are not (Equality and Human Rights Commission, 2015).

There are, at least, four arguments put forward to support equality, diversity and inclusion in the workforce and wider society including those drawing on theories around democracy, economics, human rights and education itself.



*The Democratic argument:* that equality is an ‘aspiration in a democratic society’ (Bush and Middlewood, 2005:92) linked to ideas of entitlement to fair and equitable treatment for all individuals. The democratic imperative places an emphasis not only on treatment but also the genuine availability and accessibility of opportunities.

*The Economic argument:* that everyone in society must be involved in making the nation economically productive and should not act as an unnecessary drain on resources through either economic inactivity or anti-social behaviour. It is argued that people in work cause less problems in society and that getting people in to jobs is more important than education alone (Wolf, 2002).

*The Intrinsic argument:* that equality and inclusion is a human right and does not need a further, extrinsic justification. Such views can be seen in the Human Rights Act 1998 (DCA, 2006) in the UK and the United Nations’ declaration of human rights (1948). That humans are made equal by virtue of all being God’s children and being one in Christ (Galatians 3:28) is another intrinsic argument which might have a particular resonance within the church and church schools.

*The Educational argument:* that the education workforce should be a visible embodiment of equality, diversity and inclusion which the students see in the roles people hold and how they carry them out. The ‘richness of diversity’ is good for learning, for example, bringing cultural or gender strengths or other differences (though these traditional masculine and feminine characteristics are seen as being related to gender rather than biological differences), and, that educational institutions have a ‘moral imperative’ to lead change in society because schools have a special place in forming the minds and attitudes of the young (Soler, 2011).

There is debate around whether there is one organizational model or leadership style that promotes equality, diversity and inclusion particularly well (Bush, 2010; Davies, 2009). Formal models emphasize equality and diversity as a way to boost performance, market the organization and reduce inequity that may lead to inefficiency. However, these models are often based on targets or easily measureable outcomes and can miss the aim of the strategy and become

complacent when the target is met. A further question remains as to how these styles and models might themselves intersect with gender (Gatrell and Swan, 2008).

The hierarchy and structure are physical manifestations of culture so 'school management should be focusing on relationships in which all people are valued, not systems' (Bush and Middlewood, 2005: 97). However, this focus should not assume 'a universality of imperatives for motivation and satisfaction' (Bush and Middlewood, 2005: 85) so treating everyone the same may neither be fair nor lead to the desired outcomes.

### **3.3 Equality, diversity and inclusion in educational leadership**

Most teachers in UK schools are female but most heads of secondary schools are male and the proportion of male heads in primary schools is large in comparison with the overall number of women in primary teaching (Coleman, 2005; Fuller, 2013). However, the proportion of female headteachers and deputies is growing. Beddington (2009, 2012) makes many similar points about leadership and diversity in the context of UK universities. A number of points arise around barriers for women including experience of sexism, discrimination, stereotyping (Billing, 2011), and the extent to which women's work-life balance might be more deeply affected (Barrett and Barrett, 2011).

There are a number of ways in which homosociality leads to the exclusion of women and those from minorities from senior posts in education (Blackmore et al., 2006; Devine et al., 2011; Grummell et al., 2009b). In the schools sector, the pressures on schools to maintain certainty and accountability are seen to be contributing to a homogeneity in both the theory and practice of leadership and management as well as the people who are appointed to formal positions of power leading to calls for different attitudes, a redistribution of power and changed structures (Lumby with Coleman, 2007). Yet there is no single way to do these things so 'continuity and conflict must be embraced' (Middlewood and Lumby, 1998:96) because difference will persist and commonality cannot be assumed.

Whilst stereotypical male styles are perceived to be preferred by governing bodies and appointment panels, stereotypical female styles are increasingly seen by researchers as preferably (Grogan and Shakeshaft, 2011). One view within the general leadership literature identifies women as practicing a different form of

leadership from men and being better leaders for that distinctiveness (see Binns and Kerfoot, 2011; Grogan and Shakeshaft, 2011; Helgsen, 1990; Rosenner, 1990).

For example, Griffiths (2009) undertakes case studies in two UK universities involving women in middle management positions. She does so acknowledging that women continue to be under-represented in the ranks of higher education managers and leaders. Griffiths draws out the interviewees' perspectives 'on their day to day management experiences, longer term strategies and goals, relationships with colleagues and leadership styles' (2009: 397). She concludes that gender was embedded in their work in a complex way. All the participants saw people management and collegiality as being their greatest strengths. Differences between the old and new university cultures are identified with the latter offering more management development opportunities and Griffiths places particular emphasis on the importance of coaching and action sets. She suggests women only development groupings may also provide the necessary space for support and encouragement. The importance of support from senior managers and also other women as role models are other important findings (see also Coate et al., 2015; Hoskins, 2012).

Possible wider actions suggested by empirical research and reports include:

- enacting legislation at national level,
- devising and implementing institutional policy in schools, colleges and universities which recognises difference and challenges inequality (Coate et al., 2014),
- improving the practice of leadership and management and the institutional culture,
- developing leadership development programmes and opportunities including mentoring and role models,
- considering other disadvantaged groups and groupings such as ethnicity, age, sexual orientation, disability etc.

(see Ali, 2008; Beddington, 2009, 2012; Bush et al., 2005; Coleman, 2005; McKenley and Gordon, 2002; O'Dwyer and Thorpe, 2013; Thorpe and Bennett-Powell, 2014).

### **3.4 Normative views of leadership and the place of intersectionality**

Many writers identify that a normative view of leadership and management as a male pursuit inevitably impacts on women who seek, and those who access, leadership

positions. Lumby with Coleman (2007: 46) report that half the English women surveyed in 2004 'were aware of resentment and, or surprise from peers, colleagues and others in finding a woman in the position of headteacher'. Furthermore, they suggest that there is a stereotype of hegemonic masculinity that consciously and unconsciously influences our expectations of what a leader 'should be'. As a result, women, and others who do not correspond to the normative leader stereotype may feel, and be perceived by others, as outsiders in a leadership role. In a later article, Coleman (2012) considers the impact of diversity on becoming a leader and the impact of diversity on the practice of educational leadership (see also Lynch and Feeley, 2009; Reynolds, 2002).

The "think leader, think male" perspective was uncovered by organizational culture writers in past decades (see Schein, 1973) and recent research suggests these stereotypes are still prevalent in the workplace making it doubly difficult for women to indicate a wish for career development whilst keeping within social norms for female behaviour. Managers may perceive women as having lower levels of career motivation in comparison to men because agentic, achievement oriented traits associated with career-related motivation are often ascribed to males. Furthermore when women exhibit these behaviours, they find themselves judged negatively in contrast with men for whom such behaviour is more socially acceptable (Heilman and Okimoto, 2007; Hoobler et al., 2009; Hoobler et al., 2014; Jago and Vroom, 1982; Sools, Van Engen, and Baerveldt, 2007).

These social expectations also influence relationships between women. The experiences of women UK elite leaders and the specific issues of the little researched topic of intra-gender micro-violence between women and how these relations come about were explored by Mavin, Grandy and Williams (2014). They identify themes of 'disassociating, suppression of opportunity and abject appearance' shaping and constraining the social relations between these elite leaders and other women. An awareness of intra-gender micro-violence between women acknowledging the intra-gender differences between women and men enables new opportunities and possibilities to arise for women in organizations according to the authors.

Such concerns with elite women leaders are balanced by a wider concern with the 'opt-out phenomenon' (as some have called it) that refers to women being successful

in obtaining qualifications and securing their first posts in many professions in the western world, including education, but then not appearing in such numbers in later career or in the upper echelons of the organizational hierarchy (Belkin, 2003; Catalyst, 2004; Lyness and Judiesch, 2001). Existing reasons for this disparity are put down to the individual choices of women to 'opt out' either as a rejection of the values of the masculine work with a preference for other ways of working which are family friendly such as part time work or small- business ownership; or simply that they see ambition and achievement as masculine not feminine desires.

However, other research posits that women and men can be equally likely to demonstrate interest in challenging work, but often out of a benevolent sexism which seeks to 'protect' them, they are given work that is less challenging and less likely to help them achieve higher positions (Galinsky et al., 2003; King, 2008; King et al., 2012; Moya, Glick, Expósito, de Lemus, and Hart, 2007; Ng, Eby, Sorenson and Feldman, 2005). As research also suggests that often women may need more explicit support than men before applying for promotions or taking on higher level work likely to lead to advancement, this benevolent sexism acts to thwart women's aspirations (Hoobler et al., 2014).

The links between the concept of leadership and the promotion of equality, diversity and inclusion also emerge in the work of Niesche and Keddie (2011) who, like many of the contributors to a special issue of International Journal of Leadership in Education entitled 'Disrupting notions of leadership from feminist post-colonial positions' (Blackmore, 2010), argue for concepts which challenge those idealisations of leadership which support continuing inequity. Yet a question often raised in the literature asks whether a group specific approach or a generic approach to equality, diversity and inclusion is preferable.

A focus on a specific group such as women provides an in-depth understanding of the views and needs of those within the group not otherwise heard or identified in generic approaches considering diversity. However, looking at a single group can essentialise that group and prioritise its needs in a manner which improves the situation for neither all in the workforce nor all of those in the single group. Rather than society becoming more equal overall, the balance of power just shifts from one group (or sub-group) to another. Yet some feminist writing argues that advancing the cause of women and potentially to changing mind-sets leaves people more open to

other forms of disadvantage. The importance of avoiding setting up competing pressure groups and seeking improvement for all may well be served by a greater use of the insights of intersectionality in research into leadership which can embrace both the specific and generic approaches (Lumby with Coleman, 2007).

Showunmi et al. (2015) examine the intersection of ethnicity, gender and class in school leadership identifying the need for more dialogue and a re-appraisal of leadership development programmes. As Shakeshaft (2010:969) writes,

Having now accumulated considerable work on women's leadership to add to the already existing research on male leadership, we might be able to begin to examine the ways in which gender, race, and educational context influence leadership behaviours and outcomes, rather than looking at women in isolation.

Coate et al., (2015) call for reappraisals of dominate ideas about recognition, reward and valuing the work and talents of women. However, such a re-appraisal also needs to cover the leadership development opportunities.

### **3.5 Leadership development opportunities and gender**

The importance of leadership development opportunities, including mentoring, emerges from within the literature. Such opportunities have been shown to be important in obtaining promotion and is perceived by both men and women to be so (Lyness and Thompson, 1997, 2000; Van Velsor and Hughes, 1990). For example, women often experience greater challenges in securing mentors than do men (Ragins and Cotton, 1999) but a positive experience seems to support a woman's advancement more than it does a man's (Tharenou, 2001).

One perspective from the United States argues that organizations must develop and take advantage of all employees' capabilities by creating conditions that give leaders of both sexes an equal chance to succeed.

The proper goal for leadership training programmes is not to teach men how to behave more like women, nor to teach women how to behave more like men. No matter what the linkage between gender and leadership may be, the goal should be to enhance the likelihood that all people, women and men, will be effective in leader roles. (Powell, 2011: 8)

However, Hoobler and her colleagues (2014) identify how the mechanism of 'benevolent sexism' is also operating against women accessing leadership development opportunities which may partly explain why women do not progress to

the highest level of leadership in organizations whilst challenging explanations of women's opting out from such positions as a 'natural choice'. From an investigation of women's aspirations through a sample of 112 supervisor-subordinate dyads at a U.S. Fortune 500 firm, the researchers identify,

the critical role of biased manager perceptions on women's career development opportunities and career aspirations. Thus, whether women pursue a higher level management position is less likely a "natural choice" and more likely a complex process in need of continued exploration. (Hoobler et al., 2014:725)

This 'well-intended benevolent and/or paternalistic discrimination' occurred regardless of the manager's gender so adding to the list of 'ambiguous, subtle discrimination that women face in the workplace, such as microinequities in interpersonal treatment' (p.706). They call for research which names 'the processes by which discrimination occurs, with the intention of reducing their impact on women's careers' (p.706) however, subtle they may be (Cortina, 2008; Meyerson and Fletcher, 2000) and they make the point that 'increasing the number of women managers won't generate this change alone or for other women' (p. 724).

## Section 4. In depth analysis

### 4.1 Introduction

The previous section outlined some of the major points around the identification of key issues and an overview of studies concerned with leadership and education. This section reviews five works in greater depth approaching this topic which have all been published within the last five years.

- Fuller, K. (2013) *Gender, Identity and Educational Leadership*. London: Bloomsbury Press.
- Grogan, M. and Shakeshaft, C. (2011) *Women and Educational Leadership*. San Francisco, CA: Jossey Bass.
- Lumby, J. (2012) Leading Organizational Culture: Issues of Power and Equity. *Educational Management Administration & Leadership* 40(5): 576-591.
- Lynch, L., Grummell, B., and Devine, D. (2012) *New Managerialism in Education: Commercialization, Carelessness, and Gender*. New York, NY: Palgrave Macmillan.
- Morley, L. (2013) The rules of the game: women and the leaderist turn in higher education. *Gender and Education* 25(1), 116-131.

The writers (all women and all White), come from settings in the United Kingdom (Fuller, 2013; Lumby, 2012; Morley, 2013), the United States of America (Grogan and Shakeshaft, 2011) and the Republic of Ireland (Lynch et al., 2014). Most are focused on schools but one has a specific concern with higher education (Morley, 2013).

### 4.2 Women as different and better leaders in education

Grogan, M. and Shakeshaft, C. (2011) *Women and Educational Leadership*. San Francisco, CA: Jossey Bass

Margaret Grogan and Charol Shakeshaft, two academics from the USA, present a view that women are different and better leaders (for a genealogy of this view see Binns and Kerfoot, 2011; Helgsen, 1990; Rosener, 1990 and, for an earlier consideration of this in education contexts, Coleman and Pounder, 2002). They



contend that the qualities, preferences and approaches of women's approaches to educational leadership differ from traditional approaches whether the traditional leader is a woman or a man. These approaches lie in the particular backgrounds, ambitions, and goals of women and the authors argue that their research leads to a new way of looking at leadership that rejects a traditional heroic notion of leadership to embrace a collectivist view of leadership to promote, for example, social justice and which works through facilitating the members of the organization in their work.

From their research (to which this current review does not do full justice in reflecting the rich material the authors draw upon), they identify five approaches or ways which, they say 'enough women draw upon some or all of them to make us comfortable in identifying them as the five most common approaches among women to date' (p.2). In summary, women leaders in education,

- are more collaborative and demonstrate a greater commitment to social justice,
- tend to bring a greater pedagogical focus to leadership (though they use the US term instructional), have spiritual dimensions in their work, and seek a work/life balance between the personal and the professional.

The relational leadership approach speaks of 'power with' others (and shared) rather than 'power over' others seeking to control. They draw on work mainly from the 1980's and 90's that uncovered how females exercise leaderships (for example, Hartsock, 1983; Hurty, 1995; Kreisberg, 1992). They encapsulate their understanding of how this idea of power leads to change, when they say that,

Because many women see themselves in relationships with others instead of in charge of others, relational leadership generates political power. When this kind of leadership is grounded in purpose, relationships build the capacity that can be harnessed to make change. (p.46)

In contrast to the 'top-down approach', the relational leadership approach that women follow develops a collegial sense of community in the organization which enables positive change and, as part of this endeavour, involves a deliberate promotion of diversification because this change comes 'by garnering input from a variety of sources and promoting initiative throughout the organization' (p.65). However, this does mean that leaders have to both create and allow time for these diverse groups of individuals to collaborate with one another in a constructive and productive way otherwise this sense of community will not emerge. In contrast,

Hoobler et al. (2014) take a less positive view from a commercial context about the tendency of females towards being relational in their leadership approaches as they encouraging them to aspire to posts with less power and lower prestige.

The second way is leadership for social justice. The authors identify that research indicates 'that women, more than men, identify educational careers as social justice work, even if they don't use that explicit language' (p.11). This approach is linked to the third way of spiritual leadership in that: 'If change to bring about greater social justice is the end product for many women, then hope, spirituality, and belief in God is the motor that propels many of them to change the system' (p.13). This third approach signals the possibility of exploring the intersection between gender and the religious and/or spiritual beliefs of women leaders in education.

The fourth way of leadership for learning relates to the importance women place on the practice of teaching and education, as compared with leaders who see schools as a site for developing their own power over others and the experience of teaching as something to be endured briefly before rising to positions of power. They cite a previous work to sum up this approach, 'Women have been associated with instructional leadership or learning-centred leadership in education because they have spent more time in the classroom than men before they take formal leadership positions such as principal or superintendent' (Brunner and Grogan, 2007:18).

The fifth way or approach is that of balanced leadership. Grogan and Shakeshaft argue that the experience and skills involved work of caring for a family and running a house, so often simply categorized as women's work, do bring a positive dimension to women as better leaders in the way they conduct themselves. They celebrate this caring rather than characterising it as a distraction. The balance women seek in their work-related and home-related responsibilities then becomes a positive part of leadership so that, 'Although women leaders in the twenty-first century are clearly free to choose to concentrate on work in the same way a man does, many prefer to attain a balance between their work lives and their family lives' (p.23).

Elsewhere, the authors explore the place of woman as leaders in schools including its historical roots within the wider context of gender and school leadership research. The authors believe that their focus on documenting the lived experiences of women allows them to develop the insights of the book rather than starting from a wish to

promote a particular decontextualized leadership style or 'ism'. They point out that 'Documenting leadership behaviours that predominate among women is not the same as saying that women lead differently to men' (p.6) and they acknowledge a debate which wonders if women are forced, as opposed to choose, to use collaborative and shared ways of leadership because of a 'lack of power' relative to that accorded to the male gender. However, the authors conclude that women school leaders do not have to ape the traditional male leader stereotypes and that, in order to be truly successful in promoting education and social justice, they can be true to themselves.

### 4.3 The intersection of gender, identity and educational leadership

Fuller, K. (2013) *Gender, Identity and Educational Leadership*. London: Bloomsbury Press.

Kay Fuller explores 'how head teachers' social identities – particularly pertaining to gender, social class and ethnicity – influence their leadership of diverse populations of pupils and staff' (p.1). Through interviews with 18 secondary school headteachers from the United Kingdom, she links their social identities through their personal and professional histories; and then to their perceptions of diversity amongst the children, young people, staff and the wider communities they serve.

Fuller sees 'gender as a complex and fluid performance that challenges the notion of embodied gender or sex' (pp. 2-3). She draws on Bourdieu's 'thinking tools', with his concepts of 'habitus,' 'field', 'forms of capital', 'misrecognition' and 'symbolic violence' to explore how the women in her sample became head teachers and how they see their values and practice in the complex social sites of schools.

Two key ideas in the book are those of 'awareness' and 'misrecognition'. She makes a distinction between those who are 'aware' and those who are 'unaware' of gender, race and class differences, for example,

Class aware headteachers were also more likely to value the social capital of collaborative working with other local schools. They sought flattened hierarchical structures and described leadership team working more than class unaware headteachers in the main....Class unaware headteachers have not been without power; they might be less conscious of using it. (p.138)

The idea of 'misrecognition' of unequal relations in schools follows on from this awareness or recognition. Her use of the insights of intersectionality allows her to identify the tensions between agency and structure which exist in any contexts regardless of the mind-sets of individual teachers.

To see individuals and families as wholly agential is to misrecognise the impact of societal and institutional racism. Misrecognition is not confined to White headteachers. (p.167)

Fuller concludes that headteachers who themselves have been 'misrecognised' or misrepresented in their past are better leaders for this. Her book makes an important contribution in the way connections are made between intersectionality and leadership, and the particular context and concerns of schools. So addressing issues around women and leadership outside of specific contexts makes little sense nor will it contribute to moving matters forward to promote equality, diversity and inclusion.

#### **4.4 Commercialization, carelessness and gender in educational leadership**

Lynch, L., Grummell, B., and Devine, D. (2012) *New Managerialism in Education: Commercialization Carelessness and Gender*. Basingstoke: Palgrave Macmillan.

Kathleen Lynch, Bernie Grummell and Dymphna Devine's book (2012) is written in an Irish context where Lynch herself is a Professor of Equality Studies and co-founder of the Equality Studies Centre at Trinity College Dublin. Central to the book are themes of the operation of neoliberalism and mechanisms of audit culture within Ireland but in examining these the authors raise issues for education in other contexts and sectors whether they share a similar culture or not. The authors draw on earlier work which explored love, care and in justice though the idea of 'affective equality' showing the importance of affective structures in social changes. They therefore go beyond seeking psychological feelings or understandings which are often the concerns of research in this area (Grummell et al., 2009a; Lynch, 2010; Lynch et al., 2009).

The book focuses on 'the production and reproduction of gender inequalities in the workplace' through a critical examination of how new managerialism functions in the lives of leaders in schools particularly those with primary care responsibilities. The book opens by exploring how neo-liberal ideas and policies are integrated within the new managerialist approach which has led to the reconstruction of education leaders in the country. The new managerialist culture places a great importance on long work

hours, strong competitiveness, and intense organizational dedication in a way that mitigates against those with caring commitments particularly women and men with primary care responsibilities. 'The policy goal of the research was to review existing procedures with a view to making them more genuinely inclusive of women and men working within different family, care, and professional contexts' (p. 41).

The neo-liberal citizen is one who is careless and commercially ever ready to make an investment with a view to personal profit, in short, the 'competitive man'.

The ideal type of neo-liberal citizen is the cosmopolitan worker built around a calculating, entrepreneurial, detached self. It is a worker who is unencumbered by care responsibilities and is free to play the capitalist games. (p. 83)

The neo-liberal primacy of transactions around profitmaking and financial investment means that the unpaid labour in families and communities is not seen to count and so misrecognised as a burdensome and irritating cost. The distinction made between profit and investment of that profit leaves money spent on public services to be characterised as wasteful and draining.

The 'new managerialist' approach is concerned with producing correct action on a continual and all consuming basis which involves, in the case of education, leaders and managers implementing changes to 'effectively' promote the neo-liberal project involving education being repositioned as a 'marketable service' and 'the glorification of the 'consumer citizen' construed as willing, resourced and capable of making market-led choices' (p.14). Such an approach goes to the heart of education conceived as one which involves 'caring' rather than 'profit' with a workforce which contains a larger number of females, hence,

Neo-liberalism embeds not only a unique concept of the learner in education, it also maps on a new set of goals to education that do not sit easily with education's purpose as a key institution in protecting people's human rights. (p.14)

The criteria for 'effectiveness' within the managerialist approach contains gendered assumptions as educational leaders need to be willing actors who have internalized the neo-liberal agenda eschewing what might be seen as the true concerns of schooling and schools.

The leaders interviewed spoke of twin discourses around 'control and regulation' and also that of 'competitive survival'. With ever increasing demands of new

managerialism, women in particular found it difficult to reconcile the sense of community and caring within education to these new discourses leading to a sense of isolation and a feeling that they were not being taken seriously as leaders. However, often (though not only) the religious aspect of many schools in Ireland appeared in some ways to counter the neoliberal orientation so challenging the new managerialist project. The role of the Church adds a complexity to the identity of the school and those within the school's community which provides an intersection not found in the same way in secular schools.

The authors explore other examples of resistance to change, for example, in the case of the strong teacher unions in Ireland with the support of parents and religious bodies but they also draw attention to the particular way that schools are embedded within the community in the country. The authors' view that 'Ireland has moved from being a state governed by theocratic principles to one governed by market principles' (p.21) should provoke thought amongst all religious bodies about the adoption of managerialism and the modern discourse of leadership as to what else such discourse may conceal.

A further important theme in this book is that many solutions to gender discrimination in schools are those that do not change the way schools work or challenge the existing power relations which often have led to that discrimination. So whilst it appears that the powerful are listening carefully to the calls from below, the reality is somewhat different. The authors identify, for example, how those positions which are seen by the dominant group as having the greatest power and prestige may have fewer women holding those such positions whilst the positions that women do hold are either ones with considerably less power and prestige or else once prestigious posts now transformed into less powerful roles, such as the head teacher of a primary school in an academy chain or the head of department in a secondary school re-titled as a curriculum leaders.

#### **4.5 Power and equity within school culture**

Lumby, J. (2012) Leading Organizational Culture: Issues of Power and Equity  
*Educational Management Administration & Leadership* 40(5): 576-591.

Jacky Lumby is at the University of Southampton. She has researched and published widely on leadership and management topics in both schools and colleges within UK

and international contexts. Her work on leadership encompasses a range of perspectives including diversity issues, comparative and international perspectives and leading upper secondary education. Though not solely focusing on gender, Lumby's engagement with issues of power and equality in leading organizational culture is crucial in identifying some of the challenges around women and leadership as well as why attempts to address these have been less than successful to date.

Her first point is to urge those in leadership positions to engage with culture as 'a fundamental shaping and disciplinary force on which organizations depend' (p.581). Drawing on Bates (2006) to examine the links with social justice, she identifies 'a further imperative to consider culture is the premise that it is deeply implicated in the different and unequal experience of learners and consequently strongly related to a goal of educational leadership, contributing to social justice' (p.577).

Yet Lumby recognises that it is not easy for leaders to engage with culture as 'the deeper and more critical the analysis, the more paralysing the results appear to be' (p.586). Seeing culture as a whole in a school, distracts leaders from analysing the different components of their organizations which would lead to useful insights. Whilst recognising the pressures on leaders only to value knowledge and understanding which appear to provide a quick impact, she argues that a, 'Greater understanding of culture may be the most sustainable tool to enable leaders to make persistent adjustments more authentically to relate to the cultures in their organization' (p.587).

Lumby draws on Sailes (2008) to illustrate how teaching is culturally laden not just in terms of ethnicity but also in intersections involving class and other aspects. She then links this with Bates's (2006) critique of a move to a corporate culture developed in the 1980s and 1990s in which leaders and managers are encouraged to see 'culture' in simplistic ways involving them creating a mono-lithic culture within their organizations (for example, Kotter and Heskett, 1992; Peters and Waterman, 1982). She notes how this 'espousal of culture as a performance enhancing tool has been taken up enthusiastically in education' (p.580).

The nature of culture is much more complex and far less controllably than those corporatist writers suggested particularly when leaders are seeking to promote greater equity and social justice. Lumby identifies four levels of cultural activity

noting that leaders can 'engage more consciously in the negotiation of culture and power' through recognising these levels:

- the cultural context created by global phenomena external to the organization, but which may nevertheless exert powerful internal pressures;
- the cultures of local communities impacting on how learners and their families engage with the organization and with learning;
- the organizational culture, comprising the ways in which one school or college differs from another down the road;
- the sub- and counter-cultures of staff and learner groups within the organization that may be aligned to or in opposition to the organizational culture. (p.581)

Her recognition of different levels draws upon earlier work of writers (Archer, 2005; Hofstede, 1984; Schein, 2001) who make much of the implicit and tacit aspects of culture which go beyond what appears to be more visible and explicit manifestations of culture that have allure of being something that a leader can shape through his (or her) own agency. This distinction enables Lumby to identify two major ways that educational leaders have been ill-served by naive and corporatist presentations of culture which 'discourage leaders from thinking deeply about culture' (p.586). The first that cultural competence 'is much more often interpreted as related to ethnicity issues and not to the much wider range of cultural issues' (p.585) and second the falsehood that 'assumes that organizations can unite behind a single culture that is benign and supports the interests of learners' (p.580).

She illustrates the 'integrationist ideological perspective' through the example of the National College for School Leadership (NCSL) in the UK that frequently promoted the view that 'A strong leadership culture emanating from a clear vision' (NCSL, n.d.). Lumby identifies how the NCSL's espousal of 'the production of a clear vision' as a necessary step towards the goal of 'a strong culture' is itself embedded within normative prescriptions for leadership in education.

Strong culture is taken to be desirable. The integrationist perspective assumes that organizations can unite behind a single culture that is benign and supports the interests of learners...[yet]...the dominant culture is likely to be working in each school or college in favour of some and disadvantaging others. In other words, culture is implicated in the modulation of power. (p.580)

Such integrationist perspectives are more likely to support the continuance of inequities in education than seek to remove them (see also Lynch and Feeley, 2009).



However, the goal should be that of changing oneself, rather than others by 'understanding more fully one's own culture and its relationship with the alternative and oppositional cultures that exist in each organization' (p.587). The way forward lies in school leaders searching 'for evidence within their organization that reflects the prevalent global valorization of competition, efficiency and standardization (Luke and Luke, 2000)' (p.582) as leaders face a moral challenge of deciding upon a direction for the organization whilst recognizing that the culture is beyond their control but open to their influence.

#### **4.6 Women and the leaderist turn in education**

Morley, L. (2013) The rules of the game: women and the leaderist turn in higher education. *Gender and Education* 25(1), 116-131.

Louise Morley is Professor of Education and Director of the Centre for Higher Education and Equity Research (CHEER) at the University of Sussex. Her article is concerned with how 'gender and power interact with leadership in higher education' but the points she makes have importance for all sectors of education and beyond. Perhaps most poignant is her outlining of how, in educational organizations, 'leadership has developed into a popular descriptor and a dominant social and organisational technology' (p.116) in light of which she considers how the 'rules of the game' operate to marginalise women's practice and aspirations within these institutions. She seeks to go beyond explanations for the absence of women from leadership positions which simply state that waiting will improve things as it is a 'pipeline' issue. The article identifies common themes such as 'gendered divisions of labour, gender bias and misrecognition, management and masculinities, greedy organisations and mentoring' (p.122).

Morley draws on the work of O'Reilly and Reed (2010, 2011) who characterise the re-orientation of public services towards the consumer-citizen as being undertaken through the appropriation and reconstitution of 'leadership' as social and organisational technology. They give the name 'leaderism' to this 'organisational panacea' and show it as new managerialism in a disguise. Morley stresses that 'the leaderist turn is not innocent' but leadership now is a heavy value-laden thing which seeks to place the emphasis on the individual leader so 'diverting attention' from the commercial and value shift.

The norm-saturated narratives of how certain people are identified or identify

themselves as legitimate and intelligible leaders are open to further investigation. There is an assumption that individual agency, unimpeachable characteristics and structural positions will result in some organisational members being authorised to exert and display leadership power. (p.117)

This shift creates a new 'cultural template' or 'script' of what it is to be a leader (Alvesson, Lee Ashcraft, and Thomas, 2008) which, Morley sees as creating a dissonance 'for leaders coalescing or colliding with normative gender performances' (p.117) through themes of global competition, audit and austerity and seeing leadership 'as an all-consuming activity' (p.124). Here she draws on Lynch et al.'s (2012) insight to 'carelessness' and new managerialism as well as how gendered divisions of labour place the moral imperative to care upon women (Guillaume and Pochic, 2009; Lynch, Baker, and Lyons, 2009; O'Brien, 2007; Runte and Mills, 2004). These aspects of the moral imperative and the reposition of leadership as an all-consuming practice help to explain how women can be punished as well as a rewarded through leadership positions in that, 'there is often a morality that captures women, for example, the suggestion that leadership is the turn-taking, sacrifice or re-orientation of externally facing, international researchers to the duties of domestic labour' (p.118).

Like Fuller (2013), Morley identifies examples of misrecognition and gender bias 'in the way in which wider society offers demeaning, confining or inaccurate readings of the value of particular groups or individuals' (p.123) and she refers to the work in Leonard (1980, 2001) throughout her article to show how 'the managerial university had reinforced constructions of masculinity that were unhelpful to feminism.... and how masculine hegemonies exist despite women leaders' (p.123) in line with the 'think manager, think male' referred to by Schein (1973).

Morley extends her critique of current views and conceptions of leadership to ideas of 'the female advantage' and the role of marriage (Delphy and Leonard, 1992). She provides an alternative viewpoint to Grogan and Shakeshaft (2011) eschewing suggestions that women and men have innately different leadership dispositions as 'it essentialises and homogenises male and female characteristics and posits that some women's advanced skills, for example, in communication, are innate' (p.124) (See also Billing and Alvesson, 2000). Instead, she sees these 'propositions' as creating 'binds for women who do not 'fit' the gender script' (p.124), hence her concern that seeing women and leadership as about motherhood and leadership as failing

'account for why some women who are single or child-free are also absent from HE leadership... [so ignoring]... differing cultural and social capital relating to social class, age, sexualities, disabilities and ethnicities' (p.122).

So Morley identifies the way ahead as challenging the concept and practice of leadership in its leaderist form and the leaderist turn in educational organizations. She first calls for the unmasking of these rules of the game and says 'we need new rules for a very different game' (p.126). This unmasking also involves identifying the 'metaphors of entrapment' such as 'glass ceilings', 'leaky pipelines', and 'victimhood', as 'the relentless misrecognition of women's leadership capacities and suggests the need for an expanded lexicon of leadership with which to move into the university of the future' (p.116).

Mentoring is form of professional development which Morley turns her attention to as it is a 'form of leadership and implicitly relies on generational power geometries' (p.125). She notes research which points to how women in academia and other sectors so often are reported to receive less mentoring and sponsorship than males and how this begins in the early stages of their career (Dever et al., 2008; Ibarra, Carter and Silva, 2010). Yet Morley is less enthusiastic and more wary than Griffiths (2009) of formal programmes which may be offered to 'fix the women' (Schiebinger, 1999) and how informal mentoring may operate to continue and reinforce the current situation (Colley, 2001; Devos, 2008; McKeen and Bujaki, 2007). In her conclusions, Morley identifies the task of rescuing 'mentoring from neo-liberal constructs of performance and women's missing agency and find new conceptual grammars that move beyond hegemonic and patriarchal indicators of achievement' (p.126).

#### **4.7 Summary**

These in-depth reviews raised sometimes similar and sometimes different viewpoints and implications for women and leadership in education. These viewpoints and implications are considered further in the light of the wider literature in the following sections.

## **Section 5. Findings and implications.**

### **5.1 Introduction**

This section outlines the key findings and implications. Intentions appear to be 'good' in the education sector. However, the concerns identified and the manifested problems outlined seem not to have gone away despite the implementation of a number of 'technical solutions'. The next steps could be to continue identifying what thwarts those good intentions in education and for the Church to consider the implications for itself in education and elsewhere.

Understanding how head teachers and others in formal positions of responsibility become designated as leaders through the 'leaderist turn' illuminates how leadership has developed into 'a popular descriptor and a dominant social and organisational technology' (Morley, 2013: 116). Establishing a set of leaders who are differentiated from other members of the staff within a school or educational organization is neither a necessity nor necessarily desirable. Considerable scepticism around the discourses of 'leaders' and 'leadership' might be exercised not only in the education sector but also by the Church as it asks what should count as 'real leadership' and what the appropriate rules of the game are.

Such discussions are linked to the question of what counts as education. If paying for teachers is a drain and a burden, then what counts as education could be seen to lie in terminology of 'investments', 'outputs', and 'efficiency' resulting in a carelessness (Lynch et al., 2012; Massey, 2013). Such carelessness might appear contradictory to the values found in Christian teaching. It may well be significant that it was in the religious schools in Ireland that the neoliberal orientation of the ideal 'citizen' engaging in competitive survival was countered more often (Lynch et al., 2012).

### **5.2 (Theme 1) The representation of women within the leadership structures.**

In the education sector, an increasing number of women are represented within leadership structures. However, they remain disproportionately small in number compared to those in the overall workforce leading to continued voicing of frustrations at the low rate of change. Solutions and initiatives in encouraging and supporting women to take up such positions seem to have some success. Yet relying

on the 'pipe line' approach, which suggests numbers will come right if enough time is given, does not appear likely to bring around substantial change.

The literature suggests that exploring issues around how women are represented within structures and how they exercise, or are allowed to exercise, leadership may well be more fruitful in addressing representation. The lack of concern with intersectionality (taking into account not only gender but ethnicity, class and other aspects) and the wider perspectives of diversity and inclusion research may well be hiding other injustices and examples of inequity (Coate et al., 2015; Lumby, 2012; Morley, 2013; Shakeshaft, 2010; Showunmi et al., 2015).

### **5.3 (Theme 2) Where women are represented within the structures.**

The matters of where (and how) women are represented within the structures may well be more pertinent a question than simply asking how many. Here lie the underlining events and mechanisms as a simple focus on numbers does not address the deeper problem and/or bring about a substantial change in organizations though it might be helping to raise the issues more widely. Common themes emerge around the gendered divisions of labour, gender bias and misrecognition, management and masculinities, and the concept of the greedy organisations. Those thwarting mechanisms appear within dominant languages of leadership and within understandings and appreciations of culture in organizations and wider society.

However, this representation often appears to be in limited positions of power and prestige and in particular circumstances often when the positions are being degraded by wider social changes and agendas (for example, the role of the head teacher in 'academised' English school system). The formal leadership positions in which women find themselves are often influenced by ideas about what counts as 'work' and, of that 'work', what is deemed most valuable. Those positions defined as powerful, responsible, and prestigious are more likely to be defined in terms that exclude care and less likely to be held by women (Lynch et al., 2012).

The concern is that too greater an emphasis is placed on individual agency and not enough on structure (including those micro and often unexpected biases and affects) is echoed by Lumby (2012) and other writers calling for a greater understanding of the 'deep' as well as the 'shallow' aspects of culture which those in formal positions of leadership have some influence over even though not complete control. Such an

understanding and engagement has implications for the preparation and professional development of those leaders and what it means to lead. Lumby's suggestion that leaders undertake an audit of the values and 'valorization' of globalised assumptions and policies may well be something any Christian organization would wish to embark on especially to identify the workings of those values which are anathema to the Christian message.

#### **5.4 (Theme 3) How leadership is exercised by women.**

How leadership is exercised by women is often a contested area around expectations placed upon the individual both as an incumbent and seeker of formal leadership positions. Yet much of the literature points to a concern around what leadership is and illuminates how the term is neither value-free nor immutable. Instead the 'leaderist turn' with its links to the neo-liberal project and new managerialist (leaderist) approach raises serious questions of an educational sector which has placed, in the past, a particular emphasis upon care, nurture and community rather than profit and investment for personal advancement.

There are calls for the development a healthy scepticism around the discourses of 'leaders' and 'leadership' (Lynch et al., 2012; Morley, 2013) and exploring the presuppositions and effects of neoliberal policies and the new managerial impulses that are integrated into them to uncover the mechanisms which enable and constrain. This exploration involves an examination of 'micro-inequities' by not simply identifying the existences of barriers but by naming 'the processes by which discrimination occurs' moving beyond, without losing sight of, the psychological feelings and understandings to those affective structures which are so crucial to the understanding and practice of leadership which seeks to promote social justice (Grogan, 2014). This task involves tackling gender assumptions (including those held by both men and women that may well seem well intentioned towards women) about those interested in exercising and practising leadership as well as the opportunities for development towards those opportunities and positions (Hoobler et al., 2014).

#### **5.5 (Theme 4) The place of leadership development.**

The place of development opportunities and in particular mentoring emerges as a crucial but contested area which goes to heart of the enterprise of leadership and organizational culture. A mechanism of 'well intended benevolence' may be operating in a range of organizational contexts with repercussions for the representation of

women in leadership positions in a workforce which is dominated numerically by women (Hoobler et al., 2014).

However, promoting women only cohorts and special programme initiatives will not in itself address problems with either the content or perpetuation of unhelpful ideas of leadership in those programmes. Development programmes may be mechanisms for 'fixing' the participants, and such programmes may have become a 'safe' solution, avoiding the need to implement substantial change. There are implications in the call for greater cultural competence of educational leaders in terms of the aims and content of development opportunities (Lumby, 2012; Morley, 2014).

## **Section 6. Conclusion**

### **6.1 Overview**

Faith communities and educational organizations can learn from each other's working practices, structures and models. Yet whilst there is much to be learnt and considered from the educational sector, the Church might be wise to consider carefully how it should conceive and exercise 'leadership' and what might be its potential to promote greater equality in its appointments and exercise of power and prestige.

Getting on with the practice of leadership and management does not mean being simplistic, thoughtless or careless. The 'where', 'what' and 'how' of practice matters as does an awareness of the problem of the 'safest possible solutions' that fail to question the suitability of the basic modes of operation of organizations and their existing power relations.

Increasing numbers of women leaders in education alone does not address the deeper problem and bring about a substantial change. Further work is needed to identify the underlying mechanisms which thwart women's participation in leadership. This work involves an examination of 'micro-inequities' by not simply identifying the existences of barriers but by naming 'the processes by which discrimination occurs' so moving beyond, without losing sight of, the psychological feelings and understandings to those affective structure which are crucial to the understanding and practice of leadership which seeks to promote social justice.

This work needs to be undertaken through the lens of intersectionality not only in recognising the complexity of the identities of individuals and how they might combine to affect and be affected by cultures and initiatives, but also in promoting equality, diversity and inclusion in a wider way than simply focusing upon gender alone. Hence placing the consideration of women and leadership within the wider context, but also adopting a critical approach to leadership, has much to offer for the direction of future research.

What much of the literature appears to identify is a very particular 'public service' version of leadership as conceived in the UK and one which is lacking the autonomy



and ethical focus which those who championed leadership in the 1980s and 1990s saw the concept as having the potential to do (see Thorpe, 2014). Developing a healthy scepticism around the discourses of 'leaders' and 'leadership' could help the education sector to focus on the importance of the running and sustaining of schools and other educational organizations to promote human flourishing matters. The Church may be partially insulated from these public service views but in other ways it is not. What remains a point of fascination is why the Church might see the discourse of leadership as an answer to something.

There are two particular issues for the Church around which leadership discourses may superficially appear attractive. The first is related to the concerns raised in the education sector about 'greedy organizations' and how these affect women. The Church which holds the idea of sacrifice for others in high esteem may well be less concerned with an all-consuming conception of leadership. Yet this raises the question of what is worth sacrificing oneself for. If it is for the love of God, the awareness of the Kingdom of God and promotion of social justice as part of the promotion of human flourishing then all well and good, but the sacrifice for money, power and statistics alone is a very different thing.

A second issue may be the attraction to the Church of a leadership which promises to deliver alignment of all the members of an organization to 'a single strong culture'. However, a 'surface engagement' with culture which increases inequality is something the Church would wish to avoid. Lumby's (2012) point that those in positions of power and responsibility should seek to change themselves before turning their focus to changing others is something which appears to chime harmoniously with Christian teaching on humility and self-examination.

## **6.2 Further research**

Further research is needed in identifying challenges and then exploring the enabling, delimiting and frustrating mechanisms and structures in addressing them. This research might involve empirical projects including:

- Taking gender seriously in education contexts and elsewhere.
- Looking at leadership practice in less formal and informal settings.
- Drawing on insights from the intersections between church and schools and between leaders and their religious and spiritual lives.

- Identifying the 'micro-inequities' by which discrimination operates.
- Uncovering the complex relationship between agency and structure.
- Tackling assumptions including those that might appear well-intentioned and those 'safest possible solutions' that fail to question the suitability of the basic modes of operation of organizations and their existing power relations.
- Exploring awareness by leaders of culture at micro, meso and macro levels.
- Imagining how current leadership development might be reconfigured including seeing thinking deeply about culture is as a leadership skill.
- Investigating issues around the distribution of power and influence, and analysing how far current solutions address the power balance.
- Identifying the extent to which religious schools in Britain are challenging and providing alternatives to neo-liberal discourses of carelessness.
- Asking what a leadership with an expanded lexicon might look like.

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