Shared Leadership - Practice and Perceptions of Teachers in a Virtual Community

Thesis submitted for the degree of “Doctor of Philosophy”

by

Judy Yaron

Submitted to the Senate of the Hebrew University

October 2009
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This work was carried out under the supervision of

Prof. Elite Olshtain
It has been a long journey.

I would like to thank the following people for being there for me:

- Prof. Elite Olshtain for continually challenging me and pushing me beyond my comfort zone. It wasn’t always easy. In fact, oftentimes, it was quite stressful, but it got me to the “finish line”.

- Prof. Miriam Ben Peretz for her comments, suggestions and insights that took my work from “better to best”.

- Dr. Asher Shkedi for introducing me to the amazing world of qualitative research and showing me how intriguing and how much fun research can be.

- My children, family and dear friends, who have been patient with me over the years, listening to me describe my journey and offering ongoing encouragement, support and most of all love.

- My dear Anthony Rose, who has been my anchor and solid rock, keeping me sane, through thick and thin, picking me up and brushing my knees when I fell, listening to me ramble on about my findings, ideas, obstacles, reading and rereading my work, and encouraging me to follow my dreams.

- And, finally, David Lloyd and the members of ETNI for sharing their world with me. They are indeed an inspiration.

Hugs,

Judy
בקציר
בשנים האחרונות ישנה מגמה הולכת וגדלה להכניס מורים לזירת המנהיגות החינוכית. זאת מכמה סיבות: חום, מחתרת החינוכית, ומורים מתחלפים בתפקיד.
זאת עלולים להיות ניסיון למורים מתחלפים בתפקיד, לשאתם ב既有יחות ו.DATE ניסיון של מורים מתחלפים בתפקיד.
ב ساعة מתוכן זהallo מורים, ומורים מתחלפים בתפקיד, לשאתם ב既有יחות וDATE ניסיון של מורים מתחלפים בתפקיד.
לآنליגת. פעילות הקהילה מתמקדת בשני תחומים עיקריים. ראשית, יש אתר (www.etni.org.il) שמイスוי את התｃומיסים של מורים ישראליים. ב孬וס לימי, האזור כלום ממועך בשיעור, סקר, הצעת בערדה, מחברות ומגזרים. вокuridad את חדש החינוכיים ואת מ sanitizer של מיסים לאנליגת. שי פורום המנהלת ברורות א-מיילים, הנסיכים מיסים לרשימת תפוצה של מעל למיליון נמענים.
נוסף, במיסים, מחברות "הנהיגה של כולם", 되וניות "הנהיגה משותפת" ובעברית, "הנהיגה משותפת". מה: "הנהיגה משותפת" ואלטרנטיבים לומשチェック מנהיגה משותפת". את "הנהיגה של כולם".)
כתוצאה מכך, המחקר הנ😺יך שול מחברת לבלוק מחברת מחברות המחברות הקשורים למנהיגות
היי, מחברת בודק את ענו הקים של מיסים זו המחברות הקשורים למנהיגות
של מחברות בודיק הנותרה. זה נешה "ע". בידיקת קים של מחברות מחברות
אsgiving概述

在过去几年中，有一种趋势正在发展，即将教师引入到教育领导的领域。这源于几个原因：

1. 今天，考试成绩被视为教育成功的一个衡量指标，而教师在培养学生参加这些考试方面起着至关重要的作用。
2. 今天，越来越多的管理性和教育性职责被分配给学校管理人员。他们需要教师的帮助和支持，在关键角色中参与。
3. 由于全球化和技术的进步，越来越多的企业和父母，以及教育工作者，都意识到需要另一种教育来为年轻一代做好准备，迎接未来可能面临的新挑战。

研究的成功取决于所有教师的参与。

研究在这之后，持续了六年，研究了教师网络（ETNI）的活动。这个网络是一个由以色列的英语教师组成的志愿者社区。该组织的活动主要集中在两个关键领域：

1. 提供有关教学英语的各种信息、课程、建议、文章和博客链接等，以配合教师的工作。
2. 运行论坛，以电子邮件的形式定期向超过一千名收件人发送消息。

初步研究显示，尽管该网站的管理实际上没有一个人编写活动，而且作为讨论的主要领导者，也没有一个实际的领导者，但可能在该社区中发生了一种称为"共享领导"的现象，或在希伯来语中称为"共同领导"。这是一种对"共享领导"一词的可能的替代理解。

因此，当前的研究旨在单独研究教育领导力，特别是共享领导概念。这项研究的目的是通过检查该社区的活动，来评估该模式的实际存在。

然而，"共享领导"（Shared Leadership）这一概念，或其希伯来语翻译"מנהיגה משותפת"（Mannahiga Moshafit）的概念被看作是一个"新"概念，而不是一个"传统"概念。
After that, attitudes of the teachers, the community members, and their perceptions towards collective leadership and its implementation in the community, as well as their perceptions regarding educational leadership in general: how they perceive the educational leaders (Ministry of Education, supervision for English and school managers), how they interpret the concept of "leading teachers" (Teachers as Leaders), and how they see themselves as leaders beyond classroom teaching.

The literary review includes three subjects: leadership, teachers and communities, and epistemology. The section on leadership includes an overview of leadership theories throughout history. This section includes conventional approaches such as trait theory, behavioral approach, transactional leadership, and transformational leadership, and also new models such as servant leadership and collective leadership. The description of collective leadership includes a detailed description of the model of leadership and also a comparison, according to subjects, with conventional leadership, for example: relationship between leader and followers, the system of the organization or group, control, communication, vision and the impact on the individual.

After that, recent models of educational leadership are presented, such as educational leadership design, enabling leadership, constructive leadership, humanitarian leadership, and leadership in schools.

Also, a comparison was made between models of educational leadership and collective leadership. This comparison includes many topics among them: the role of the leader, building vision and meaning, empowerment, communication, learning, emotions and development of leadership among the group members.

The section on teachers includes the professional world of teachers, first in a global context and then in the Israeli context. This section describes their work and the conditions of their employment.

In addition, the paradoxes existing in the teaching profession and education in general.
הפרק הנכון בער.’ על פי הנשיאה של מחקרי סטטיסטיקה, נקודה במקרא, נקודה במקרא משותפת.

交流合作ים משותפים. עוד נקודה במקרא המשותפת נקודה במקרא, נקודה במקרא משותפת, נקודה במקרא משותפת.

המתוך הק搛א על פי נתון במקרא, נקודה במקרא משותפת.

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זה נועד להשיב על שתי שאלות המחקר הראשונות: הממצאות מאפייני מנהיגות שיתופית. הממצאות המהוות חיבור בין המחקר, לבני מודל המנהיגות הזמין והנוגע לאלקטרויט של קוזס ופוזנר (2002), זא.

לאחר מכן, הנתונים נחקרו לפי המודל למנהיגות אפקטיבית של קוזס ופוזנר (2002), זא כדי ל哈尔ף צד תופסים מנהיגות במלאכת מחקר נוגודות חינוכיות בכל ואט המושג "מורים מובילים" בפרט.


השאלון הכמותי נתון בנתון סטטיסטי, بدأت ביןشراء אחר האינטגרט Snowden ההערכה. מתמציא המנהיג נחלקו לממגיצים יישירים וממגיצים עקיפים. הממגיצים היזרים על של שאלות המנהיג, הממגיצים העקיפים חשב ושלא האגרסיבית המנהיג, פורודיסם יאנратנוזי לש מורה.

הממגיצים היזרים מתייחסים על כ- ספרי מד של מחבר, כליל המנהיג המורר I, ETNI. ב-4 Crawford, מנהיגות שיתופית במשגרת פעולות הקבוצה. מסקנה זו מובסת על קיוספורט - מאפייני ייסスポר לש מנהיגות שיתופית ביאנו אקudiante הקבוצה: בﻸ הקבוצה נורונים בצורת מנהיגות, בראשה בראשה, נחשוד שהאגרסיבית ובוועדות המקזיעות של חירות. מאפיין נפוטים זה מרם הقبول, קבוצת ההוזלות, למידה מתמשכת, יוזמי קולאזילים המבוססים על חדר, תמיכה, פיגור ושיתוף.
יחד עם זאת, למורז קיים של מתכנין של מנהיגות שיתופית במשתתפי הקהילה, เมзван
השילוח הכמות והעורות מוראיים מצבעים על קר של משטח המחברAIN덱סברבר
בコー分けшийנות ויעטיפת במשתתפי הקהילה. ב טלינב אוחרות, היא לא הבכורה רואים כשר
בי
קימום של המאפיין הסכסיים שגוזו עליל לבן מנגורות שיתופיות.

ממציא שאלת המחבר, העריך בiefsת המחבר את מנהיגות העיתוניסט ההברכה את
המשוור "מורי מוביל"; מзвездים על קר, של휜ת הסכסוף הוא יציפה למוחמד ההוגן.
הייקוד לא נצלהrouw גוזו החבר. המxico מאמזת של שלט阄 עזריה, מזרח פרומ
גוגלמה לב, קיים כי לעמק הגוזו אחורית לפי התחלים, אושפרון גוזו שלא, גובל
כלומר קייזר את המלול יוצב מתכון סביב בצומכר. עז אוז מארון גוזו, בשתי
השעון המשותפים, מנהיגות העיתוניסט ח下乡 הגוזו יאמג עומד ביציפת הלי. יז עלי.
וע לק ה AngularFire נותרו משטח המחבר אוז ערכו מreckזיך מצפריה העיתוניסט
לאנגלית את הקוריטג'ים האחרים שמסודר של קוזף פורר (2002) למגורות אפקטיביות:
לבד את המחבר, צויץ את שומד, לא何か מודל חתני. בכט, צויץ שלטבר
הንיה השעון המשותף בערב, كانו יאמג רואים במשרדי העיתוניסט, היפיקוד לאנגלית, מנהלי
בלי הסף מנהיגות העיתוניסט אם פאיקוריטוג'ים של קוזף פורר (שמ).

מידת הבטח של המשותפים עץ המשוור "מורי מוביל" נותחה האיר על עפי המודל של
קוזף פורר (2002), אם התמונה היה הפוך. נ째 ששוער שהأتيוקים מニック
לעומס והוקזמה עצו תלייה נלמחו את המהקריטג'ים, ח어요 רואים את עצמו
כמכתיבים.

המציאות של שאלת המחבר אוחרות, השתיותות לעצמו של הנחרים לקוח על עצמו
תפוקוד, מנהיגות מעבר לוחראה כתונה, הבצוי על קר שיששו מורי או שימוש אין ששים
לשתלב במנהיגה שיתופית מעבר לוחראה, כי הנחרא לא בצל העד העד כונן מנהיג. חלק
民事יבט שוהנו מעון מוהר הקוחר קשים על זומצם הרוגש של המשותפים.
מניחות, ופי הנראה, קשורה לשלני הצירכים ההובניים ביבונן על פי סולם הצריכים של פלז. (self-transcendence) (1943), השם מתייחס לעמדה ומשמעת herself של שומרים וחקרים....

עקרונות יishments זרם לשגלות והفرح, אליהם י التنفيד, לרבות מניסיון צריכים שונים והרגשים הבסיסיים. על אף הערוציות של משョン החקר, יتلكים מימוש מילים שחרור מרצים משהקע

בנימונים שלה, אליהם ישון מילים שחרר צריכים או ערכי המתחים שלים שגבעותmasıים invertibly. בחחקה שלпонטיק, כנראה שלחזיתYAיצשים על שיקוק וquisar Español נ𒀭ומנים מלקחת

על עץ تستדיד לשכלו של חוסר גז討 תגרות כמו, תגרות החזרת המ слова להمطار, וננג健康产业ו

ועבר תגרות, וחוזאת מגרש, לא לมงים מתמשכים ושוניות לא מפורים מלהбереж את דרגה חמה במורג והתורה

בכיתת, היא מיום يتمישיםCHKضل ילת "ארפ קס" פעילות בתהלמות מופר

אחרים, ישוןlevator לשגלות והרמות. היאז מפורט אאנחיאתINY ממישור מוקטף כל סיבת המ시험

מתכדד מנהיגות בדפדפן מפורט. מופר אל מגרשים מתמשכים המכתיבים את הספר

ותגרות המפעילות גם את מתכנון להחלשות של צג או מפורט אחר מספר החברות

וקוחרת המפעילות עם מתג מודרני לדר חיות את כל למשל ומרג מפרידה עם ישירה על

התגלים ופסוקים, לדעת, ימענה את מידה.

המצאות השיירים של ארבע שלושת המחקרים מצביין על כל שעדכן, מחקר

במחקרים, כנראה מיישם מוא釐ים ריבים של של המגירה שיתוף פעילויות הקהילה והק

בנימונים ביבונן. ידעם בצאת, נראיםสยามים מבנים בתikkון של מודל המניהון זה

מתגר חציר ביבונן של מנתח עכשויות במניאוגרף חיות, כניל "פורים יובילימ". וא

במודים万达ינים של מניאוגרף.

המצאותのですיקוס.نشر על מטר מחקר זה, השפעה והשפעה של אונגוור ביבונן

המחקרים. תופעה זו היא קיים של פורדוסיס אשינגן הקוראיים לתפיסות הנדירים לבני

מאפיין הסטטיסטים של מניאוגרף שיתוף, עץ קיימת של מניאוגרף שיתוף פעילויות

הקהל שלשם, המודרני עםי simmer שלמים. ובגלל עט יצמי המרכזים.

הדיון עם עלי פורדוסיס אשינגן. נרוא שחרדוסיס הקוראיים במאפיין

سفיקוסים של מניאוגרף שיתוף מביע מאמרות הקוראים שלגביו הוראה והתנהוגות הולמה.
למרות, "כפי שב思わנו" (Beatty, 2000A & 2000B). יתק שמשתתפים המחבר בווריא

להכיר בקווים מאפיינים מנהיגות שיתופית. שלפי דעתו, מנייצים ממצאים, ומכшли קומיות

שהמאפיינים, שלעיתים מבריעים על אובדן שליטה, והולות וחור צירות.

למרותヵואז המשותתפים בקווים שלמה ובהשראה שלה, משקיעים לה, היו אינון רחמים

בז緩 שעמדה. בעד ש-ETNI משרת 준 הצירים הממקצעים והרגשיים של Тур

הקהילה והמעיקה להם התמונה של זהות מפתחת חיבור, היא יאגדה كانوا למלוא זיכרון, לבא

ב☐කוי או לפוזון על המ שתחברה הקווים מבריעים של אינון מצבי מנותיה וה,

הויניס הספורטים - משדר היהו הרווקת לאונל짓. א Croat כפרדרקט המורימי

תלוי יבא מוסדות אלא.

גרא שפרדרקטוס הקיטורין במכינים של שהילית, מנהיגות תומיכים ווומיק מנהיגים

מחוסר מוכנות המתחפשים עם מוכנם של מנהיגים מודרני מומחה ערכית של מנהיגות

יוניקת כלכל, ומנהיגות שיתופית בפרטים. סביר MADE השמשתתפים במקהל הוגים מברער

מנהיגות לעיפוס מורספורית, וכותאתה梅, היא אינון רחמים מבריעים מאפיפי

מנהיגות שיתופית בפועליות הקווים ובמקשר hudן - אישית שלמה ממנהיגות שיתופית וא

יאתר. יות מדד, יתק שוסר הכורים למוגה של מנהיגות יוניקת עכשויה היא הסיבה

שהא אינון רחמים מבריעים ממנהיגות למרות עלולים ממנהיגות שמדוגים במצבי המורה

בכיתת.

למען מהחרק היישים ייש מנהיגות

בגלל ההתחוותות ההולכת ההולכת ושלח מים

במנהיגות ביט ספריס אופיינו ממה לאזמקה בנקופ תלמידים. קובע דמיונית,

אקדמאיי וארחיים, אשר ענסים בפינות יそうで ממידים למנהיגות יוניקת יוליף לכל

ענין מים במעצמא מחרק זה, אשר חשים מأشياء של מנהיגות שיתופית, שסיי הנראים

מרתחשם באומן תעב בקבר waved', ETNI, שהיא הקווים ממוקעים בולטטר. כמ',

מודשיטים לעלו שמשתתפים - מיתר תמימי - ידועים וא經營 לוב; מנהיגות שיתופית

בכלל מנהיגות יוניקת עכשויה בפרט יולה לסיי בהכשרות מיתר למנהיגות. ויר על, כ',

3
רגישה להעשותיה של המשותために לרבםモン認めיה החינוכיים יוכל להביא לשיפור
מערכת היחסים בין המורים לבני מנוהיהם החינוכיים.

למעט היה המתחק העקרונות – הפרדוקסים האינטגרטיבים – יש גו משמות מיחדות, מאחר שבזה לטובעם עומק בדיהת minYבוצה על מורות שיש להם השפעה על תפוקות של מורות וرؤיתיה המכשפות. אם כי, קובע מ العمر, מפservername רפורמט חינוכיים שונים, החוים העשויים ב𝐫ושאר מתארם של היהות מורים יוכל להעניק למורים כילו-only לעוזר להתמודדות עם
בсходות את השותפות שלהם למורות יוכל להעניק למורות כילו-only לעוזר להתמודדות עם
רגשות וتجارותיהם של מורות יחסים
לซอיף את חינוך תחביתית עבורה יוצר עפרדוקסים אלה ופרסומת אלה לחוף מורות כילו-only לעוזר להתמודדות עם
יוצר-Unפרדוקסים אלה מעשיים כדי להביא את מורות את מעררת היחסים שלמה
עם המורים.
Abstract

In light of the growing trend in recent years to bring teachers into the leadership arena, this study aims to show how a group of Israeli English teachers, who interact voluntarily in a professional virtual community, practice and perceive Shared Leadership within the broader context of Educational Leadership and the concept of Teachers as Leaders, as well as their desire to be leaders beyond their work in the classroom.

A preliminary pilot study, which focused on the interactions of the ETNI (English Teachers Network of Israel) members, raised the question of the practice of leadership within the community. It appeared that despite the existence of a site master, there was no actual leader and the community members practiced what could be perceived as Shared Leadership in the development of the site and the ongoing discussions on The ETNI List.

The literature review conducted for this study presents a survey of leadership theories over time: conventional and re-invented leadership models, focusing on the qualities of Shared Leadership, contemporary Educational Leadership models along with the concept of Teachers as Leaders. In addition, it describes the professional world of teachers, first within the global context and then within the Israeli context. These descriptions include what teachers do, inherent paradoxes related to teaching and education, along with teachers’ working conditions. The literature review concludes with a brief description of virtual communities highlighting what virtual communities offer their members, and how a virtual community might be a supportive setting for the development of Shared Leadership. Together these three
topics – leadership, teachers and virtual communities – create the theoretical foundation, in which the findings of this study are grounded.

The key points that emerged from the literature suggest that classroom teachers’ practice and perceptions of Shared Leadership are crucial for the preparation of today’s young people to meet the challenges the future holds in store for them, whether through improved scholastic achievements or better life skills.

In the attempt to gain a deep and comprehensive understanding of how the participants of this study practice and perceive Shared Leadership, four research questions were raised. The first research question examined the qualities of Shared Leadership practiced within the ETNI Community. This was followed by three research questions which explored the participants’ perceptions and understanding of this form of leadership as well as their perceptions of their Educational Leaders and the concept of Teachers as Leaders respectively. Finally, the informants’ own desire to be leaders beyond the classroom was examined.

The research tools implemented for this study are based on a mixed-method approach. The data collection procedures combined Constructive Qualitative Data Collection tools (Shkedi, 2003), including observations of the ETNI Site and the ETNI List over a period of six years and two sets of interviews with ETNI members, both online and face-to-face, complemented by a quantitative-type survey.

The data analysis related to the practice and perceptions of Shared Leadership followed the Constructive Qualitative approach (Shkedi, 2003), while the data analysis regarding the ETNI members’ perceptions and understandings of Educational Leadership, the concept of Teachers as Leaders as well as their own
desires to take upon themselves leadership roles and activities beyond the classroom was based on the works of Kouzes & Posner (2002) and Sergiovanni (1984, 1994a and 1994b), which provided criteria for the assessment of effective leaders.

**The direct findings** of this study point out that while it is highly likely that the members of the ETNI Community *practice Shared Leadership* spontaneously and seem to acknowledge the existence of some of its qualities in their community interactions, their *perceptions of the Shared Leadership model*, Educational Leadership and Leadership Re-invented concepts appear to be limited.

These findings are noteworthy due to the increasing interest in bringing teachers into the leadership arena and expectations of them to be able to nurture leadership in their students. Awareness and appreciation of the Shared Leadership processes, which appear to occur spontaneously within the ETNI Community along with a clear picture of what teachers know or don’t’ know about leadership in general and Shared Leadership, in particular may benefit policymakers, academics, and others undertaking the development and implementation of Educational Leadership models.

The findings related to the informants’ *perceptions of their Educational Leaders and understanding of the concept Teachers as Leaders* appear to corroborate the participants’ confusion and lack of understanding of current trends in Educational Leadership. Moreover, they suggest that the informants do not see themselves as leaders despite the fact that they seem to attribute to themselves leadership qualities according to Kouzes and Posner’s criteria of effective leadership (2002). These findings also highlight the disappointment the teachers on ETNI feel towards
their Educational Leaders due to the lack of trust they seem to believe exists between them. Knowledge, better understanding and recognition of teachers’ perceptions of their Educational Leaders, such as the Ministry of Education, the English Inspectorate and principals, as presented in this study, may help those in positions of authority improve their leaders-followers’ relationship, by building trust and instilling confidence.

Finally, the direct findings of this study indicate that there seem to be teachers, who conscientiously and deliberately choose not to engage in leadership roles beyond the classroom, simply because they want to teach and work with directly with students. It would appear to be in the interest of the system to support these teachers and provide them with conditions that will enable them to deliver, to the best of their ability, the educational policies and reforms created by the educational system.

In addition to the direct findings that emerged from each research question, this study revealed indirect findings which created an underlying theme. The indirect findings were inherent paradoxes which relate to the informants’ perceptions of specific qualities of Shared Leadership, their perceptions of the existence of Shared Leadership within the ETNI Community, and their perceptions of their Educational Leaders, as well as their perceptions of themselves as leaders.

It would appear that the paradoxes related to specific qualities of Shared Leadership stem from the informants’ beliefs regarding appropriate appearance and behavior as described by Beatty (2000 A and 2000 B). It could be that they chose to acknowledge the existence of those qualities of Shared Leadership they feel are professionally appropriate, while denying qualities they believe to demonstrate loss of control,
weakness or lack of seriousness regardless of their actual existence within their conduct or community interactions.

The paradox related to the informants’ feeling that despite their pride of and inspiration from ETNI they do not see it as a source of empowerment, seems to derive from the intense negative emotions they feel towards the Ministry of Education and the English Inspectorate. While ETNI caters to many of its members’ professional and emotional needs, providing them with support and a positive professional identity, it cannot fulfill, replace or compensate for what is lacking on the part of their formal Educational Leaders – the Ministry of Education and the English Inspectorate, on which the teachers are dependent for their livelihood.

Finally, the paradoxes related to the practice and perception of Shared Leadership, Educational Leadership and the concept of Teachers as Leaders, seem to derive from the informants’ lack of understanding of modern leadership models in general and Shared Leadership in particular. It is highly likely that the participants in this study perceive the title of leadership in the traditional sense of the word. As a result, they do not perceive the existence of leadership qualities within their own conduct and interactions as leadership but simply what teachers do.

These inherent paradoxes could be of particular interest to policymakers and teacher trainers responsible for the development and implementation of pre and in-service training, because it seems that they are deeply embedded in teachers’ professional identity and have considerable impact on teachers’ performance and well-being. The inclusion of teachers’ inherent paradoxes in professional development programs could better equip teachers with tools to deal with these emotions and perceptions.
In addition, Educational Leaders, middle-management may benefit by becoming more familiar with them and teachers’ professional identity as a whole, because a better understanding of these paradoxes may assist them to build trust and improve their relationship, and consequently their interactions with them.

The findings of this study – both direct and indirect – go beyond their immediate context: the ETNI Community. In addition to adding to the abundance of knowledge regarding teachers’ natural practice of Shared Leadership along with their perceptions of Shared Leadership within the context of Educational Leadership, these findings highlight the importance of the on-going relationship and co-dependency between grassroots teachers and their educational leaders. Understanding such relationships might be of significance for implementers of educational reform and professional development for teachers and others in the educational system in order to share leadership for better communication and relationships.
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1 Introduction

Educational Leadership within the Global Context

In recent years, there has been growing interest in school leadership. On the one hand, this is a result of the promotion of high-stakes testing, the requirements of data-driven teaching and accountability, the obsession with student standards, teachers’ standards, standard curricula, mandated professional development – along with educational reforms, rewards and sanctions for school achievements or lack of, budget cuts and demands of up-to-date management (Chrispeels, 2004).

On the other hand, due to the exploding advances in technology and the globalization of markets, which have created unprecedented opportunities for growth and prosperity for individuals, families, organizations and society as a whole, parents, educators, and employers alike are asking: Are today’s young people being adequately prepared to take advantage of these expanding opportunities? Are they duly equipped to deal with the accompanying challenges? And, what must schools do to better prime students for what lies ahead? (Covey, 2008)

Consequently, different Educational Leadership models have emerged, for example: Strategic Leadership (Davies & Davies, 2005), Transformational Leadership (Leithwood & Jantzi, 2005), Invitational Leadership (Novak, 2005), Ethical Leadership (Starratt, 2005), Constructivist Leadership (Lambert, 2005), Emotional Leadership (Beatty, 2005), Distributed Leadership (Harris, 2005) and Shared Leadership (Doyle and Smith, 2001; Pearce and Sims, 2002; Chrispeels, 2004).
These Educational Leadership models reflect fundamental concepts of modern leadership approaches that emanated in businesses and organizations, which highlight the value of followers’ empowerment as the key to releasing their potential; emphasize the importance of a leader-followers’ relationship based on mutual respect and trust; and stress the necessity for those in formal leadership positions to understand the followers’ world: their needs and concerns, perceptions, beliefs and aspirations, and how they perceive themselves in leadership roles (Blake & Mouton, 1964; Hersey & Blanchard, 1977; Greenleaf, 1977; Burns, 1978; DePree, 1989; Goleman, 2000; Covey, 2004; Sanborn, 2006).

While these Educational Leadership models identify the school principal - caught between the constraints of the system and the demands for student outcomes – as the key player for school reform and improvements, they also recognize the notion that classroom teachers are one of the most powerful determinants of student achievement—more influential, in fact, than poverty, race, or the educational attainment of parents (Darling-Hammond, 1999), and therefore, should be made part of education’s policy-shaping and decision-making system (Usdan, McCloud, & Podmostko, 2001). Bringing teachers into the leadership arena could lead to the better delivery of educational reform policies and consequently healthier schools and an improved system (Fullan, 2001).

The “Leadership Schools” model, presented in Stephen Covey’s book The Leader in Me (2008), is an innovative leadership model that takes many of the common qualities of Educational Leadership models to another level. While Covey clearly acknowledges the
key roles of principals and teachers in the delivery of school leadership, he also highlights the importance of including *all students* in the implementation of leadership within schools. This, according to Covey (ibid), can be done by teaching students the timeless universal principles of primary greatness and nurturing the leadership skills each and every one possesses – educators, students and parents alike.

**The Israeli Context**

Israel’s educational system has reached a state of deep crisis, which may have worrisome effects on the future of the Israeli society and the economy of the State (Dovrat, 2005). This crisis is manifested in low average achievements, an increasing gap between the wealthy classes and the periphery, insufficient teacher training, the status of the Israeli teacher, teacher burnout, a growing shortage of teachers, administrative deficiencies and waste of public money (Zuzovsky & Donitsa-Schmidt, 2004; Dovrat, ibid).

In an attempt to tackle these problems the Ministry of Education has been introducing new policies and educational reform programs ranging from changes in curriculum and assessment to the restructuring of the school system and rethinking teacher training (Zuzovsky & Donitsa-Schmidt, 2004; Dovrat, 2005).

Similar to Darling-Hammond (1999), Fullan (2001) and Covey (2008), while the Dovrat Report (2005) identifies the Ministry of Education as the policymaker and authority for the educational system and principals as school leaders, it acknowledges the crucial role of the teachers in attaining student academic outcomes and promoting the social and
behavioral achievements of each and every student. It sees the teachers’ personalities, professional abilities, their commitment to instilling values and social skills in their students, and their attitude toward their jobs as the most important factors in determining the success of the educational process in schools and preschools.

Consequently, there is urgency for deeper understanding of teachers within the leadership arena: their understanding of Educational Leadership, how they perceive their Educational Leaders, how they perceive their own role as leaders, and finally how they practice leadership.

The ETNI Context

Ongoing changes in the teaching of English as a Foreign Language are a reflection of what is happening on the national level. In recent years, the Ministry of Education and the English Inspectorate have introduced a new curriculum (State of Israel, 2001); repeatedly changed the format of the English matriculation exam; promoted national benchmark tests, introduced mandatory professional development and initiated innovative teacher recruitment strategies.

ETNI – English Teachers Network of Israel – is a virtual professional community where many English teachers come together regularly. It includes a website and an online forum. In many ways ETNI is similar to teachers’ lounges in Israel as described by Kainan (1996) and Ben-Peretz & Schonmann (2000). Sometimes it serves as a refuge from the stress and daily problems of teaching. It is often a place where community members collaborate, share ideas and lesson plans or debate content matters, curriculum,
methodology and assessment. As such, it becomes a place where professional knowledge is constructed. As the participants navigate their way through the challenges of constant changes and reform programs, it serves as a source of information regarding new policies of the English Inspectorate or becomes an arena for confrontation with the Ministry of Education. At times, it is a place where “collective catharsis” (Ben-Peretz & Schonmann, ibid) occurs, while the members reach out to one another offering support and demonstrate collegiality. As ETNI reflects both world and national events in the postings on its website and in the ongoing discussions in its email forum, time and again it becomes a place where both professional joys and sorrows are expressed.

This Study

Unlike a teachers’ lounge ETNI is not behind closed doors. It is an open and free community with no boundaries. It is a place where teachers and other educators meet voluntarily and engage spontaneously. Therefore, ETNI is an ideal setting to listen to teachers’ unfiltered voices and to observe how they interact with one another.

As the pilot study conducted for this thesis revealed, it would appear that ETNI is a place where Shared Leadership is practiced naturally through ongoing dialogue and professional collaboration. Consequently, for more than half a decade, this study followed the dynamics of the ETNI Community and interacted with many of its members. The objective was to gain insight into these teachers’ professional world through the prism Educational Leadership.
Awareness and understanding of what teachers do naturally, how they perceive Educational Leadership, their Educational Leaders, and their own role as Teachers as Leaders in and out of the classroom, can contribute to the successful implementation of educational reform policies, in general and Educational Leadership models, in particular. Thus, the findings of this study are likely to be of significant importance to policymakers and academics, who undertake the development of Educational Leadership models and the delivery of teacher training programs related to these models. Finally, through the examination of similarities and differences, the findings of this study may enhance the understanding of practices and perceptions of other professionals working within new frameworks of leadership.
2 The Literature

This literature review is made up of three main parts:

- Part One, Leadership
- Part Two, Teachers
- Part Three, Virtual Communities

Part One, Leadership, begins with a survey of leadership theories over time, conventional and re-invented, with a special focus on the qualities of Shared Leadership. It then presents contemporary Educational Leadership models that have emerged from current leadership theories and models of other disciplines and have been adapted to the school settings along with the concept of Teachers as Leaders. These, too, come together under the umbrella of Shared Leadership.

Part Two, Teachers, focuses on what teachers do, what it means to be a teacher, the complexity of the profession along with paradoxes of teaching, and the working conditions that make up the teachers’ world. This part also includes a description of the Israeli educational context and what it means to be a teacher in Israel, in order to provide a better understanding of the research setting and the participants of this study.

Part Three, Virtual Communities, provides a brief description of virtual communities focusing on what virtual communities offer their members. These are summed-up through the concept of Shared Leadership within a virtual community, in order to ground the research setting in the literature.
Together these three parts create the theoretical foundation of this study of Shared Leadership in a Virtual Teachers’ Community – Practice and Perceptions.

2.1 PART ONE: LEADERSHIP

Formal study of leadership theories began in the early 1900’s. Despite its short history, it has generated an enormous amount of interest among researchers and practitioners across many disciplines resulting in many different definitions of leadership, leadership theories and leadership models (Harris, 2002; Coleman, 2004).

The theories and models, chosen for this literature review, which create the theoretical foundation for this study, include:

- Conventional Leadership Theories
- Leadership – Re-invented
- Educational Leadership Models
- Teachers as Leaders

2.1.1 Conventional Leadership Theories

Conventional leadership theories relate primarily to theories developed between 1900 and the 1970’s. These include four main classifications of theories:

- Trait Theories
- Behavioral Theories
- Contingency Theories
- Transformational Theories
The following survey will show the transition from theories that focus primarily on leaders – their inherent traits and behaviors - to theories that focus on the relationship between leaders and followers according to the situation: the followers’ level of performance and the vision or task to be performed.

**Trait Theories**

**The Great Man Theory**

Early research on leadership focused on the study of great leaders. Accordingly, leadership was identified with the qualities of the individual. The most basic illustration of this is the Great Man Theory, most often associated with the 19th-century historian Thomas Carlyle, who commented that “The history of the world is but the biography of great men,” (Carlyle, 1888, p. 2) reflecting his belief that heroes shape history through both their personal attributes and divine inspiration.

**The Trait Theory**

According to the Trait Theory of leadership, leaders are born – not made and they will emerge when the need arises. The Trait Theory is based on the assumptions that people are born with inherent traits and that there is an array of traits that are common to leaders (Stogdill, 1948, 1974). In a review of many studies conducted during the 1930’s and 1940’s, Stogdill (ibid) found that the following traits were closely related to the pursuit and attainment of leadership:

- cognitive capacities, such as intelligence, verbal skill, good judgment and originality

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the desire to excel

- responsibility

- initiative, persistence and confidence in one’s abilities

- sociability and adaptability

- humor

- the search for status, position and popularity

However, it has proved impossible to empirically identify a particular set of traits that are clearly present in a range of leaders; are transferable across cultures; can predict that those who possess these traits will actually become leaders, and clearly differentiate leaders from followers (Doyle and Smith, 1999; Coleman 2004).

**Behavioral Leadership Theories**

Rooted in behaviorism, Behavioral Leadership theories are based on the assumption that great leaders are made - not born. Accordingly, they focus on the actions of leaders - not on their inherent traits. People can learn to become leaders through teaching and observation. The following leadership models are rooted in Behavioral Leadership theories.

**Task-Oriented versus People Oriented Leadership**

During the 1950’s, Ohio State and Michigan University conducted studies on Behavioral Leadership (Boje, 2000). These studies identified the following leadership behaviors:
• task-oriented leaders
• people-oriented leaders
• participative leaders

Task-oriented leaders are primarily concerned about the achievement of concrete objectives through planning, organizing and coordinating the work of subordinates.

People-oriented leaders see followers as people with needs rather than a means to an end. Consequently, they demonstrate concern for individuals and provide their welfare, are supportive, recognize subordinates’ accomplishments and encourage their professional development.

Participative leaders concern lies in building cohesive teams. Despite the fact that they are responsible for the outcomes, they try to share decision-making with members of the group.

The Managerial Grid Model

In 1964 Robert Blake and Jane Mouton developed a behavioral leadership model, known as the Managerial Grid Model (Blake and Mouton, 1964). This model identified five different leadership styles based on the concern for production vs. the concern for people.

• The Impoverished Style - The manager does little so as not to be noticed and does not take responsibility. He has no concern for people and no concern for production.
• **The Country Club Style** – The manager is friendly, in other words has a high concern for people, but little concern for production and therefore, he is not necessarily productive.

• **The Produce or Perish Style** – The manager has a high concern for production at the expense of people and consequently manages in a dictatorial style based on rules and punishments.

• **The Middle-of-the-Road Style** – By trying to balance between people and production needs, this style gives away to both and consequently the needs of neither are met.

• **Team Style** – With a high concern for both people and production, teamwork is encouraged and employees are made to feel a constructive part of the company.

The following table sums up the five leadership styles of the Managerial Grid Model.

| Blake and Mouton's Managerial Grid Model |
|----------------------------------------|----------------|
|                                        | Concern for People | Concern for Production |
| The Impoverished Style                 | (-)               | (-)               |
| The Country Club Style                 | (+)               | (-)               |
| The Produce or Perish Style            | (-)               | (+)               |
| The Middle-of-the-Road Style           | a balance between people and production needs |
| The Team Style                         | (+)               | (+)               |
Contingency Theories

Contingency theories are based on the fact that the leaders do not operate in isolation, but are affected by their circumstances. Accordingly, these theories presume that different leadership styles are better in different situations, and that people who lead others must be flexible enough to adapt their style to the situation they are in: at work, at play, and at home.

Situational Leadership

In the late 1960’s and early 1970’s, Paul Hersey and Ken Blanchard created a model for Situational Leadership, according to which leaders adapt their leadership styles to cater to the developmental level skills and motivation of their followers (Hersey & Blanchard, 1977).

The following are the appropriate leadership styles for various development levels according to Blanchard, Zigarmi, & Zigarmi (1986):

- **Low Competence/High Commitment** – At the initial developmental level the worker is unskilled, but nonetheless highly motivated. The worker needs to be taught and supervised, and therefore requires a *direct* leadership style, which is structured and organized.

- **Some-to-Low Competence/Low Commitment** – At this developmental level the worker has gained some competence, but at the same time has lost motivation causing him to be less committed. Along with direction, the worker needs support and therefore, requires a *coaching* leadership style.
• **Moderate-to-High Competence/Variable Commitment** – As the worker’s skills improve, he needs less direction. In order to enhance his ongoing motivation, he needs praise and to be listened to. A *supporting* leadership style, which facilitates rather than directs, is appropriate at this level.

• **High Competence/High Commitment** – Worker that reach the highest developmental level are both highly skilled and motivated. The most appropriate leadership style for such workers is *delegating* – turning over to them the responsibility for daily decision-making.

The following table sums up Hershey and Blanchard’s Situational Leadership model.

**Leadership Styles Appropriate for Various Development Levels**

Blanchard, Zigarmi, & Zigarmi (1986)
Fiedler’s Contingency Model

Fiedler’s Contingency Model of leadership, based on his LPC (least preferred co-worker) theory (Fiedler, 1967), contributed to the transition of leadership theories from leadership traits to leadership styles and behaviors within favorable and unfavorable situations for leaders (Fiedler, 1967).

Fiedler asked leaders to think of a co-worker with whom they would like least to work with again, and then to score the person on a range of scales between positive factors (friendly, helpful, cheerful, etc.) and negative factors (unfriendly, unhelpful, gloomy, etc.). Fiedler found that a high LPC leader generally scores the other person as positive while a low LPC leader scores them as negative. According to Fiedler, high LPC leaders tend to have close and positive relationships and act in a supportive way, even prioritizing the relationship before the task. Low LPC leaders put the task first and will turn to relationships only when they are satisfied with how the work is going.

Fiedler argued that a leader’s effectiveness depends on the interaction between leadership styles (high or low LPC), the structure of the task, and the degree to which the situation gives the leader control and influence.

The relationship between the leaders and followers – When there is mutual trust, respect and confidence, leaders are more likely to have the support and cooperation of their followers.

The structure of the task – When tasks are clearly spelled out as to goals, methods and standards of performance, it is more likely that leaders will be able to exert influence.
**Position power** – When the leader has the support of the organization or group for the purpose of getting the job done and the authority to assess and respond to follower performance, the leader’s influence is likely to increase.

When there is a good leader-follower relation, a highly structured task and high leader position power, the situation is considered a “favorable situation”. Fiedler found that low-LPC leaders are more effective in extremely favorable or unfavorable situations, whereas high-LPC leaders perform best in situations with intermediate favorability (Spears, Lawrence, & Blanchard, 2002).

**Transformational Theories**

James MacGregor Burns (1978) introduced the concepts of Transformational and Transactional Leadership. According to Burns, the difference between the two lies in what leaders and followers offer one another.

**Transactional Leadership**

Transactional leadership is based on a transactional relationship between the leader and followers. The leader is given the power and the opportunity to lead the group to perform certain tasks, while the followers agree to follow the leader in exchange for something else. It is within the leader’s power to evaluate, correct and even punish subordinates when productivity is not up to the desired level and reward when expected outcome is reached (Burns, 1978).
Transformational Leadership

Transformational Leadership is based on a relationship between the leader and the followers, which raises the level of human conduct and ethical aspiration of both, creating a transforming effect.

The leader starts with the development of a vision mixed with moral value, which offers the followers a purpose that transcends short-term goals. This results in followers identifying with the needs of the leader. Consequently, the followers are motivated to be effective and efficient in the achievement of the final desired outcome or goal attainment. Transformational leaders are highly visible and use chain of commands to get the job done (Burn, 1978).

Transactional versus Transformational Leadership

(Bass, 1985)

<table>
<thead>
<tr>
<th>The Transactional Leader</th>
<th>The Transformational Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>recognizes what workers want from work and tries to ensure that they get it if their</td>
<td>raises workers level of awareness about the significance and value of designated outcomes and ways of reaching them.</td>
</tr>
<tr>
<td>performance merits it.</td>
<td></td>
</tr>
<tr>
<td>exchanges rewards and promises for workers’ effort.</td>
<td>gets workers to transcend their own self-interest for the sake of the team, organization or larger policy.</td>
</tr>
<tr>
<td>is responsive to workers’ immediate self-interests if they can be met by getting the</td>
<td>alters workers’ need level expanding their range of wants and needs.</td>
</tr>
<tr>
<td>work done.</td>
<td></td>
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</tbody>
</table>
Bass (1985) suggests that the best leaders are both transformational and transactional, arguing that transformational approaches can augment the effects of transactional behaviors.

**Summary of Conventional Leadership**

Conventional Leadership theories, according to Doyle and Smith (1999) are based primarily on the following concepts:

- Leaders emerge during times of conflict or crisis, when an innovative response is needed for answers and solutions.
- Leaders are identified by a hierarchy authoritative position.
- Leaders have vision; they know what they want to achieve and why.
- Leaders give direction and influence others.
- Where there are leaders there are followers; there is a gap between them.

The shift over time from predominantly leader-centered theories to theories, which focused on leaders, followers and the relationship between them, along with the recognition that different situations require different leadership styles (Fiedler, 1967; Hersey & Blanchard, 1977) set the stage for Modern Leadership models, also referred to as Leadership-Re-Invented, which emerged during the second half of the twentieth century.
2.1.2 Leadership Re-Invented

Modern times are characterized by rapid developments in technology and globalization, resulting in the movement from what was known as the Industrial Age towards a new Age of Information or the Knowledge Worker Age (Covey, 2004). These have changed the way people think and operate. Consequently, in the second half of the twentieth century, organizations and social systems began exploring new ways to get people at all levels to commit, continue to learn and adapt (Senge, 1990; Fullan, 2001). For example, Daniel Goleman (1995), introduced the concept of “emotional intelligence”, which identifies leadership with socio-emotional and interpersonal skills; Peter Senge (ibid) introduced the theory of learning organization; and Donald Schon (1983) introduced the concept of the “reflective practitioner”. All these contributed to the re-invention of the concept of leadership.

Re-Invented approaches to leadership not only highlight the change in the roles of leaders and followers, but also the purpose of leadership to include the well-being and growth of leaders and followers alike, as well as the completion of tasks and the achievement of goals.

Two Re-Invented Leadership approaches relevant to this study are:

- Servant Leadership
- Shared Leadership
Servant Leadership

Servant Leadership is an approach to leadership coined by Robert Greenleaf (1977) as “a way of being” in relationship with others. It has since been enhanced and advanced by several authors such as Stephen Covey, Peter Senge, Max DePree and Ken Blanchard.

Stemming from the beliefs that as a species, humans have the fundamental need for each other and are searching for a deeper purpose and meaning when facing the challenges of today’s changing world, Servant Leadership begins with the natural desire to serve others. Its goals are to:

- make sure that other people’s highest priority needs are being served;
- create a reservoir of positivity in people that brings out the best in them, by empowering them in order to help them grow as persons to become healthier, wiser, freer, more autonomous and to reach their potential;
- inspire people to find their voice;
- build trust based on respect for the diversity of what people have to offer;
- nurture others to become servants themselves

(Greenleaf, 1977; DePree, 1989; Wheatley, 1999; Goleman, 2000; Blanchard, in Spears, Lawrence & Blanchard, 2002; Freiberg & Freiberg, 2003; Covey, 2004).

Servant Leadership is achieved through sharing information in order to build a common vision committed to the growth of people. Servant Leadership encourages creative input from every member creating high levels of interdependence (McGee-Cooper & Trammell, 2002).
Shared Leadership

Shared Leadership is based on the recognition that no single individual can possibly possess all the leadership traits required for the diverse challenges of modern times and the complex problems inherent in communities and organizations today. Therefore, leadership roles and responsibilities are shared amongst the members of the group or organization (Sandmann and Vandenberg, 1995; Coleman, 2004; Elder and Paul, 2006).

Doyle and Smith (1999) see leadership as a natural process, in which we are all involved in as part of our responsibilities as citizens, rather than the activities of selected groups or gifted individuals. Leadership is an integral part of our daily routine and therefore concerns all people and all situations. Leadership is about people coming together in a way that will enable them to flourish and build better lives. It is a shared process cultivated with heart and passion for service.

Principles of Shared Leadership, as described by Sandmann and Vandenberg, (1995), Nemerowicz and Rosi (1997) Doyle and Smith (1999), Pearce and Conger (2003), Covey, (2004), Raelin (2006), Sanborn (2006), and Allen (2008) and others (specifically cited below), show that Shared Leadership is more than multiple leaders. It is an elaboration and expansion of the Servant Leadership approach described above.

Leaders and Followers

Leadership concerns all people and all situations in just about every area of our daily lives and interactions with others. As a result, different people are leaders at different times, bringing together and thus maximizing the positive qualities of different
leadership styles (Goleman, 2000). Sometimes it is the common ideals and the shared vision that are actually doing the leading. Therefore, the distinction between leaders and followers is not always obvious.

**Community**

Shared leadership is a holistic community activity – centered in groups and organizations rather than individuals.

**Inclusiveness**

Shared Leadership is an inclusive and elevating social process aimed at bringing people together in order to make sense of situations they encounter, build better relationships and contribute to the happiness of all.

**Diversity**

Shared Leadership embraces differences out of the belief that best results are achieved when different points of view are present (Bowles, Silvano & Silvano, 2005) and new forces and new information from different experiences continually change the situation and dynamics of how others respond (DePree, 1989; Kellerman, 1998; Allen et al, 1998; Franklin, 1999).

**Creation of Meaning**

Where Shared Leadership is practiced, the vision is built on a group's strengths, as a means of engaging the spirit, creating meaning and a set of beliefs, and giving purpose to group efforts and collective energy.
Empowerment

Shared Leadership is about empowering individuals by -

- communicating to people their worth and potential so clearly that they come to see it in themselves;
- inspiring people to find their voice;
- allowing people to take control of the things that directly affect them, such as managing and organizing their lives and careers;
- unleashing human potential without external motivation as a result of personal and organizational trustworthiness.

Consequently, the impact of Shared Leadership is multiplied (Neuschel, 2005), because when individuals can reach their potential within the organization, it, in turn, is better equipped to reach its collective potential (Fullan, 2001).

Nurture Leaders

Part of the process of Shared Leadership is to encourage and enable those, who tend to label themselves as “followers”, to be the best they can possibly be and to see themselves as leaders. The ongoing development of leadership skills in others generates a ripple effect of Shared Leadership skills, which enhances its sustainability (Fullan, 2001; Neuschel, 2005).
Collegiality

Collegiality is a general term used to describe the relationships amongst the members of the group. Fullan (2001) identifies relationships as central to effective leadership in a culture of change. Fullan (ibid, p. 5) argues that “the single factor common to every successful change initiative is that relationships improve. If relationships improve, things get better.” Similarly, Shared Leadership is nurtured through relationship building. According to Cunningham & Gresso (in Ben-Peretz and Schonmann, 2000, p. 111) -

*Collegiality is the basis for group spirit and the bonds that hold a group together, allowing it to achieve extraordinary success. Once team spirit develops, the power of the team will work in almost any situation.*

Collegiality is made up of different types of acts and concepts, such as respect, trustworthiness, support and firgun (Ben-Peretz and Schonmann, 2000, p. 32).

*Firgun* according to Ben Peretz and Schonmann (2000, p. 32) is “the lack of envy for the success of others ... a process in which one praises a colleague and gives him or her one’s full support.” *Firgun* is a spontaneous act, which has significant impact on recipient and contributes to the social cohesion and positive atmosphere within the community (Ben-Peretz and Schonmann, ibid).

Ownership and Pride

Shared Leadership is best practiced when ownership is shared by all members of the group or organization, which is the foundation of collective commitment, responsibility and accountability.
Individuals and groups take ownership feel proud. This positive feeling further motivates them to continue to strive for quality performance and production.

**Heart**

Shared Leadership is leadership with heart: it acknowledges emotions and their impact on actions and relationships. People are more loyal and committed when they feel that the group or organization they belong to cares about them (Freiberg & Freiberg, 2003).

Shared Leadership is fuelled by passion – the drive that sustains the discipline to do what it takes to create visions and achieve goals even if it means going against all odds (Bruce, 2001).

Positive passion is contagious (Goleman, 1998) and affects attitudes (Sanborn, 2006). It creates the bonding cement that builds relationships (Sergiovanni, 1990; Goleman, ibid; Kouzes and Posner, 2003; Seers, 2004; Harris, 2005). According to Maxwell’s Law of Connection (1998), the power of passion brought about by love, is so compelling that effective leadership touches the heart before asking for the hand.

**Positivity**

The qualities described above (inclusiveness, diversity, collegiality, empowerment, ownership and heart) lay the foundation for a positive environment.

A positive environment ignites growth by encouraging people to be themselves and to take risks (Sergiovanni, 1992; Goleman, 1998; Bruce, 2001; Smith, 2001; Leverett, 2002; Hentschek and Caldwell, 2005). Positivity allows for sharing ideas, expertise, and
knowledge (Sergiovanni, 1992; Wynne, 2000) which allows for continuous learning (Reavis & Griffith, 1992; Palmer 1997).

**Dialogue**

Shared leadership is nurtured through dialogue, which is central to building stronger and healthier communities and organizations. Constructive dialogue is based on respect for others and what they have to say along with trust, which is the glue that holds the group or organization together. These are manifested by listening with an open-mind in order to understand and by showing appreciation for the unique qualities others bring to the conversation. Constructive dialogue is enhanced when the participants exchange valid and reliable information and demonstrate their willingness to involve feeling with and for, those taking part. Dialogue is constructive when the participants are optimistic and believe that it holds possibility. Finally, dialogue is effective when it utilizes humor as a means of relieving tension, breaking the ice and inspiring friendships (Bruce, 2001; Freiberg and Freiberg, 2003).

**Ongoing Learning**

Shared Leadership is based on ongoing learning, which according to Fullan (2001) is a social process (Fullan, 2001).

Learning involves:

- being informed and having good understanding of the situation;
- developing practical skills;
• learning to be attentive to feelings;
• reflecting upon a situation, seeking feedback and openly discussing errors;
• creating meaning and constructing knowledge;
• exploring different beliefs, feelings and experiences;
• learning to accept others’ opinions and criticism.

Learning is achieved when the relations are good (Fullan, 2001). By working and learning together the group or organization creates a common vision (Sergiovanni, ibid; Sandmann and Vandenberg, 1995; Doyle and Smith, 2001; Lambert, 2002; Leverett, 2002; Sharma, 2003) and strives towards the achievement of collective goals (Sergiovanni, ibid, Leverett, ibid; Leithwood and Jantzi, 2005).

**Summary of Leadership Re-invented**

Servant Leadership and Shared Leadership demonstrate the shift in the meaning of leadership, which occurred in the second half of the twentieth century, from leader and vision centered theories to theories, in which leadership is a shared process, in which all people in all situations come together in ways that will enable them to meet the rapidly changing demands of modern society.

The following comparison between the different aspects of Conventional Leadership and Shared Leadership presents the changing meaning of leadership (Nemerowicz & Rosi, 1997; Raelin, 2006; Allen, 2008).
**CONVENTIONAL LEADERSHIP AND SHARED LEADERSHIP**

(Nemerowicz & Rosi, 1997; Raelin, 2006; Allen, 2008)

<table>
<thead>
<tr>
<th>Conventional Leadership Theories</th>
<th>Shared Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Leaders and Followers</strong></td>
<td></td>
</tr>
<tr>
<td>• Leadership = one leader + n followers.</td>
<td>• People are interdependent.</td>
</tr>
<tr>
<td>• Leadership is a formal role.</td>
<td>• All are active participants in the process of leadership.</td>
</tr>
<tr>
<td>• There are distinct differences between leaders and followers.</td>
<td>• You don’t need a title to be a leader.</td>
</tr>
<tr>
<td>• Followers are assumed as powerless and unable to master the forces of change.</td>
<td>• Leadership can be top-down, bottom-up and sideways.</td>
</tr>
<tr>
<td><strong>Organization/Group Structure</strong></td>
<td></td>
</tr>
<tr>
<td>• Leadership is a hierarchal and centralized structure.</td>
<td>• Leadership is lateral and a decentralized structure.</td>
</tr>
<tr>
<td></td>
<td>• Leadership is inclusive.</td>
</tr>
<tr>
<td></td>
<td>• Leadership celebrates diversity.</td>
</tr>
<tr>
<td><strong>Drive</strong></td>
<td></td>
</tr>
<tr>
<td>• Leadership is based on vision.</td>
<td>• Leadership is based on a shared purpose.</td>
</tr>
<tr>
<td></td>
<td>• Leadership is about the creation of meaning.</td>
</tr>
<tr>
<td></td>
<td>• Leadership is driven by knowledge. No one person can possess all the knowledge.</td>
</tr>
<tr>
<td></td>
<td>• Leadership is driven by emotional Intelligence.</td>
</tr>
<tr>
<td><strong>Power and Control</strong></td>
<td></td>
</tr>
<tr>
<td>• Power is identified by hierarchal position and implemented through chains of command.</td>
<td>• Power stems from the quality of people’s interactions and relationships.</td>
</tr>
<tr>
<td>• Leaders are in positions of authority, which is equivalent to power.</td>
<td>• Power of the individual and the group stems from ownership.</td>
</tr>
</tbody>
</table>
### Role of Leader

- Leaders provide solutions and answers.
- Leaders provide vision and direction.
- Leaders are decision-makers and change-makers.
- Leaders first serve others to elevate and illuminate their lives.

### Communication

- Communication is often formal.
- Open communication is crucial with a stress on conversation and circulating information.

### Knowledge

- The leader holds the knowledge which is passed on to the followers.
- Ongoing community learning is encouraged for the creation of meaning and construction of knowledge.

### Beliefs and Values

- Leadership can often rely on secrecy, deception and payoffs.
- Values are based on a democratic process, honesty and shared ethics.
- Values seek a common good.

### Impact on the Individual

- The actions of members are dependent on and instructed by the leader.
- The leader influences the followers.
- Leadership is about the empowerment of the followers.

### Impact on the Group / Organization

- The actions of the group are responsive to the desires of the leader.
- The actions of the group are responsive to the desires of the group.

### Measure of Success

- Leadership is evaluated by whether the leader solves problems.
- Leadership is evaluated by how well people work together.
- Leadership is evaluated by its ability to nurture future leaders.
When these qualities come together an “ideal model” of Shared Leadership is created. However, in reality this does not always occur. Consequently, this is one of the pitfalls of Shared Leadership and one of the reasons Shared Leadership does not suit every community and every situation. Its practices and understanding may appear to be sophisticated, and therefore people may shy away from them feeling that they cannot commit to or reach such a high level of performance.

Shared Leadership emphasizes the process, which can lead to a lack of attention to product or outcome. As a result, it can provide an alibi for laziness and incompetence when little is achieved, or by focusing on collective achievements the individual not being appropriately rewarded.

Finally, Shared Leadership may threaten the control of those in formal leadership positions.

(Doyle & Smith, 1999; Allen, 2008)

2.1.3 Educational Leadership Models

Contemporary educational reform places a great premium upon the relationship between leadership and school improvement (Harris, 2002). Consequently, Educational Leadership has generated an enormous amount of interest among researchers and practitioners, resulting in a vast amount of literature on school leadership and Educational Leadership models (Harris, 2002; Coleman, 2004). In most of these models, administrators and teachers alike are often perceived as leaders, because they have influence - either directly or indirectly – on the effectiveness of the school and on the
achievements and lives of students (Leithwood and Jantzi, 2000; Fullan, 2001). Accordingly, these models reflect many of the underlying principles of Servant Leadership and Shared Leadership.

In his book, *The Leader in Me* (2008), Stephen Covey introduces an innovative Educational Leadership model, in which students – each and every one - are also brought into the leadership arena through the strategic teaching and conscious practice of leadership within the school.

**Transformational Leadership**

Based on principles of the Transformational Leadership, Leithwood and Jantzi’s model of Transformational Leadership within the school context (2005) acknowledges the importance of empowering individuals within the organization, but suggests that an effective leader in a formal position of authority is essential to achieving the desired transformation.

It consists of setting direction by articulating a vision and fostering the acceptance of group goals; creating high-performance cultures by developing people through high-quality interpersonal relationship; and, redesigning the educational organization by reorganizing learning and building professional learning communities.

**Invitational Leadership**

The fundamental principle of Invitational Leadership as described by Novak (2005) is that leaders and followers work on a “doing-with” rather than a “doing-to” relationship.
In other words, leaders and followers work together. This relationship is based on respect for and trust between, individuals in the organization; care for the process of leading people and optimism that better futures are possible.

Effective Invitational Leadership is “intentionally inviting”, meaning that “leaders purposefully and intentionally display behavior that invites colleagues to perform well and recognizes their unique contributions” (Novak, in Davies, 2005, p. 4).

**Ethical Leadership**

According to Starratt (2005), effective leadership needs to be grounded in a sound ethical base. Starratt (ibid) introduces the leader as servant concept within the school system. Accordingly, administrative and management processes are not ethically neutral. Schools should benefit all students and beware of the dangers of “one size fits all” polices. Teachers and students are encouraged to reach beyond self-interest for some higher ideal and citizen-public servant acts should be for the public good. Finally, relationships should be based on ethical behavior.

**Learning-Centered Leadership**

Southworth’s Learning-Centered Leadership model (2005) is based on educational leaders’ desire and responsibility to enhance student learning and to make a difference to what happens in classrooms.
This is done, both directly and indirectly, by modeling (setting an example), monitoring (providing up-to-date data and relevant information as a basis for decisions about learning) and dialogue.

Specifically, Learning-Centered Leadership focuses on -

- pupil learning, teacher learning, staff learning, organizational learning, leadership learning and learning networks;
- developing active learning in students rather than teaching curriculum and information;
- knowledge building in in-service teacher training rather than merely supplying information (Fullan, 2001);
- creating environments that are conducive to knowledge sharing and network building amongst all stakeholders (Fullan, ibid);
- nurturing the leadership skills and qualities individuals bring to the educational setting;
- distributing leadership as a means of building broader capacity in schools.

**Constructivist Leadership**

According Lambert (2005) learning, teaching and leading are interwoven. The Constructivist Leadership model is a form of learning, which consists of four dimensions. The first is a reciprocal relationship, in which the participants are responsible for the learning of one another. The second dimension is purpose based on a shared vision and set beliefs about schooling and student learning. The third dimension is learning, in
other words, the construction of meaning and knowledge through dialogue, reflection, inquiry and action. The final dimension is community - a group of people who share common goals, aspiration for the future and care about one another.

Constructivist Leadership doesn’t just happen. It is a learning process made up of three stages. The initial stage is the directive stage, in which leadership is still central focusing on establishing new structures and routines. The second stage is the transitional stage, during which central authority releases control as teachers gain the skills and the experience to emerge into leadership roles. Finally, when the school reaches the high capacity stage, teachers play out more dominant roles and the principal leads from the side encouraging facilitation and co-participation.

**Emotional Leadership**

Brenda Beatty claims that effective leadership derives from respect for the power of emotions (Beatty, 2005). According to Beatty, emotions are present in everything we do – even in the purest of intellectual moments. Nonetheless, school leaders have routinely found that their emotional selves are not welcome at work. Moreover, until recently emotions have been perceived as burdensome to the core business of leadership, which is rational decision making (Beatty, ibid).

In their book *Leading with Teacher Emotions in Mind* (Leithwood and Beatty, 2008) Leithwood and Beatty link teachers’ emotional well-being to their performance in the classroom and consequently to student achievement. Emotions, which are the core of teachers’ inner world, are what make their work meaningful.
Therefore, school leadership is inherently and inescapably emotional. Because interactions within the educational setting are affected by individuals’ emotional identity, educational leaders need to be able to make meaning with emotions, alone and with others. In addition, they need to create conditions that support teachers in their work in order to enable higher teacher retention rates, improve climate and culture, and increase student achievement.

**Distributed Leadership**

Distributed Leadership within the educational setting is a leadership model, the focus of which is creating collective responsibility and shared contexts for learning and developing leadership capacity in numerous staff members, and thus maximizing the human capacity within the school through multiple sources of guidance and direction (Harris, 2002). Consequently, the role of formal leadership positions is primarily to hold the pieces of the organization together in a productive relationship, by creating a common culture of expectations around the use of individual skills and abilities (Harris, ibid).

According to Harris (2002, 2005), Distributed Leadership within schools is manifested in a number of ways. First, power within the school is redistributed by allocating important tasks and responsibilities to teachers, who don’t normally occupy ‘formal’ leadership positions and involving more teachers in decision-making processes. Second, effort is made to enhance the relationship amongst the teachers and between the teachers and school management to encourage collaboration and team work. Finally, attempts are
made to improve teachers’ professional competence, self-confidence, and feeling of empowerment.

**Leadership Schools**

In his book *The Leader in Me – How Schools and Parents Around the World are Inspiring Greatness, One Child at a Time*, Stephen Covey (2008) presents a leadership model, which caters to the needs of children facing challenges of the 21st century. Covey refers to schools that practice this leadership model as “leadership schools”.

According to Covey, success in the 21st century requires more than the ability to read, write, and use a calculator, because workplaces in today’s world are seeking employees with above average creativity, who know how to do the right thing when faced with difficult decisions, who are ethical, caring and compassionate human beings respectful of diversity. They seek employees, who possess good people skills – particularly the ability to listen, work effectively in a team, and inspire others to reach their potential.

Until not long ago, argues Covey (2008), the prevailing belief was that these qualities are not school business and should be taught at home. However, in too many cases this is not happening and schools are required to deal with the consequences. Instead of reacting to consequences, Covey suggests that schools be proactive and teach the skills themselves. Schools, argues Covey, need to be teaching their students leadership.

Leadership, as indicated by Covey, is an umbrella term which encompasses the traits and qualities of primary greatness: character, talents, integrity, work ethics, and treatment of others. Primary greatness represents who people are every day as
opposed to what they own or their temporary achievements. Primary greatness is measured not by comparisons with other people, but by the adherence to the timeless universal principles described above. Thus, leadership is open to everyone.

Moreover, “Leadership,” according to Covey (2008, p. 41) “is communicating people’s worth and potential so clearly that they are inspired to see it in themselves.” Covey deems that all young people are good and that within each child there are gifts to be unleashed. In every child there are true leadership qualities to be found and nurtured.

Specifically, leadership can be instilled through the teaching of Covey’s habits of highly effective people (Covey, 1989, 2004)

1. Be proactive.
2. Begin with the end in mind.
3. Put first things first.
4. Think Win-Win.
5. See first to understand, then to be understood.
7. Sharpen the saw.
8. Find your voice and inspire others to find theirs.

Habits 1-3 and 7 focus on the individual nurturing *independence*. Habits 4-6 and 8 focus on *interdependence* - interacting effectively with others.

Leadership needs to be taught through the “ubiquitous approach”, meaning it is strategically integrated into everything the school does. According to this approach,
every teacher, every administrator, every maintenance worker, and every parent and even every student is perceived as a leader. The ubiquitous approach is what transforms leadership from simply being a new curriculum to making it the foundation for the school’s culture – how teachers, administrators, students and parents actually behave and treat each other on a consistent day-in and day-out basis – which, in fact, has direct impact on student learning (Covey, 2008). However, this does not happen by accident or even by invitation, but rather through explicit strategic intervention (Fullan in Covey, 2008).

In order to illustrate how leadership can be strategically shared by all the stakeholders, Covey contrasts two approaches to bringing people to higher levels. First, Covey describes schools as a group of 40-80 trapeze artists who are all clinging to one trapeze swing while sailing through the air. Only one of the trapeze artists is the leader. This leader knows that the group cannot reach a greater height without flexing their bodies in unison to create enough thrust. So, ‘leading by example,’ he or she begins flexing his or her body and hollering, ‘Hey, everybody, do what I am doing!’ However, as might be expected, only some of the trapeze artists are in a position to see what the leader is doing, and so only some begin trying to contort their bodies in the same motion and rhythm as the leader. The result is that only a portion of the group is working while the majority is just hanging on for the ride.

A different approach to reaching to higher levels is to ensure that those who are on the lower platform getting ready to launch, have a clear vision and understanding of the
strategy for achieving the higher platform, they buy into it, and, most important, they each have their own swing! While they are still aiming for the same upper platform, they are all free and empowered to get there at their own pace and under their own initiative. While an example is set by the “trapeze artists” at the top, everyone can demonstrate his or her unique techniques, which may even prove to be better than the leader’s. This approach is what enables individuals and the group to reach greater heights (Covey, 2008).

**Summary of Educational Leadership Models**

The examples of contemporary Educational Leadership models presented in this survey show how underlying principles of Servant Leadership and Shared Leadership can be adapted to the school setting. These models of school leadership purposefully create empowering environments that enables teachers to perform their job to the best of their potential (Silns and Mulford, 2002; Southworth, 2005; Leithwood and Beatty, 2008) and inspire greatness – one child at a time (Covey, 2008).

These models focus on ways to empower teachers and students and build their capacity through ongoing learning in safe and supportive environments, and the recognition of the role of emotions. These models aim at bringing teachers and students into the leadership arena for better learning and improved educational outcomes.

The following chart presents the manifestation of qualities of Shared Leadership in the Educational Leadership models presented in this literature review.
## Qualities of Shared Leadership Manifested in Educational Leadership Models

<table>
<thead>
<tr>
<th>Leadership Roles / Inclusiveness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power is redistributed within the school by allocating important tasks and responsibilities to teachers, who don’t normally occupy ‘formal’ leadership positions.</td>
</tr>
<tr>
<td>Leaders purposefully and intentionally display behavior that invites colleagues to perform well and take upon themselves leadership activities.</td>
</tr>
<tr>
<td>More teachers are involved in decision-making.</td>
</tr>
<tr>
<td>Administrative and management processes aim at benefiting all students by steering aware from “one size fits all” polices.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Diversity</th>
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<tbody>
<tr>
<td>School policies and practices demonstrate respect for different people’s unique contributions.</td>
</tr>
<tr>
<td>The aim of leadership is to allow difference to surface and to guide people through them.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vision / Creation of Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>School administration and staff share a coherent vision and set beliefs about schooling and student learning.</td>
</tr>
<tr>
<td>School leaders have a good understanding of the dynamics of change.</td>
</tr>
<tr>
<td>Awareness of the educators’ emotional identity and attempts to make sense out of their emotions is part of school culture.</td>
</tr>
</tbody>
</table>
**Empowerment**

Teacher empowerment means engaging them in decision making in areas of importance to them for improved student outcomes.

Educational leaders need to create conditions that support teachers in their work and leadership roles.

Empowerment comes as a result of capacity building and teachers’ self-esteem.

Teacher empowerment means enabling teachers to take ownership over their work.

**Leader as Servant**

Every leader, whether teacher or administrator must see the moral purpose of leadership to make a difference in the lives of the students.

Teachers and students are encouraged to reach beyond self-interest for some higher ideal.

A strong sense of moral purpose for the public good.

**Nurture Leaders**

- Leadership can be learnt.
- Principals play a pivotal role in releasing teacher energy and nurturing their self-esteem and confidence to enable them to assume leadership roles.
- Staff members are encouraged to lead development and innovation.
- Individuals’ leadership skills and unique qualities are developed through high-quality inter-personal relationships.
- Teachers need ongoing support in their leadership roles and clear definition of the expectations of them.

**Collegiality**

- Stronger relationship between teachers and school management are encouraged.
- Trust, respect and ethical conduct are fundamental components of school culture.
- Enhanced collegiality encourages collaboration and team work amongst teachers.
Ownership

- Ownership maximizes the human capacity within the school through multiple sources of guidance and direction.
- Ownership is established by creating shared contexts for developing leadership capacity in numerous staff members.
- Ownership results in collective responsibility and accountability.

Heart

- Interactions with others within the educational setting are affected by individuals’ emotional identity.
- Educational leaders strive to make meaning of emotions, alone and with others.
- Passion creates enthusiasm, motivation and energy.

Positivity

- School culture and conduct is based on ethics and morals for all.
- School staff is optimistic and hopeful about the future.

Dialogue

- Up-to-date data and relevant information is provided as a basis for decisions about learning.
- Meaning and knowledge are constructed through dialogue.
- Dialogue included inquiry and critical reflection.
- Dialogue should encourage the clarification and evaluation of values.
- Dialogue leads to action.

Ongoing Learning

- Learning - pupil, teacher, staff, and organizational - is a collective responsibility.
- The environment needs to be conducive to knowledge sharing and network building amongst all stakeholders.
- Learning communities are built for in-service professional development and teaching improvement.
- Knowledge is constructed through modeling.
- Active student learning beyond the curriculum is encouraged.
2.1.4 Teachers as Leaders

Many of the contemporary Educational Leadership models focus on the principal as the key leader of the school – whether in a traditional hierarchical position or as the facilitator of Shared Leadership. Either way, they recognize the importance of teachers as leaders (Chrispeels, 2004; Davies, 2005, Leithwood & Beatty, 2008, Covey, 2008), particularly when there is a growing shortage of principals resulting in an increasing trend toward alternative models of school management that engage teachers in leadership activities along with their classroom responsibilities (Sintz, 2005).

Teachers as Leaders - Roles

The concept of Teachers as Leaders generally refers to teachers in formal leadership roles either in addition to or in place of their regular classroom duties. These roles include developing and coordinating professional development programs that improve learning, mentoring and supporting teachers in their classroom practice, as well as administrative positions, union members and teacher trainers (Usdan, McCloud & Podmostko 2001; Sintz, 2005). Teachers as Leaders can also refer to teachers, who don’t normally occupy formal leadership positions, but take upon themselves informal leadership activities and short-term leadership tasks, such as chairing a working party or a school improvement group of some kind (Frost and Durant, 2002, 2004; Harris, 2002, 2005; Lambert, 2005).

Usdan, McCloud & Podmostko (2001) see all classroom teachers, because of the complexity and nature of their work, as the most authentic yet unappreciated leaders.
Frost and Durant (2004) see all teachers as “agents of change” (Fullan, 1993), thus Teachers as Leaders whether or not they hold formal leadership positions. Covey (2008) perceives all teachers as leaders who teach leadership and nurture leadership skills within their students. Finally, Educational Leadership models, which integrate qualities of Shared Leadership, also perceive all teachers as leaders based on the inclusive and reciprocal dynamics of teacher collegiality and interactions within the school (Beatty, 2004).

**Teachers as Leaders - Reasons**

The literature provides numerous reasons that support the concept that all teachers are leaders. Classroom teachers are one of the most powerful determinants of student achievements (Darling-Hammond, 1999; Usdan, McCloud & Podmostko, 2001; Chrispeels, 2004; Frost & Durrant, 2004), therefore the implementation of educational policies and reform programs is dependent on their enthusiasm and commitment (Terry, 1998; Frost & Durrant, ibid). Moreover, teachers have a massive and largely untapped potential for ideas, enthusiasm and expertise, which are a valuable contribution to school culture, professional discourse and the construction of knowledge (Frost & Durrant, ibid). Finally, the inclusion of teachers in school leadership has positive effects on teachers’ self-efficacy, levels of morale (Usdan, McCloud & Podmostko 2001; Frost & Durrant, 2004), and teacher retention (Terry, 1998).
Teachers as Leaders - Conditions

Frost and Durant (2004) define the necessary school conditions that enable teacher leadership and maximize the impact of their work. First of all, there needs to be a high level of trust between teachers and management. A trustful relationship is based on coherent values, consistent practices, and the recognition of and respect for individual capacity without suppressing dissenting voices.

Second, there needs to be a school culture that empowers teachers. Teachers feel empowered within an environment that treats them as professionals (Lee, 1991) and enables them to exercise their professional judgment about what and how to teach (Bolin, 1989; Terry, 1998). When teachers feel empowered they are more motivated to take upon themselves leadership tasks, as well as further their training and education to improve their performance (McKenna, 1990).

Teachers as Leaders - Obstacles

Chrispeels (2004) lists various reasons why teachers do not engage in leadership activities. The most common reason is that teachers, who are already overburdened with demands, do not have the time outside of classroom hours to devote to leadership activities. They often perceive leadership as someone else’s job. In addition, there are many teachers, who out of fear of failure and the unknown, choose to cling to past practices and the norms of teacher isolation. Moreover, teachers are often subject to external pressures, such as teacher unions and by not engaging in leadership activities,
they are demonstrating passive resistance; this is particularly common when there are hostile relations.

Shedd and Bacharach (1991) found that teachers might refrain from engaging in school decision-making, because they feel that efforts made to solicit their input are often made half-heartedly and are mere formalities to create illusion of their influence, while, in fact, their participation is limited or ineffective due to organizational norms, carefully controlled agendas, and limited resources.

Terry (1998) adds that teachers avoid leadership roles due to their low sense of efficacy, success and self-worth. This stems from feelings of not being heard and that their opinions are not valid even in relation to matters, such as curriculum, testing and the allocation of instructional resources. In other words, teachers feel that they have no control over their professional work.

**Summary of Teachers as Leaders**

Trends in current Educational Leadership identify numerous reasons for bringing teachers into the leadership arena. In addition to the growing need to support principals in school leadership, they recognize the role of classroom teachers as implementers of educational policies and reform programs, their untapped potential for ideas, enthusiasm and expertise, which are a valuable contribution to school culture, as well as their being one of the most powerful determinants of student achievements. Consequently, different Educational Leadership models recommend including teachers in school leadership instead of or in addition to their teaching responsibilities.
While Educational Leadership literature recognizes the positive impact leadership roles and activities have on teachers’ feelings of self-worth and efficacy, it also acknowledges the necessary conditions that enable teacher leadership along with the obstacles that prevent it.

According to the literature, there needs to be a high level of trust between teachers and formal Educational Leaders, such as school management and education policymakers, as well as an educational culture that empowers teachers.

Trust and empowerment are manifested in a number of ways: through consistent practices and policies that recognize teachers’ already heavy workloads and do not create additional demands teachers cannot meet; through genuine demonstration of respect for teachers by allowing them to have control over their professional work; by listening to teachers’ professional opinions as well at their fears and expressions of doubt; and by giving them remunerated time to devote to leadership activities.

Similar issues are raised within this study, particularly in relation to the findings of the third and fourth research questions, which focus on the participants’ expectations of their Educational Leaders, their understanding of the concept Teachers as Leaders and the extent to which they choose to engage in leadership roles and activities. The incidents and opinions portrayed in this study provide authentic and often deeply personal examples of the general trends described in the literature.

Therefore, there appears to be a need for those in formal leadership and policymaking roles to fully understand and believe in the benefits of bringing teachers into the
leadership arena in order to create the ultimate conditions to maximize from their performance as leaders in the classroom and beyond and to remove obstacles, some of which derive from school circumstances, while are inherent in the teaching profession.

2.1.5 Leadership - Summary

This literature review shows the emergence of the concepts and qualities of Shared Leadership from the changes in the definitions of leadership over time. The development of Re-Invented Leadership models in the areas of business and organisation, as well as in the field of education, has expanded the arena of leadership to include those who traditionally were perceived as followers. Moreover, the goals of leadership have shifted. While conventional leadership models focused primarily on the leaders and their vision, modern leadership models recognize the needs of the individual aiming at releasing the potential of all those engaged in the process to achieve shared goals, and consequently nurture future leaders.

In addition, this literature review shows how current Educational Leadership models recognize the importance, potential and role of classroom teachers in the implementation of educational policies, reform programs and the overall achievements well-being of students.

Finally, this review identifies not only the reasons for Teachers as Leaders, but also teachers’ needs and the conditions within the schools and the educational system that need to be met in order maximize teachers’ performance as leaders in their classrooms and beyond.

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2.2 PART TWO - TEACHERS

Part Two, Teachers, focuses on what teachers do, the complexity of their profession and paradoxes of teaching and teachers’ working conditions, first within the global context and then within the Israeli context. It serves to ground the findings of this study in the wider professional setting.

2.2.1 The Global Context

Most people spend more of their lives in close association with teachers – either as students or parents - than with practitioners of any other occupation save their own. This, according to Bacharach and Shedd (1991), makes them – experts in “studenting” – not “teaching”.

The following review delves into the depths of what it means to be a teacher: what teachers do, the skills they require, the many different routine tasks they perform during the course of their day, their working conditions, and perhaps, most important, what teachers want. It aims to provide those who do not come from a teaching background with a better understanding of what happens behind the closed doors of the classroom.

Profile

Teachers today, according to Shedd and Bacharach (1991, p. 4) are expected to individualize learning, to meet the increasingly multicultural, multiethnic and multileveled backgrounds of their students, who, in turn, are facing more and more
problems outside the classroom that inhibit their ability to learn individually much less work together productively.

However, good teachers, Shedd and Bacharach (1991) argue, all too often make their job look easy, contrary to the fact that teaching is a highly complex profession that integrates more skills, daily tasks, decision-making opportunities, and discrete responsibilities than most others. In its comprehensive complexity of routine tasks and demands, Shedd and Bacharach found the teaching profession to be similar in volume, variety and intensity of duties to TV news directors.

Specifically, teachers, like TV news directors -

- are responsible for selecting, analyzing, and synthesizing large quantities of information and deciding how that information can be most effectively communicated to a nonprofessional audience;
- are responsible for assigning non-routine duties (duties that must be explained) to a large number of individuals, some who work individually and some who work in groups;
- supervise and orchestrate the subsequent performance of those duties, working under tight time constraints and adjusting quickly to unforeseen development.

( pp. 23-24)

Teachers, according to Shedd and Bacharach (1991, p. 30), are all-in-one instructors, counselors and supervisors. All of these roles are performed simultaneously, on-the-
spot within the classroom with students present, and more often than not, in colleague isolation.

As instructors, they are responsible for increasing the academic knowledge skills and achievements of students. As counselors they are responsible for identifying and addressing the particular needs and problems of individual students, and as supervisors, they are responsible for organizing and maintaining a physical and interpersonal environment conducive to instruction and counseling. Each of these roles consists of planning, implementing, and evaluating and involves non-stop decision making.

In addition to these roles, teachers are responsible for managerial tasks, which according to Shedd and Bacharach (1991), are probably more intense that those of managers and supervisors in other employment settings in terms of the direct action they need to take with their subordinates – i.e. the students and the relationships they establish with them. Unlike subordinates in the workplace, more often than not, students haven’t chosen to be where they are and don’t normally have the option to leave.

Thus, the heart of teaching lies in each teacher’s ability to integrate many different roles and responsibilities by means of flexibility, on-the-spot adjusting of plans and ideas, utilization of prior knowledge in order to re-construe content, the ability to juggle multi-inter-personal relationships with students, faculty and parents (Shedd & Bacharach, 1991).
Ben-Peretz (1995), Palmer (1998), Ben-Peretz and Schonmann (2000) and others both implicitly and explicitly describe what it is that teachers want. Whether it is to instill knowledge, work with children, or give to others, teachers want to make a difference in their students’ lives. Stephen Covey, in *The Leader in Me* (2008, p. 36) adds to this list teachers’ personal wants that go beyond “pay for performance”.

> Teachers want to enjoy a sense of dignity and pride in their profession. They want to be treated with respect. They want good collegial relationships. They want to be organized and to feel some semblance of control over their time and what happens in their classroom. They want their talents utilized and developed. They want to enjoy their life outside the classroom. What teacher does not want these things?

Marilyn Vrooman, principal of Roosevelt Middle School, Oklahoma City, Oklahoma, who introduced the teaching of leadership into her school, explains that “if teachers don’t feel effective or feel good about themselves, they will not be able to relate well with the students, and without relationships, students will not embrace learning.” (Covey, 2008, p. 144)

**Paradoxes of Teaching**

In the course of a day, the same teacher can experience moments of brilliant teaching along with moments of deep confusion and self-doubt (Palmer, 1998). This is enhanced by the fact that teachers’ sense of self is deeply dependent on their relationships with others: their students, their colleagues, their principal and supervisor, parents and the
system. Consequently, teachers’ selfhood is made up of an abundance of mixed emotions, often manifested as paradoxes (Palmer, ibid).

Paradox, according to Palmer (1998, p.69) is “a lens through which we can learn more about selfhood from which good teaching comes”. The poles of paradox are like the poles of a battery. When held together, they generate the energy of life. When pulled apart, the current stops flowing. Paradoxical thinking requires that we embrace a view of the world in which opposites are joined, so that we can see the world clearly and see it whole.

Palmer (1998) claims that the world of education is filled with paradoxes. These paradoxes, which include the separation of head from heart, facts from feelings, theory from practice, and teaching from learning, reflect many of the absurdities of education described by Shedd and Bacharach (1991).

For example, teachers’ successes are measured on the basis of their students’ academic performance on standardized tests, when in fact many teachers perceive their role of counselor as more important and more time-consuming than that of instructor. In theory, teachers are expected to individualize learning to cater to the unique needs and learning styles of each student. However, in practice, the structure of schools, class sizes, and teachers’ heavy workloads, do not allow them to do so.

According to Palmer (ibid), it is the co-existence of these paradoxes that gives teaching life. When the balance is upset, teachers experience feelings of confusion, disconnection and self-doubt.
Palmer (1998) emphasizes how policymakers undertaking new initiatives might benefit from the insights into the internal processes teachers experience particularly with regards to educational reform, because no reform can happen without them. Moreover, according to Fullan (2001, p. 31), the culture of change consists of a fundamental paradox: creative breakthroughs, which lead to transformation, would not be possible “without accompanying messiness” created by “great rapidity and nonlinearity”.

**Working conditions**

Shedd and Bacharach (1991), identify a basic contradiction between the organizational structure of schools, which resembles mass production lines, and the reality in which teachers work and the expectations of them. While educational reforms suggest schools should adapt to the needs and abilities of different students, the fundamental structure of schools remains the same: teachers isolated in classrooms with watered-down, homogeneous, generic, “teacher-proof” curricula to teach, with no significant time built into their workday for collegial sharing (p.6). Teachers’ success is measured by students’ scores on standardized tests, which may be as a result of their role of instructor, but doesn’t coincide with their role as counselor which, as reflected in Shedd & Bacharach’s survey (ibid), they perceive as one of their most important, most difficult and most time-consuming of their responsibilities. When teachers are promoted by going into administration positions or receive bonuses for their nonteaching activities, the message that is conveyed is that classroom teaching is not valued (Shedd & Bacharach, ibid).
Dallmann-Jones (2006, p. 23) describes what is happening in today’s schools as follows –

*Busy, busy, and busy – a lot going on in a constant buzz of activity. I certainly do not have what it takes anymore to do what today’s teachers do. Sometimes I think what has evolved slowly over the centuries into the standard operating procedures of schools today is sheer madness. We think of it as normal only because it is prevalent and we have all been through it and have been acclimated. Think about it: A surrogate parent (teacher) sequestered all day with 25-35 foster kids in hard chairs under fluorescent lights in a room with a few square feet allocated per child. Each child comes to school, not empty, but with a full and diverse menu of personal, social, familial, emotional, and psychological needs ready to project onto the day (and each other). Add to this that subject matter is the last thing they want to focus on each of the 180 days when they come to school.*

More recently, Leithwood and Beatty (2008) compiled a list of working conditions the “everyteacher” faces, which summarizes the descriptions above:

- big classes made up of students with learning disabilities and/or language difficulties;
- externally set standards + high stakes testing;
- limited resources;
- limited access to IT with almost no support;
- parents with high expectations and parents with no expectations;
• principal demands;
• system demands;
• educational bureaucracy.

As a result, teachers are burdened with intolerable workloads and responsibilities with lack of support and no time to solve problems (Terry, 1998). Furthermore, since teachers are judged by simplistic measures of students’ academic performance, opportunities for experiencing failure overwhelm opportunities for experiencing success through their own actions (Frost & Durrant, 2004). Consequently, teaching, Usdan, McCloud and Podmostko (2001) state, is a dignity-challenged, underpaid profession with limited prospects for advancement in the conventional career-oriented sense. And, on top of this, teachers are constant berated by politicians, the public and the press (Palmer, 1998).

2.2.2 The Israeli Context

In 2004 the National Task Force to improve Israeli education, commonly known as the Dovrat Committee, burst into the Israeli public's awareness with great promise of an educational revolution.

"The educational system is in a deep crisis, which may have worrisome effects on the future of Israeli society and on the economy of the state,” the report stated (Dovrat Report, 2004 p. 28). Among the more significant failures the committee listed were overall low achievement particularly in math, science and English with increasing
academic gaps between students from wealthy homes and students from lower socio-economic backgrounds; administrative deficiencies and waste of public money.

The Dovrat Report identified the teachers as bearing the bulk of the responsibility for the educational work. Therefore, amongst its recommendations were the raising of standards for teachers and prospective teachers, improving teacher-training, and giving teachers decent working conditions, the assistance they need for ongoing professional development, and appropriate remuneration. However, following the change of Government in 2006, the educational revolution promised by the Dovrat Report never happened.

The Teachers’ Profile and Working Conditions below depict the circumstances of the teachers in Israel related to in the National Task Force report. It is based on the OECD Country Background Report from 2004 (Zuzovsky & Donitsa-Schmidt, 2004).

**Teachers’ Profile**

The current teachers’ workforce in Israel is made up of aging teachers. This creates a financial burden on the system, because the employment of experienced teachers is more expensive than that of novice teachers and older teachers require constant updating concerning new teaching methods, particularly those involving ICT.

The teaching force in Israel is composed mostly of women. Their percentage is higher in primary than in upper-primary and higher education. Israel has no policy preferring male candidates for teaching or for administrative roles within schools and data show that the percentage of women holding principal role positions is on the increase.

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Teaching in primary school and lower-secondary school requires a B.Ed. or a B.A as well as a teaching certificate. Teachers in the upper-secondary school are required to have a second degree in their field of studies and a teaching diploma or, according to a less severe criterion, a first degree in their field of teaching and a teaching diploma. However, due to the fact that in the upper-secondary school level, teachers can be recruited directly by the school principals and not via the Ministry of Education, many teachers are regarded actually unqualified since they do not hold a teaching certificate even though they do have an academic degree.

**Working Conditions**

The teaching profession in Israel is not attractive in terms of its occupational prestige, salary structure, opportunities for professional advancement and growth, and working conditions. Therefore, its appeal has been in decline over the years.

The average salary of teachers is the lowest amongst similar liberal occupations such as nurses, social workers and psychologists. This is mostly due to the huge number of teachers and the fact that they are women.

Teachers’ workloads are a function of the number of hours they teach, the number of classes taught, and the number of pupils per class. A full-time teaching position for primary school is 30 weekly hours, while for secondary it is 24. These hours do not include the many additional hours devoted to lesson planning and preparation, homework and test checking, staff meetings, conferences with parents or meetings with students.
Furthermore, these hours do not include professional development. Ongoing professional development is an integral part of the teaching occupation. It is perceived as a continuum, starting with pre-service training and an induction year, and continuing with in-service training activities throughout teachers’ whole career.

In-service training courses are initiated by the Ministry of Education or the schools. They aim mostly at implementing Ministry innovations and policy guidelines as well as promoting specific school goals. Teachers also attend in-service activities intended mainly for their enrichment and higher studies. These professional activities award teachers with credits that translate into monetary benefits.

Discipline problems exist within the school system in addition to school violence. Student disturbances and discipline problems are largely due to the lack of parental authority, lack of means for sanctions and punishment within schools, and parents’ low esteem of teachers (Smith & Pniel, 2003 in Zuzovsky & Donitsa-Schmidt, 2004).

Except for limited numbers of management roles, such as principals and supervisors, the teaching profession in Israel lacks any career ladder within the formal educational system. Most teachers are appointed as either disciplinary teachers or homeroom teachers. Many teachers hold other additional roles within their schools; however these roles are not formally defined. Consequently, they are neither rewarded nor accounted for when teachers transfer from one school to another.
As a result of heavy teaching workloads, violence and lack of discipline in schools, teacher burnout is a common phenomenon within the Israeli educational system. Burnout most often results in a tendency to leave the profession.

2.2.3 Teachers - Summary

Teachers, as described in the literature presented in this review, are all-in-one instructors, counselors, supervisors and managers, who are expected to translate homogeneous national curricula into individualize learning; cater to the diverse needs of students in increasingly multicultural, multiethnic and multileveled environments; and be accountable for the success of these students on national assessment tests. Consequently, teaching, in the best of circumstances, is a multifaceted profession. In times of a rapidly changing world, when education systems are responsible for preparing students for a future, in which they will be using technologies that have yet to be invented and working at jobs that don’t yet exist, the teaching profession is even more challenging.

In addition to these difficulties, the Israeli education system, according to the Dovrat Report, suffers from significant failures in math, science and English, increasing academic gaps between students from wealthy homes and students from lower socio-economic backgrounds; administrative deficiencies and waste of public money. Moreover, the Dovrat Report, similar to other universal trends, acknowledges the key role of teachers in the delivery of effective education and the implementation of
education reform policies. As a result, the jobs of Israeli teachers, like the members of the ETNI Community who participated in this study, are extremely demanding.

It is within this complex reality that this study investigates the practice of Shared Leadership by a group of Israeli teachers within a virtual community and their perceptions of their own Educational Leaders and the concept of Teachers as Leaders, and to what extent they want to be leaders. Awareness and appreciation of the ability of teachers to engage in leadership, their understanding of current leadership models, along with their expectations from and perceptions of their Educational Leaders, and finally their desire to take upon themselves leadership responsibilities are essential for the policymakers and academics responsible for the development and introduction of innovative educational policies, in general, and leadership models that involve teachers, in particular.

2.3 PART THREE: VIRTUAL COMMUNITIES

ETNI (English Teachers’ Network of Israel), the research setting of this study, is a virtual setting. The concept of virtual communities, as presented in the literature, is introduced here in order to provide the reader with a deeper understanding of the dynamics of the research setting.

2.3.1 What are Virtual Communities?

A virtual community is a social aggregation (Rheingold, 1993) within a computer network that interacts across time, geographical and organizational boundaries (Lipnack
and Stamps, 1997). It is brought about by people, who share similar goals, beliefs or values (Figallo, 1998; Bishop, 2007), a common interest, idea, task or purpose (Lipnack and Stamps, ibid) and who, through cooperative interaction via an electronic network (Garton, 1997; Kovaric and Bott, 2000), instigate sufficient human feeling to form webs of personal (Rheingold, ibid), social or professional relationships (Garton, ibid) and ample commonality that enables the community to form and sustain virtual existence (Figallo, ibid).

Virtual communities can be communities of practice (CoP) (Lave and Wenger, 1991). A CoP is a joint enterprise around things that matter, as understood and negotiated by its members (Lave and Wenger, ibid). A CoP supports the practices and daily tasks of its participants (Shultz and Cuthbert, 2002). Mutual engagement and accumulated experiences bind the members of a CoP in a social entity that over time generates a shared repertoire of communal ideas, commitments, memories and resources (tools, routines, sensibilities, artifacts, vocabulary) (Wenger, 1998).

Virtual communities and CoPs can be learning communities. Virtual learning communities are networks of personal relationships that through many-to-many asynchronous written discussions allow for reflection, consideration of responses and for deeper cognitive processing (Berge 1995, 1997 in Murphy & Laferrire, 2003). These enable the development of knowledge and innovations, the exchange of resources (Lave and Wenger, 1998) and the development of a common framework for analysis of resources (Shultz and Cuthbert, 2002) through ongoing social interaction driven by common interests and passions (Lave and Wenger, ibid and Wenger, 1999). As the
practitioners discuss their problems with one another, or learn from their colleagues how to integrate the practice with the rest of their workflow; the virtual community/CoP/learning community becomes a repository and dissemination mechanism combined for best practice (Wenger, 1998).

**Membership cycle**

Amy Jo Kim (2000) proposed the following membership cycle for virtual communities, which is parallel to Lave and Wenger’s (1991) five types of trajectories that exist within CoPs. Members of virtual communities begin their life in the community as visitors or “lurkers” - what Lave and Wenger (ibid) define as “peripherals” with outside, unstructured participation. After breaking through a barrier, people become “novices” or “inbound” (Lave and Wenger, ibid) - newcomers, who participate in community life. After contributing for a sustained period of time, “novices” become “regulars” or “insiders” (Lave and Wenger, ibid) - fully committed community participants. If “regulars” or “insiders” break through another barrier, they become “leaders” or “boundaries” (Lave and Wenger, ibid) - members, who sustain membership participation and broker interactions. According to Kim (ibid) “leaders”, who continue to contribute their knowledge and culture to the community, become “elders”. Lave and Wenger (ibid) describe the most veteran members as “outbound” - members, who are in the process of leaving the community due to new relationships, new positions, and new outlooks.
The hosts of virtual communities are essential to the building of the relationships amongst the different members (Figallo, 1998). While their role may vary from community to community - including maintaining the meeting place, arranging chat schedules, naming new discussion topics, keeping order and serving as librarian for online resources -- they act as "social adhesives" between the community members, creating an interwoven web of relationships that last through time (Figallo, ibid).

2.3.2 What Virtual Communities offer

Virtual communities provide their member opportunities for the fulfillment of two basic personal needs: a sense of belonging (Rheinhold, 1993; Figallo, 1998; Kollack, 1998; Reiss, 2004 in Bishop, 2007) and self-actualization (Rheinhold, ibid; Kollack, ibid; Reiss ibid).

A sense of belonging

According to Maslow’s hierarchy of needs (1954) a sense of belonging is one of the basic human needs after physical survival. Within virtual communities, a sense of belonging is created by recognition (Rheinhold, 1993; Figallo, 1998; Kollack, 1998; Reiss, 2004 in Bishop, 2007) and reciprocity (Kollack, ibid; Bishop, ibid). Members tend to contribute valuable information to the group in expectation that they will receive useful help and information in return (Kollack, ibid; Bishop, ibid). Indeed, there is evidence that active participants in online communities, get more and faster responses to questions than unknown participants (Kollack, ibid).
A sense of belonging gives community members an identity (Lave and Wenger, 1998; Shultz and Cuthbert, 2002) based on common beliefs and values (Bishop, 2007), a shared history, and the feeling of being part of some greater entity (Figallo, 1998).

**Self-actualization**

Self-actualization is the need to fulfill one’s potential (Maslow, 1954). Self-actualization is made up of a variety of qualities, such as the desire to interact with and help others (Bishop, 2007) - to give as opposed to take from (Rheingold, 2000 in Bishop, ibid), the creative desire to solve problems - particularly those of others (Bishop, ibid), curiosity (Reiss, 2004), and the sense of efficacy - the sense that one has had some impact on others and effect on the environment (Kollack, 2007). Making regular and high quality contributions to the group can support an individual’s own self-image as an efficacious person (Kollack, ibid).

**Collaboration**

Virtual communities, particularly CoPs and learning communities, afford opportunities for professional collaboration and development through a variety of activities:

**Exchange of information and resources**

Virtual communities afford an asynchronous framework for the exchange of information and sharing of resources (Shultz and Cuthbert, 2002) as well as permanent archived records of posts and responses to browse through (Kovaric and Bott, 2000). Moreover, the exposure to multiple perspectives, the possibility to test alternate and contrary
ideas and to appreciate new insights and interpretations help teachers interpret their own situation and tailor responses to it (Duffy & Cunningham, 1996 and Riel, 1993 in Murphy & Laferrire, 2003).

**Professional Learning Communities**

Virtual communities lend themselves to the creation of Professional Learning Communities. Stoll (2006) describes a professional Learning Community as an inclusive group of people, motivated by a shared learning vision, who support and work with each other finding ways, inside and outside their immediate community, to enquire on their practice and together learn new and better approaches that will enhance all pupils’ learning.

Effective professional Learning Communities share the following characteristics -

- shared values
- collective responsibility
- reflective professional enquiry
- collaboration
- group as well as individual learning

Reflective practice

Virtual communities provide their participants with opportunities for learning together, collaborative reflective practice, and consequentially, professional development (Kurshan & Harrington, 1994; Meyer, 2000; Murphy and Laferrire, 2003).

Reflective practice is an integral part of teachers’ professional development and construction of knowledge (Stoll, 2006). Through dynamic multi-dimension discussions - social, cognitive and affective - teachers make explicit their otherwise tacit knowledge by sharing their interpretations of ideas and alternative and tested responses to situations, thus gaining new insights into processes of teaching and learning, rather than applying a body of theory or expert knowledge (Ben-Peretz, 1995; Kovaric and Bott, 2000; Murphy and Laferrire, 2003; Kupferberg and Ben-Peretz, 2004; Ben-Peretz and Kupferberg, 2007). By identifying and viewing problems from multiple perspectives and contexts and by adapting and reorganizing existing conceptions of their practices in light of new experiences, teachers strive to make sense of their work, create meaning, construct teacher knowledge (Shulman, 1987) and explore strategies to teach more effectively (Kovaric and Bott, ibid; Murphy & Laferrire, ibid; Kupferberg and Ben-Peretz, ibid; Ben-Peretz and Kupferberg, ibid).

Support

Virtual communities constitute congenial peer support networks, which allow for sustainable dialogue, by bringing together like-minded individuals in a non-evaluative environment and providing “just-in-time” assistance in a variety of areas (Kurshan and
Harrington, 1994; Shultz and Cuthbert, 2002; Kovaric and Bott, 2000; Kupferberg and Ben-Peretz, 2004).

2.3.3 Virtual Communities and Shared Leadership

Many qualities of virtual communities overlap with qualities of Shared Leadership, as can be seen in the table below. Thus, it can be assumed that a virtual community could be a supportive setting for the development of Shared Leadership.

<table>
<thead>
<tr>
<th>Qualities of Shared Leadership Manifested in Virtual Communities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inclusiveness/Diversity</strong></td>
</tr>
<tr>
<td>• Virtual communities interact across geographical and organizational boundaries.</td>
</tr>
<tr>
<td>• Virtual communities can provide the sense of belonging to its members.</td>
</tr>
<tr>
<td><strong>Leadership</strong></td>
</tr>
<tr>
<td>• The membership cycle of virtual communities includes the role “leaders”, who continue to contribute their knowledge and culture to the community. Some leaders at one point may leave the community.</td>
</tr>
<tr>
<td>• While hosts of virtual communities are essential to the building of the relationships amongst the different members, their role may vary from community to community.</td>
</tr>
<tr>
<td><strong>Vision/Creation of Meaning</strong></td>
</tr>
<tr>
<td>• Virtual communities are often CoPs and/or learning communities. This allows for the development of knowledge and innovations, the exchange of resources and the development of a common framework for analysis of resources.</td>
</tr>
<tr>
<td><strong>Empowerment/Ownership</strong></td>
</tr>
<tr>
<td>• Virtual communities provide opportunities for self-actualization through the interactions with other community members.</td>
</tr>
</tbody>
</table>
**Leader as Servant/Nurture Leaders**

- Virtual communities constitute congenial peer support network that provide “just-in-time” assistance in a variety of areas.
- Different community members can develop into leaders through participation and interaction with others.

**Collegiality**

- Virtual communities allow for social interaction driven by common interests and passions.

**Heart**

- Heart, i.e. the role of emotions, may exist within a virtual community, although it is not one of its fundamental qualities.

**Positivity**

- Positivity may exist within a virtual community, although it is not one of its fundamental qualities.

**Dialogue**

- Virtual communities are based on sustainable dialogue by bringing together like-minded individuals in a non-evaluative environment.

**Ongoing Learning**

- Virtual communities provide opportunities for ongoing learning through collaboration: the exchange of information resources and reflective practice.
2.4 SUMMARY OF THE LITERATURE

This literature review, written over time to meet the changing needs of the study as it progressed and developed, provides the theoretical foundation of this study highlighting the key issues relevant to each of the research questions.

It focuses primarily on Shared Leadership, teachers, virtual communities, as well as the Israeli context, in order to provide the reader with a better understanding of the topics, which create the context of this study.

Shared Leadership

Shared Leadership is at the heart of this study and the key focus of the first and second research questions – the practice and perceptions of teachers in a virtual professional community.

The literature review began with a survey of leadership theories over time – conventional and re-invented leadership models – in order to demonstrate from a historical perspective how concepts of Shared Leadership evolved and how they relate to other approaches to leadership.
This was followed by a survey of contemporary Educational Leadership models, with particular focus on Covey’s (2008) Leadership School model, in order to show how principles of Servant Leadership and Shared Leadership are being adapted within the school setting.

The review of virtual communities was introduced in order to provide the reader with a better understanding of the research setting as well as how virtual communities appear to lend themselves to the development of qualities of Shared Leadership.

At each stage a comparison was made between Shared Leadership and the specific topic: conventional leadership, Educational Leadership, and virtual communities in order to highlight through a process of comparing and contrasting the qualities of Shared Leadership and the deep connection between the various aspects of this study.

**Teachers**

The second part of the literature review described the professional world of teachers, first from a global perspective and then within the Israeli context. It focused on what teachers do and their working conditions as well as paradoxes of teaching. These topics appear again and again in the informants’ discussions and are directly related to the participants’ understanding of leadership, Shared Leadership and their expectations from their Educational Leaders – the focus of the third research question.
In addition, the concept of Teachers as Leaders was introduced. It included leadership roles available to teachers, reasons to encourage teachers to engage in leadership, the necessary conditions to make it possible for teachers to perform these tasks, as well as the obstacles that cause teachers to avoid such opportunities. This section of the literature review relates to the fourth research question – to what extent do teachers want to be leaders.

The Israeli Context

The Israeli context is presented in order to provide the reader with a better understanding of the professional setting and working conditions of the participants of this study – English teachers of Israel.

While teaching in Israel tends to reflect universal trends, many of the topics raised in this study focus specifically on local issues and current policies of the Israeli Ministry of Education and the English Inspectorate.

Key Issues

A number of key principles, fundamental to this study, emerged from the literature review. First, the concept of leadership has changed over the past decades. Modern leadership models, such as Shared Leadership, have become more prevalent in businesses and organizations, because they better meet the needs and demands of the 21st century.
Second, the literature of Educational Leadership models, most of which reflect the current changes in modern leadership models, highlighted the importance of bringing teachers into the leadership arena. Even though school principals are identified as the key player for school reform and improvements, classroom teachers are one of the most powerful determinants of student achievement.

Third, as Covey (2008) argues leadership needs to become an integral component of schools in order to better prepare students for the challenges they will face in the future. Leadership – or what Covey describes as the timeless universal principles of primary greatness – needs to be taught through a “Ubiquitous Strategy” (Covey, ibid, p. 52) and more important it needs to be shared amongst all stakeholders – teachers, administrators, parents and students alike.

Fourth, as Fullan (in Covey, 2008) states changes don’t just happen by accident or even by invitation. They happen by explicit strategic intervention. In other words, in order to introduce change within school cultures, it is not enough to have a vision or even to for all those involved need to feel part of the reform. There need to be a common language, clear procedures and ongoing guidance and support.
3 The Methodology

This chapter describes the methodology implemented for this study. It begins with the Research Questions and how they were developed, followed by the Research Setting, which focuses on the ETNI Community and the relationship between the researcher, as a participant observer, and the Research Setting. Then, the Research Tools are described - the processes used for the qualitative and quantitative data collection and analysis, followed by the measures taken in the attempt to provide valid and reliable findings in accordance with qualitative research.

3.1 THE RESEARCH QUESTIONS

The preliminary study conducted for this thesis followed the postings on the ETNI website and the daily correspondences on the ETNI List for more than a year (2003-2004) including comprehensive analyses of numerous discussions. Its objective was to gain an in-depth understanding of how Israeli English teachers relate to their professional world as they navigate their way through their daily classroom challenges and changes in the English Curriculum and matriculation exam – the bagrut.

The preliminary study raised the question of community leadership. It appeared that despite the existence of a site master, there was no actual leader and the community members practiced what could be perceived as Shared Leadership in the development of the site and the ongoing discussions on The List.
Thus, the preliminary study set the general direction of this thesis: the exploration of the existence of leadership within a virtual teachers’ community. Once leadership qualities were identified, the nature of the leadership model was investigated on a number of levels: first, how it was practiced, then how it was perceived and understood by the participants, and finally, how this model of leadership within a virtual teachers’ community relates to Educational Leadership in the broader sense and teachers’ understandings of leadership, their perceptions of themselves as leaders and finally, to what extent they actually desire to take upon themselves leadership roles beyond the classroom. These last questions were of particular interest in light of Educational Leadership models which perceive teachers as key players in the implementation of reform policies, student achievements and particularly the teaching of timeless universal principles of primary greatness and the nurturing of leadership in students (Covey, 2008).

It was decided that the following research questions best encompass the scope of the study and could provide insight to teachers’ professional world through the prism of Educational Leadership, in general and Shared Leadership, in particular.
Research Question # 1

What qualities of Shared Leadership are demonstrated within the ENTI Community?

Research Question # 2

What are ETNI members’ perceptions and understanding of Shared Leadership as demonstrated within the ETNI Community?

Research Question # 3

What are ETNI members’ perceptions and understanding of Educational Leadership?

- How do the ETNI members perceive their Educational Leaders?
- How do the ETNI members understand the concept of Teachers as Leaders?

Research Question # 4

To what extent do teachers want to be leaders beyond their work in the classroom?

The Research Questions - Summary

The four Research Questions provided the framework for this study in an attempt not only to gain insights into how teachers may practice Shared Leadership, but to better comprehend their awareness and understanding of this form of leadership within the broader context of Educational Leadership and Educational Leadership models that perceive all classroom teachers as leaders.
3.2 THE RESEARCH SETTING

This study was conducted within a virtual teachers’ community - ETNI – English Teachers’ Network of Israel (www.etni.org). (To view web pages from the ETNI site go to Appendix Two.)

3.2.1 The ETNI Community

ETNI is a free virtual community in public domain, founded in 1996 by David Lloyd from Midreshet Sdeh Boker, Israel. It is a grassroots organization, run entirely by volunteers. The goal of ETNI, as described by its founder, is “to provide an English Teachers network on the Internet which serves both as an English teachers professional support group (both by teachers and for teachers) and helps teachers work with the Internet in their classroom” (The ETNI Site/Background to ETNI, 2007).

Over the years, ETNI has developed and reinvented itself as a virtual educational community, where teachers meet voluntarily to discuss pedagogical issues through the ETNI mailing list and contribute their ideas and experience to the ETNI website.

ETNI Members

ETNI has over 1,300 registered members consisting of teachers, teacher trainers and trainees, Israeli Ministry personnel and EFL/ESL (English as a foreign/second language) teaching/research/commercial professionals from around the world (The ETNI Site/Join the ETNI Mailing List, 2007).
Only about 10% of the ETNI members actually take part in the discussions on The List or contribute to the website. The majority of members are lurkers, who merely follow the discussions or send their responses to messages posted on The List directly to the personal email of the sender (Lloyd, 2003 personal communication).

Based on the data collected from the quantitative-type survey conducted for this study (December, 2007; see 3.3.1.2 p. 58), it would appear that the ETNI Community is made up primarily of female middle-aged junior and senior high school, native English speaking veteran teachers, who have been members of the Community for more than four years. The table below sums-up the demographic profile of the ETNI Community.
## The Demographic Make-up of ETNI

<table>
<thead>
<tr>
<th>Question</th>
<th>Total Respondents</th>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40-50</td>
<td>40 = 46%</td>
<td><strong>90% are over 40</strong></td>
</tr>
<tr>
<td>38 = 44%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Over 50</td>
<td></td>
<td><strong>90% are over 40</strong></td>
</tr>
<tr>
<td>40 = 46%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Years in Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6-10 years</td>
<td>70 = 81%</td>
<td><strong>81% have been in education 10 + years</strong></td>
</tr>
<tr>
<td>7 = 8%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10+ years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grades</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3-6</td>
<td>71 = 82%</td>
<td><strong>80% teach grades 7-12</strong></td>
</tr>
<tr>
<td>38 = 44%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7-9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>73 = 84%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Native Speaker of English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Near Native</td>
<td>66 = 77%</td>
<td><strong>88% are Native/Near Speaker</strong></td>
</tr>
<tr>
<td>10 =12%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Native</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66 = 77%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ETNI Member</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4-6 years</td>
<td>52 = 61%</td>
<td><strong>84% have been members for 4+ years</strong></td>
</tr>
<tr>
<td>19 = 22%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6+ years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>85</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Read ETNI mail</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once a day</td>
<td>77 = 93%</td>
<td><strong>93% read ETNI mail once a day</strong></td>
</tr>
<tr>
<td>83</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visit ETNI Site</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Once a day</td>
<td>57 = 68%</td>
<td><strong>68% members visit the ETNI Site on occasion</strong></td>
</tr>
<tr>
<td>13 = 16%</td>
<td></td>
<td><strong>32% members visit the ETNI Site at least once a week</strong></td>
</tr>
<tr>
<td>Once a week</td>
<td>14 = 17%</td>
<td><strong>68% members visit the ETNI Site on occasion</strong></td>
</tr>
<tr>
<td>On occasion</td>
<td></td>
<td><strong>68% members visit the ETNI Site on occasion</strong></td>
</tr>
<tr>
<td>Links Visited</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teachers for Teachers</td>
<td>45 = 54%</td>
<td><strong>79% visit the Teachers for Teachers link</strong></td>
</tr>
<tr>
<td>66 = 79%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministry of Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Who is Who</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>49 = 62%</td>
<td><strong>62% members are on Who is Who on ETNI</strong></td>
</tr>
<tr>
<td>Polls</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Always</td>
<td>47 = 55%</td>
<td><strong>More than 55% members participate in Polls at least sometimes</strong></td>
</tr>
<tr>
<td>9 = 11%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Often</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sometimes</td>
<td>86</td>
<td><strong>More than 52% members participate in discussions at least sometimes</strong></td>
</tr>
<tr>
<td>17 = 20%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45 = 52%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Discussions</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Often</td>
<td></td>
<td></td>
</tr>
<tr>
<td>86</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sometimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>45 = 52%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 = 14%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The ETNI List

The ETNI List is an online discussion forum in public domain. Registered members receive The ETNI List either as individual emails or as a daily digest email. Non-registered members can follow the discussions online. Members and non-members alike can write to the ETNI List: to ask for information, post notices and/or participate in its discussions. The number of messages in a daily digest ranges from one to twenty depending on the time of year and current events. Their topics vary. Sometimes a digest will include a wide range of topics. Sometimes most, or even all, of the messages will focus on one burning issue, such as the bagrut, the meitzav exam (Israel’s National Achievement Test administered in years 5 and 8), or the teachers’ strike. During the 2007 high school teachers’ strike, there was a significant increase in the number of daily emails as well as in the length of the messages as teachers commented on the events, expressed their views, voiced their anger and indignation, rallied and offered solutions.

At times of national or world tragedies, (for example the Columbia Space Shuttle Disaster February 1, 2003), the ETNIers are online almost immediately sharing ideas, materials and ways to deal with the crisis in their classes.

In comparison, during the summer holiday months the exchanges often take different directions. Teachers preparing for the coming school year will be searching for books; English coordinators will be recruiting teachers for their teams; while others taking time out will share lighter topics related to language, literature, Jewish culture or professional humor.
The ETNI Site

The ETNI Site is a comprehensive website, which includes everything English teachers in Israel might need for work or seek as part of their professional culture: lesson plans, Information Technology support; projects, policies and guidelines of the Ministry of Education and the English Inspectorate, news articles on education, schools and teaching, academic resources, samples of students’ work, teachers personal writings, books recommendations, bio-information of ETNI members. ETNI also posts polls related to burning issues, a calendar of upcoming events; courses and job openings are posted and updated regularly. As of September 2006, ETNI publishes its own online newsletter and collection of professional articles – The Rag. The Site has direct links to other websites relevant to English teachers, including the Israeli English Inspectorate website and ETAI – English Teachers’ Association of Israel.

Personal Email Exchanges

Another common, although immeasurable, feature of the ETNI Community are the personal email exchanges amongst the members of the Community. Oftentimes instead of posting a response to a message on the list, a member will choose to write directly to the person who posted the message. At times, the recipient will send a follow-up message to The List either to publicly thank all those who responded to the original message or to share the information received.
3.2.2 The Researcher and the Research Setting

As a veteran EFL teacher, material developer and teacher trainer well-established within the EFL network in Israel and a long-time member of the ETNI Community, the researcher had a familiar professional relationship with the research setting from before the initial stages of the study. This enabled her to perform the role of participant observer (Shkedi, 2003).

As a participant observer the researcher engaged directly and personally with the research setting experiencing the daily reality of the ETNI Community from within, the same way the members experience it (Marshal & Roseman, 1989, in Shkedi, 2003). Due to her professional experience and strong Community ties, the researcher had a detailed perception and deep understanding of the culture and ethos of the Community as well as familiarity with the language used by the participants in order to convey meaning (Shkedi, ibid).

Once the study commenced, the researcher took care to continue to participate in the ETNI Community in the same manner she had done before without interfering with her role as an observer and researcher (Jorgensen, 1989 in Shkedi, 2003) so as not to do anything that might in any way have impact on the findings of the study (Shkedi, ibid).

On the outset of the study the researcher informed the Site manager of her research intentions. Despite the fact that the research setting is a website in public domain, she believed it was her ethical obligation to let her intentions be known. In addition, in order to preserve a friendly and trusting relationship with the people in the field...
The researcher attended a F2F ETNI Member Session at an ETAI Conference (July, 2004), where she shared with the group the fact that she was conducting a study about the ETNI Community. She did not reveal the topic of the study or any other details that might have any kind of impact on the participants’ behavior and consequently on her findings (Shkedi, ibid). The researcher received from the participants’ warm and enthusiastic support.

### 3.2.3 The Research Setting - Summary

The ETNI Community provides a representation of the world of English teachers of Israel. The abundance of web pages provides relevant information for and about the teachers: how they deliver the curriculum, the topics they teach and the materials they use. Together with The List they offer a showcase into how the teachers interact naturally with one another within a professional environment: how they share their thoughts, ideas, strategies and materials; how together they process pedagogical issues in order to create meaning and construct knowledge. Finally, the discussions on The List, the polls posted on the Site, and the articles published in the ETNI Rag, provide a direct channel to their unfiltered voices. ETNI is a platform where they can be heard. Therefore, a deep understanding of this world has significance for and is relevant to those who have direct and indirect impact on teachers and their work and consequently on their work with their students.
3.3 THE RESEARCH TOOLS

This study was conducted according to the mixed-method research approach (Niglas, 2000; Brannen, 2005; Johnson and Christensen, 2007) combining constructive qualitative research tools (Shkedi, 2003) together with a quantitative-type survey (Johnson and Christensen, ibid). A systematic set of procedures for data collection and data analysis of both content and discourse (Celce-Murcia and Olshtain, 2000) was used to inductively generate a description about the practice and perceptions of Shared Leadership in an online teachers’ community, grounded in existing theories of Shared Leadership (Shkedi, ibid). A quantitative-type survey was conducted for corroboration (Johnson and Christensen, ibid) and data and methodological triangulation (Niglas, ibid). The works of Kouzes & Posner (2002) and Sergiovanni (1984, 1994a and 1994b) were used to provide the framework for the participants’ perceptions and understandings of Educational Leadership, the concept of Teachers as Leaders, as well as their own desires to be leaders beyond the classroom.

3.3.1 Data Collection

The data collection for this study included both qualitative and quantitative tools. The qualitative data collection tools were observations and interviews according to the constructive qualitative research approach (Shkedi, 2003). The quantitative data collection tool was a quantitative-type survey (Johnson and Christensen, 2007).

The following chart shows the timeline of the data collection.
DATA COLLECTION TIMELINE

<table>
<thead>
<tr>
<th>Period</th>
<th>Observations</th>
<th>Observations</th>
<th>Interviews</th>
<th>Survey</th>
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<tbody>
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<td></td>
<td>ETNI Site</td>
<td>ETNI List</td>
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<tr>
<td>March-April 2003</td>
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<td>August 2003</td>
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<td>November-December 2003</td>
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<td>July-August 2004</td>
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<td>February–April 2007</td>
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<td>December 2007</td>
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<td>September-October 2008</td>
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<td>2005 – 2009 *</td>
<td>✔</td>
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* The ETNI List continued to be observed daily and The ETNI Site visited periodically.

Relevant data continued to be analyzed and integrated into the study.
The Qualitative Data Collection Tools

The qualitative data collection tools included participant observations (Shkedi, 2003) of the ETNI Site and the ETNI List and interviews with ETNI members. Participant observations were made possible due to the relationship between the researcher and the research setting (See: The Research Setting / The Researcher and the Research Setting). As can be seen in the Data Collection Timeline above, the participant observations were conducted over a period of six years from the preliminary stages of the pilot study (April 2003) until the final stages of writing this thesis (2009). While the researcher followed the ETNI List on a daily basis and visited the ETNI Site on occasion, structured observation units were defined (Shkedi, 2003), in order to meet the changing research needs.

Two sets of interviews were conducted for this study in order to substantiate the observations’ findings. The first set was conducted over a period of three months (February-April 2007). They were based on the mixed-method research approach (Niglas, 2000; Brannen, 2005; Johnson and Christensen, 2007) combining a quantitative-type survey (Johnson and Christensen, ibid) component with constructive qualitative in-depth interview components (Shkedi, 2003) adapted to the online research setting. The second set of interviews was conducted towards the end of the study (September-October 2008). These interviews focused on specific issues related to Educational Leadership and Teachers as Leaders within the Israeli setting. These interviews were conducted both online and face-to-face.
Observations of the ETNI Site

The initial observation of the ETNI Site (February-April 2003) included an extensive page by page review of the website and its links. These included: Teachers for Teachers, Lesson Plans, The ETNI Polls, Who’s Who on ETNI, archives of the ETNI List, Courses and Events, Jobs, The Far Side of ETNI, the ETNI Calendar, articles posted on the site, as well as links to other sites relevant to the members of the ETNI Community, such as Israeli news sites (The Jerusalem Post and the English version of the Haaretz newspaper) and ETAI (English Teachers Association of Israel). Its aim was to gain a deep understanding of the research setting from a research perspective. At this stage, questions related to Shared Leadership had not yet emerged.

A second observation of the ETNI Site was conducted during July-August 2004. By this time, the concept of Shared Leadership had already begun to crystallize. Therefore, this observation focused on searching for concrete examples of qualities of Shared Leadership as demonstrated within the ETNI Site. These examples came from a variety of sources within the ETNI Site: members’ contributions to the Site, such as lesson plans, articles, and personal writings, such as humor, poetry, and samples of students’ work, the ETNI notice boards, as well as from comments made within participants’ responses to the ETNI Polls.

The last observation of the ETNI Site (September-October 2008) was conducted after the research questions defined for this study had already been asked and the findings were coming together. Consequently, this observation focused on concrete examples related to Educational Leadership in general, Israeli Educational Leaders such as the
Ministry of Education, the English Inspectorate, teachers’ unions and school principals, and the concept of Teachers as Leaders. In addition to the sources described above, this observation included articles written for the ETNI Rag.

As previously mentioned, periodic observations of the site were conducted throughout the entire duration of the study. They had two key objectives: first, to maintain the researcher’s familiarity with the Community activities over time and second, to substantiate findings that emerged from the data analysis.

**Observations of the ETNI List**

The first formal observation (Shkedi, 2003) of the ETNI List was conducted in March-April 2003. Its objective was to define a framework for future observation units (Shkedi, ibid). For this purpose, the discussions of one particular ETNI member were tracked. The assumption was that focusing on the exchanges of one ETNI member would make deep and meaningful observations possible (Shkedi, personal communication, 2003). The ETNI member chosen for this purpose was a dynamic high school teacher, well-grounded in the field and an active participant on the ETNI List. The researcher shared her intentions with her (Jorgenson, 1989, in Shkedi, 2003) and received her consent. The ETNI member’s awareness of the researcher’s observations would have no impact on the findings of the study (Shkedi, ibid), because at this stage only past discussions were being observed.

The discussions observed were retrieved from the ETNI Archives. They included eighteen different discussions posted on the ETNI List between 2002 and April 2003.
Each discussion, which extended over a period of a week or two, on average consisted of eight to ten emails. The topics related in one way or another to the bagrut – the English Matriculation Exam. They included 3 point bagrut, grade correlations, the oral bagrut, projects (for the bagrut), teaching for the bagrut in a heterogeneous class, native speakers and the Space Shuttle tragedy (February, 2003).

The observation of these discussions did not lead to deep meaningful insights nor did it create an effective framework for future observation units. More often than not, the ETNI member being observed would only join a discussion towards the end of the thread. Once all the threads of the discussion came together, the role of the particular ETNI member became insignificant, because she was simply one of many participants. The data was fragmented and the dynamics of the Community were lost.

This second observation unit (August 2003) aimed at identifying an interesting and meaningful phenomenon for this study (Shkedi, 2003) based on a random “slice of life” within the research setting. In other words, it concentrated on all of the messages posted on The List (291 messages in total) during a defined period (July 31st – August 28th 2003). This particular time of year was deliberately chosen based on the assumption that during the summer holiday the bagrut would not be the predominant topic for discussion allowing for a wider picture.

This observation revealed the similarities between ETNI and a teachers’ lounge as described by Kainan (1996) and Ben-Peretz and Schonmann (2000). This finding introduced the possibilities of what ETNI could offer as a virtual meeting place, where teachers interact naturally sharing their experiences, thoughts, ideas, concerns and
emotions related to their classroom practice, as well as the changes being introduced by
the Ministry of Education and the English Inspectorate.

The next observation unit was conducted over a three week period (November-
December 2003) and consisted of 308 messages (Volume #1 Digests 114-135). Five
discussions, in particular, were observed: Extensive Reading, Gmulim (salary points), The
Meitzav (Israel’s National Achievements Test administered in years 5 and 8), Violence
and a Ynet (a Hebrew news website) Article. The primary focus of this observation was
the dynamics of the participants’ interactions with one another. From this observation
the concept of Shared Leadership emerged, thus defining the general direction of this
study.

Unlike the previous observation units, which were defined by the researcher’s research
plan, the final structured observation unit conducted for this study (July-August 2004)
was spontaneous. It included 77 emails (V#2 Digests 191-224). Discrepancy between the
recent bagrut grades and school grades triggered a heated discussion on The List. When
the ETNIers’ outbursts went unanswered by the English Inspectorate or anyone else in a
position of authority, frustration escalated into sarcasm and nasty remarks. At this point
one ETNIer raised the question: Where is ETNI going? In response there was an upsurge
of messages (34 related messages within a week), in which ETNIers expressed their
gratitude toward the ETNI team along with the pride they felt toward their community.

The outcomes of this observation were twofold. On the one hand, the spontaneous
outburst of what ETNI means to its members and how it empowers them reinforced
many of the Shared Leadership qualities that had emerged from the previous
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observation unit (November-December 2003). On the other hand, it introduced the significance of the relationship between Educational Leaders and followers, i.e. the teachers, regarding the implementation of educational policies – in this case preparing students for their matriculation exam – and the need for Educational Leaders to understand where teachers are coming from and how they respond to these policies.

Throughout 2005-2009 the researcher continued to routinely observe the ETNI List following the discussions with a particular focus on how the participants related to their Educational Leaders – the Ministry of Education, the English Inspectorate, the teachers’ unions, and the school principals – as well as on how they relate to their own role as leaders in the field. These observations contributed specific examples and additional comments to the data collected during the earlier observations.

**The Interviews**

The first set of interviews conducted for this study took place over a period of three months (February-April 2007). They were based on the mixed-method research approach (Niglas, 2000; Brannen, 2005; Johnson and Christensen, 2007) combining a quantitative-type survey (Johnson and Christensen, ibid) component with constructive qualitative in-depth interview components (Shkedi, 2003) adapted to the online research setting.

The quantitative-type survey component consisted of background questions - both closed and open-ended asking for examples or explanations. The latter led to the constructive qualitative in-depth interview components (Shkedi, ibid): initially
descriptive questions (Shkedi, ibid) followed by focused probing questions and in-depth open-ended conversation-like questions (Shkedi, ibid) worded in the informants’ language in the context of the culture of the research setting (Sparadley, 1979 in Shkedi, ibid).

The objective of the interview was to gain a deeper understanding of the ETNiers’ experience of Shared Leadership as demonstrated within the ETNI List and Site and the meaning they associated with this experience (Shkedi, 2003; Seidman, 1991, in Shkedi, ibid) rather than an attempt to collect more data.

In accordance with the nature of the research setting – a virtual community – the interviews were conducted online through the exchange of emails. There was no face-to-face contact. There was no body language. There was no intonation. Consequently, the focus of the interviews was on the words themselves.

The interviews were initiated by an invitation to the ETNI Community members to partake in the interview that was posted on the ETNI List (February, 2007). Twenty eight ETNiers responded. The respondents were then sent an email with a brief introduction to the interview, which presented the researcher’s interests (Shkedi, 2003) and set the tone. It included the quantitative-type survey – Round #1. Although generic in both form and content, the email was sent to each interviewee individually.

Twenty-one interviewees responded over a period of two weeks. As instructed the interviewees answered the questions in a different color. Where asked to explain or elaborate they did so, often to great length and in great detail, sharing personal
experiences, insights and opinions. The interviewer responded to each email individually and personally, interacting as she would have had the interviews been conducted face-to-face: commenting, asking for clarifications and sometimes even sharing her own experiences. These created mini-exchanges within the quantitative-type survey in an array of colors as each additional response was written in a new color in order to keep track of the “speaker”.

With each response, the interviewer added a second round of questions more closely related to the topic of this study, without being too revealing or leading:

- Does ETNI have a vision? If so, what is it? How is it created?

- Do you feel that ETNI inspires and empowers its member? If so, how?

Nineteen interviewees responded to Round #2. Each, at her own pace and using a new color, related to the new round of questions as well as to the interviewer’s questions raised within the survey. The responses ranged from one-lines, such as “I don’t know, never thought about it,” to lengthy elaborate explanations and spontaneous personal narratives and life stories (Bruner, 1990) in which the interviewees tried to show how their ETNI experiences were a part of their lives.

Round #3 – the last round of this interview - took place a month later only after the researcher was able to absorb the interviewees’ responses from the previous rounds and had begun to construct meaning from their individual stories (Shkedi, 2003). Once again the interviewer sent out personal individual emails to each of the participants.
This time, the researcher was more forthcoming and revealing linking her next round of questions to the data that had emerged from the previous rounds.

Eighteen interviewees responded to Round #3. By this time, the interviewees appeared to be more relaxed and engaged. Their responses were longer and more verbose. Less attention was paid to spelling, capital letters, punctuation or sentence structure.

A second set of interviews was conducted in September-October 2008. Seven in-depth interviews were conducted – three online and four face-to-face. These interviews focused on specific issues related to Educational Leadership and the concept of Teachers as Leaders. During these interviews the participants delved into the depths of their personal experiences as classroom teachers, their growing frustrations with “the system”, disappointment from the teachers’ strike, and the extent to which they saw themselves as leaders and their relationship with the ETNI Community.

**The Qualitative Data Collection Tools - Summary**

Qualitative data was collected throughout the six years during which this study was conducted via participant observations of the ETNI Site and The ETNI List and two sets of interviews both online and face-to-face. As findings emerged from the analysis of data collected, they were then substantiated and embellished through the next round of data collection creating an ongoing spiral process.
The Quantitative-Type Survey

The quantitative component of this mixed-method research approach study (Niglas, 2000; Brannen, 2005; Johnson and Christensen, 2007) was a quantitative-type survey, which was conducted during in December, 2007.

Findings from the qualitative process of data collection and analysis revealed that the phenomenon of Shared Leadership appears to be embedded within the culture of the ETNI Community as a whole. The quantitative-type survey aimed at expanding the study to a larger group of informants for corroboration of the qualitative findings (Johnson and Christensen, ibid) as well as for data and methodological triangulation (Niglas, ibid).

The quantitative-type survey was composed of two parts. The first part was the Getting to know you questionnaire, which the interviewees had responded to during Round #1 of the interviews, described above. The second part was a Likert scale survey (Likert, 1932) consisting of thirty statements. Each statement related to a Shared Leadership quality identified in the constructive qualitative component of the study. The scale had four choices: never, sometimes, often and always. The SurveyMonkey website (www.surveymonkey.com) was used to manage and process the survey.

A letter inviting ETNI members to partake in this online survey was posted on the ETNI List (December, 2007), in which the researcher openly expressed the topic and nature of her study.

Ninety-three ETNI members responded to the survey. Eighty responses were received within the first 72 hours. Another seven responses were received during the following
week. The remaining five responses were received during the months that followed. While most of the responses were received directly on the SurveyMonkey site, three participants had difficulty filling out the survey online. They were sent the survey via email and responded to a WORD document, which the researcher uploaded manually. Out of the 93 respondents who began the survey, 88 (95%) completed it.

**Data Collection - Summary**

The data collection for this study included both qualitative and quantitative tools: participant observations of the ETNI Site and the ETNI List, interviews, and a quantitative-type survey (Johnson and Christensen, 2007) in order to supply comprehensive, authentic and reliable data how Shared Leadership is practiced naturally within a teachers’ virtual meeting place and how the members of the community perceive Educational Leadership, in general, Shared Leadership, in particular and the concept of Teachers as Leaders.

The data collection procedures accommodated the changing needs of the study. In the beginning the data collection was open and general. As soon as the concept of Shared Leadership was identified as the theme of this study, the data collection focused on the practice of this leadership model within the ETNI Community.

Once qualities of Shared Leadership were identified within the ETNI Community and substantiated through the quantitative-type survey, as described in the Data Analysis section below, the data collection expanded to the participants’ perceptions of Shared Leadership, Educational Leadership and the concept of Teachers as Leaders in order to
provide a more solid description of the phenomenon of Shared Leadership within the ETNI Community and to be able to ground it in a broader context.

3.3.2 Data Analysis

The data analysis of this study was conducted simultaneously with the data collection according to the mixed-method research approach (Niglas, 2000; Brannen, 2005; Johnson and Christensen, 2007). This process allowed for constant interaction between the collection and analysis processes (Shkedi, 2003) and the implementation of different analysis tools for different purposes.

The qualitative data collected from the observations of the ETNI Site and The List and the first set of interviews were analyzed according to constructive qualitative data analysis tools (Shkedi, 2003). The findings that emerged from this procedure were corroborated and triangulated by the quantitative-type survey (Niglas, 2000; Johnson and Christensen, 2007), which was analyzed statistically by the SurveyMonkey website. This process provided answers to the first two research questions:

- What qualities of Shared Leadership are demonstrated within the ENTI Community?
- What are ETNI members' perceptions and understanding of Shared Leadership as demonstrated within the ETNI Community?

All of the data collected for this study – the observations over time, both sets of interviews as well as the quantitative-type survey – was analyzed in order to answer the last two research questions:

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• What are ETNI members’ perceptions and understanding of Educational Leadership?
  o How do the ETNI members perceive their Educational Leaders?
  o How do the ETNI members understand the concept of Teachers as Leaders?
• To what extent do teachers want to be leaders beyond their work in the classroom?

The data analysis was based the works of Kouzes & Posner (2002) and Sergiovanni (1984, 1994a and 1994b). Kouzes and Posner (2002, p. 22) defined Five Practices of Exemplary Leadership and Ten Commitments to Leadership. Sergiovanni (1984) defined five Forces of School Leadership and defined criteria to measure the effectiveness of leaders of school communities (Sergiovanni, 1994b). These works combined provided the framework for the participants’ perceptions and understandings of Educational Leadership, the concept of Teachers as Leaders, as well as their own desires to be leaders beyond the classroom.

**Constructive Qualitative Data Analysis**

The constructive qualitative data analysis process (Shkedi, 2003) conducted for this study included the following stages:

• Preliminary Organization

• First Categories
  o Structural Categories
Thematic Categories

Field Notes

- First Mappings
- Focused Analysis
- Theoretical Analysis

This process focused primarily on the observations of the ETNI List, complemented by observations of the ETNI Site and the first set of interviews. This process identified the overall theme for this study, Shared Leadership, and provided answers to the first two research questions related to the practice and perceptions of Shared Leadership within the ETNI Community.

Preliminary Organization

A variety of organization devices were developed to manage the data collected from the daily digests of The ETNI List. First, each digest was transformed into a WORD document. Each document included a heading (the digest number, the date, the number of messages and the number of categories that were identified during the categorization process), table of content (the sequence number of each e-mail within the digest, the name of the sender, the date and the time the email was sent), acronyms (related to repetitive components of within each message in order to enhance the similarities and highlight the unique categories of each message) and researcher’s notes. These devices were crucial for valid data analysis, because the data could not be analyzed in its raw form (Shkedi, 2003). Systematic measures were taken throughout...
the data analysis process to organize and save the data in a way that would allow for focused selection of data (Mile & Huberman, 1984 in Shkedi, ibid) as well as avoid errors (Huberman & Miles, 1994 in Shkedi, ibid).

**First Categories**

The categorization process of the email messages followed the Thematic Analysis approach – focusing primarily on chunks of texts in order to gain a conceptual perspective and interpret meaning rather than on individual words (Shkedi, 2003). Accordingly, these chunks of texts served as the basis for describing the informants’ feelings, their thoughts, beliefs and knowledge (Shkedi, ibid) regarding the topics being discussed, for example the teachers’ anger towards the act of violence committed towards one of their colleagues and the support and advice they extended to her; memories of the difficulties some teachers experienced learning to read in Hebrew as a means of better understanding students’ difficulties; indignation towards the Ynet article that presented teachers in a negative light; confusion regarding questions on the meitzav exam and appreciation of clarifications made by an experienced teacher. They also described the matrix of relationships that make up the teachers’ professional world.

These First Categories were both structural and thematic (Shkedi, 2003). The Structural Categories related mainly to the framework and the discourse elements (Celce-Murcia & Olshtain, 2000) of the emails, primarily greetings and closing remarks. Due to their repetitive nature they were written in acronyms. These acronyms included identification information about the correspondents, their interactions with others as well as the
nature of their contribution to the discussion. These repetitive discourse elements highlighted the strong feelings of collegiality amongst the participants and the positive atmosphere created within the interactions between the teachers.

The Thematic Categories related to the body of each message and were divided into two groups. The first group focused on the issues being discussed, such as classroom teaching, classroom management, the curriculum, and the meitzav, along with the correspondents’ thoughts and feelings about them and the ongoing discussion. These categories were both ‘in-vivo’ – categories defined in the informants’ words (Strauss & Corbin, 1990 in Shkedi, 2003), such as “doesn’t embarrass” or “assessment is a process – not a product” – and conceptual categories (Charmaz, 1983, 2000) – categories in the researcher’s words based on her perception and understanding of the dynamics of the ETNI List as a teachers’ lounge (Kainan, 1996; Ben-Peretz & Schonmann, 2000; Keller, 2000). The latter included concepts like: knowledge about the curriculum, the need to preserve teacher integrity, taking initiative regarding problems with the meitzav test, agreement and disagreement with opinions expressed by others.

The second group of Thematic Categories demonstrates the complex and intense web of teachers’ relationships: their relationships with their students and their parents; their relationships with their principals and superintendents; their relationships with the Ministry of Education and the English Inspectorate; their relationship with the public in general; and, the relationships they develop amongst themselves – with colleagues from school, or with English teachers from other schools. These categories were also both ‘in-vivo’ and conceptual (Charmaz, ibid).
First Mappings

The First Mappings consisted of two trees. The first tree focused the teachers’ professional relationships. Accordingly, it was made up of one core category – Teachers’ Relationships – and eight main categories, each of which represented a group of people with whom, it would seem based on the data, the participants in this study have some kind of professional relationship. These categories included: students, parents, other teachers, principals, the Ministry of Education, the English Inspectorate and the general public. The teacher category branched out into two sub-categories: English teachers and other teachers. The English teachers category subsequently branched out into two sub-sub-categories: English teachers of Israel in general and the ETNI Community.

The tree was bottom-up and top-down combined (Richard & Richard, in Shkedi, 2003). Sub-sub-categories, such as *a professional teacher understands the importance of students’ trust in her for learning* and *a professional teacher knows there are subjects other than English* were bottom-up emerging directly from the content of the emails (Shkedi, 2003), while main categories, such as Other Teachers, Parents, and English teachers, were top-down based on the researcher’s interpretation of the data (Shkedi, ibid).

The following tree includes only the main categories without content categories for each relationship. It is presented here to show the extent of teachers’ professional relationships.
FIRST MAPPING – TEACHERS’ RELATIONSHIPS

- Students
- Parents
- Teachers
- Principals
- Ministry of Education
- English Inspectorate
- Teachers’ Union
- The Public
- Other Teachers
- English Teachers of Israel
  - ETNI Community
  - English Teachers of Israel
The second tree zoomed in on three relationships, focusing on three areas, in which the informants appeared to demonstrate leadership qualities. It included one core category – Leadership - and three main categories: Self - the way they conduct themselves; Classroom - their relationship with their students and the subject matter; and “Teachership” – the way they interact with one another.

Each of these categories branched out into two or three sub-categories, which branched out even further into sub-sub-categories before finally reaching content categories (Shkedi, 2003). The tree was bottom-up and top-down combined (Richard & Richard, in Shkedi, 2003). Categories, such as Meitzav, Reading in Class and Don’t embarrass, were bottom-up emerging directly from content of the emails (Shkedi, ibid), while others, such as Integrity, Initiating, Input and Firgun, were top-down based on the researcher’s interpretation of the messages (Shkedi, ibid) in light of Leadership concepts.
**Focused Analysis**

The “Teachership” category in the second tree of the First Mapping seemed to have the most potential to provide a thick description (Geertz, 1973, in Shkedi, 2003) and tell an interesting story (Shkedi, ibid). Moreover, it had emerged from the data and was meaningful and relevant to the informants (Shkedi, ibid, 2005). The tree that emerged from the Focused Analysis presented leadership qualities the members of the ETNI Community demonstrated amongst themselves.

One phenomenon that emerged from the Focused Analysis was the lack of one specific leader. ETNI appeared to be a dynamic virtual community. The website was continually growing with more and more teachers coming on board posting their materials, articles, and other items of interest to the community members. It even began publishing its own online newsletter - *The ETNI Rag* (The ETNI Site, 2007). Everything was performed on a volunteer basis. In addition, the discussions never ended. It was evident that there was no apparent leader. It was clear that David Lloyd, the webmaster and the founder of the site, did not initiate or lead any of the discussions. There appeared to be no one individual or group that facilitated in any way the interactions amongst the members of the Community.
Theoretical Analysis

The initial descriptions of qualities of Shared Leadership as demonstrated within the ETNI Community that arose during the Focus Analysis were in the informants’ own words. The literature about Shared Leadership within the broader contexts of Leadership, Leadership Re-Invented and current Educational Leadership models was reviewed in order to translate these initial descriptions and categories into theoretical concepts (Glaser and Strauss, 1967; Strauss and Corbin, 1990; Charmaz, 1990).
The literature of Leadership Re-Invented models, Shared Leadership, current Educational Leadership models created a collage of theoretical concepts. These enabled the translation of some of the Descriptive Categories from the Focused Analysis into Theoretical Categories (Shkedi, 2003). “Belonging” for example became “Inclusiveness” and “Building Self-Esteem” became “Empowerment”. The literature contributed additional fundamental qualities of Shared Leadership, such as the creation of meaning, passion and emotions, (Bruce, 2001; Covey, 2004; Sanborn, 2006), inspiration and ongoing learning (Bruce, ibid; Pearce and Sims, 2002; Hargreaves and Fink, 2004; Maxwell, 2005; Davies and Davies, 2005; Gonzales and Lambert, 2005).

The Theoretical Categories provided a common ground for the interviews. It appeared that the interviewees avoided the theoretical concepts related to Shared Leadership and were unaware of the existence of the phenomenon of Shared Leadership within their Community. Their interpretations of the different qualities of Shared Leadership within the ETNI Community derived solely from their personal perspective of their own experiences (Charmaz, 1990). It seemed that their explanations were based on tacit knowledge (Polanyi, 1967 in Shkedi, ibid) rather than on explicit knowledge of Leadership and Shared Leadership. During the interviews, the researcher together with the informants tried to transform their tacit knowledge into explicit knowledge, which was essential in order to construct a theory that would be both based on the literature (Glaser and Strauss, 1967; Strauss and Corbin, 1990; Charmaz, 1990) and grounded in the data collected from the informants during the observations as well as the interviews.

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During this process the researcher extracted from the interviews reoccurring keywords and concepts. These keywords and concepts in the informants’ own words expanded and enhanced the researchers’ understanding of the participants’ perceptions and understanding of Shared Leadership in general and within the ETNI Community, in particular.

The merging of the theoretical concepts taken from the literature and the data collected from the observations and the interviews (Charmaz, 1983) were the basis for the thick description of the phenomenon of Shared Leadership within the ETNI Community. In order to confirm that the presentation of practice and perception of these qualities clearly represented the informants’ perspective (Strauss and Corbin, 1990; Charmaz, 1990) a quantitative-type survey was conducted.
Constructive Qualitative Data Analysis - Summary

The qualitative data collected for this study - observations of the ETNI Site and the ETNI Site and interviews with members of the ETNI site - was analyzed according to the constructive qualitative data analysis process (Shkedi, 2003). This diligent process led to the identification of qualities of Shared Leadership practiced within the ETNI Community and provided a basis to the participants’ perceptions and understanding of Shared Leadership as demonstrated within this virtual community. These qualitative findings were corroborated by the quantitative-type survey.

The Quantitative Data Analysis

The findings that emerged from the constructive qualitative analysis were corroborated by the quantitative-type survey to ensure that they clearly represent the perspective of the members of the ETNI Community.

The respondents were presented with thirty statements related to the existence of qualities of Shared Leadership within the ETNI Community. They were requested to rate their level of agreement with each statement according to the following Likert scale:

- never = 0 – 25%
- sometimes = 25% – 50%
- often = 50% – 75%
- always = 75% – 100%
In addition, there was room for comments.

The responses for always (75%-100%) and often (50%-75%) were combined to represent the percentage of informants, who feel that the quality exists in the ETNI Community more than 50% of the time.

The qualities were then rated according to agreement from highest level to the lowest in order to show the most pertinent qualities of Shared Leadership practiced within the ETNI Community.

**Defining Educational Leaders**

The framework for the ETNI members’ perception of Educational Leadership and Teachers as Leaders is based on the works of Kouzes & Posner (2002) and Sergiovanni (1984, 1994a and 1994b).


The first leadership practice discussed is *encouraging the heart*. When constituents are exhausted, frustrated, disenchanted and ready to give up, leaders encourage their hearts to carry on (Kouzes & Posner, 2002). In the case of this study, *encouraging the heart* relates to the recognition of constituents’ emotions and the role they play in their daily work. This practice of leadership is manifested through respect and recognition, listening, and caring enough to share responsibility.
The second practice presented is **enabling others to act**. In simple terms, “leaders make it possible for others to do good work” (Kouzes & Posner, 2002, p. 18), or in other words, as described in the Literature Review, leadership is about empowering others and instilling in them the feeling of ownership.

The third leadership practice discussed is **challenge the process**. Leaders are pioneers, who search for opportunities to innovate, grow and improve despite the risks of failure. This practice of leadership is not merely about introducing change. In order for it to be effective, leaders need to ensure that their constituents trust the reform policies and feel safe enough to follow their lead (Kouzes & Posner, 2002).

The fourth practice - **inspire a shared vision** - is made up of three components: **vision**, **shared** and **inspire**. These three components do not necessarily always come together. Having a vision is the ability to look into the future, to have a picture in one’s mind and dream about how things can be (Kouzes & Posner, 2002). But, having a vision is not enough. Effective leaders need to not only create a **shared** vision – one that has the constituents’ interests at heart – but also gain the trust and faith of their constituents and have the ability to inspire them to follow it.

In order to do so, effective leaders need to **model the way**. “Leaders’ deeds are far more important than their words when determining how serious they really are about what they say” (Kouzes & Posner, 2002, p. 14). These deeds include leading by example particularly with regards to the daily actions and simple things (Kouzes & Posner, ibid).
Sergiovanni (1994a) viewed the traditional structure of schools as formal organizations as a constraint on school improvement. He recommended that schools be perceived as communities, in which personal relationships and shared values are the foundation for school reform. Accordingly, leadership of school community does not rely on “power over” others, but on “power through” others to accomplish shared visions and goals.

Sergiovanni (1984) defined five Forces of School Leadership:

- Technical - derived from sound management
- Human – derived from harnessing available social and interpersonal resources
- Educational – derived from expert knowledge about matters of education and schooling
- Symbolic – derived from focusing the attention of others on matters of importance to the school
- Cultural – derived from building a unique school culture

Furthermore, Sergiovanni (1994b) defined criteria to measure the effectiveness of leaders of school communities:

- They will be people of substance.
- They will be people who stand for important ideas and values.
- They will be people who are able to share their ideas with others in a way that invites them to reflect, inquire and better understand their own thoughts about the issues at hand.
• They will be people who use their ideas to help others come together in a shared consensus.
• They will be people who are able to make the lives of others more sensible and meaningful.

The qualitative and quantitative data related to the Ministry of Education, the English Inspectorate, and school principals was analyzed according to these frameworks and criteria in order to determine how the informants perceive Educational Leadership.

Data related to the participants’ work within the classroom and roles they perform within their schools and the system was analyzed according to the same framework in order to understand how they perceive the concept of Teachers as Leaders and to what extent they want to be leaders beyond their classrooms.

**The Data Analysis - Summary**

The data analysis for this study was conducted simultaneously with the data collection. Through this process, the research questions emerged, were refined and answered. This process included a number of tools in order to answer the different research questions.

The qualitative data collected from the observations of the ETNI Site and The List and the first set of interviews were analyzed according to constructive qualitative data analysis tools (Shkedi, 2003) and then corroborated and triangulated by the quantitative-type survey (Niglas, 2000; Johnson and Christensen, 2007), which was analyzed by the SurveyMonkey website. This process provided answers to the first two research questions.

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All of the data collected for this study was analyzed according to Kouzes and Posner’s (2002, p. 22) Five Practices of Exemplary Leadership and Ten Commitments to Leadership and Sergiovanni’s (1984, 1994a and 1994b) criteria to measure the effectiveness of leaders of school communities in order to answer the last two research questions.

The systematic data analysis procedures undertaken during this study enabled the merging of data from different sources and its presentation in a new format grounded in the literature without tampering with its authentic features. Strict measures were taken to ensure that the unfiltered voices of the participants can be heard in a way that creates meaning beyond their immediate context.

### 3.3.3 Validity and Reliability

Validity according to the constructive qualitative research approach is subjective, meaning: it is close to the subject (Shkedi, 2003). Accordingly, the researcher’s understanding of the phenomenon being studied derives from close involvement with the subjects (Shkedi, ibid) and the researcher’s ability to present the findings from the subjects’ perspective (Shkedi, ibid).

Subjectivity (Shkedi, 2003) was achieved through the close involvement of the researcher with the subjects of the study. The role of participant observer enabled the researcher to engage directly and personally with the research setting experiencing the daily reality of the ETNI Community from within, the same way the members experience it (Marshal & Roseman, 1989, in Shkedi, 2003).
Triangulation was achieved by collecting data from a number of different sources: observations of the ETNI Site and List, two sets of interviews with members of the Community and a quantitative-type survey.

Validity will be indicated by the quotations from the data throughout the thesis, which aim to make sure that the ETNIers’ voices are heard and not muffled by the researcher’s in order to make sure that the findings reflect the informants and not the product of preconceived opinions of the researcher. (Marshal & Roseman, 1989 in Shkedi, 2003).

Reliability, which according to the constructive qualitative approach, is the open revelation of how the study was conducted and how decisions were made (Arksery & Knight, 1999, in Shkedi, 2003) is attempted through the detailed presentation of the methodology undertaken for this study: how the data was collected, preserved and analyzed, how the research questions evolved and how the researcher moved back and forth between the data and the conceptual perspective grounded in the literature.

3.3.4 Research Tools – Summary

The Research Tools implemented for this study derived from a mixed-method approach. The data collection procedures combined constructive qualitative data collection tools (Shkedi, 2003), including observations of the ETNI Site and the ETNI List over a period of six years and two sets of interviews with ETNI members both online and face-to-face, with a quantitative-type survey. The data analysis for the first two research questions related to the practice and perceptions of Shared Leadership followed the Constructive Qualitative approach (Shkedi, ibid). The data analysis for the last two research questions
regarding the ETNI members’ perceptions and understandings of Educational Leadership and the concept of Teachers as Leaders as well as their own desires to take upon themselves leadership roles and activities beyond the classroom was based on the works of Kouzes & Posner (2002) and Sergiovanni (1984, 1994a and 1994b), which provided criteria for the assessment of effective leaders.

3.4 SUMMARY OF THE METHODOLOGY

The Constructive Qualitative research procedures (Shkedi, 2003) described above together with the quantitative-type survey allowed the researcher to closely follow, understand and substantiate the natural practice of Shared Leadership as manifested within the teachers’ virtual community: to observe first-hand how the participants demonstrate their collegiality towards one another, extend support and encouragement; how together they construct meaning from their experiences and share their materials, ideas and personal thoughts regarding changes in the English Curriculum and the bagrut and the impact these changes have on their work. In addition, these procedures enabled the researcher to listen to the participants’ unfiltered voices as they expressed their opinions of, feelings towards and relationship with their Educational Leaders, specifically the Israeli Ministry of Education and the English Inspectorate, as they implement their reform policies. Finally, this approach made it possible for the researcher to gain insight into how the participants perceive their own role as leaders.
4 The Findings

This chapter describes the findings of this study. It begins with the first research question that focuses on the qualities of Shared Leadership as demonstrated within the ETNI Community, in other words, it illustrates the spontaneous practice of Shared Leadership within a virtual teachers’ community providing insight into what teachers do naturally when coming together within a voluntary virtual setting.

While the first research question focuses on the practice of Shared Leadership within the ETNI Community, the second research question focuses on the ETNI members’ perceptions and understandings of this model of leadership, by looking at their perceptions and understandings of individual qualities of Shared Leadership practiced within the community, as well as at their perceptions, understandings and awareness of the existence of this model of leadership as a whole.

The findings of the third research question describe the ETNI members’ perceptions of their Educational Leaders, the Ministry of Education, the English Inspectorate, and their school principals. In addition, they present the informants’ understanding of the concept Teachers as Leaders. This question places Shared Leadership, as practiced within the ETNI Community and perceived by its participants along with their perceptions of and relationships with their Educational Leaders within the context of Educational Leadership in general.

The final research question focuses on the informants’ desires to take upon themselves leadership roles and activities beyond their classroom teaching.
The findings of the first two research questions emerged from the qualitative data, which included observations of the ETNI Site and discussions on The List and the first set of online interviews, as well as the quantitative-type online survey. The findings of the last two research questions emerged from all of the data collected for this study.

4.1 #1 – SHARED LEADERSHIP - PRACTICE

The preliminary pilot study conducted for this thesis raised the question of leadership within the ETNI Community. Despite the existence of a site master, there seemed to be no actual leader. The community members appeared to be practicing Shared Leadership in the development of the site and the ongoing discussions on The List. Therefore, on the outset of this study, the objective was to confirm or dismiss the initial assumption that Shared Leadership exists within the ETNI Community. Hence, the first research question was –

*What qualities of Shared Leadership are demonstrated within the ETNI Community?*

The answer to the first research question emerged from the systematic analysis of data collected through the ongoing observations of the ETNI site and discussions on The List, along with the online interviews of ETNI members according to the constructive qualitative approach (Shkedi, 2003). The findings were then consolidated through a quantitative-type survey to ensure that they represent the perspective of the members of the ETNI Community.
From the responses to the quantitative-type survey, it would appear that the active members of the ETNI Community are primarily women: middle-aged, native English speaking, veteran junior and senior high school EFL teachers, who have been members of the Community for more than four years. The qualities described below are a reflection of these members’ practice of Shared Leadership within the Community, along with their feelings, and perceptions.

The findings are organized according to the qualities of Shared Leadership presented in the Literature Review. They also include qualities of Servant Leadership, which, too, are at the heart of Shared Leadership. The qualities are sequenced according to what seem to be the most pertinent qualities of Shared Leadership for the informants, followed by less relevant ones, based on the ratings of quantitative-type survey.

The following chart shows the qualities of Shared Leadership demonstrated within the ETNI Community according to the level of agreement of the respondents to the quantitative-type survey conducted for this study. (n) equals the number of respondents who answered the question related to the specific quality of Shared Leadership. The percentage defines the level of agreement amongst the respondents to each question. The corresponding number appears in brackets. As previously mentioned, the level of agreement confirms the existence of the quality more than 50% of the time.
Qualities of Shared Leadership within the ETNI Community

Shared Leadership in the ETNI Community

- Ownership / Pride
  - Respect
  - Support
  - Firgun
  - Sharing
    - Community of Learning
    - Reflective Practice
    - Professional Development
  - Passion
  - Emotions
- Collegiality
- Inclusiveness
- Ongoing Learning
  - Community of Learning
  - Reflective Practice
  - Professional Development
- Heart
- Diversity
- Creation of Vision
- Positivity
  - Ability to Remain Calm
  - Humor
  - Professional Inspiration
  - Nurture Potential
- Empowerment / Inspiration
- Nurture Leadership Skills
**THE EXISTENCE OF QUALITIES OF SHARED LEADERSHIP WITHIN THE ETNI COMMUNITY**

**ACCORDING TO THE QUANTITATIVE TYPE SURVEY**

<table>
<thead>
<tr>
<th>Quality of Shared Leadership</th>
<th>Level of Agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ownership *</td>
<td></td>
</tr>
<tr>
<td>pride (n=88)</td>
<td>99 % (87)</td>
</tr>
<tr>
<td>Collegiality (n=86)</td>
<td>95 % (82)</td>
</tr>
<tr>
<td>• positive interactions (n=86)</td>
<td>93 % (80)</td>
</tr>
<tr>
<td>• respect (n=86)</td>
<td>97 % (83)</td>
</tr>
<tr>
<td>• support (n=87)</td>
<td>89 % (77)</td>
</tr>
<tr>
<td>• firgun (n=78)</td>
<td>89 % (69)</td>
</tr>
<tr>
<td>Inclusiveness (n=87)</td>
<td>93 % (81)</td>
</tr>
<tr>
<td>Ongoing learning (n=88)</td>
<td>88 % (n=77)</td>
</tr>
<tr>
<td>professional development (n=84)</td>
<td>54 % (n=45)</td>
</tr>
<tr>
<td>classroom impact (n=88)</td>
<td>63 % (55)</td>
</tr>
<tr>
<td>Heart **</td>
<td></td>
</tr>
<tr>
<td>passion (n=88)</td>
<td>86 % (76)</td>
</tr>
<tr>
<td>emotions (n=88)</td>
<td>50 % (44)</td>
</tr>
<tr>
<td>Diversity (n=87)</td>
<td>80 % (69)</td>
</tr>
<tr>
<td>Creation of vision (n=86)</td>
<td>79 % (68)</td>
</tr>
<tr>
<td>meaning and purpose (n=88)</td>
<td>74 % (65)</td>
</tr>
<tr>
<td>beliefs and values (n=87)</td>
<td>44 % (38)</td>
</tr>
<tr>
<td>Positivity (n=88)</td>
<td>76 % (67)</td>
</tr>
<tr>
<td>ability to remain calm (n=87)</td>
<td>79 % (69)</td>
</tr>
<tr>
<td>humor (n=88)</td>
<td>51 % (n=45)</td>
</tr>
<tr>
<td>Empowerment (n=87)</td>
<td>63 % (55)</td>
</tr>
<tr>
<td>professional inspiration (n=87)</td>
<td>86 % (75)</td>
</tr>
<tr>
<td>nurtures individuals to reach their potential (n=86)</td>
<td>43% (37)</td>
</tr>
<tr>
<td>Nurture Leadership Skills (n=85)</td>
<td>25% (31)</td>
</tr>
</tbody>
</table>

* The question on the online survey related to pride – not to ownership.
** The question on the online survey related to passion and emotions – not to heart.
Ownership / Pride

The quality of Shared Leadership, which received the highest level of agreement in the quantitative-type survey, was pride. Almost all (99%) (87) of the informants who responded to this question (n=88), feel that the ETNiners take pride in their work, achievements and community. 63% (55) of the informants responded “always” and 36% (32) responded “often”.

Time and again within the discussions on The List, members of the community express pride in their community and appreciation towards those who contribute to it. The following example is one occasion.

Discrepancy between the bagrut grades and school grades triggered a heated discussion (The ETNI List, July-August, 2004). When the ETNiers’ outbursts went unanswered, frustration escalated into sarcasm and nasty remarks. At this point one ETNier raised the question: Where is ETNI going? This question struck a chord creating an upsurge of responses (34 messages in a period of a week). As more and more members “sang songs of praise and adoration” about the ETNI Community, others joined the chorus with gratitude towards the ETNI team. Some quotes from The List:

- Since much of ETNI has been filled lately with paeans of praise, I would like to add to the chorus. Hail ETNI!!

- I think ETNI is doing a wonderful job. I wouldn't give it up for the world.

- ETNI empowers us all, and all honour to those who run it, contribute to it and draw sustenance from it.
• Dear ETNI team! Thank you for the great efficient voluntary work you do seven days a week, day and night. [...] We, the English teachers from all over the country, need you. So, please don’t go anywhere! Just stay and keep doing your great job!

• RIGHT ON ... AND ... KOL HA KAVOD TO DAVID, GAIL AND ALL WHO WORK FOR ETNI.

The feeling of pride the ETNIers feel towards their community appears to be closely linked to their sense of ownership of their Community, as explained by members, who participated in the online interviews.

First, ETNI is their community. It is a “grassroots community”, run by teachers - “by you and I” as one interviewee pointed out. Moreover, “ETNI does not have any leader or anyone in charge.” Everyone can contribute. Everyone can be heard. No one “filters” anyone out.

Second, “ETNI works. It is what it is, because of its members.” “It is what its members have made it”: a place where teachers can find materials, information, lesson plans, and a network of support.

Third, “most of the teachers on ETNI are very hardworking and idealistic.” “They want to support one another and share. They want to see people develop and succeed.” They are happy to “contribute and volunteer their time and expertise without competing with one another.” Members of ETNI are proud to be associated with such a group of teachers.
Finally, for many members, ETNI is a place they can call their own – a safe haven, where they feel at home. As one member explained, “for Anglo Saxons, who did not grow up in Israel and who do not speak Hebrew that well, the teachers’ lounge can be a foreign place. ETNI is somewhere familiar.”

**Collegiality**

Collegiality is the basis for group spirit and the bonds that hold the group together (Cunningham & Gresso in Ben-Peretz and Schonmann, 2000), thus it is considered to be a fundamental quality of Shared Leadership.

Almost all (95%) (82) the informants, who responded to this question (n=86), feel that the ETNiers demonstrate collegiality. 36% (31) of the informants responded “always” and 59% (n=51) responded “often”. And, almost all (93%) (80) the informants, who responded to this question (n=86), feel that the interactions within the ETNI Community are positive. 26% (22) of the informants responded “always” and 67% (58) responded “often”.

Collegiality is made up of different types of acts and concepts. It seems that the four acts of collegiality most prevalent within the ETNI Community are respect, support, *firgun* (Hebrew for “the lack of envy for the success of others … a process in which one praises a colleague and gives him or her one’s full support” [Ben-Peretz & Schonmann, 2000, p. 32]) and sharing.


Respect

Almost all (97%) (83) the informants, who responded to this question (n=86), feel that the ETNIers show respect towards one another. 33% (28) of the informants responded “always” and 64% (55) responded “often”.

It seems that respect for one another and the Community at large is demonstrated within the ETNI Community primarily by maintaining a high ethical standard during the discussions. As one interviewee commented, “Even when people don't agree, it's all very polite and proper.”

A number of interviewees attribute this to the Anglo Saxon influence. “Despite the fact that there are many non-native speaking teachers, the English teaching community tends to maintain a much more ‘Anglo’ set of manners than Israeli society in general.”

Others attribute it to David Lloyd, the site web master, who defined a code of conduct in the Guidelines posted on the site (ETNI Guidelines, 2008) and monitors the messages posted on The List to ensure that it is not abused in any way. David Lloyd (through personal communication, 2007) related that only about 1% of the messages sent to The List are not posted. Most of the messages that do not make The List are of a commercial nature and only a small number are inappropriate in terms of their content or language.

One interviewee commented that the tone and the direction of the discussions are set by the members of ETNI, adding that “somehow we’ve evolved an ethical standard that everyone sticks to.”
When participants forget the code of ethics, someone within will remind them. When the *Where is ETNI going?* message (July, 2004) triggered a number of responses regarding criticism, appropriate tone and respect of others’ opinions, one member wrote -

- *I definitely don't want to attack you - no one should be attacking anyone else on this forum or on any other. Every person is entitled to his or her own opinion, and while I do disagree with you on many of the things you said, I think that generally speaking, such disagreements are discussed on ETNI in a respectful, civilized tone.*

**Support**

Almost all (89%) \( (n=77) \) the informants, who responded to this question \( (n=87) \), feel that the ETNIers offer support to one another. 49% \( (n=43) \) of the informants responded “always” and 39% \( (n=34) \) responded “often”.

Almost all the interviewees related to the support that ETNI members extend to one another as a community as well as to individuals. Moreover, support in one form or another is frequently demonstrated in the discussions on The List and is also widespread on the web site.

As a professional community, support is related first and foremost to professional matters. It often deals with technical questions such as, “Who is travelling to the ETAI Conference from ...? I need a ride and would be happy to share the cost of petrol.” or “I need to speak with someone from the union. Does anyone know who the union rep is in ...?” These postings might be perceived as trivial matters, “but to the person asking, they
are relevant and often very important and the fact that someone out there will respond is reassuring.” More often than not, the responses are sent directly to the enquirer’s email and are not posted on The List. This is sometimes followed by a public “thank you”.

Then, there are members seeking pedagogical support in the form of questions related to the material, methodology and assessment. One interviewee remarked, “ETNI is a professional support group which provides innovations and the exchange of strategies and experiences.” These usually take the form of lesson plans, articles on The Rag or links to sources of information. Sometimes a teacher will notify the community by posting a message on The List, however this not necessarily the rule. More often than not, materials are simply uploaded to the site.

Another significant means of support is the emotional support the members extend to one another at a time of individual or collective need. During national crises or when tragedy hits home, ETNI provides support to the members of the Community. For example, within a couple of hours after the Columbia Space Shuttle went down (February, 2003) messages and material for classroom discussions were posted on the site. It was a spontaneous act on the part of ETNI members – ordinary classroom teachers. It would seem, that even more than the practical aspect of preparing themselves for the morrow’s encounter with pupils in pain, their impulse to rush to ETNI expresses their own need to support and be supported by others.

Community support can also focus on an individual. A teacher, who identified herself as “Anonymous”, experienced an act of violence at her school. She wrote to The List, “I am
turning to you, my colleagues, for some advice and moral support.” This message triggered a discussion about the violence teachers are subject to at their schools, which also included messages of advice to the anonymous teacher. It is likely that messages of support were sent directly to the teacher, because the next day she sent a sequel to her original message, which she began with, “I want to thank everyone who has written to give me advice and support.”

Often times, all that the teachers want is for someone to listen to them. It seems they want to be able to vent without being judged. A number of interviewees commented on this –

- *In any case, I believe that that ETNI is and has always been a place where we teachers could, among other things, sound off at situations which troubled us or we wanted to share with our colleagues.*

- *The concerns expressed are real and important, and we are more than fortunate to have such a support group and not to have to keep everything bottled-up inside.*

- *Sometimes the topics are personal and, as supportive English teachers, we lend an ear (or an eye for reading) and support.*

These comments can be related to the process of catharsis. Ben-Peretz and Schonmann (2000) discuss the role of catharsis in the teachers’ lounge. Grumbling and griping – individually or collectively – have therapeutic value when supported by colleagues.
Accordingly, the process of catharsis allows the teachers to let everything out and get on with their work.

From the evidence gathered for this study, it would seem that this process is common in the discussions on The List. The cathartic process on ETNI resembles a wave. The griping begins slowly, accelerating as it approaches its peak. Once it breaks, it fizzles out replaced by proactive solutions to the problem or the expression of optimism. The cathartic process can be individual or collective.

M’s contribution to the Extensive Reading discussion began with –

*The topic of extensive reading has been appearing and re-appearing for years on ETNI, which shows just how frustrated we continue to be by it.*

M then plunged into a detailed description of the charade teachers go through trying to get the kids to read in English, regurgitating what, as she claimed, “most teachers know only too well.” Then, following the lead of another teacher in a previous email, M shared her own difficulties reading a book in Hebrew. This, in essence, was the breaking point in the cathartic wave, because from this point on she proceeded to describe how she cultivates an atmosphere in class that encourages reading. M concluded her message in an optimistic tone -

*And if they read the book in Hebrew?*

*At least they've read a book!!!!!!!!!*
It took a while for P to join the discussion on Extensive Reading. She began her message explaining why –

Dear ETNlers,

I have tried not to become involved with the discussion on extensive reading since I am under the impression that whatever others say, each teacher will work according to his/her own theories because that is what s/he is comfortable with. This refers especially to those who have been in the system for many years.

With this attitude it would appear that she did not join the discussion in order to influence anyone, but rather to satisfy her own needs – to express her own frustrations. Contrary to M, her grievances were quite brief and to the point -

Everyone - students and teachers - hate book reports. My students hate doing them and I hate marking them.

Once everything was out in the open, she seemed to undergo a 180-degree change in attitude and plunged into an extensive detailed description of how she deals with the problem in her own teaching –

My solution is therefore, to have a one page, often multiple choice, questionnaire book report ...

Finally, she concluded -

Now I'm done,

P
The *Where is ETNI going?* discussion demonstrates the collective cathartic process.

What began as an outburst of grievance regarding poor marks on the *bagrut* exam soon turned hostile reaching its peak with the petition to the Ministry of Education and the question *Where is Judy?* (Dr. Judy Steiner, the Chief Inspector of English). At this point the wave broke and the harsh words turned into a song of praise in answer to the question *Where is ETNI going?* calming the stormy waters.

*Firgun*

*Firgun* is a spontaneous act, which has significant impact on the recipient and contributes to the social cohesion and positive atmosphere within the community (Ben-Peretz and Schonmann, 2000).

Almost all (89%) (69) the informants, who responded to this question (n=78), feel that the ETNIers express *firgun* towards one another. 24% (19) of the informants responded “always” and 64% (50) responded “often”. Seven informants commented that they did not understand the meaning of the Hebrew word *firgun*.

It would appear that *firgun* within the ETNI Community is expressed in a number of ways. First, ETNIers express *firgun* directly towards individuals –

- *Thanks so much to R for her professional and careful comments about the test [the meitzav exam] yesterday.*

- *Bravo! Or as the French would say, ‘exactement!’*

  [In response to a comment made by another member.]
• I love what H wrote! Could you share the forms with us?

• H - I think this is a WONDERFUL idea!

Second, members express firgun about colleagues -

• When I was rakezet [English coordinator], my very wise counselor, C, told me to always put the best teachers in the hardest classes (i.e. 3 points).

• Dear M, I hope your English teacher at high school got lots of gmulim for teaching you, as she/he did a very good job!

• Another idea I picked up on ETNI a while ago and use is to have the kids, in advance, choose and copy 2 quotations from the text. (Sorry I don't remember who suggested this! But thanks!)

Third, members express firgun to the entire community -

• If we don’t give firgun to ourselves, we won’t get it from anywhere else ... (sigh)

• If all teachers got equal gmulim, this would be easier to do - ANYBODY can teach a good 5-point class. You REALLY have to know your stuff to teach the 3 and weak 4 pointers.

• All teachers work hard. Elementary school teachers have class conditions I could never handle. The pay and gmul differences are unfair.

• ... and I just hope that everyone else [students who took the exam] did well enough to reflect the hard work we do throughout the year.
These examples show that *firgun* is expressed within the ETNI Community by publicly acknowledging other teachers’ activities, advice, contributions and achievements, by validating other teachers’ hard work not just one’s own, and by complimenting one another for a job well done.

**Sharing**

It would appear that sharing is at the heart of ETNI, which provides a variety of channels for sharing. Members of the community regularly share information, thoughts and opinions on The List; they post lesson plans and materials on the site or send links to personal or school sites where additional materials can be found. *The Rag* is a place for sharing both academic and practical articles related to the teaching of English and teaching in general. Columns on the Site such as Poet’s Corner and The ETNI Reader allow members to share on a more personal level.

Many of the interviewees reacted to and explained the practice of sharing on ETNI -

- *Perhaps the willingness to share is also something to do with the fact that we are not really competing with each other. It’s not as though any of us are trading industrial secrets and are out to lose millions if we share the worksheet on the past simple. Again, it would be interesting to see how lists of other professions compare in comparison.*

- *We share out of a sense of pride. Look at what I have done. Also there is the joy of sharing (at least with me). It is such a waste to prepare something nice and*
use it for one year only to forget about it afterwards. Why shouldn't others use it as well? Maybe English teachers are just nice people who LIKE to share.

- **ETNI started as a sharing community which set the tone for all future behaviour.**

> The more you share, the more others are willing to share.

**Creating a Foundation for Collegiality**

A number of key measures, described below, are taken on ETNI in order to create a foundation for Collegiality. These measures include Guidelines, Personalizing and Special Events, as well as channels for sharing as described above.

**The ETNI Guidelines**

The ETNI Guidelines (The ETNI Guidelines, 2008) explicitly describe the appropriate conduct required when participating in the ETNI List discussions and/or contributing to the ETNI Site. In addition to specifying the nature of messages posted on the list, these guidelines encourage humor (#7), remind the ETNI members of the diversity of the ETNI population and thus the need to be sensitive and tolerant towards others coming from different cultures, backgrounds and experiences (#11 and #12) along with basic rules of Netiquette (#13 and #14).

**Personalizing**

A variety of measures are taken to personalize the interactions on ETNI and consequently make them more positive.
• **Who's who on ETNI?**

*Who’s Who on ETNI?* gives a face and an identity to over 500 ETNI members (The ETNI Site, 2007). In addition to demonstrating the inclusive and diverse nature of the Community, *Who’s Who on ETNI* enables participants to learn more about the different members of the Community as well as to introduce themselves to others, should they choose to do so.

• **Use of Names**

The use of individuals’ names is common practice on ETNI although not compulsory. Every contribution posted on the site has the member’s name: lesson plans, contributing authors to *The Rag*, and within the discussions on the ETNI List. Names, as one ETNIer described in the interview create a feeling of familiarity and the way others relate to you.

• **However, when I see a request by someone I know, even if it is just by name, I will be more inclined to respond. Therefore, if you want a good response rate, first make sure that people recognize your name. Do this by sending stuff to the list, respond to others, tell about something that might interest other teachers, send URLs of interesting sites you have found, offer help to whoever requests it and poof, all of a sudden you are known and others will start helping you.**

*Personal E-mail Exchanges*

There is no way to measure the quantity or the nature of the personal e-mail exchanges which go on behind the ETNI scenes. Personal e-mail exchanges provide the community
members with another means of communication which caters to certain needs and situations.

Some interviewees related to personal e-mail exchanges explaining that sometimes members are shy about speaking up in public and therefore prefer one-on-one exchanges. Or, sometimes the content of the exchange is personal. It is sent outside of The List out of respect of the member’s privacy. Sometimes the content of message has no community relevance and is, therefore, sent only to the member in question. During the course of this study, the research herself received many personal e-mails in response to the quantitative-type survey as well as the online interviews.

There are also occasions when personal exchanges are not in accordance with the ETNI Guidelines and are therefore sent behind the scenes. For example, during the Violence discussion, one ETNiler’s message was rejected from The List because it spoke negatively about a specific school - something which goes against ETNI’s online policy. The author then sent what would appear to be a more civil message to The List mentioning that the previous message had been rejected.

Most of these exchanges will always remain private. However, some begin on The List, develop behind the scenes and are then linked back to The List in some kind of form strengthening the ties between individuals and the community. For example, one ETNiler looking for references for his dissertation posted his request on ETNI. A while later he sent a thank you message to all those who had responded. Another member asked a question about teaching “the past simple”. A week later she, too, posted an enthusiastic “thank you” to The List posting a couple of suggestions she received.
It would appear that these personal email exchanges have both direct and indirect impact on the feeling of Collegiality, Inclusiveness and Positivity within the ETNI Community. They have direct impact on the recipient as can be seen in the email below. At the same time, they have indirect impact on the general community as they do not overload the ETNI List with messages lacking in public interest.

- Many lurkers would write me and say that they were happy that I had written what I had written and that they were thinking the same thing but didn’t dare to write on the list. It was very stimulating for me to tackle the problems that others were facing and come up with solutions, tips, advice, etc.

Special Events

ETNI initiates special events – both online and F2F as described below.

- ETNI F2F at the ETAI Conference

For a number of years the ETNI F2F gathering was a traditional feature at the annual ETAI Summer Conference. It would begin with handing out stickers to let all conference participants know who belongs to the virtual community – active participants and lurkers alike. Then, there was the actual gathering, during which members introduced themselves allowing others to associate a face to a virtual persona. Finally, there were special interest groups, which met to brainstorm ideas for community collaboration. These were further developed via the other ETNI platforms (Personal Experience, ETAI Summer Conference, 2004).
• Online Events

Over the years the ETNI Community has invited its members and others to take part in online events such as “The Greatest EFL Textbook of All Times Competition” (The ETNI Site, 2007) and “The Best Teacher Ever”, where people can tell their own personal story about the teacher who made significant impact on their lives and The ETNI Quiz (The ETNI Rag, The ETNI Site, 2007).

Inclusiveness

Almost all (93%) (81) the informants, who responded to this question (n=87), perceive ETNI as an inclusive and collaborative community. 66% (57) of the informants responded “always” and 28% (24) responded “often”.

ETNI is an open community: anyone can join; anyone can participate in the discussions; anyone can take part in its polls; anyone can contribute to its bank of resources or post messages on its bulletin boards. Anyone can lurk. Anyone can download material from its web site. No payment or password is required.

Every once in a while, someone on The List relates to the lurkers, “who just take and don’t contribute to the discussions”, however, it seems that the general feeling, as expressed by others as well as in the interviews, “ETNI is a welcoming community” and “it’s a pity more English teachers don’t take advantage of what it has to offer.”

It is likely that inclusiveness is associated with the members’ sense of belonging. It seems that those members, who rated ETNI as an inclusive community on the survey, feel a sense of belonging towards their community, and thus perceive it as inclusive. In
the online interviews, the informants explained what this sense of belonging means to
them.

First, “ETNI fulfills a fundamental need – to belong.” “It doesn’t matter who you are: a
veteran teacher, a new teacher, a Jewish teacher from a settlement or an Arab teacher
from a village up North – you can join and be part of ETNI. Perhaps it’s the anonymity –
the facelessness. Nobody cares who you are. What you contribute to the discussion is
what matters.”

Second, “there is something reassuring in belonging to ETNI. It’s the feeling that you are
not alone and that the problems you are struggling with or difficulties you are having
are actually very common. That gives a comforting feeling.”

Moreover, being included boosts the individual’s self-confidence. During the discussion
about the meitzav test, a novice teacher posted a question about the test that had been
administered that day. The message was brief. The tone appeared to be hesitant. In the
following digest, another teacher related to the same issue the novice teacher had
raised. The novice teacher responded to the second message almost immediately. In her
response she thanked the teacher for supporting her argument about the test and
proceeded to elaborate listing additional issues about the test. It is likely that the fact
that someone related to her message made her feel more confident and encouraged
her to continue to contribute to the discussion.

Also, “being part of ETNI makes you part of a much larger community” and “enables you
to network beyond your immediate, and often limited, environment.” Many of the
interviewees related to the professional relationships and even the friendships they made through ETNI with people they would never had had a chance to meet under any other circumstances. One ETNIer described a virtual friendship she made on ETNI with a Palestinian teacher through the exchange of EFL materials. Now, years later they still exchange brief messages time and again, from two different corners of the globe.

It would seem that the ETNIers express their sense of inclusiveness through *gibush* a blend of unity, solidarity and team spirit – all for one and one for all (Ben-Peretz and Schonmann, 2000). In the discussions, member often use the collective “we” -

- **Our students ...**
- **Now we can congratulate ...**
- **When will we get them?**
- **Who are we trying to fool? Ourselves?**
- **Do any of us really want those results?**

When facing a common predicament like the *meitzav* exam, the disappointing *bagrut* grades or the *Ynet* article (November, 2003) – anything that might be a threat to their reputation or add to their already heavy workload - it seems as if the ETNI members all stand united in the front line sharing their emotions and boosting each other’s ego.

- **I don't agree with the way it's all laid on us, the teachers ...**
- **Anyone else out there feeling demoralized after the test????**
• Those of us who are dedicated and do their work responsibly as well as attempt to keep up on changes and innovations,

Even when they themselves are not personally involved, ETNlers see their fellow teacher’s hardship as their own.

Regarding the Abused Teacher, who shared her experience on The List, others commented -

• It is horrible that we have to put up with these things.

• It is no wonder we are subject to abuse. We are classic cases.

Regarding the meitzav exam -

• Although I teach high school and am not involved in the Meitzav, I've been following with interest the commentary about the recent exams, especially the remarks made about the difficult 5th grade test.

Genuine gibush is challenged when personal issues are at stake. During the controversial discussion regarding gmulim – extra pay for extra work, participants started to compare their heavy workloads. High school teachers described the hours they spend marking 5 point bagrut students’ compositions, while elementary school teachers claimed that despite the fact that they have less to mark, they spend hours preparing visual aids for their young students. In order to maintain social cohesion, to preserve the sense of gibush, participants chose to resolve the issue by declaring that since all teachers work hard they are all entitled to compensation.
• Frankly I think that teachers of all levels in English work very very hard and they all deserve at least the same remuneration in gmulim,

• Equal gmulim, since all levels are demanding, equally, but in different ways.

• All teachers work hard.

Ongoing Learning

Ongoing community learning is a fundamental feature of Shared Leadership (Sergiovanni, 1992; Heifetz, 1994; Lambert, 2002; Gonzales and Lambert, 2005). Learning is achieved through dialogues of open inquiry, assessment of models of change, role-modeling, mentoring (Leverett, 2002; Southworth, 2005), reflective practice (Lambert, ibid) and action research of one’s own practice (Gonzales and Lambert, ibid; Wynne, 2000).

Almost all (88%) (77) the informants, who responded to this question (n=88) feel that ETNI is a Learning Community. 56% (49) of the informants responded “always” and 32% (28) responded “often”. At the same time, just over half (53%) (45) of the informants (n=84), who responded to the question related to professional development, feel that ETNI has impact on their professional development. 18% (15) of the informants responded “always” and 36% (30) responded “often”. And, less than two-thirds (63%) (55) of the informants (n=88), who responded to the question related to their work in the classroom, feel that ETNI has impact on their work in the classroom. 16% (14) of the informants responded “always” and 47% (41) responded “often”.

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There seems to be a paradox between the acknowledgement of ongoing learning on ETNI and its impact on the participants’ professional development and work in the classroom. This paradox will be further developed and resolved in The Discussion chapter.

Nonetheless, it would appear that ETNI promotes and demonstrates Community Learning in a variety of direct and indirect ways.

**Community of Learning**

ETNI appears to be a community of learning. The members of the ETNI Community share knowledge – both professional and general – in a number of ways.

**Access to professional articles**

ETNI members have access to articles via

- *The ETNI Rag*
- ETNI’s cyber library
- links to sites provided on the Site
- links to articles sent to The List

The articles vary in content. Some relate directly to the teaching of English as a foreign or second language. Others relate to the English language, education in general, current events, and Jewish topics. Some are serious. Others have a lighter tone. Many of these are articles written and posted by community members.
Inquiries on The List

ETNIers often ask questions on the List out of their own curiosity and learning needs. These inquiries usually relate to the English language, Information Technology, and the English Curriculum. While many of these questions are responded to by personal emails, at times, they trigger informative and/or philosophical discussions beyond the daily work of the ETNI members. The following is an example of one such inquiry.

From: XXX - XXX@XXX.co.il

Subject: adding charts

Hi Everyone,

I hope someone out there can help me out. After attending M's lecture websites at the ETAI conference, I built my own website at geocities. It really works beautifully but I can't figure out how to add charts and tables to the pages. Does anybody have a site through geocities, and if so can you please tell me how it can be done?

Thanks,

L

(The ETNI List, 2006)
General Knowledge

There are times when ETNlers on their own initiative post informative messages on The List unrelated to classroom work, because the topic is something they feel would be of interest and importance to the rest of the Community. Here too, the topics vary: the English language, Information Technology, educational matters, and Jewish themes, for example -

Date: Tue, 02 Aug 2005 19:08:39 +0200

Subject: [etni] 34 educational websites about Tisha B'Av

Shalom.

*Tisha B'Av is the saddest day on the Jewish calendar because of the incredible series of tragedies which occurred on that date throughout Jewish History.*

*Tisha B'Av means "the ninth (day) of the Hebrew month of Av."* *Tisha B'Av primarily commemorates the destruction of the first and second Temples, both of which were destroyed on the ninth of Av (the first by the Babylonians in 586 B.C.E.; the second by the Romans in 70 C.E.) ...*

***
Children need to be able to depend on grown-ups, and to rely on them intellectually, aesthetically and organizationally. Love should be an accompaniment to the educator's activities, but it must always be expressed concretely and through personal example.

"The lower the teacher's own psychological level, the less moral authority he commands. Too much worrying about one's own peace-and-quiet or convenience leads to a proliferation of orders and prohibitions that are only ostensibly issued for the good of the child."

Janusz Korczak by Joseph Arnon

Reflective Practice

It seems that The List often serves as a platform for reflective practice. Sometimes, as the participants discuss their work in the classroom they also share their own difficulties as teachers and learners. For example, during the Extensive Reading discussion one participant reflected on her own difficulties learning to read in Hebrew. Others followed.
• B: And practically, I know how hard it is to read in a language that you’re not very proficient in. I never read a Hebrew book until my Hebrew was at a very high level. When I was at ulpan at Haifa University, we read the book "Michael Sheli" by Amos Oz. I read the first page in Hebrew. It took me forever. Then I went out and bought the translation to English. I was anything but "unmotivated" -- I was simply frustrated.

• M: I can identify with B. here; though I have been in Israel 26 years and read the Hebrew papers, I have never read a book in Hebrew! So I feel slightly hypocritical telling my pupils to read books in English because unless they are on a very high level, it is not enjoyable - even for those who like reading - but pretty much a chore.

While it would appear that the discussion is only between one or two active participants, the exchanges are read by many community members. Some of the interviewees related to this matter –

• I do not participate in the discussions, but I follow them. It is reassuring for me to know that other teachers face the same difficulties I do.

• I particularly enjoy it when experts in the field contribute to The List and share their knowledge and experiences with the group.

• As a veteran teacher I feel that it is my responsibility to give back. I don’t contribute as much as I would like to due to lack of time, but time and again I try to put in my two cents hoping that it means something to someone out there.
• For those who simply “pop in” especially during the strike or after the bagrut, it might seem that all the teachers do is gripe, but if you follow the discussions over time, you realize how much professional knowledge is out there from people who know what they are talking about because they don’t are actually doing it!

• As a veteran ETNler and a teacher trainer ETNI is a compulsory component of my course – not just because of the practical information, but it’s my trainees’ chance to hear what other teachers have to say and how they deal with classroom matters, the curriculum and discipline, for example.

**Role-Modeling**

Time and again the issue of native speakers (of English) vs. non-native speakers comes up: Who is more qualified to teacher? Can non-native speakers teach native speakers? Should native speakers be allowed to teach non-native speakers if they don’t know Hebrew?

In the midst of one of these discussions, B, a dynamic ETNler, posted the following message:

**Subject: even native speakers make mistakes ...**

**Date: Wed, 4 Aug 2004 15:24:20 +0200**

*I can't believe I wrote this sentence (and even proof-read the post, though apparently not well enough) -- I think I was so busy trying to figure out how to phrase the end of it that I didn't notice the mistake in my verb:*
The ETNI team has never showed any kind of bias for or against English teachers in cases of "the teachers vs. the Ministry".

Now if I had a cold I might say it that way, but normally my grammar is a little bit better than that.

Oops!

Nobody speaks perfect English, I guess -- not even native speakers!

B

The mistake could have easily gone unnoticed. Furthermore, many messages have mistakes: typos, spelling, grammar and punctuation. Some are simply carelessness and poor proofreading. Others reflect the writer’s level of proficiency. By drawing attention to her own mistake, B (a native speaker of English) is role-modeling as well as reassuring non-native speakers that mistakes are part of speaking a language. “Nobody speaks perfect English.” In addition, by mentioning that she proofreads her messages, she is possibly offering a simple tip how to become more proficient.

Professional Development

Many of the interviewees related positively to ETNI as a Learning Community. However, it seems that when referring to professional development, they preferred to speak in general terms and talk about “others” rather than about themselves. Some claimed that while they are happy to share their knowledge, work and experiences, they rarely get ideas from the discussions or use activities posted on the site in their teaching. The
reasons varied from being retired, close to retirement or a veteran teacher who “has been around for so long” she is just used to doing what she does. Contrary to this position, one interviewee, who openly declared that ETNI has played a significant role in her professional development asked, “If they claim not to get anything from ETNI, why do they keep coming back?”

This paradox will be further developed in The Discussion chapter.

Heart

Shared Leadership is leadership with heart: it acknowledges emotions and their impact on actions and relationships (Doyle and Smith, 2001; Goleman, Boyatzis and Mckee, 2002; Beatty, 2005). According to Maxwell’s Law of Connection (1998), the power of passion brought about by love, is so compelling that effective leadership touches the heart before asking for the hand. Beatty (2008) emphasizes the role of emotions within the educational setting encouraging Educational Leaders to strive to make sense of their own emotions and those of others.

Passion / Emotions

While the observations of the discussions on The List, the review of materials posted on the site, the ETNI Polls and the interviews identified the existence of passion and emotions – both positive and negative - the quantitative-type survey conducted for this study revealed a paradox.
Almost all (86%) (76) the informants, who responded to the question related to passion (n=88), feel that the ETNIers are passionate. 19% (17) of the informants responded “always” and 67% (59) responded “often”. At the same time, only half (50%) (44) of the informants, who responded to the question (n=88) that related to emotions, believe that emotions play a significant role within the community. 13% (11) of the informants responded “always” and 38% (29) responded “often”. This paradox will be further developed and resolved in The Discussion chapter.

The expression of passion and emotions exists within the dynamics of the ETNI Community. There is a strong occurrence of affective enveloping within the email exchanges on the List (Kupferberg and Ben-Peretz, 2004) along with open expression of strong feelings - both positive and negative. The expression of passion and emotions appear to be related to a number of areas.

First of all, it seems that the ETNIers are passionate about their community as one interviewee commented, “Amazingly, this [ETNI] happens on the Internet by collaboration, the willing cooperation of people with similar desires, to help their students be successful ... to improve the life of English teachers in terms of work quality ... and to support teachers emotionally as well as practically ... “ Another remarked, “ETNI has a life of its own, and has developed in its own way without asking the creators if this is the ‘correct’ direction. We are there for each other, to ask for help, to give advice, and to encourage each other to continue in this thankless job! Yea, I would call this passion, ‘cause it takes passion to take the time to write, to read messages and to
respond.” Finally, the following posting on The List sums-up how many members of ETNI feel -

- Wow is really all I can say to all those who answered me personally about the school timetable. I'd also like to express my deep admiration and appreciation to those who operate ETNI and thus allow us English teachers to be part of a very active and exciting community. I personally am very proud of my ETNI membership.

Second, it seems that the members of ETNI are emotional particularly when they talk about their work and their students. For example, in the ETNI Poll *If I had the chance I would do it again* (ETNI Polls, The ETNI Site, 2008) a number of teachers expressed how they feel about teaching.

- Yea, we’re overworked, underpaid and chronically, hoarse, but there is nothing like that spark in a student’s eyes when he suddenly gets it. And there is nothing like that moment when you get the most surprising, unexpected but perfectly good answer. And there is nothing like seeing that annoying little kid approach you, now wearing an army uniform, and thanking you or telling you he/she would love another English lesson. And have I mentioned class field trips, when your students help their middle-aged teacher climb up and down ravines? And class parties where the kids’ imitations of you are so well-done you just have to laugh? And big hugs from your shyest students who have gotten through the oral exam with flying colors? And running into your loudest –mouthed student to discover that she/he is putting the big mouth to use and studying law?
Let’s talk more about THAT kind of income.

- When I decided to become a teacher, I thought I could make a difference. And at first I did, I think. But the longer I taught, the more I felt as if I and my students were just going through the motions. Did I change? Did the world around me change? Why is it that I feel now that kids are just trying to make it through to the end of school with a passing Bagrut grade: nothing more. And that only the things happen to them after they finish high school really make a difference?

Then, as teachers, the participants on ETNI appear to be aware of and attentive to their students’ emotions. In 2006 a poll Should or Shouldn’t the War be Discussed in the English Class (ETNI Polls, The ETNI Site, 2008) was conducted. Different views were expressed. Regardless of the stand the respondent took, all of the comments related to the students’ feelings.

- We should do whatever the kids feel they need. If we initiate a discussion and the kids don’t relate to it or shy from it, drop it. If they need to talk, let them. It should be according to their needs.

- WAR what is it good for? Absolutely nothing. At least that is how my students reacted in my high school when I suggested the word. The look on their faces was “Oh no! Not English too.” I quickly changed lessons and gave them a story about Gorillas surviving in a war zone from National Geographic and they loved it.

- ... like everything else we do in our classrooms, we need to be sensitive to our learners, surroundings and their needs. If you have any questions about how to
react, I would suggest speaking to the school’s guidance counselor – that’s what they are there for. If YOU feel uncomfortable with doing (or NOT doing) then listen to YOUR own feelings, as well.

Finally, in addition to the role emotions play in the online discussions, the ETNI Community welcomes and encourages the sharing of personal feelings and experiences directly related to or beyond the professional subject matter. This is done by creating a number of suitable platforms: in addition to a place for comments in the ETNI Polls, there is The Poet’s Corner, a Condolence Corner, and The Virtual Muser (The ETNI Site, 2008).

**Diversity**

Over three-quarters (79%) (69) of the informants, who responded to this question (n=87) perceive ETNI as a community that respects diversity. 38% (33) of the informants responded “always” and 41% (36) responded “often”.

Based on the evidence from the discussions on The List, the interviews and the ETNI Polls, it would appear that the respect for diversity is for people from different backgrounds, for different cultures and traditions and for different opinions.

One interviewee commented that “on ETNI everyone is the same: veteran teachers and new teachers; teachers in the field and inspectors.” This comment was supported by another interviewee claiming that “ETNI represents the foundation of democracy – a new teacher will be heard just as an experienced one - no matter who you are or where you come from.”
In 2005 an ETNI Poll was conducted regarding the teaching of other cultures and traditions in the English classroom (ETNI Polls, 2008). 89% (172) responded “yes”, confirming the teaching of other cultures in the English classroom. While some of the comments included in the poll claimed that Jewish culture and tradition should come first, many of the comments related to the importance of exposing students to the diversity of cultures, beliefs and people of the world as “an excellent way of opening the window getting a bit of geography into the lesson”; “opening the window unto the world”; as a way of “going beyond our little niche in the world”, and battling “narrow-mindedness – the enemy of all cultures”. One respondent to the poll elaborated, “We don’t like when it [narrow-mindedness] is applied to us in other countries, so we ourselves should not engage in it here.” She concluded, “The world is a big, rich fascinating place ... Real choice is only made when one chooses freely out of knowledge.”

It appears that the ETNlers recognize the impact of diversity within the discussions on The List. One respondent to the survey commented, “Different ideas that are brought up in the discussions trigger other creative initiatives.” Another related to the importance of “hearing from all sides”, and “listening to those you don’t agree with.”

At the same time, some informants expressed their concern when participants are not tolerant towards opinions that conflict with their own and respond in a disrespectful manner. One interviewee summed up, “Although I don't always agree with everyone, and I occasionally find the tone of some letters inappropriate, I greatly value being exposed to the varying opinions and suggestions of my colleagues. The differences in
opinion only heighten our awareness as to the diversity and complexity of our approach to teaching and the manner in which we see its direction.”

Creation of Vision

Where Shared Leadership is practiced, vision is a means of creating meaning, purpose and a set of beliefs (Lambert, 2005; Seers, 2005) through dialogue (DePree, 1989) in order to give purpose to group efforts and collective energy.

More than three-quarters (79%) (68) of the informants, who responded to the question (n=86) regarding the creation of vision, feel that the ETNIers create their own vision. 24% (21) of the informants responded “always” and 55% (47) responded “often”.

Almost three-quarters (74%) (65) of the informants, who responded to the question (n=88) that related to meaning and purpose, feel that the ETNIers give meaning and purpose to its members. 30% (26) of the informants responded “always” and 44% (39) responded “often”.

Thus, there appears to be a paradox regarding the different aspects of vision and the creation of meaning. This paradox will be further developed and resolved in The Discussion chapter.

The ETNI Vision

The ETNI vision, as described on the site, is “to provide an English Teachers network on the Internet which serves both as an English teachers profession support group (both by
teachers and for teachers) and helps teachers work with the Internet in their classroom” (Background to ETNI, The ETNI Site, 2007).

The question of vision was presented to the informants in the online interviews and in the quantitative-type survey. The responses varied from a blunt “I don’t know” to thoughtful reflections about something it would seem that the participants are engaged in but don’t often actually think about

- **ETNI doesn’t HAVE anything.**
- **It’s not always clear.**
- **Sorry, I have no idea what to answer here.**
- **Yes, ETNI must have a vision. If it is written and I have read it I have not remembered it.**

ETNI’s vision according to the informants, who did elaborate on the topic of vision, is -

- **to inform, inspire, and empower teachers.**
- **to support English teachers and help them cope in the classroom**
- **to increase English teachers’ professionalism and provide a face to the world**
- **to get teachers to meet as a grassroots and totally free organization**
- **to make their voices heard to the powers that be.**

As many of the informants explained, it would seem that the ETNI vision has evolved over time. As one interviewee commented, “ETNI is what members put into it, therefore we own it.” Another remarked that “ETNI has a life of its own, and has developed in its
own way without asking the creators if this is the 'correct' direction.” All this “happens through collaboration, dialogue and the willingness of people with similar desires to help their students be successful.”

The array of features on the ETNI Site such as the ETNI Guidelines, the ETNI Polls, the ETNI Rag, the Dark Side of ETNI, the Special Events together with the collection of articles, notices and links posted on the Site (The ETNI Site, 2007) combined with the discussions on the ETNI List, contribute to the creation of meaning, a common vision, beliefs and values.

**Creation of Meaning**

Dialog is central to the ETNI Community – the building of its vision and to the creation of meaning. In the discussions that develop on The List the participants exchange information, reflect on one another’s opinions and challenge ideas. It is likely that through this process meaning is constructed and shared with all the participants – both active and passive.

**The ETNI Polls**

The ETNI Polls are a regular feature on the ETNI Site. The Polls play a significant role in creating a common vision by showing what the burning issues are as well as how the members feel towards them. By enabling the participants to vote anonymously and add comments, the Site has provided its members with an additional platform to voice their opinions. The Polls are a Community undertaking. Anyone can voice his/her opinion regarding an existing poll as well as suggest an idea for a future one.
The ETNI Rag

In his first editorial of the ETNI Rag David Lloyd implicitly relates to the creation of a common vision by all members of the Community.

As with ETNI, The Rag depends on you. Not only for editorials, but for all of its content-you will see that each and every one of our columns is written by ETNI members. Without YOU, there is no ETNI and no Rag. So dive in, send us articles and support the effort. Want to see other columns? Other content? Comment on what you read and hear? Let us know!

Links

The ETNI Site provides links to sites recommended by its members. These sites provide relevant information as well as reflect the interests of the participants and the direction of the community. These links include -

- sites related directly to the teaching of EFL in Israel, such as the official site of the English Inspectorate in the Ministry of Education and ETAI – English Teachers’ Association of Israel;
- EFL/ESL publishers in Israel and abroad as well as EFL/ESL and educational sites around the world;
- news sites – educational news and Israeli newspapers;
- cyber-libraries, search engines;
- personal sites of its members.
**Beliefs and Values**

Even though beliefs and values are often closely related to vision, meaning and purpose, from the quantitative-type survey it seems that the creation of beliefs and values within the community represent a somewhat controversial issue.

Less than half (44%) (38) of the informants, who responded to the question (n=87) that related to beliefs and values, feel that ETNI creates a set of beliefs and values. 10% (9) of the informants responded “always” and 33% (29) responded “often”.

Thus, there appears to be a paradox regarding the creation of beliefs and values within the ETNI Community. This paradox will be further developed and resolved in The Discussion chapter.

**Positivity**

Three-quarters (76%) (67) of the informants, who responded to the question related to positivity (n=88) feel that the ETNIers strive to preserve a positive frame of mind. 14% (12) of the informants responded “always” and 63% (55) responded “often”.

In addition to the qualities described above (ownership, pride, inclusiveness, diversity, collegiality, and heart), positivity is also made up the ability to remain calm (Wilson, 1999; Johnson, 2003) and humor (Bruce, 2001; Freiberg and Freiberg, 2003), which are also identified as key components of Shared Leadership.

More than three-quarters (79%) (69) of the informants, who responded to the question (n=87), related to remaining calm, feel that even during heated discussions and times of
crisis, the ETNIers try to remain calm. 15% (13) of the informants responded “always” and 64% (56) responded “often”.

**Remaining calm**

It seems that the ETNIers implement a variety of practices in order to remain calm particularly during heated discussions and times of crisis. The first is optimism. For example, the teacher who was abused by a student chose to remain anonymous when she related the incident on The List. When she created a new e-mail address, she called herself “stillteaching”. It would seem that she wished to convey the message that the traumatic incident would not deter her from her work and profession. In addition, in her second message to the list, after receiving messages of support online and off, she wrote –

> Fortunately, my school and the city and parents and the police are 100% behind me.

Another teacher, L, responded to the episode with a story of her own.

> Just today I walked through a crowd of pupils in order to get to the bus stop. Many said hello. A number said Shabbat Shalom. A smile, a nice word. A short distance before my bus stop yet another pupil said that he hoped that I would have a lovely weekend. I stopped and told him what a pleasure it was to walk through a crowd of some 300 pupils and not be afraid. He just nodded, but I knew that he understood. I wish that all teachers could feel the way I do at the end of the day.
It is likely that L identifies with her colleague. But, at the same time, without demeaning her in any way, L is reminding the group that as horrifying as the experience was it is an exception to the rule.

A second means of remaining calm and staying positive is pep-talks. During discussions, especially when the chips are down, the ETNIers appear to go into the “pep-talk mode” reminding one another who they are, how devoted they are to their work and how successful they are as a group of professionals, taking pride in their students’ successes and sense of achievement.

- *And the weak ones are really proud of themselves after they finish a book in English, even if it is just a 9-page adapted reader with two sentences on a page.*

- *Years ago, when I was still an "emergent teacher", the principal of our school, a man who I admired greatly, made the comment that schools were always the last bastion of the value system of society and teachers are at the forefront.*

A third means of remaining calm is by “putting things into proportion”. The act of violence against a teacher – one of their own – seemed to create a storm of fearful emotions. While some participants offered support, others expressed anger and indignation. At one point, during these heated exchanges, one member took it upon herself to urge her colleagues to put things into proportion. This appeared to be done with great care and caution so as not to come across as being insensitive to another’s pain and suffering. The writer began by making it clear that she too is aware of students’
poor behavior and acts of violence and only then did she remind the group that things could be worse.

No, I am not saying that all the children are angels. No, I am not saying that there isn’t an abundance of bad language and poor behaviour in school. BUT it is a far cry from the violence and abuse that so many teachers WORLDWIDE have to put up with day in day out.

Finally, it would seem that even at times of stress and intense emotions, the ETNIers strive to preserve their professionalism. Sometimes when members’ make inappropriate remarks, there are those who seem to call their peers to order and encourage them to follow the ETNI Guidelines for professionalism and Netiquette –

- And while I’m at it, S, I think that your letter about "Where is Judy?" is totally inappropriate both in content and in tone. Unfortunately, there have been too many letters of this kind.

- On this particular point, I tend to agree. Perhaps not all of our questions and concerns have been addressed at this point, but anyone who has a question for Judy should send it directly to Judy. We should also keep in mind that Judy reads the ETNI list. Personally, I would be very offended if a message like that were posted about me. I think we should all try to maintain a more professional tone when posting to the list.
Humor

As mentioned above, humor is another quality of Shared Leadership that contributes to the creation of positivity. Indeed, the observations of the discussions on The List, the review of materials posted on the site, the ETNI Polls and the interviews identified the existence of humor. The Far Side of ETNI, for example, is an entire page linked to humor with an abundance of columns, articles, riddles, cartoons, trivia and more to lighten the spirits of teachers and students as one. Moreover, the use of humor is even encouraged in the ETNI Guidelines (Guideline #7), thus time and again ETNIers might poke fun at one another.

However, the rating of the existence of humor within the site in the quantitative-type survey conducted for this study is just above 50%. Half (51%) (45) the informants, who responded to this question (n=88), believe that humor plays a significant role within the community. 7% (6) of the informants responded “always” and 44% (39) responded “often”.

Some of the comments in the survey, in the online discussions and the interviews acknowledge and praise the use of humor with comments such as -

- Thanks to XX and others, little gems are passed on ...

- It is not all terribly serious, teachers share their funny moments and make me laugh out loud.

- Hurray, hurrah, hurrah for XX, who makes us forget our problems and laugh the whole day through!
• **There is not enough humor!**

At the same time, there appear to be those, who see no place for it with comments such as:

• **I don’t see humor as important here.**

• **What’s there to laugh about?**

• **Sarcasm, which sometimes there’s a lot of, isn’t humor.**

Thus, it would seem that the use of humor on the site is a controversial issue. Furthermore, there appears to be a paradox between the existence of humor within the community and the acknowledgement of it. This paradox will be discussed in The Discussion.

**Empowerment**

Based on the Literature Review conducted for this study, the empowerment of the individual is a fundamental quality of Shared Leadership (Doyle and Smith, 1999; Covey, 2004; Allen, 2008), Leader as Servant (Greenleaf, 1977; DePree, 1989) and current models of Educational Leadership (Novak, 2005; Harris, 2005).

**Professional inspiration / Nurturing individuals to reach their potential**

Observations of the discussions on The List, the review of materials posted on the site, the ETNI Polls, *The Rag*, and the interviews identified the existence of empowerment. And yet, on the quantitative-type survey conducted for this study, empowerment and nurturing individuals to reach their potential were rated the lowest amongst all of the
qualities of Shared Leadership, thus creating a paradox. Moreover, the fact that professional inspiration was rated very high on the quantitative-type survey (86%), deepens this paradox. This paradox will be elaborated and resolved in the Discussion chapter.

Less than two thirds (63%) (55) of the informants, who responded to the question (n=87) related to empowerment, feel that ETNI empowers its community members. 25% (22) of the informants responded “always” and 38% (33) responded “often”.

Less than half (43%) (37) of the informants, who responded to the question (n=87) related to nurturing individuals to reach their potential, feel that ETNI nurtures its community members to reach their potential. 7% (6) of the informants responded “always” and 36% (31) responded “often”.

At the same time almost all (86%) (75) of the informants, who responded to the question (87) related to professional inspiration, feel that ENTI is a source of professional inspiration. 45% (39) of the informants responded “always” and 41% (36) responded “often”.

Many of the participants in the online interviews related to the fact that ETNI inspires and empowers its members. It seems that to some extent the two terms were used interchangeably. One interviewee stated, “There is no doubt that ETNI inspires its members,” adding, “The List empowers teachers to do more than they would usually be able to do.” At the same time, another remarked that while “the tools and the
possibilities are there, it depends on the individual – how much effort they are willing to put into becoming a better teacher.”

According to the interviewees, empowerment derives from a number of sources. First of all, as one teacher explained, “The empowerment comes from knowing more.” The more teachers know about the system “and the way it works” the more equipped they are when dealing with their principal and parents. “If you sound knowledgeable about what’s going on in English teaching around the country it seems to work in your favor!”

Second, empowerment comes from sharing. A number of interviewees related to their own personal experiences. Some related to empowerment that comes from knowing that you are not alone. Others related to empowerment that comes from being able to help another person, as the following teachers explained, “I think that a teacher who answers another teacher’s question is empowered. She is using her ability, her knowledge to help another human being. Helping others builds self-esteem and empowerment.”

Some teachers related more to the professional aspect of sharing – to the feeling of empowerment that stems from knowing that others can benefit from your work. One teacher explained, “When you feel that you have something to share, ETNI is the perfect place to let yourself go! Do you know the thrill you feel when you get feedback from people around the country – no, the world! – who have used your lesson!” Another shared her feeling of empowerment when teachers approach her at the ETAI conference and tell her that when they see her name, they know session must be good.
One interviewee described how feedback within a discussion on The List empowered her to further develop the activity she had posted into an article, which was published in the ETAI Forum: “I felt so good that so many of my colleagues believed my project was a good idea and when XX [the Editor of the Forum] asked me to write an article, I felt confident enough to do so. If it hadn’t been for the feedback I got from ETNI I doubt that I would’ve felt confident enough to write the article.”

One teacher, who acknowledged the feeling of empowerment she has when responding to questions on The List, admitted that empowerment sometimes comes with a price. “If you are going to respond to someone, you have to know what you are saying! Giving advice that colleagues will see isn’t always easy! There is always the chance that someone might think that your answer or advice is not the best.”

Finally, one interviewee attributed the feeling of empowerment on ETNI to the medium itself. She explained, “I think that the written word carries power. The ability to publish these words on-line is a form of empowerment, because teachers, who seek advice and learn from the advice given to them via the on-line words, become empowered with tools that might possibly help them.”

The ETNI Site appears to be a source of inspiration and at the same time a demonstration of the empowerment many of the community members’ experience, thus creating an ongoing cycle. The quantity and variety of the items posted on the site manifest the number and array of members who voluntarily contribute to the different corners:
• hundreds of lesson plans and classroom activities on over thirty different topics prepared by individual teachers, school teams, professional material developers and other EFL/ESL in the field;
• courses and programs for professional development;
• English events: study days, conferences, music and drama performances;
• educational news from Israel and abroad;
• links to the Ministry of Education and other related sites;
• information for teachers, such as the school calendar, requirements for teachers;
• jobs;
• teachers’ professional articles (*The Rag*);
• teachers’ own creative writings (humor, satire and poetry).

(The ETNI Site, 2007)

**Nurture leadership skills**

According to the literature, Shared Leadership enables those, who tend to label themselves as “followers”, to be the best they can possibly be and to see themselves as leaders - what is referred to as “nurturing leadership skills”.

Only a quarter (25%) (31) of the informants, who responded to the question (n=85) related to the development of leadership skills within the ETNI Community, feel that ETNI develops leadership skills of community members. 4 % (3) of the informants responded “always” and 21% (18) responded “often”.

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Most of the interviewees, who were asked to relate to this quality of Shared Leadership, ignored it. Some interviewees, however, did relate to it. Their responses varied. A few interviewees acknowledged the existence of this quality within the ETNI Community. They claimed that “ETNI gives those who want to speak a voice”. One interviewee related to the abundance of lessons plans posted on the site commenting that “there are many teachers out there doing amazing things that nobody knows about. They are not interested in presenting at ETAI. They just want others to benefit from their work.”

Most of the responses, however, dismissed the existence of this quality, however, not due to the lack of leadership acts, but because these acts were not perceived as leadership or being nurtured by ETNI. One interviewee, describing how she herself had been inspired by a discussion on The List to post on the site a project she had conducted with her students explained, “ETNI provides a platform, but that isn’t necessarily leadership.” Another commented, “It seems that those who actively participate already have leadership skills.”

Finally, there were those respondents who did not understand the essence of this quality or its relevance to a virtual community. One interviewee admitted, “I don’t know what this means,” while another said, “I don’t think online lists develop leadership.”

**Research Question #1 - Summary**

Based on a close analysis of the findings, which evolved from the constructive qualitative research procedures (Shkedi, 2003) combined with the content and discourse analysis implemented in this study (Celce-Murcia and Olshtain, 2000), and
then corroborated by a quantitative-type survey (Johnson and Christensen, 2007), it appears that the members of the ETNI Community recognize the existence of qualities of Shared Leadership within their community interactions. Thus, it is likely that Shared Leadership is practiced within the ETNI Community.

As can be seen from the Qualities of Shared Leadership and Level of Agreement chart, there is a significantly high level of agreement amongst the informants to the existence of most of the qualities of Shared Leadership within the ETNI Community. For Ownership/Pride, Collegiality, Inclusiveness, Ongoing Learning and Passion the level of agreement is over 80%. For most of these qualities an average of 88 informants responded to the related questions. For Creation of Vision, Positivity and Shared Leadership the level of agreement is over 75%. Empowerment, Interchangeable Leadership Roles and Humor are over 50%. Only Emotions, Beliefs and Values, Nurturing Individuals to Reach their Potential and the Development of Leadership Skills rate 50% or less.

These findings were enhanced by comments and explanations made by informants in the interviews and examples extracted from observations of the discussions on The List and the web site.

However, at the same time, significant discrepancies within the findings were revealed, which raise a number of questions. These discrepancies were:
• While passion rated high in the quantitative-type survey 86% (76) emotions rated significantly lower 50% (44), despite the fact that the observations identified emotions within the ETNI Community.

• Humor was rated relatively low in the quantitative-type survey 51% (45) despite the fact that the observations and the interviews clearly identified the use of humor on the ETNI site as well as in the online discussions.

• While Ongoing Learning rated significantly high 88% (77) in the quantitative-type survey, enhanced by the observations of the site and discussion, Professional Development scored significantly lower 54% (45). In other words, despite the fact that the ETNiers acknowledge the existence of Ongoing Learning within their community, they do not see it as Professional Development.

• While the respondents on the quantitative-type survey acknowledge the Creation of Vision 79% (68), Meaning and Purpose 74% (65) within their community, they dismiss the Creation of Beliefs and Values 44% (38).

• Empowerment, which plays a key role in Shared Leadership, was rated relatively low in the quantitative-type survey 63 % (55). This is in contrast to comments made by the interviewees related to empowerment within the ETNI Community and examples extracted from the observations. This is also in contrast with the rating of Professional Inspiration in the quantitative-type survey, which was significantly higher 86 % (75).

The paradoxes revealed from these discrepancies will be developed and resolved in The Discussion chapter.
4.2 #2 – SHARED LEADERSHIP - PERCEPTIONS

It would appear that the findings of the first research question confirm the existence of qualities of Shared Leadership within the ETNI Community. In other words, it is highly likely that the members of the ETNI Community practice Shared Leadership in the development of the site and the ongoing discussions on The List.

The objective of the second research question was to complement these findings by exploring the ETNI community members’ perceptions, understanding and awareness of Shared Leadership as it exists within their Community. Hence, the second research question was –

*What are ETNI members’ perceptions and understandings of Shared Leadership as demonstrated within the ETNI Community?*

The answer to the second research question emerged from the quantitative-type survey (from the respondents’ ratings as well as from comments some respondents made to different statements) along with the systematic analysis of data collected from the preliminary and follow-up online interviews of ETNI members and analyzed according to the constructive qualitative approach (Shkedi, 2003).

**Shared Leadership - Perceptions**

Two questions on the quantitative-type survey related directly to the existence of Shared Leadership within the ETNI Community:

- The leadership role on ETNI is shared by members of the ETNI Community.
• The leadership role on ETNI is interchangeable depending on the situation.

More than three quarters (76%) (63) of the informants, who responded to the first question (n=83), feel that leadership is shared by members of the ETNI Community. 22% (18) of the informants responded “always” and 54% (45) responded “often”. At the same time, however, only a slight majority (57%) (46) of the informants, who responded to the second question (n=80), feel that leadership is interchangeable depending on the situation. 14% (11) of the informants responded “always” and 44% (35) responded “often”.

In other words, while it is highly likely that the participants of this study acknowledge the existence of Shared Leadership within their community, it would appear that they are not quite sure how it works.

Specifically, what does the fact that only 57% of the respondents agree that leadership roles on ETNI are interchangeable actually mean? Does it mean that there are different leaders with unique roles that are not interchangeable? Or, could these responses reflect something else - perhaps the informants’ lack of understanding of the concept of Shared Leadership?

The relatively low number of respondents to these two questions (83 informants responded to the first question and only 80 to the second) in comparison to 87-88 respondents to most of the other questions would seem to support this claim. Furthermore, from comments made within the quantitative-type survey, such as “I am not sure what you mean” and “???” along with data collected during the interviews, it
is likely that while the informants recognize the existence of specific qualities of Shared Leadership and even the overall practice of this form of leadership within their community, they are not sure what it means or how it works.

First, some of the interviewees seem to perceive Shared Leadership simply as having “more than one leader.” “Shared Leadership is when a group of leaders come together.” In other words, even within the practice of Shared Leadership, the informants see leadership as a formal role possessed by certain individuals in the group rather than a role shared by all members of the group that can be developed and nurtured.

Second, there were those interviewees who claimed that “just because someone contributes to the group, that doesn’t make her a leader!” Others argued -

- **What’s to share?** Some people contribute more than others, but I don’t see that as leadership.

- **Isn’t Shared Leadership just a new buzz word for team work?** Teachers often work in teams, but that doesn’t necessarily make them leaders.

Some of the opinions, had a sarcastic tone –

- **Shared Leadership is about shared decision-making.** The Ministry of Education makes the decisions and then shares them with us!

- **Shared Leadership is when you have so many leaders nothing gets done.**
The second comment expresses what would seem to be the respondents’ fears and frustrations that Shared Leadership is no more than an alibi for some members’ laziness and incompetence and an excuse for not getting things done.

Finally, there were those who felt that Shared Leadership is more about shared praise rather than shared achievements.

- *Shared Leadership is about one person doing the work and another taking the glory!*

- *Shared Leadership is when the leader attributes the achievement of a few individuals to the entire group to give them all a good feeling.*

**Research Question #2 - Summary**

It would seem that while the findings described above reflect some of the pitfalls of Shared Leadership as defined by Doyle & Smith (1999) and Allen (2008), they seem to indicate that the informants have a limited perception and somewhat misunderstanding of Shared Leadership. It is likely that while the term Shared Leadership may seem obvious to the informants, the actual components and underlying rationale of this leadership model are unclear to them. The respondents did not relate in any way to any of the unique qualities of Shared Leadership, such as the role of emotions in modern leadership models, the creation of meaning rather than vision, the encouragement of individuals to reach their potential and the nurturing of leadership skills rather than achieving a common goal.
These findings appear to be in contrast to the findings of the first research question, which related to the existence of specific qualities and the practice of Shared Leadership within the ETNI Community. In other words, it is likely that even if the ETNI members seem to practice Shared Leadership within their community, they are not fully aware of its existence: how it is created, what its implications are.

While the sarcastic comments seem to express the participants' cynical attitude and bitter feelings toward formal Educational Leaders, the Ministry of Education and the English Inspectorate, they may also suggest a lack of understanding not only of Shared Leadership, but current trends in Leadership in general and Educational Leadership, in particular.

These comments led to the third research question, which related to the ETNI Community members’ perceptions and understandings of Educational Leadership and the concept of Teachers as Leaders.
4.3 #3 – PERCEPTIONS OF EDUCATIONAL LEADERSHIP

Based on the findings of the first and second research questions, it is likely that while the ETNI members practice Shared Leadership within their community, they are not fully aware of its existence. Hence, the third research question was –

What are ETNI members’ perceptions and understanding of Educational Leadership?

- How do the ETNI members perceive their Educational Leaders?
- How do the ETNI members understand the concept of Teachers as Leaders?

The objective of this question was to probe deeper into the informants’ perceptions and understanding of leadership within the educational setting in an attempt to shed light on the paradox between the practice and perception of Shared Leadership within the ETNI Community.

Leadership doesn’t appear to be explicitly related to on ETNI: not in the discussions on The List, the ETNI polls, or in articles in The Rag. A search for “leader” within the ETNI site led to references of military, religious, political and youth group leaders within lesson plans and other learning materials. In addition, there were mentions of Israel being a leader in areas such as “EFL methodology” and group leaders in teachers’ workshops or class activities. In her article about the English Curriculum (ETNI Rag #4, 2007) Nellie Deutch repeatedly refers to the “Educational Leaders” who developed the Curriculum, and Robin Eisner in her article “Starting Again” (ETNI Rag #6, 2008) refers to teachers as leaders in their classroom.

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In 2008 an attempt was made by the researcher to start a discussion on the ETNI List on leadership, in general, and Educational Leadership and Teachers as Leaders, in particular. While the researcher received personal responses to her email, no collective discussion developed. Explanations for this, as expressed by those members with whom the researcher engaged in follow-up interviews, included the following -

- *Why would teachers want to discuss leadership, when they are overwhelmed with more immediate issues like how they are going to get their students ready for the bagrut?*

- *Teachers are afraid to openly discuss something like that on The List. Who knows who is out there?*

- *ETNI used to have real pedagogical discussions about things that matter, but not anymore. Now it’s just technical information.*

- *The List has been taken over by teachers who just want to complain. No one else can get a word in.*

From these responses it seems that while ETNI discussions in the past might have touched on topics beyond practicalities related to the delivery of the English Curriculum, today the participants in the discussions on The List appear to be in a state of mind that does not enable them to deal with anything beyond their immediate professional survival.

The answer to this research question is based on a combination of implicit data collected from ETNI discussions on The List, ETNI Polls, *The Rag* and explicit data from
the online interviews as well as from the online survey conducted for this study. It is divided into two parts: ETNI members’ perception of Educational Leadership as performed by those in formal leadership roles and ETNI members’ perception and understanding of the concept of Teachers as Leaders, which mainly focuses on teachers’ work in the classroom and informal leadership roles they may take upon themselves.

The framework for presenting the findings is based on the works of Kouzes & Posner (2002) and Sergiovanni (1984, 1992a & 1992b) as described in the Research Tools/Data Analysis/Defining Educational Leaders (pp. 71-73). Kouzes & Posner’s five practices of leadership have been adapted to meet the nature and findings of this study. They are presented according to what seem to be the most pertinent practices for the informants, followed by less relevant ones, based on the frequency and nature of references made.

4.3.1 Perceptions and Understanding of Educational Leaders

Based on data collected from discussions on the ENTI List, documents posted on the ETNI website, ETNI Polls, the primary online interviews and the follow-up in-depth interviews, it would appear that the teachers on ETNI implicitly identify Educational Leadership with school principals, the English Inspectorate, the Ministry of Education, and the teachers’ unions. Although teachers, teacher trainers, and inspectors, who possess PhDs, participate from time to time in the discussions and contribute to The Rag, the researcher did not find any identification of the academia as an Educational Leader.
It seems that the informants’ perceptions of these Educational Leaders are closely linked to their expectations from and relationships with them. Consequently, the data is often an outburst of emotions and opinions regarding these leaders’ conduct. It is important to stress that the focus of the findings described below is solely on the various aspects of these leadership roles – not on how they are performed. The researcher’s intention is to understand how the teachers on ETNI perceive concepts of leadership, Educational Leadership, Teachers as Leaders, and Shared Leadership.

**Encourage the Heart**

It would appear that for teachers on ETNI, the most important practice of Educational Leadership is to encourage the heart (Kouzes & Posner, 2002) or as described by Leithwood and Beatty (2008) to lead with teachers’ emotions in mind.

Many of the emotions expressed by the participants in the ETNI discussions and in the online interviews in reference to the English Inspectorate, the Ministry of Education and to principals in the ETNI Poll *Is your principal doing a good job?* (ETNI Polls/The ETNI Site, 2005) reflect frustration, disappointment, discouragement, anger and fear. These feelings appear to be associated with the teachers’ *expectations* from the Ministry of Education, the English Inspectorate, and their school principals. Specifically, the teachers want respect and recognition; they want to be listened to, and for the Ministry of Education and English Inspectorate to share responsibility towards the students. Thus, it is highly likely that the ETNIers perceive these as practices of Educational Leadership.
Respect and recognition

Many of the discussions on The List revolve around the implementation of the English Curriculum and student preparation for National Assessment Tests. As the participants discuss the changes and policy requirements, they often refer to themselves as “notorious ‘fri-yerim’ [suckers]”, “scapegoats”, and “victims”. Oftentimes, it is not the burden of the demands they describe as “imposed upon” them that “gets them down”, but the fact that their “efforts go unacknowledged” not only by the public, but by the Ministry of Education and the English Inspectorate. In other words, it would appear that these teachers perceive the expression of respect for teachers and the recognition of their efforts as part of Educational Leaders’ role.

- If there is no proper answer from the decision makers, then we should be told that. Why is everything always backwards and a battle to attain what is normal? Sorry if I sound angry or bitter, but I cannot be blamed for these emotions. I’m tired.

- I apologise for my pessimistic attitude, but like many teachers on this list, I feel that changes are constantly being made to the curriculum without consulting those of us who will have to implement these changes ...

- Teachers’ image in the eyes of the public is a direct reflection of the lack of appreciation demonstrated by the Ministry!

- For once, we want to be acknowledged that we actually exist and have something valid to say!
Listen to what we say!

In her online interview, one teacher explained that “ETNI is about professionalism. It’s about people really feeling that they make a difference.” Another teacher commented that ETNI doesn’t simply reflect policy - “it creates it.” Teachers, who truly want to make a difference and feel that they are, in fact, creating policy, want to be heard. In other words, their expectation from their leaders is that their input – both positive and negative – is taken seriously. Time and again, this expectation is expressed on ETNI, particularly in relation to the bagrut exam.

- Many of us expressed admiration for the modules, both in terms of their structure and content. But we’ve heard no sympathetic words from the Ministry regarding our critiques. And that is very frustrating and discouraging.

- I would love to know if a grading committee gave any consideration to the detailed critiques we wrote on ETNI concerning the unclear or unfair elements of the D and E modules.

Thus, as reflected in the literature (Kouzes & Posner, 2002), it would appear that in the eyes of the ETNI Community members listening is a fundamental practice of effective Educational Leadership.

Sharing responsibility

The informants often relate to their responsibility towards their students: to prepare them as best they can for the bagrut exam, to ensure that the conditions for taking the exam are fair and that their grades meet their expectations and efforts.

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In discussions on The List, there are sometimes references to “battles against the Ministry”. However, rather than “battles against the Ministry” the teachers’ outcries of desperation can be seen as an expression of their need to feel that the Ministry of Education and the English Inspectorate actually share their responsibilities toward their students and the burdens of Education. They need to be reassured that they – the teachers - are not alone and when a problem arises they “are not left holding the baby, with not one word from the Inspectorate. So, if there is anyone out there ....”

Thus, shared responsibility towards the students and the educational process appears to be another fundamental expectation of the teachers on ETNI from their Educational Leaders – the Ministry of Education and the English Inspectorate.

- **People in the Ministry have to wake up before it's too late. Teachers are getting seriously fed up. We are all devoted to our jobs, but we can’t do it alone!**

- **Please take us teachers seriously and attend to this matter with the greatest of urgency, after all we teachers have to answer to our students and their parents, as well as our principals.**

- **For the first time, my tziunay magen [school grades for the bagrut exam] are not close. My 11th graders are disappointed and I feel guilty that we didn't prepare them enough. How could that have happened when we did everything by the BOOK? (revised NBA HANDBOOK)**
• It's absolutely unfair to penalize this year’s students for being guinea pigs for the new format. The Inspectorate and examining team have to think of a way in which to compensate the students THIS YEAR.

• The [Dovrat] report points out a lot of problems that need to be solved. How & when did the teachers become guilty and solely responsible for all of these problems? What is the Ministry’s role in all this?

Enabling others to act

It appears that the expectation of the teachers on ETNI from their Educational Leaders, i.e. their school principals, the Ministry of Education and the English Inspectorate, is to provide the right conditions that will enable them to perform their role as best as possible. These conditions include:

• enabling working conditions
• support
• consistent policies and ongoing information
• sound school management
• school culture based on positive interpersonal relationships

Although the participants of this study do not explicitly relate to empowerment and ownership of their work as fundamental condition to do a good job, the need for empowerment and professional ownership is indirectly implied in their practical demands.
**Working conditions**

Time and again, discussions on The List revolve around teachers’ working conditions. It seems that the teachers expect the Ministry of Education and English Inspectorate to improve their terms of employment.

In the discussion regarding the new Literature module of the *bagrut* (2008) one teacher protested -

*My point in recalling the above scenario is that under no circumstances should we allow ourselves to kowtow to every whim (in the form of innovative ideas which create extra work on top of the heavy work load we already bear such as projects, LD accommodations, double modules etc) WITHOUT DUE RECOMPENSE! The Ministry is prepared to recognize teachers' demands when they are justified. Clearly, the new Lit Module is going to generate considerably more time and work for teachers in the field. So please, let's not take the line of least resistance. Let us stand firm together and make sure we are paid what we are worth!*

The following outburst from one teacher during another such discussion sums up this point -

*If I were a new teacher today, I too would burn out quickly and leave the system. No respect, a low salary, a sense of running a rat race day in and day out, no ability grouped classes, overcrowded classrooms, problematic children in regular classes, no prior knowledge of how to deal with dyslexic students! If the Ministry*
doesn’t want to find the system without teachers, it needs to do something about it and fast!

Support

In comments made by respondents to the ETNI Poll *Is your principal doing a good job?* (ETNI Polls, 2005) teachers identified support as an attribute of an effective principal. The two primary areas of support mentioned were funding for special programs and materials and backing when in conflict with students and/or parents.

- *My principal is great and truly supports English. I know I can always approach her if I need extra funding for readers, tapes and even for laminating games!*

- *It is important for the teachers to feel that their principal supports them, particularly with parents even if they (the teachers) are in the wrong. They can be dealt with afterwards in private.*

From Teachers Unions the teachers expect support and assistance regarding teachers’ rights and grievances against the Ministry of Education.

*I am a member of the irgun ha morim [High School Teachers Union]. They are virtually useless and tow the line of the ministry of education. Is the Histradut [General Teachers Union] better at standing up for the rights of teachers who are being discriminated against in a school for age, marital status, gender or require assistance in grievances against the Ministry?*
Consistent policies and ongoing information

Based on participants’ outbursts during heated discussions about the implementation of the English Curriculum and assessment measures, specifically PIEs (Projects in English), the NBA (New Bagrut Assessment), the Literature module, bagrut grades, and gmulim, it would appear that the biggest expectation of the participants in these discussions from the Ministry of Education and the English Inspectorate is consistent policies and the provision of ongoing information, which are fundamental to a culture of change (Fullan, 2001).

- *Why can't we be told the syllabus??? At this point in time I always know my literature program for 11th grade and start teaching poetry before the chagim [The Jewish High Holy Days] and a short story immediately after. Why aren't we being given the opportunity to start when we want?? Is anyone out there in the big secret?? If anyone has any inside knowledge PLEASE let us know which literary pieces are going to be on the exam. Is there a choice?? We should have been told all this last year or at least during the vacation.*

- *The problem with the bagrut was inevitable - and here is where it is our fault. Gone are the days where we knew what to teach and knew what was to be tested. Now English is not TAUGHT, and the emphasis on projects proves it. Somehow students are supposed to pick English up within the huge amount of information that they are faced with. They didn’t succeed, and obviously so.*
Hello... Hello... Is there anybody official out there? A good week ago I requested info on how exactly the gmulim will be given and besides tons of responses from other bewildered colleagues who are also dying for an official answer, I Have to say that it is awfully quiet out there in the world of officialdom.

It seems that the information that the teachers are seeking from those leading educational reform, innovation programs and new policies relates to the content, logistics, requirements from them as well as the their compensation for their extra work and professional development.

**Sound management**

Based on the comments expressed in the ETNI Poll *Is your principal doing a good job?* (ETNI Polls/The ETNI Site, 2005) it would appear that the teachers expect their principals to be good managers and as such they:

- **should have basic management skills in order to run the school properly**
- **keep discipline so there is relatively little violence in our school**
- **be able to deal with funding so that teachers can teach and not have to advocate for programs**

This is in order to relieve the teachers of unnecessary stress or burdens so that they can focus on their work in the classroom.
Create a school culture based on positive interpersonal relationships

Based on the comments expressed in the ETNI Poll *Is your principal doing a good job?* (ETNI Polls/The ETNI Site, 2005) it would appear that the respondents expect their principals to demonstrate interpersonal relationships that are positive for the teachers.

- *We're all human and make mistakes, and I would say that one of hers is sometimes being more concerned for the good of the school than for her teachers.*

- *The principal is a control freak. Unsolvable situation as I see it. She "controls and conquers" the teachers room. Not good for anyone.*

- *My principal truly loves his school, however, he is very lenient with the students and very strict with the teachers and that is unfortunate.*

These comments seem to complement those described above in terms of teachers’ expectations from their principals to create a school culture that will enable them to do their work in the best conditions for them.

Challenge the process

Many of the discussions on The List relate to educational initiatives and policies of the Ministry of Education and the English Inspectorate that aim at improving the teaching and learning of English as a Foreign Language in Israel, such as the English Curriculum and the NBA. Thus, one might argue that the teachers on ETNI attribute to them the leadership practice – *challenge the process*. However, according to Kouzes & Posner
this practice of leadership is not merely about introducing change or innovations. In order for it to be effective, the leaders need to ensure that their constituents trust the reform policies and feel safe enough to follow their lead (Kouzes & Posner, ibid). Based on the abundance of outbursts, which challenge these policies, it would appear that the participants on The List do not trust the Ministry of Education and English Inspectorate. In other words, while they may attribute educational reform policies to the Ministry of Education and English Inspectorate, they do not necessarily perceive them as practices of leadership due to the lack of trust of the constituents.

**Inspire a shared vision**

It would seem that expectations from the Ministry of Education, the English Inspectorate, school principals and the teachers’ unions, as expressed in ETNI discussions, focus primarily on the logistics and technical matters of the teachers’ work: the implementation of Ministry policies, such as the English Curriculum and matriculation exam, working conditions and teachers’ rights, rather than on *inspiring a shared vision*. Specifically, the findings of this study appear to indicate that the participants do not perceive these formal Educational Leaders as a source of expert knowledge, a shared educational vision, professional inspiration, growth or development. This assumption is based on the lack of explicit and/or implicit references to them in any of these contexts.

In order to confirm this assumption, amongst the various topics discussed in the in-depth follow-up interviews, the question of a vision for the teaching of English as a
Foreign Language in Israel was raised. The interviewees were asked where this vision came from and if, in fact, it was inspired by the Ministry of Education and the English Inspectorate. The following comments were extracted from these interviews.

- **A couple of years ago, you might have considered the New Curriculum as a vision, because it did introduce a new approach to teaching English, but it’s not new anymore – so how can it be a vision?**

- **There is nothing special or unique in all the so-call innovations the Ministry is pushing, like Thinking Tools. They are all borrowed from educational policies from other countries. And some are quite outdated by the time they are introduced here.**

- **You could identify our curriculum as a kind of vision, but the sad thing is that there are many English teachers who have never even read it! They rely totally on the textbooks! For them, the publishers are actually the ones with the vision because they are the ones who actually translate the curriculum into classroom practice!**

- **The Ministry dumped the New Curriculum on us, like they do with everything else, and leave it to us to pick up the pieces and figure out what exactly we are supposed to do with it!**

- **The problem is that there is no Bagrut that can be devised that will test what students were supposed to have learned, because the enlightened NBA framers saw the result as "English", picked up through the much more important skills of**
searching and information collation. It didn’t work and we should have seen it.

Many of us did see it, but we were too afraid to make our voices heard. Now we are all paying for it, but especially our students.

Based on these comments, one might conclude that the members of the ETNI Community perceive the English Curriculum as a kind of vision for the teaching of English as a Foreign Language in Israel. Since the Curriculum was created by the Ministry of Education and the English Inspectorate, the leadership practice of the creation of vision can be attributed to the Ministry of Education and the English Inspectorate. However, based on these comments, in contrast to Kouzes & Posner (2002), the informants do not necessarily see this vision as inspirational, as it is “outdated”, “borrowed from other countries”, and “problematic in terms of student assessment”. Moreover, it seems that the informants do not necessarily see the Curriculum as a shared vision, because it “comes from above” and it is left up to the teachers and the EFL publishers to figure out how to actually implement it.

**Model the way**

“Leaders’ deeds are far more important than their words when determining how serious they really are about what they say,” (Kouzes & Posner, 2002, p. 14). These deeds include leading by example particularly with regards to the daily actions and simple things (Kouzes & Posner, ibid).

The researcher did not succeed in identifying, from within the online discussions, actual references to the Ministry of Education and/or the English Inspectorate that might
indicate that the participants perceive them as leaders that *model the way*. In other words, as ones who *demonstrate expert knowledge of educational matters or schooling*. Therefore, as with *vision*, this, too, was further explored within the in-depth follow-up interviews. The following comments were extracted from these interviews.

- **You know the expression TOO MANY CHIEFS AND NOT ENOUGH INDIANS.** Well, the Indians need to have their very real problems addressed and the chiefs can’t just sit and point fingers and expect things to be done. Let THEM get back into the field and only then will they experience the day to day problems faced by hopeful, but soon to be disillusioned, new immigrant teachers!

- **What do those bureaucrats know about teaching English?**

- **You get to know who is who in the discussions, and whose messages are worth reading.** Every once in a while someone like XXX [an inspector] will contribute to a discussion. *She speaks from a place of knowledge and authority*,

- **On the other side we have the inspectors, chattering away in totally incomprehensible jargon ... but when was the last time they were in the classroom? When was the last time they actually dealt with real issues?***

Based on comments made in the ETNI Poll *Is your principal doing a good job?* (ETNI Polls/The ETNI Site, 2005) it would appear that the respondents don’t necessarily expect their principals to demonstrate knowledge of educational matters or school, however they do expect them to demonstrate interest in English, its Curriculum and the English matriculation exam.

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• My principal is 100% involved in what's going on in school in general, and in English in particular. She had me explain the modules to her over and over (with all the other decision makers in the school present as well), until she was absolutely sure she understood everything.

• Although he is a very intelligent person, he does not know a lot about how English should be taught at school and that too is unfortunate.

Perceptions of Educational Leadership - Summary

The findings of this research question reveal what the informants seem to expect from their Educational Leaders – the Ministry of Education, the English Inspectorate and school principals – and how, in their (the informants’) eyes, these expectations are met.

On the one hand, according to Kouzes & Posner’s model, the participants of this study expect the Ministry of Education, the English Inspectorate and school principals to encourage the heart, i.e. to lead with teachers’ emotions in mind, through respect and recognition, listening to what the teachers have to say and sharing responsibility toward the students. In addition, they perceive these Educational Leaders as responsible for the provision of positive working conditions that will enable them to perform their job. This includes providing support in terms of funding and backing in any conflict with students and/or parents, providing consistent policies, sound management and the development of a school culture based on positive interactions and relationships.

From the grievances expressed in the discussions on The List and comments made by the interviewees, it would appear that the participants feel that these expectations are
not necessarily met. Consequently, it is possible that the informants do not attribute these leadership practices to their Educational Leaders.

On the other hand, the members of the ETNI Community don’t seem to expect the Ministry of Education, the English Inspectorate and the school principals to inspire a shared vision or model the way (Kouzes & Posner, 2002).

To conclude, it would seem that the participants of this study do not attribute leadership practices to their formal Educational Leaders – the Ministry of Education and the English Inspectorate. While they openly express their expectations of them primarily in terms of working conditions, respect and recognition, they do not appear to perceive them to be a source of professional empowerment and ownership.

4.3.2 Perceptions and Understanding of Teachers as Leaders

The answer to the question How do the teachers on ETNI understand the concept of “Teachers as Leaders”? refers to the participants’ perception of teachers as leaders in the classroom rather than to teachers, who take on leadership roles outside the classroom (Sintz, 2005). It is based on data collected from discussions on the ETNI List, The Rag, ETNI Polls, and the teachers’ reflections of their work and themselves in the primary online interviews and the follow-up in-depth interviews.

Encourage the heart

According to Kouzes & Posner (2002), encouraging the heart is the recognition of the constituents’ emotions, the manifestation of care and the provision of ongoing support
and encouragement to go on. In Kouzes & Posner’s terms, when students are exhausted, frustrated and disenchanted and ready to give up, teachers encourage their hearts to carry on. Furthermore, as part of their work with students, teachers perform counselor roles, because they are responsible for identifying and addressing the particular needs and problems of individual students (Shedd & Bacharach, 1991). In addition, as part of an educational team at their schools, teachers contribute to the inclusive and reciprocal dynamics of teacher collegiality and interactions within the school, which is also based on the recognition of emotions (Beatty, 2004).

The teachers on ETNI do not often discuss student matters or individual students’ problems. When students’ emotions are discussed on The List, it is usually related to “unfair” national assessment tests, such as the bagrut or the meitzav in grades 5 and 8, or to some kind of national crisis, such as the Columbia Space Shuttle tragedy (2003) or the War in Lebanon (2006).

In her article Facing and Dealing with Obstacles (ETNI Rag #1, 2006), Aviva Shapiro discusses the particular difficulties Israeli teachers faced at the beginning of the 2006 school year following the war in Lebanon during the summer.

What we will face (in addition to our regular challenges) are tens of thousands of children who have been imprinted with “war” over their summer vacation, whether it be from spending long hours in the shelters, or seeing and hearing missiles falling on or near their house; or whether they lost a loved one, or were injured themselves, all of our students will have some kind of memory of the war.

It doesn’t matter if they live in the South, the North, or even the center of the
country, they will have experienced terror, fear and uncertainty. This is the greatest obstacle we, the teachers of Israel, need to face during our first meeting with our students.

Enable others to act and achieve

Kouzes & Posner’s leadership practice enabling others to act is fundamental to teachers’ role in the classroom. It is inherent in teachers’ activities from planning, through implementation to evaluation and reflection. Teaching is about enabling students to achieve (Darling-Hammond, 1999; Usdan, McCloud & Podmostko, 2001; Chrispeels, 2004; Frost & Durrant, 2004).

Shedd & Bacharach (1991, pp. 32-34) list the specific tasks classroom teachers engage in on a regular basis in order to enable their students to perform at the best of their abilities. These tasks include managerial and organizational activities probably, according to Shedd and Bacharach (ibid), more intense than those of managers and supervisors in other employment settings. Teachers are responsible for assigning and explaining duties to large numbers of individuals at different levels with different learning styles and individual needs. This is often conducted under tight time constraints and adjusting quickly to unforeseen developments. In addition, they are often also responsible for the creation and maintenance of a physical and interpersonal environment conducive to instruction and counseling.

Comments made by teachers on ETNI regarding this leadership practice are in line with the literature.
• A teacher is pretty much like the conductor of an orchestra. He/She has to get each one to play as best he/she can according to his/her ability and still function as a group.

• Most teachers go far beyond what is expected or required for their position to make a way for their students to succeed.

• True teachers, by nature, are nurturers. They want to help. They want to support and share. They want to see people develop and succeed.

**Challenge the process**

In their presentation of the leadership practice *challenge the way*, Kouzes & Posner (2002) describe leaders as pioneers, who search for opportunities to innovate, grow and improve despite the risks of failure. In order to be effective, leaders need to ensure that their constituents trust these actions and feel safe enough to follow their lead. According to the literature this is what teachers do in their classrooms. Fullan (1993) sees all teachers as “agents of change”; Frost & Durrant (2004) claim that the implementation of educational reform is dependent on teachers’ enthusiasm and commitment. Moreover, they comment that teachers have a massive and largely untapped potential for ideas, enthusiasm and expertise. Shedd & Bacharach (1991) relate to *challenging the process* as part of teachers’ daily routine. Teachers need to constantly be alert to student behavior in order to identify when plans need to be changed and classroom activities adjusted – while still in session.
In the online interview, teachers comment the various aspects of challenging the process:

- *Most English teachers are very hardworking and idealistic. They feel the need for excellence in English in the schools and are always willing to try new ideas and contribute what worked for them.*

- *Yea, some teachers are stuck in their ways and teach the same thing year after year, you know, and sometimes they even forget to change the date on a worksheet, but most us – at least at my school – are always trying out new things. We didn’t wait for the Ministry to tell us to do projects. We have been doing them for years.*

- *You can come to class with the perfect lesson plan, and then something unexpected happens – it can be some current event, something at the school or just the kids being restless because the next lesson is a maths exam, and then and there you have to change everything and make it work!*

**Inspired Shared Vision**

Teachers are responsible for the implementation of the curriculum, which can be perceived as a shared vision. Moreover, it is within their mandate to inspire their students to trust its demands of them as a vehicle to their achievement. Shedd & Bacharach (1991) specify the various tasks teachers perform on a daily basis to help their students meet the demands of the curriculum. Teachers are responsible for selecting, analyzing and synthesizing large quantities of information and deciding how
they can be most effectively communicated into the academic knowledge and skills required for student achievement.

The English Curriculum and the national assessment tests (the bagrut and the meitzav), created by the Ministry of Education, are the shared vision, which dictates the work of the participants of this study in the classroom. While the discussions on The List usually focus primarily on the logistics and the technical aspects of the delivery of the English Curriculum, articles on the ETNI Rag focus on various aspects of its content. In other words, teachers – members of the ETNI Community – share their expert knowledge amongst themselves and with others. The following are a sample of topics, which appeared in the ETNI Rag from December 2006:

- Dynamic Assessment as a Teaching Tool, by Erica Garb, PhD
- Why do we give test accommodations, by Ellen Hoffenberg-Serfaty, J.D.
- How to Present Syllable Types in the Classroom, by Peggy Barzilay, PhD
- Contemporary Holocaust Plays in Advanced EFL Classes, by Guther Volk

In addition, the ETNI site offers a vast collection of lesson plans, worksheets, games and projects created by teachers in the field, which relate to different aspects of the Curriculum.

In other words, teachers on ETNI perform this practice of leadership by sharing their expert knowledge on both the theoretical and practical levels.
Model the way

Leadership is about *modeling the way* – about leading by example, particularly with regards to the daily actions and simple things (Kouzes & Posner, 2002). Classroom teachers model the way for their students as well as for other teachers: as teacher mentors, team leaders, master teachers, teacher trainers (Usdan, McCloud & Podmostko 2001).

*Modeling the way* is not something the teachers on ETNI often talk about in their discussions on The List. It was also difficult to encourage the teachers who participated in the online interviews to comment on ways they set examples. When asked directly, one teacher responded, “It’s not something you talk about. You just do it!”

The following comments taken from the follow-up in-depth interviews reflect ways in which the participants feel that teachers model the way for their students, their colleagues and others.

- *We are role models – not just in the way we speak the language, but in our daily conduct - our values and beliefs.*

- *If someone posts a good activity that they've done, I feel it's done to give other people ideas and to encourage them to do it themselves. In another context it could be seen as boasting - but ETNI just isn't like that.*

- *English teachers want to spread a wider world view, and not just a limited Jewish/Israeli view. The native speakers mostly grew up abroad and have a somewhat different value system from that prevalent in Israel.*
Perceptions of Teachers as Leaders - Summary

From the descriptions above, it seems that the classroom teachers on ETNI can be defined as leaders according to Kouzes & Posner’s leadership practices (2002). And yet, it would appear that the participants in the online interviews do not necessarily see them (or themselves) as such:

- **All teachers are leaders.** The very definition of being a classroom teacher means that you are a leader. You are leading a group of people pursuing some sort of learning and education, whether or not your followers are there voluntarily or involuntarily.

- **Every teacher has to possess leadership skills ... otherwise how can she do her job?**

- **Teachers don’t think they can make a difference and don’t feel they have much to contribute.**

- **Teachers don’t have time to think of being leaders.** Most of them are trying to make ends meet with 2 or more jobs!!!

- **Yes, I have become a leader although I never planned this.** It was just one day I woke up (not literally!!) and said I have something to say, I have something to contribute to younger or even just OTHER teachers.

- **I think of myself as a semi-leader.** I try to give my students a "dogma esh ei" [personal example]. But I work in a small, "calmer than most" school, so I have conditions that are more conducive to being nurturing.
• Since I am not one for being apathetic, I do things. Is that leadership? I don’t know.

• Am I a leader? Ask my supervisor ...

• Just because I am more vocal than others, doesn’t necessarily make me a leader.

• Leader? No, I am a teacher.

These responses highlight a number of points regarding teachers’ understandings of the concept Teachers as Leaders in relation to teachers’ work in the classroom. First, when these respondents spoke about classroom teachers as leaders, they attributed leadership to classroom teachers in general. However, when asked if they see themselves as leaders, they were reluctant to admit that they are, even though each of the respondents performs both formal and informal leadership roles beyond their classroom responsibilities.

Second, it seems that like the teacher who responded that she is a “semi-leader”, even when teachers are leaders, they apologize for it and provide excuses why what they are doing cannot be qualified as “leadership”.

Finally, these teachers do not necessarily equate actions, which can be defined as leadership actions, with leadership titles. They see them simply as being active or “vocal”. The final answer sums up their perception. As described in the literature and in the examples presented above, teachers’ leadership activities come with the territory. They are part of the job description.
Research Question #3 - Summary

Effective leaders according to Kouzes and Posner (2002) meet five criteria: they encourage the heart, enable others to act and achieve, challenge the process, inspire a shared vision, and model the way.

These criteria provided the framework for the third research question, which investigated the participants’ understanding of Educational Leadership: their expectations of their formal Educational Leaders: the Ministry of Education, the English Inspectorate and school principals along with their perceptions of how these expectations are actually met. In addition, the participants’ perceptions of their own roles as leaders were examined.

As explained in the summary of the first sub-question, it seems that the informants of this study do not perceive those in formal leadership roles – the Ministry of Education, the English Inspectorate and school principals – as Educational Leaders, because they do not meet the criteria of effective leadership as defined by Kouzes and Posner (2002).

At the same time, paradoxically, as described in the summary of the second sub-question, the informants don’t see themselves as leaders, despite the fact that in their eyes they clearly meet these criteria.

These findings reflect the findings of the second research question, which dealt with the informants’ perceptions and understanding of Shared Leadership. They, too, suggest that the informants are not aware of modern leadership trends and the direction of current Educational Leadership models. Therefore, there appears to be some confusion
with regards to their perceptions of their formal Educational Leaders as well as with their perceptions of themselves as leaders.

The paradox, which emerged from the findings of this research question, led to the final research question - *To what extent do teachers want to be leaders beyond their work in the classroom?*

### 4.4 #4 – DO TEACHERS WANT TO BE LEADERS?

The findings of the second and third research questions seemed to shed light on ETNI members’ perceptions of Shared Leadership within their community as well as their understanding of Educational Leadership. Specifically, it would appear that from the point of view of the informants, despite the fact that teachers meet all five of the Kouzes & Posner’s criteria of effective leadership, they informants don’t perceive themselves as leaders. This raises an additional question –

*To what extent do teachers want to be leaders beyond their work in the classroom?*

The answer to this research question derives mainly from in-depth interviews, both online and face-to-face, which followed the primary formal online interviews conducted for this study and the quantitative-type survey. These follow-up interviews were conducted with seven veteran classroom teachers, all of whom over the years have been English coordinators at their schools, master teachers for pre-service trainees, in-service coaches, material developers, and members of the ETNI Community either in the past or the present. They have presented at conferences and written for professional journals.
The objective of these interviews was to gain a deeper understanding to what extent teachers actually want to be leaders in the field, and why so many refrain from taking upon themselves leadership roles, tasks and responsibilities beyond their work in the classroom.

The interviewees’ responses confirmed and clarified comments made by ETNI members’ during discussions on The List, in the primary online interviews conducted for this study and in ETNI polls posted on the ETNI website.

While the interviewees’ explanations relate directly to their own personal experiences and immediate environment, the issues raised go beyond the Israeli EFL teaching community and the Israeli school system and link to the works of others in the field of Educational Leadership as described in the literature review of this study.

According to the interviewees, there appear to be a variety of reasons why classroom teachers refrain from taking upon themselves formal leadership roles, tasks and responsibilities. The reasons presented below bring together the different points and issues raised in the interviews.

**Personal survival comes before leadership**

The interviewees described some of their colleagues as teachers, who, simply, are not interested in contributing anything beyond their classroom obligations. They come to school, do their job and leave. Some, they say, used to be more motivated, but now, they are burnt out and don’t care anymore. For others, it would appear, teaching is just
a job they want to get over and done with, so they can go home to their kids and families.

These teachers could be seen as merely indifferent. However, according to Maslow’s Hierarchy of Needs (1943), leadership would be related to the two highest needs: self-actualization and self-transcendence, which cannot be met as long as lower needs, such as one’s physiological needs, are wanting. Hence, teachers, who are struggling to make ends meet, juggling one, and sometimes even two, demanding jobs with family, particularly with young children, are not in any position to take upon themselves any leadership roles or responsibilities. Teachers need to feel emotionally safe and secure in order to be leaders (Beatty, 2004; Leithwood and Beatty, 2008).

**Lack of trust in and respect for the system**

According to Chrispeels (2004), when there are hostile relations within the school, teachers may choose not to engage in leadership activities. Similarly, the teachers interviewed, linked the growing lack of trust between English teachers, the Ministry of Education and the English Inspectorate, due to increasing demands related to the matriculation exam (*bagrut*), to the reason why some teachers “keep their distance” and want nothing to do with formal leadership roles.

Time and again, discussions on the ETNI List (*Where is Judy?* July, 2004; the teachers’ strike, October-November, 2007; and the *bagrut* markers’ strike, July, 2008) revealed the English teachers’ strong emotions as they stand alone in their ongoing “battle with the Ministry”. The terms they used to describe their feelings towards “the system”...
include “resentful, confused, exploited, angry, hurt, humiliated, disappointed, abandoned and sad.”

While teachers continue to have respect for individual formal leaders, because of their wisdom and the support they provide their teachers, they appear to have lost their respect for the positions they hold. “Why would I want to be part of a system I have no respect for? And why should I have respect for them? There are a few inspectors and trainers who are good, but most of them became inspectors just to get out of the classroom, ‘cause they couldn’t handle it!” one of the interviewees explained. “It is the mass of English teachers that sets the tone – not the inspectors,” she argued.

Fear

A number of interviewees described fear as another reason why teachers might refrain from leadership roles. One teacher, explicitly expressed her fear of dismissal should she be quoted saying anything against “Big Brother”. Another commented that she no longer participates in discussions on The List, because she works for the Ministry and in the past was reprimanded for what she had contributed to the discussion. “Believe me,” she wrote, “from now on, I am keeping a low profile.”

Another interviewee’s source of fear was her peers – not the Ministry of Education or the English Inspectorate. “I just do my job and keep my head down. Don’t want to be judged or criticized by anyone. Don’t want to give them a reason to say that I am trying to outshine anyone!” It is likely that this teacher’s personal experience has taught her to
be cautious of taking upon herself leadership tasks. In the past, she was snubbed by her colleagues, who claimed that by doing so, she made them look bad.

These teachers’ fears resemble the external pressures teachers are subject to (Chrispeels, 2004) that might cause them to refrain from taking upon themselves leadership roles.

Low self-esteem

According to the teachers interviewed, it would appear that low self-esteem is another reason for teachers’ avoidance of leadership roles. The interviewees explained that teachers hold back from leadership positions, because they feel that they have lost their credibility – not only in the eyes of the public and the system, but in their own eyes. Some teachers feel that in today’s reality they can no longer make a difference, which is the reason they became teachers. One teacher said, “I have been a teacher for 25 years and today I feel that no matter how hard I try I can’t do my job. The hurdles are too high ... too many battle fronts.” Another teacher described her current feeling as if “the system is pulling the rug out from underneath.” And one teacher went as far as to say that she has lost faith in her profession. “...and that is really bad, because a teacher is my identity. It is who I am.”

Most of the interviewees blamed their schools, the Ministry of Education, the English Inspectorate and the general public for not listening to them. They feel that not only their professional needs are disregarded, but also their professional opinions about the curriculum, assessment, classroom practice and the direction of education.

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“How motivated would you be if you were always taking the blame for the failure of education in the country? We work in treacherous conditions with kids who are becoming more and more unruly, and their parents don’t care. Our pay slips show exactly what they think of us! Instead of for once, listening to us, because perhaps we do know what we are talking about, they keep bringing in so-called experts, who the last time they were in a classroom was when they went to school! If they are such know-it-all big shots let them fix it!”

Talking about changes in the literature component of the matriculation exam, one teacher retorted, “It seems as if we, the classroom teachers, – and some of us have been teaching for close to thirty years and more - have no credibility with them. We did the pilot! For a whole year we went to their hishtalmut [in-service professional development] and did all the documentation, and we didn’t even get paid for all the extra hours we put in and now they go and make decisions, without even asking us what we have to say in the matter!”

One teacher spoke candidly about never wanting to be a leader, because she believes that she doesn’t have want it takes. “I am not the leader-type. I don’t make a lot of noise. And, besides, I have always been self-conscious of my looks. I don’t want to be noticed. As a leader you have to be noticed, don’t you?”

These statements reflect reasons for teachers’ low self-esteem found in the literature: feelings of overwhelming failure (Frost & Durrant, 2004), lack of appreciation, professional dignity constantly being challenged (Usdan, McCloud & Podmostko 2001), the feeling of not being heard and losing control over their professional work (Terry, Page 215 of 286
1998). These teachers referred to ETNI as “their voice” in hope that someone out there is listening. “And if not,” one teacher said, “at least we have each other.”

**Victim Syndrome**

According to Chrispeels (2004), one of the obstacles for teacher leadership is teachers’ reluctance to let go of the norms of teacher isolation. Similarly, it would appear that some teachers on ETNI don’t want to let go of the teacher-victim role (McPherson, 1972 in Shedd & Bacharach, 1991).

In the discussions on the List teachers often complain about all the horrible things they have to put up with, how they are “classic cases of abuse” while all they are “highly motivated, immensely caring, high level, hardworking group, who is overworked and underpaid.”

It could be that for some teachers, being the victim of the system is what keeps them going. As victims these teachers don’t have to be accountable, while as leaders they would have to take responsibility.

**Leadership Comes at the Expense of Classroom Time**

Chrispeels (2004) explains that teachers, who are already overburdened with demands, do not have the time outside of classroom hours to devote to leadership activities. From the interviews conducted for this study it would appear that teachers’ avoidance of leadership roles outside of their classroom has more to do with choice and priorities than simply the lack of time.
One of the teachers put it very simply, “To take on any leadership responsibility requires time to do it right. I prefer to devote all of my time to my teaching, to my classes to my students.”

Another teacher added, “I went into teaching to work with kids – not to become an administrator with a fancy title. It’s the relationships with my students that keep me going.”

A third teacher explained, “If I, let’s say, were to become a an inspector or some kind of special project coordinator, I would probably spend most of my time on the phone, chasing people and doing even more paperwork than I do now – and you know what? That’s not what I signed up for. That is not what I want to do! I want to teach.”

From the interviews and the discussions on The List, it would appear that for many teachers, the best part of teaching is the relationships they build with their students working with them day after day through thick and thin, being there for them, helping them overcome the hurdles of school and growing up. “It’s the spark in their eyes when they get it that makes it all worthwhile,” one teacher remarked. According to Leithwood and Beatty (2008) teachers’ job satisfaction is directly to their work in the classroom.

Summing up these comments, in accordance with Sintz’ findings (2005), it would seem that some teachers are reluctant to engage in leadership activities and administrative roles that would take them away from their classes, and their students - the reason they went into teaching in the first place – particularly when the additional stress, demands and responsibilities are often unacknowledged and insufficiently compensated.
Research Question #4 - Summary

Based on the in-depth interviews that focused on this question and comments made in discussions on the ETNI List, it would appear that there are teachers who do not want to engage in formal leadership roles outside of their classroom. While the reasons for teachers’ reluctance to take upon themselves leadership roles and activities vary, it seems that they are rooted in the teachers’ emotional state rather than in the lack of leadership skills.

Leadership, according to Maslow’s Hierarchy of Needs (1943), appears to be related to the two highest human needs: self-actualization and self-transcendence. Hence, it can be assumed that before teachers will engage in leadership beyond their classroom obligations, their fundamental physical and emotional needs have to be met. Based on comments made in discussions on The List as well as in the interviews, it is highly likely that some of the informants are struggling to meet these basic needs.

First, in addition to the responsibilities associated with teaching in the classroom, the participants feel burdened by their own parental responsibilities, family commitments and financial obligations. Then, there are those who appear to be suffering from teacher burnout caused not only by the difficulties associated with teaching, but also by ongoing frustration, disappointment, lack of trust in and respect for the education system, as described in the previous research question in relation to teachers’ expectations and perceptions of their formal Educational Leaders. Other teachers are restrained by fear and low self-esteem and therefore refrain from leadership. They fear what might
happen should they appear to be challenging those in positions of authority; they fear being criticized by colleagues should they appear to be supporting policies in dispute; they fear to outshine their colleagues; and finally, they fear failure, because they no longer believe that they can make a difference.

At the same time, there are many teachers who are not struggling with physical or emotional needs, but nonetheless conscientiously refrain from leadership activities. These teachers feel that leadership roles and activities will take them away from teaching in the classroom, the reason they chose to be teachers in the first place.

Similar to the findings of the previous research questions, the respondents’ feelings towards and perceptions of their own leadership roles suggest that they lack a clear understanding of current leadership trends, concepts related to Educational Leadership, and qualities of Shared Leadership.

4.5 SUMMARY OF THE FINDINGS

The key findings of this study recount the practice and perceptions of Shared Leadership of teachers in a virtual community along with the community members’ perceptions and understanding of Educational Leadership, the concept of Teachers as Leaders as well as the extent they choose to engage in leadership roles beyond teaching in the classroom.

In addition, the findings of each research question revealed inherent paradoxes that have created an underlying theme running throughout this study. These paradoxes will be discussed in depth in The Discussion chapter.

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Shared Leadership - Practice

Based on the findings of the first research question, it appears that Shared Leadership exists within the ETNI Community. The qualitative findings, which emerged from the observations of the ETNI site and discussions on The List, and the interviews, were corroborated by the quantitative-type survey with a significantly high level of agreement amongst the respondents. These findings revealed the existence of most of the qualities of Shared Leadership within the ETNI Community.

Shared Leadership - Perceptions

It would seem that while the teachers within the ETNI Community appear to practice Shared Leadership, the informants have a limited perception and understanding of what this model of leadership actually consists of beyond the literal meaning of its name. Therefore, it is likely that they are not fully aware of the existence of this form of leadership within their community, how it is created and what its implications are.

Educational Leadership - Perceptions

The ETNI members’ perceptions of Educational Leadership emerged from their expectations from the Ministry of Education, the English Inspectorate, school principals and the teachers unions, as expressed by participants in discussions on The List and within the online interviews and analyzed according to Kouzes and Posner’s (2002) criteria of effective leadership.
While it would appear that the informants have high expectations from the Ministry of Education, the English Inspectorate and their school principals, in terms of encouraging the heart through respect and recognition and enabling them to act by providing positive working conditions and consistent policies, in terms of inspiring a vision and challenging the process or modeling the way, they appear to have no expectations from these formal Educational Leaders. In other words, it is highly likely that the members of the ETNI Community have a somewhat limited perception of these formal Educational Leaders and do not see them as leaders according to current Leadership literature.

**Teachers as Leaders – Perceptions**

Despite the fact that the informants’ comments, anecdotes and descriptions related to their work in the classroom appear to meet all five of Kouzes and Posner’s criteria of effective leadership (2002), it seems that they do not perceive themselves as leaders. For various reasons, the participants in this study appear to avoid leadership titles. As one teacher remarked, “We are teachers. This is what we do.”

**Do teachers want to be leaders beyond the classroom?**

The findings of this study indicate that there appear to be teachers who conscientiously and deliberately choose not to engage in formal leadership roles beyond their work in classroom.
Summary

From the findings of this study it would appear that the participants engage in Shared Leadership within the ETNI Community and according to their perceptions of their work, they perform as leaders within their classrooms. However, it is likely that the informants are unfamiliar with Shared Leadership as a leadership model, while their perceptions and understanding of Educational Leadership and Teachers as Leaders seem to be somewhat limited and inconsistent, particularly in the framework of modern Educational Leadership models.

The paradoxes, which emerged from the findings of this study creating an underlying theme, are the core focus of The Discussion. A close examination of these paradoxes enhanced by the literature not only augments the findings related to the ETNI teachers’ practice and perceptions of Shared Leadership as well as their understanding of Educational Leadership and modern leadership models, in general, but also links them to the broader context of teachers’ identity.
5 Discussion and Significance

This chapter, Discussion and Significance, is divided into two parts. The first part focuses on the implications of the direct findings of the research questions, while the second part attempts to provide a deeper understanding of the indirect findings – the underlying theme of Teachers’ Inherent Paradoxes (TIPs).

Each part discusses the findings in relation to the literature presented in this study along with their relevance to the implementation of educational policies and teachers’ leadership practices.

5.1 SHARED LEADERSHIP – TEACHERS’ PRACTICE AND PERCEPTIONS WITHIN THE CONTEXT OF EDUCATIONAL LEADERSHIP

The literature reviewed for this study indicates that modern leadership models, such as Shared Leadership, are becoming more prevalent in businesses and organizations, because they better meet the needs and demands of the 21st century. Many of the qualities of Shared Leadership are also common in current Educational Leadership models. In addition, these leadership models highlight the importance of bringing teachers into the leadership arena (Fullan, 2001; Usdan, McCloud, & Podmostko, 2001).

This is for a number of reasons. First, while Educational Leadership models acknowledge the key role principals play in school leadership, they recognize that principals alone cannot meet the demands put upon schools today. Second, classroom teachers are identified as one of the most powerful determinants of student achievements (Darling-
Hammond, 1999). Third, if the teaching of leadership qualities – or what Covey (2008) describes as “the timeless universal principles of primary greatness” – can better prepare students for the challenges they will face in the future, teachers need not only to practice leadership, but to be able to teach leadership to their students, particularly since it can no longer be assumed that these qualities are being taught at home (Covey, ibid). Fourth, in schools where leadership is shared by all, classroom teachers are perceived as the link between school administration, students and their parents (Covey, ibid).

To summarize, the literature reviewed for this study acknowledges the key role teachers play in preparing today’s students for the challenges they will encounter in the future, as well as their role in the implementation of educational reform policies. Consequently, the literature also recommends bringing classroom teachers into the leadership arena, particularly when educational reform programs involve the introduction of innovative leadership models, such as Shared Leadership and Leadership Schools. Therefore, teachers’ practice and perceptions of Educational Leadership, in general, and Shared Leadership, in particular, are of major importance.

The direct findings related to the first research question – the practice of Shared Leadership within the ETNI Community – indicated that the members of the Community - middle-aged, predominantly female, veteran junior and senior high school, native English speaking EFL teachers, “doing ordinary work” – have voluntarily and spontaneously created and sustain a dynamic, constructive, and vibrant Shared Leadership community within a virtual environment.
While the ETNI practices are worthy of being replicated within teaching and other professional communities, both virtual and non-virtual settings, it would seem that the true value of this finding lies in the fact that Shared Leadership is something teachers possibly practice naturally.

Awareness and understanding of the Shared Leadership processes, which appear to occur spontaneously within the ETNI Community, may benefit policymakers, academics, and others undertaking the development and implementation of Educational Leadership models. First, the insights gained through the ETNI experience, may enable them to create leadership models built on teachers’ innate strengths and natural conducts and likewise to be more sensitive and understanding towards teachers’ inherent weaknesses. Second, teachers tend to be more accepting of reform policies that are based on what they do naturally, because such practices enable them to improve what they are already doing rather than create additional demands and extra burdens to their already heavy workloads (Covey, 2008).

The findings related to the second research question – the informants’ perceptions, understanding and awareness of Shared Leadership – point out that while the members of the ETNI Community practice Shared Leadership spontaneously and acknowledge the existence of some of its qualities in their community interactions, it would appear that their awareness and understanding of Shared Leadership, Educational Leadership and Leadership Re-invented concepts are limited.

As this study indicates, even if teachers perform acts of leadership naturally, it cannot be assumed that they possess the explicit knowledge of its underlying principles, its
fundamental concepts and the essential jargon necessary to actually teach leadership effectively. This finding is of particular significance due to the increasing role attributed to teachers in Educational Leadership models, specifically in “leadership schools” (Covey, 2008), where teachers are expected to regularly integrate leadership concepts in their teaching.

If teachers are to be brought into the leadership arena and leadership is to become an integral component of schools’ curriculum in order to better prepare students for the demands and challenges of the 21\textsuperscript{st} century, it is essential for policymakers, academics, and others undertaking the development and implementation of educational reform and teacher training programs to have a clear picture of what teachers actually know about leadership in general and Educational Leadership and Shared Leadership, in particular. This is in order to better equip teachers with the appropriate knowledge and professional confidence required to perform the leadership tasks and roles expected of them and to ensure that they feel part of the process and can claim ownership of their work.

The findings related to the third research question – the informants’ perceptions of their Educational Leaders and understanding of the concept Teachers as Leaders – complement the findings of the second research question. They not only reinforce the participants’ confusions and misconceptions about Educational Leadership and their own role as leaders, but also highlight the on-going relationship and co-dependency between grassroots teachers and their formal Educational Leaders.
The teachers of the ETNI Community appear to be quite clear that while the content of the reform may change, it’s the nature of the delivery that they continually seem to be struggling with. The informants of this study want to be part of the decision-making process; they want to be heard; they want clear instructions; they want and need ongoing support and guidance; they want and need time to learn about the reform before being required to actually implement it; they need to be given sufficient time and proper compensations to do so; and finally, they want their Educational Leaders to acknowledge and respect the fact that they are already overburdened by heavy schedules and increasing demands. In a nutshell, it would appear that what the teachers basically want is trust. They want to be able to trust their Educational Leaders in the implementation of educational policies and reforms; and, they want their Educational Leaders to demonstrate their trust in them, that they are able to deliver. To quote Covey (2008, p. 41) “Leadership is communicating people’s worth and potential so clearly that they are inspired to see it in themselves.” The findings of this study indicate that this applies to teachers as well.

Educational Leaders, particularly those engaged in the development and implementation of educational reform policies may benefit from these findings in adapting their performance in order to meet their followers’ – i.e. the teachers’ – expectations of them and regain their trust. Knowledge, better understanding and recognition of teachers’ perceptions of their Educational Leaders, such as the Ministry of Education, the English Inspectorate and principals, as presented in this study, may help the Educational Leaders in positions of authority improve their leaders-followers’
relationship, first and foremost by building trust. Bryk and Schneider (in Palmer, 1998, 2007, p. xvii) advise policymakers to embrace “the importance of trust in the drive to deliver results”. They maintain, “From a policy perspective, we constantly need to ask whether any new initiative is likely to promote relational trust within school communities or undermine it.” And, as Fullan (2001, p.13) argues, “If you don’t treat others (for example, teachers) well and fairly, you will be a leader without followers.”

In addition, as Palmer (1998/2007, p. 161) argues, if we are to have communities of discourse about teaching and learning, we need leaders, who expect it and invite it into being. In other words, if the Ministry of Education and the English Inspectorate were to share leadership with the ETNI Community, and the English teachers in general, the discourse about teaching and learning could have greater impact on the teachers’, their work in the classroom, and consequently student outcomes.

Finally, in a time when teacher bashing has become a popular sport and teachers have become the scapegoats for the problems society cannot solve and the sins it cannot bear (Palmer, 1998), the finding related to the fourth research question – to what extent teachers want to be leaders - is of particular importance to policymakers, Educational Leaders and the public at large. First of all, according to Covey (2008) the classroom is where primary greatness is nurtured and timeless universal principles are taught. If Educational Leadership is headed in the direction of “leadership schools”, then classroom teachers are, in fact, in the frontline. Second, this finding serves as a reminder that there are teachers within the system who, despite the fact that they could be undertaking other roles within the educational system or in other fields, they choose to
be in the classroom. They choose to teach. These teachers are the system’s greatest asset, and as such not only deserve to be acknowledged and appropriately compensated, but it is in the interest of the system to support them and provide them with conditions that will enable them to deliver, to the best of their ability, the educational policies and reforms created by the educational system.

It would appear that well-intended educational reforms come and go, but according to Covey (2008) and others, student achievement over time remains stagnant. Schools have remained remarkably unchanged – preserving the routines, culture, and operations of an obsolete 1930’s manufacturing plant (Covey ibid). Shared Leadership is not the answer to all the faults and foibles of the educational system, nor does it cultivate all of the qualities today’s students need to survive in the future, but it does nurture some of them: communication skills, empathy, service, working with others, inspiration to others, developing others allowing them to reach their potential and recognize their self-worth.

As a final point, the direct findings of this study are of particular significance, because there appears to be no reason to assume that the teachers who participated in this study are an exception to the rule. It is highly likely that other teachers and educational administrators share their ability to practice Shared Leadership as well as their lack of explicit knowledge of this form of leadership and lack of awareness and understanding of current approaches to leadership, in general.
5.2 TEACHERS' INHERENT PARADOXES (TIPS)

This part of the Discussion and Significance attempts to provide a deeper understanding of the indirect findings that emerged from of this study – the underlying theme of Teachers’ Inherent Paradoxes (TIPs).

These paradoxes can be categorized as follows:

- paradoxes related to the informants’ perceptions of specific qualities of Shared Leadership;
- paradoxes related to the informants’ practice of Shared Leadership within the ETNI Community versus their perceptions and awareness of this model of leadership;
- paradoxes related to the informants’ expectations and perceptions of their Educational Leaders versus their perceptions of Teachers as Leaders;
- paradoxes related to some informants’ reluctance to take upon themselves leadership roles and activities outside of their classroom versus their practice of leadership within the ETNI Community.

According to Palmer (1998) paradoxes are a natural component of teachers’ daily experiences. Moreover, teachers’ sense of self, which is deeply dependent on their relationships with others (their students, their colleagues, parents and the educational system), consist of an abundance of mixed emotions manifested in paradoxes (Palmer, ibid). These paradoxes become even more acute in a culture of change (Fullan, 2001).
The contrast of conflicting perceptions, ideas, and/or emotions, according to Palmer (1998), allows us to see the world and ourselves more clearly. Furthermore, the tension created by paradoxes generates energy from which good teaching emerges (Palmer, ibid). Fullan (2001) adds that paradoxes are what trigger breakthroughs in a time of change. Thus, paradoxes are a fundamental component of educational reform.

Hence, the paradoxes revealed in this study – the conflicting emotions and perceptions of the members of the ETNI Community, along with the evident contradiction between what the participants’ say and what they do in relation to leadership, in general, and Shared Leadership, in particular – might be seen as an inherent and essential component of their experiences and sense of self within their constantly changing environment and the culture of educational reform, to which they are continually required to adapt in order to meet the challenging demands they face.

Within the discussion that follows, these paradoxes are referred to Teachers’ Inherent Paradoxes (TIPs).

**Paradoxes Related to Qualities of Shared Leadership**

The indirect findings related to the first and second research questions – *practice and perceptions of Shared Leadership within the ETNI Community* – revealed a number of paradoxes pertaining to the participants’ perceptions and acknowledgement of specific qualities of Shared Leadership.
**Passion vs. Emotions and Humor**

One of the paradoxes related to qualities of Shared Leadership is associated with passion and emotions and the existence of humor within the community interactions. Passion - a driving force of leadership (Bruce, 2001; Covey, 2004; Sanborn, 2006) - ranked highly on the quantitative-type survey (86%), while emotions, which play a significant role in Shared Leadership (Doyle and Smith, 2001; Goleman, Boyatzis and Mckee, 2002; Beatty, 2005), were one of the lowest ranking qualities (50%). Humor, which according to the literature is an effective way to relieve tension, break the ice, inspire friendships and creativity (Bruce, 2001; Freiberg and Freiberg, 2003) ranked 51%. Despite the low rankings, the evidence collected from observations of the site and discussions on The List indicate the existence of emotions and humor within community communications.

These discrepancies raise some questions. Why are the informants willing to acknowledge the existence of passion within their community interactions, but not emotions? Moreover, why did so many informants reject the role of humor within the discussions on The List and on the ETNI site? What is the source of the discrepancy between what the participants do and what they are willing to acknowledge?

According to Beatty (2000 A) the expression of emotions is considered by some teachers as the loss of control and a rational appearance. Moreover, Beatty (2000 B) identifies a dichotomy between the appropriate behavior and appearance teachers and school leaders believe they should demonstrate and the ways highly functioning multi-dimensional human-beings need to be. In other words, teachers’ emotional paradoxes.
perhaps derive from their perception and understanding of the kind of emotions they should and should not candidly express.

Thus, it is likely that the paradox – the acknowledgement of the existence of passion within the ETNI Community interactions and the denial of the existence of emotions and humor - stem from the respondents’ unwillingness to acknowledge the role emotions and humor play in the Community dynamics. While passion is perceived as a positive force, and the affective domain is accepted as crucial to teaching and interacting with students (Kovaric and Bott, 2000), it could be that the informants, who responded to the quantitative-type survey, feel that the expression of emotions and humor within a virtual Community of Practice is unprofessional. It could be that they perceive the expression of emotions and humor as a sign weakness or a symptom of becoming too personal. It could be that similarly to Kovaric and Bott’s findings (2000), ETNIers may tend to believe that emotions are better dealt with face-to-face or possibly through personal email exchanges and not in a public domain.

Ongoing Learning vs. Professional Development

The second paradox related to qualities of Shared Leadership is associated with the informants’ perceptions and understanding of ongoing learning and professional development within the ETNI Community. Based on the responses of the quantitative-type survey, it would appear that while the informants acknowledged the existence of ongoing learning within the ETNI Community (88%), they were less willing to recognize its contribution to their own professional development (45%).
The discrepancy between these two ratings raises the question: How come the ETNIers do not perceive the ongoing learning they are engaged in within their community as professional development? In fact, from the qualitative findings related to ongoing learning, it would appear that there is probably more learning and more construction of knowledge, meaning and purpose than most of the ETNIers are actually aware of. Here too, the essence of the paradox lies in the discrepancy between the participants’ actions and their declarative recognition of these actions and the impact they may have on them, in this case on their professional development.

The literature shows that the creation of meaning through dialogue, individual and collective reflection (Allen et al, 1998) and ongoing inquiry (Lambert, 2002) within an inclusive, diverse, passionate, collegial and positive environment is what engages the spirit and gives worth and purpose to the group’s efforts (Sandmann and Vandenberg, 1995). This process is particularly fundamental to teachers striving to make sense of their work, construct teacher knowledge (Shulman, 1987) and explore strategies to teach more effectively (Duffy & Cunningham, 1996 and Riel, 1993 in Murphy & LaFerrire, 2003; Kovaric and Bott, 2000; Murphy & LaFerrire, ibid; Kuperberg and Ben-Peretz, 2004; Ben-Peretz and Kuperberg, 2007). A virtual community, such as ETNI, would appear to be the ideal setting for such a process of collaborative reflective practice (Kurshan & Harrington, 1994; Meyer, 2000; Murphy and LaFerrire, 2003).

However, it seems that the members of the ETNI Community do not acknowledge this process. Consequently, it could be that they attribute professional development solely to formal academic learning in workshops, seminars, conferences or online courses and...
not to the informal exchange of ideas and points of view within spontaneous dialogue they engage in naturally and voluntarily. Furthermore, as one interviewee explained, “It could be that some teachers expect professional development to happen in big dramatic leaps, when actually it occurs in teeny tiny steps – through the implementation of a new idea based on a suggestion made on The List.”

Ironically, what some ETNIers perceive as “rambling on”, whining or even justified venting, and therefore try to shy away from, is, in fact according to the literature described above, an essential and meaningful learning process characteristic of teachers of no less importance than formal academic Professional Development activities.

To conclude, in the case of the discrepancy between the perception of ongoing learning and professional development, the paradox lies in what would appear as the informants’ lack of awareness of how teacher knowledge is constructed and developed rather than in their unwillingness to acknowledge ETNI as a provider of professional development and consequently a source of professional empowerment.

**Vision and Meaning vs. Beliefs and Values**

The third paradox related to qualities of Shared Leadership is associated with the informants’ perception of the creation of beliefs and values within the ETNI Community. Based on the responses of the quantitative-type survey, it would appear that while the informants acknowledge the creation of vision and meaning within the ETNI Community (79%) they seem to oppose the idea that ETNI creates beliefs and values (44%), despite their existence within the community dynamics as demonstrated in the qualitative data.

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What is it in the creation of beliefs and values that so many informants are steering away from? Once again why is there a contradiction between what the members of the community do and their acknowledgement of these actions?

It could be that in the minds of the respondents, beliefs and values have strong religious and political connotations. Thus, the acknowledgement of the creation of beliefs and values might be perceived as politically incorrect and thus challenge the ETNiners’ practice of inclusiveness (93%) and respect for diversity (80%). Moreover, it could be that beliefs and values are perceived as something personal that have no place within a Community of Practice. One respondent explained, “I think this is personal, ETNI doesn’t ‘preach’ any set values/beliefs. Each person can take what they want to believe in and work accordingly.” In other words, the denial of the creation of beliefs and values within the ETNI Community can be perceived from a positive perspective highlighting its democratic and inclusive qualities.

The resolution of this paradox is also supported by the dichotomy presented in Beatty’s work (Beatty, 2000 B) related to the appearance teachers and school leaders believe they should demonstrate.

**Pride and Inspiration vs. Empowerment**

The final paradox related to qualities of Shared Leadership is associated with the informants’ perception of pride and inspiration versus empowerment. Based on the responses of the quantitative-type survey, it seems that while the informants take pride in their community (99%) claiming ownership of its activities and find it to be a source of...
professional inspiration (86%), they perceive it as a source of empowerment to a significantly lesser degree (63%).

How can the ETNIers be so proud of their community, their work, their achievements, their students and themselves and not feel empowered? How can they be notably inspired professionally by their engagement with the ETNI Community, but at the same time personally untouched? Moreover, why would the members of the community keep coming back, continue to participate in and follow the discussions on The List and contribute to the building of the ETNI Site by sharing lesson plans, information, professional resources and their own writings, if they did not feel empowered?

Are these contradictions also related to the emotional paradoxes Beatty (2000 A and 2000 B) describes: the paradox between existing human emotions and the belief how a professional should appear? In other words, could it be that this paradox stems from the informants’ embarrassment to admit that they could, in fact, be personally empowered by a virtual community? Could it be that while the informants are comfortable supporting and empowering others, being personally empowered is a sign of weakness?

Or, is there more going on?

Despite their own sense of pride, the ETNI Community members know only too well that teaching – the profession they themselves take so much pride in – is often perceived as ordinary work for ordinary women (Feiman-Nemser & Floden 1986 in Ben-Peretz and Schonmann, 2000), which, as some ETNIers expressed, lacks social recognition, parental cooperation, and support from school administration, not to mention the Government.
As presented in the OECD Report (2007), the annual expenditure on students, the student-teacher ratio, the number of teaching hours in the classroom, the annual pay for teachers who have been teaching for 15 years and longer, and finally, the percentage of teachers under the age of 30, make the status of teachers in Israel one of the lowest in the developed countries!

By expressing pride of their achievements, by sharing their knowledge and experiences, by telling stories of how they solve difficult problems and daily overcome hurdle after hurdle, the members of the ETNI Community are reassuring themselves that they are indeed competent practitioners. Moreover, they are creating a collective community memory and constructing a positive professional identity (Ben-Peretz, 1995). It is the positive feeling that emerges from their persistent expression of pride that motivates them to continue to strive for quality performance and production as individuals, a community and a profession (Sergiovanni, 1992). This process, whether it occurs in a teachers’ lounge or in a virtual community, is crucial to surviving in the teaching profession (Ben-Peretz and Schonmann, 2000).

But, while this pride may motivate and even inspire, it is not enough to empower. It would seem that the members of the ETNI Community are experiencing what Fullan (2001) refers to as “implementation dips” – “a dip in performance and confidence as one encounters an innovation that requires new skills and new understandings” (p. 40). Finding themselves caught up in the turmoil of educational reform the teachers are forced to face new challenges, which demand a new set of skills. Consequently, they feel
incompetent in their own eyes as well in the eyes of others, causing them to feel fearful, confused, deskilled and most of all disempowered.

Thus, it would seem that despite the dynamic role ETNI plays in the professional lives of its members, despite the vision, despite the collegiality, despite the creation of meaning and the construction of professional knowledge, despite the aspirations and despite the hopes shared by many of its participants not only to support one another, but to have impact on the educational system – to make a difference – the reality is that within the realm of the teachers’ professional existence, ETNI’s function is limited.

One explanation for this is based on McLaughlin & Talbert’s observation (2001 cited in Fullan, 2001) that strong relationships in teacher communities are not an end in themselves and can have either positive or negative impact depending on what these relationships reinforce. In other words, unless collegiality focuses on and nurtures the right things, it can be powerfully wrong. In the case of ETNI, it could be that the while the collegial support demonstrated within the discussions serves as a cathartic process (Ben-Peretz & Schonmann, 2000) it also inadvertently exasperbates the teachers’ frustrations and grievances and consequently deepens their feelings of disempowerment.

Another explanation lies in the fact that even if ETNI is a source of inspiration and provides a support system and a professional network, the participants’ professional reality is deeply embedded within their individual schools, in which they are, as described by a number of members, a minority group of Anglo-Saxon immigrants, still struggling to adjust to the local culture.
Moreover, they are ultimately part of and answer to the system: the English Inspectorate, the Ministry of Education and the public. It is the system that provides and dictates the terms of their livelihood, thus it is highly likely that it is the system from which they seek recognition, approval, and consequently empowerment.

This is supported by Sir Michael Bichard, the permanent secretary at the Department for Education and Employment in England (1995-2001), who in an interview in the Time Education Supplement, “Charisma and Loud Shouting” (2000, p. 28 – cited in Fullan, 2001 p. 19), describes the role of leadership as the creation of “a sense of purpose and direction” for staff on the ground and encouraging them to believe that they are making a difference. Bichard stresses the importance of “making heroes of the people who deliver.”

The lack of such direction and encouragement combined with the lack of recognition and appreciation by formal Educational Leaders along with negative encounters with administrators can cause teachers long-term painful wounds and consequently feelings of disempowerment as described by Beatty in her article “Pursuing the Paradox of Emotion and Educational Leadership” (2000A).

Hargreaves (1994), Anderson (1998) and Humes (2000) relate to another dimension of the relationship between teachers in the field and the educational system, which may explain the ETNI teachers’ feeling of disempowerment. They describe the negative impact of the so-called ‘consultations’ with teachers about national policies and curricular reform programs. Attempts to involve teachers in research studies and development groups are often perceived as bogus resulting in heavier workloads and
increasing demands for teacher accountability, while at the same time reducing teacher autonomy and time they can devote to their primary task – classroom teaching. Similarly, the teachers on ETNI expressed their frustrations regarding the literature module to be introduced into the bagrut. They felt that even though they participated in a pilot project, their input was ignored by policymakers.

O’Sullivan, Carroll & Cavanagh (2008) studied how teachers dealt with the introduction of a new curriculum. Their findings revealed that the teachers experienced feelings of stress due to confusion and loss of control and the need for support and guidance. Moreover, they found that it is essential that teachers are given ongoing opportunities to continue to learn, monitor and evaluate their progress in order for them to feel greater self-efficacy necessary to meet the demands of challenge. Likewise the ETNI members repeatedly over the years expressed their need for clear guidelines regarding changes made in the curriculum or the bagrut.

Finally, Andrew Mawson in his book The Social Entrepreneur – Making Communities Work (2008) describes the anger, frustrations, and the feelings of demotivation and disempowerment social entrepreneurs experience when dealing with Government and bureaucracy. Although the setting and the actual circumstances differ, the fundamental situation is the same. The teachers on ETNI, like the social entrepreneurs Mawson refers to, are individuals striving to make a difference in the lives of others, but are caught up in a constant battle with the system.

These references appear to explain the paradox between ETNI as being a source of pride and inspiration but not a source of recognized and acknowledged empowerment. Like
the teachers described by Beatty (2000 A), the members of the ETNI Community have been deeply wounded by the system due to lack of recognition and appreciation. Like teachers described by Hargreaves (1994), Anderson (1998) and Humes (2000) they are overburdened by the demands of educational reform policies, resulting in feelings of stress and confusion as identified by O’Sullivan, Carroll & Cavanagh (2008). And, finally, like social entrepreneurs they are caught up in what they see as a losing battle with the Government – the Ministry of Education and the English Inspectorate, as described in the following outburst of a community member -

*Does the ministry of education really want us to remain in the profession?*

*The Ministry keeps talking about the shortages of qualified, dedicated and devoted English teachers in the country and yet they do everything possible to demotivate us, demoralize and treat us like second class teachers. They ignore our demands, scoff at our working conditions and ignore the new realities of the growing native speaker population. Then they lie to us about qualifying courses and refuse to accept our degrees and qualifications from outside Israel. Is it no wonder so many of us leave the profession or just sigh.*

*Isn't it time we "raged against the dying of our plight and did not go gentle into the dark of the ministry's dimming light?" (My apologies to Dylan Thomas)*

It seems that ETNI cannot restore to the teachers the sense of empowerment their schools, the system, and the public have deprived them of.
Paradoxes Related to the Practice and Perceptions of Shared Leadership

The findings of this study reveal what appears to be a paradox between the ETNI members’ practice of Shared Leadership within the ETNI Community and their perceptions, understanding and awareness of the existence of this form of leadership within their community interactions. Observations of the discussions on The List and activities on the website seem to point to the practice of Shared Leadership within the ETNI Community and the participants’ ratings in the quantitative-type survey of the qualities of Shared Leadership confirm the existence of qualities of Shared Leadership in community interactions. However, the ratings on the quantitative-type survey related to the existence of Shared Leadership as a whole were significantly lower than the ratings of the existence of individual qualities. Furthermore, responses in the interviews along with the lack of any mention of Shared Leadership in the discussions on The List or anywhere on the website indicate that it is highly likely that the participants do not acknowledge the existence this model of leadership within their community.

Why do the members of the ETNI Community deny the existence of Shared Leadership when the evidence indicates that they not only practice it within their community interactions, but also acknowledge the existence of specific qualities that make up the practice this form of leadership? How can there be such a discrepancy between the participants’ actions and words – between what they do and what they say they do?

Beatty (2000 A) found that the discourse about leadership within educational settings is still dominated by traditional perceptions of leadership. New concepts of leadership
based on multiple intelligence (Gardner, 1983) and emotional intelligence (Goleman, 2000; 2002) are still more prevalent in the business and organization setting than in education. Beatty (ibid) also found that even when educators are aware of the need for change without sufficient information and proper preparation and support the introduction of forms of distributed leadership models can cause them fears and anxieties, which create obstacles in the implementation of these new forms of leadership despite their benefits.

Accordingly, it could be that the participants of the ETNI Community naturally practice Shared Leadership within their community interactions, ignorant and unaware of its underlying concepts. It could be that the discrepancy between the participants’ actions and what they mean when they come together as a whole stem from their lack of knowledge of Shared Leadership. In other words, while the participants of this study were able to identify and acknowledge the existence of individual qualities of Shared Leadership, they lack the required knowledge in leadership concepts to recognize and comprehend the model of leadership they create.

**Paradoxes Related to the Perceptions of Educational Leadership**

It seems that the informants’ perceptions of their Educational Leaders and Teachers as Leaders hold a number of paradoxes.

First, it appears that the members of the ETNI Community do not perceive the Ministry of Education, the English Inspectorate and their school principals – their formal
Educational Leaders – as such according to Kouzes & Posner’s leadership practices (2002).

Second, based on evidence collected from the observations of the discussions on The List, the ETNI website and responses in the interviews, classroom teachers, who are not identified as leaders, meet Kouzes & Posner’s leadership practices (2002).

In other words, it appears that according to the participants of this study, the formal Educational Leaders do not meet the criteria of Educational Leadership, while those who are not in what is referred to as Educational Leadership roles, i.e. the classroom teachers do.

Third, based on findings of this study, despite the fact that classroom teachers seem to perform as Educational Leaders within their classrooms, it would appear that some refrain from taking upon themselves formal leadership roles beyond the classroom not due to lack of leadership attributes, but because they do not want to leave the classroom and their roles as teachers.

Finally, despite the fact that some classroom teachers do not see themselves as leaders beyond the classroom, knowingly or unknowingly, they practice Shared Leadership within the ETNI Community.

Based on these paradoxes, there would seem to be some confusion in the informants’ perception of and attitude towards Educational Leadership and the concept of Teachers as Leaders.
As described above in relation to the participants’ perception of Shared Leadership and its existence within the ETNI Community, it is highly likely that the informants of this study recognize individual qualities that together make up modern leadership models, but at the same time, they do not necessarily attribute these qualities to leadership. This might explain their expectations from their formal Educational Leadership to demonstrate respect and recognition, to listen to what they have to say, to support them in their work and share responsibilities along with the provision of clear and consistent policies and the extent of their disappointment and frustrations when these expectations are not met.

According to Beatty (2000 A) despite the rhetoric regarding modern models of leadership, Educational Leadership within the current educational system is still typically traditional. It could very well be that despite the fact the members of the ETNI Community don’t perceive the Ministry of Education and the English Inspectorate as leaders according to Kouzes & Posner’s leadership practices (2002), which, in fact, are in line with modern leadership models, they do perceive them as leaders in the traditional sense of the word: they are leaders because they are in positions of power, control and authority with formal leadership titles.

For the same reason, but in reverse, it is highly likely that the informants don’t see themselves as leaders, because they do not see themselves in positions of power, control or authority and they do not have formal leadership titles. Moreover, it is possible that their low self-esteem as a result of the lack of recognition or appreciation by their Educational Leaders, doesn’t allow them to identify themselves as leaders.

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Finally, as explained above, it appears that the participants lack understanding and awareness of modern leadership concepts and models, despite the fact that in reality they practice them in their work in the classroom and within the ETNI Community. In their own minds, they nurture their students, develop leadership skills in their students, help and support, give and share, not because they are leaders, but simply because they are teachers and this is what teachers do. They are doing what Sanborn (2006) describes as practicing leadership without the title.

The reason some teachers choose to refrain from leadership roles could be explained by their disappointment in their formal Educational Leadership. If they perceive them as a source of their pain and frustration, why would they want to leave their classrooms, where they feel success in the work with their students, in order to be like them?

To conclude, it would appear that the denial of Shared Leadership on the part of the participants of the ETNI Community is not in their practice of leadership, in general and this form of leadership, in particular within the ETNI Community and probably in many of their classrooms - but in their perceptions, understanding and awareness of modern leadership models.

**Teachers’ Inherent Paradoxes (TIPs) - Summary**

The Discussion presented three key explanations to the Teachers’ Inherent Paradoxes (TIPs) described in this study:

- beliefs regarding appropriate appearance and behavior;
• feelings of pain, low self-esteem and frustration towards formal Educational Leaders;
• lack of understanding of modern leadership models, in general and Shared Leadership, in particular.

The paradoxes related to specific qualities of Shared Leadership seem to stem from the informants’ beliefs regarding appropriate appearance and behavior as described by Beatty (2000 A and 2000 B). They chose to acknowledge the existence of those qualities of Shared Leadership they feel are professionally appropriate while denying qualities they believe to demonstrate loss of control, weakness or lack of seriousness. The denial of qualities is regardless of their actual existence within the participants’ conduct or community interactions.

The paradox related to the informants’ feeling that despite their pride of and inspiration from ETNI they do not see it as a source of empowerment, seems to derive from the intense negative emotions they feel towards the Ministry of Education and the English Inspectorate. While ETNI caters to many of its members’ professional and emotional needs, providing them with support and a positive professional identity, and even to some extent empowers them, it cannot fulfill, replace or compensate for what is lacking on the part of their formal Educational Leaders, the Ministry of Education and the English Inspectorate, on which the teachers are dependent for their livelihood.

Finally, the paradoxes related to the practice and perception of Shared Leadership, Educational Leadership and the concept of Teachers as Leaders, seem to derive from the
informants’ lack of understanding of modern leadership models in general and Shared Leadership in particular. It is highly likely that the participants in this study perceive the title of leadership in the traditional sense of the word. As a result, they do not perceive the existence of leadership qualities within their own conduct and interactions as leadership but simply what teachers do.

These findings are of particular importance to policymakers and academics involved in teacher training and professional development, because they are not limited to the topics of this study or the ETNI teachers. It would appear that these TIPs are deeply embedded in teachers’ professional experiences and have considerable impact on their professional identity, daily performance and well-being. The inclusion of TIPs in professional development programs could better equip teachers with tools to deal with these emotions and perceptions. In addition, Educational Leaders, middle-management may also benefit by becoming more familiar with TIPs, because a better understanding of these TIPs may assist them to build trust and improve their relationship, and consequently their interactions with teachers.

Finally, the literature reviewed for this study touched upon these paradoxes and provided some explanations for their existence, however there is still the need for further and focused research into this phenomenon. A better understanding of these paradoxes: where they come from, what they reflect and most important how teachers can handle them, might relieve teachers of unnecessary stress, confusion and frustration in their daily work. Knowing that much of the tension they feel and experience as a result of these paradoxes is actually inherent in their professional
experience and are shared by others, could remove a heavy burden from the individual teacher. Moreover, understanding these TIPs can improve teachers’ image in their own eyes as well as in the eyes of the public.
6 References


Business, F. C. (1957). Leader Behavior Description Questionnaire. Columbus, Ohio: The Ohio State University.


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7 Appendices

7.1 SURVEY MONKEY ONLINE QUESTIONNAIRE

Part ONE – Getting to know you

1. Email: (optional)

2. How old are you?
   - 20-30
   - 30-40
   - 40-50
   - over 50

3. How many years have you been a teacher or involved in EFL / ESL education?
   - Trainee
   - 1-5
   - 6-10
   - more than 10
   - I am not

4. What grades have you taught?
   - 1-2
   - 3-6
   - 7-9
   - 10-12
   - other

5. Are you a native or non-native speaker of English?
   - non-native
   - near native
   - native

6. How many years have you been a member of ETNI?
   - less than a year
   - 1-3
   - 4-6
   - more than 6

7. How often do you read ETNI mail?
   - once a day
   - once a week
   - on rare occasions
   - other

   (explain)

8. How often do you visit the website?
   - once a day
   - once a week
   - on occasion
   - never

9. What links do you visit?
   - Teachers for Teachers
   - Ministry
   - ETNI Jobs
   - other

10. Are you on ETNI’s Who is who?
    - yes
    - no
    - if not – why not?

11. Do you participate in the ETNI poll?
    - always
    - sometimes
    - never
    - other
12. Do you participate in the ETNI discussions?
   regularly  sometimes  rarely  never

13. What kind of discussions do you participate in?
   bagrut      lesson plans     teachers’ conditions     other

14. Did you participate in the Online Interview conducted for this study?
   yes  no
Part TWO – Shared Leadership on ETNI

15. ETNI is an inclusive, collaborative and participatory community.
   Never    Sometimes    Often    Always

16. The leadership role on ETNI is shared by members of the ETNI Community.
   Never    Sometimes    Often    Always

17. The leadership role on ETNI is interchangeable depending on the situation.
   Never    Sometimes    Often    Always

18. The ETNI Community respects diversity.
   Never    Sometimes    Often    Always

19. Emotions play a significant role on ETNI.
   Never    Sometimes    Often    Always

20. ETNlers are passionate.
   Never    Sometimes    Often    Always

21. ETNlers strive to preserve a positive frame of mind.
   Never    Sometimes    Often    Always

22. ETNlers express optimism.
   Never    Sometimes    Often    Always

23. Humor plays a significant role on ETNI.
   Never    Sometimes    Often    Always

24. The ETNlers take pride in their work, achievements and community.
   Never    Sometimes    Often    Always

25. Even during heated discussions and times of crisis, ETNlers try to remain calm.
   Never    Sometimes    Often    Always

26. The process of catharsis – letting everything out and then getting on with one’s work – is common on ETNI.

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<table>
<thead>
<tr>
<th>27. ETNlrs demonstrate collegiality.</th>
<th>Never</th>
<th>Sometimes</th>
<th>Often</th>
<th>Always</th>
</tr>
</thead>
<tbody>
<tr>
<td>28. The interactions within the ETNI Community are positive.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>29. ETNlrs show respect towards one another.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>30. ETNlrs express <em>firgun</em> towards one another.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>31. ETNlrs offer support to one another.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>32. ETNI is a Learning Community.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>33. ETNI has a vision.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>34. The ETNlrs create their own vision.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>35. ETNI gives meaning and purpose to the Community members.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>36. ETNI encourages members to rise above self-interest.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>37. ETNI creates a set of beliefs and values.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
<tr>
<td>38. ETNI is a source of professional inspiration.</td>
<td>Never</td>
<td>Sometimes</td>
<td>Often</td>
<td>Always</td>
</tr>
</tbody>
</table>
39. ETNI is a source of personal inspiration.
   Never               Sometimes               Often       Always

40. ETNI is a source of empowerment.
   Never               Sometimes               Often       Always

41. ETNI nurtures individuals to reach their potential.
   Never               Sometimes               Often       Always

42. ETNI develops leadership skills in its members.
   Never               Sometimes               Often       Always

43. ETNI has impact on its members’ professional development.
   Never               Sometimes               Often       Always

44. ETNI has impact on its members’ work in the classroom.
   Never               Sometimes               Often       Always
7.2 THE ETNI SITE

The following web pages, taken from the ETNI site (www.etni.org) at different times during this study, provide a visual presentation of various aspects of the site and the community and their growth over the years.

**The ETNI Home Page 2004**
DAVID LLOYD – ETNI FOUNDER AND WEB MASTER

(THE ETNI SITE/WHO’S WHO ON ETNI, 2004)

7. **Full Name:** David Lloyd  
**Email Address:** david@boker.org.il  
**Telephone:** 058-726033  
**School/Organization:** Computer Communications Center - Midreshet Sde Boker  
**Type of School/Organization:** non-profit organization  
**Grades Taught:** 9-12

**Your webpage URL:** http://david.boker.org.il  
**Areas of expertise/interest:** Internet initiatives in education, training teachers in Israel and abroad to use Internet in education, project oriented learning, creating and managing web sites, linguistics

May 2003

WHO’S WHO ON ETNI (THE ETNI SITE 2004)

---

Find your fellow ETNlers. (Ordered according to first name.)

| A | B | C | D | E | F | G | H | I | J | K | L | M | N | O | P | Q | R | S | T | U | V | W | X | Y | Z |
| 38 | 18 | 18 | 32 | 29 | 8 | 15 | 18 | 27 | 32 | 7 | 35 | 53 | 24 | 6 | 9 | 0 | 57 | 62 | 18 | 1 | 8 | 3 | 3 | 10 | 8 |

Present Total = 532

Are you listed on Who’s Who? — If not - Add yourself now.  
(Or update your entry.)

*Note - We have decided no longer to list email addresses for Who’s Who entries unless explicitly asked to do so. This is because of spamming concerns.*
SAMPLES OF ETNI PAGES 2004

Sample of Corners on the ETNI Site (The ETNI Site 2008)

ETNI – English Teachers Network

What's New?
- New satire by Barry Silverberg
- 4th Kids Read Anthology
- ETNI Mini-Conferences - 2008
- 2007-8 Holiday Calendar
- New Publications
- The ETNI Rag
- Back to School Issue #1 (Sept. 2006)
- Testing & Evaluation Issue #2 (Dec. 2006)
- Looking Back Issue #3 (June 2007)
- Back to School 2007 Issue #4 (Sept. 2007)
- Current Articles
- News Updates
- The Jerusalem Post

ETNI Poll
- Do you contact your students via email?
- VOTE

ETNI Quote
- "To have another language is to possess a second soul." - Charlemagne (742-814 AD)

ETNI in the News
- Elementary School
- Holidays
- The Poet’s Corner
- Special Notices
- ETNI FAQ
- ETNI FAQ
- Quotes
- Music
- ETNI Forum
- ETNI Reader
- ETNI News
- Condoleance Corner
- By Students
- The Bookcase
- ETNI Articles
- Want Ads
- Web of Historical teachers unqualified for the task
- There’s money to be made

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Sites Linked to the ETNI Site (The ETNI Site 2008)

Samples of Lesson Plans (The ETNI Site 2008)
ELECTRONIC MAIL POSTED ON ETNI IMMEDIATELY AFTER THE SPACE SHUTTLE CRASH

(February 1 2003)

**space shuttle tragedy**

Feb 01, 2003 08:33 PST

We are preparing a page covering the space shuttle tragedy, with relevant links for possible use in your teaching. The page can be found at -

http://www.etni.org.il/tragedy/spaceshuttle.htm

or

http://www.etni.org/tragedy/spaceshuttle.htm

We will be updating this page as more information goes up onto the web in the next few hours.

The ETNI Team

**A tribute to Col. Ilan Ramon**

Feb 01, 2003 22:44 PST  XXX@netvision.net.il

The tragic death of Col. Ilan Ramon in space yesterday prompted me to prepare this
COLLECTION OF LESSON PLANS ABOUT THE SPACE SHUTTLE TRAGEDY

(February 2003)

COLLECTION OF LESSON PLANS ABOUT HOLIDAYS AND SPECIAL DATES

(2009)
The Far Side of ETNI (Teaching with Humour)

- Teaching with Humor
- The English Language
- Odds & Ends
- Punctuation, Spelling
- Headlines
- Signs
- Quotes about Humor
- Student Bloopers
- Puzzles & Quizzes
- The War of the Sexes
- Funny Quotes, Puns
- School Humor, Jokes
- Comics
- Computer Humor
- Trivia
- The Hebrew Language

ETNI Riddle
What is the next letter in the series: “B, C, D, E, G, ...”? And Why?
Past riddles & answers

The ETNI Column
- "Northern Explosion" by Barry Z Silverberg

Other Columns
- Dave Barry
- Joe Lavin
- Dave Glardon
### SAMPLES OF ETNI POLLS 2004

<table>
<thead>
<tr>
<th>Polls</th>
<th>Active polls</th>
<th>Previous polls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Results Hours of English</td>
<td>12.8.2004 - 26.8.2004</td>
<td></td>
</tr>
<tr>
<td>Results ETNI Job Ads</td>
<td>16.7.2004 - 12.8.2004</td>
<td></td>
</tr>
<tr>
<td>Results ETNI f2f at ETAI</td>
<td>30.6.2004 - 14.7.2004</td>
<td></td>
</tr>
<tr>
<td>Results Year-round Education</td>
<td>9.6.2004 - 10.7.2004</td>
<td></td>
</tr>
<tr>
<td>Results Uniform Dress Code</td>
<td>9.5.2004 - 10.6.2004</td>
<td></td>
</tr>
<tr>
<td>Results Native English Speakers</td>
<td>10.4.2004 - 10.5.2004</td>
<td></td>
</tr>
<tr>
<td>Results Quicktionary</td>
<td>8.3.2004 - 8.4.2004</td>
<td></td>
</tr>
<tr>
<td>Results Using the Internet</td>
<td>11.2.2004 - 11.3.2004</td>
<td></td>
</tr>
<tr>
<td>Results Etni Polls</td>
<td>11.1.2004 - 11.2.2004</td>
<td></td>
</tr>
<tr>
<td>Results Extensive Reading</td>
<td>11.12.2003 - 11.1.2004</td>
<td></td>
</tr>
</tbody>
</table>
### The ETNI Poll (The ETNI Site 2008)

**If I had the chance to do it all over again Poll results 31.5.2005 - 11.7.2005**

If I had the chance to do it all over again ...  
Number of voters - 173

1. I'd still choose to be a teacher.  
2. I would choose a different profession.  

#### All voters (173)

<table>
<thead>
<tr>
<th>Choice</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would still choose to be a teacher.</td>
<td>49%</td>
</tr>
<tr>
<td>I would choose a different profession.</td>
<td>51%</td>
</tr>
</tbody>
</table>

#### (20) Teaching experience: 1-5 years

<table>
<thead>
<tr>
<th>Choice</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would still choose to be a teacher.</td>
<td>35%</td>
</tr>
<tr>
<td>I would choose a different profession.</td>
<td>65%</td>
</tr>
</tbody>
</table>

#### (19) Teaching experience: 6-10 years

<table>
<thead>
<tr>
<th>Choice</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would still choose to be a teacher.</td>
<td>47%</td>
</tr>
<tr>
<td>I would choose a different profession.</td>
<td>53%</td>
</tr>
</tbody>
</table>

#### (48) Teaching experience: 11-20 years

<table>
<thead>
<tr>
<th>Choice</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would still choose to be a teacher.</td>
<td>50%</td>
</tr>
<tr>
<td>I would choose a different profession.</td>
<td>50%</td>
</tr>
</tbody>
</table>

#### (86) Teaching experience: 20+ years

<table>
<thead>
<tr>
<th>Choice</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would still choose to be a teacher.</td>
<td>31%</td>
</tr>
<tr>
<td>I would choose a different profession.</td>
<td>49%</td>
</tr>
</tbody>
</table>
1. High School students will spend one more night in night clubs (Thursday night) and will sleep on Friday to have enough energy for Friday night party.

2. Let’s start tomorrow. I can’t wait for my kids to go on to a five day week. Our students deserve the additional day of rest and I believe children who have more rest at home will be easier to deal with. The problem for the school caught up with the rest of the modern world on this issue. As for what they currently learn on Fridays, professionally I think it’s a waste of time. They have two lessons and the rest of the time is wasted messing around in the classroom hevra!!! (hevra = social life)

3. Very much FOR a 5 day school week – I would like to speak here not only as a teacher, who appreciates having a ‘real’ weekend, but as a parent who would love to see her children more rested due to a longer weekend. They deserve to have a weekend, just like any other children in the world. Furthermore, the school day would naturally be lengthened, maybe not until 4 but the hours they study on Friday would be added to the other days, so they will not be studying less hours, just less days. Who are we thinking of here? The children need the two days of rest, just like the rest of us.
THE ETNI GUIDELINES (THE ETNI SITE 2008)

7. Pertinent humor is encouraged and welcome.

8. Discussions on the list should be kept as professional as possible and not be sidelined by irrelevant opinions (religious, political or otherwise).

9. The ETNI discussion list offers its services as a forum for open discussion between inspectors, counsellors and teachers in the field. Inspectors and counselors are encouraged to take an active part in the discussions.

10. Members of ETNI are encouraged to share the discussions with offline colleagues and to take an active part in non-virtual activities as well (e.g.: ETAI, district events, etc.)

11. Please keep in mind that the members of the list come from many different cultures and backgrounds and that many are not native speakers of English. Be considerate of everyone when reading or posting a message.

12. Think twice before hitting the reply button when another member has posted a message that you find disturbing. (First try writing to the member individually or to the list-owner.)

13. When replying to a message to the list, only send your reply to the list if you think it is of interest to the list as a whole. Note - email programs may be set up differently, so you have to pay attention to what happens when you press the reply button. Are you sending the message back to the list, to the original sender of the message, or to both? Is this what you want to do?

14. When replying to a letter on the list, include only those parts of the original letter which you are referring to. Including all of the original letter in the reply makes messages unnecessarily long. If you do include the original message, or parts of it, either insert your reply into the relevant parts of the original message, or put it at the beginning of your email message so that people don’t have to scroll down through the whole of the original message looking for your reply.

15. Keep in mind that new members are continuously joining the list and some may not have much experience with e-mail and discussion lists. Our aim is to encourage these members and provide them with the tolerance and support necessary for them to become part of our virtual community.

If you have questions about the guidelines or need additional information regarding technical points such as sending email, replying to messages, etc., please write to:
ask@etni.org

Guidelines of Use for the ETNI Mailing List

The purpose of these guidelines is to provide a basic framework for members of the list. The guidelines will be posted to all existing members and all new members joining the list. They will also appear online on the ETNI site and will be subject to revision by the list owner (David Lloyd) if deemed necessary.

List members are encouraged to participate in the discussions on the list while keeping these guidelines in mind:

1. The purpose of the ETNI list is to encourage discussion about improving English teaching in Israel and to provide a national virtual support group for English teachers. To fulfill its purpose, ETNI serves as a forum for discussing the integration of modern technology in English teaching.

2. Anyone connected to the teaching of English as a second/foreign language is invited to join the list.

3. The list will deal with issues pertaining to the teaching of English as a second/foreign language in general and in Israeli particular. ETNI members are encouraged to share information about: current problems in the classroom, issues affecting our status as teachers, international and local developments in the EFL and technology field, material that will introduce cultural practices in English speaking countries, specialized teaching issues (Native speakers, pupils with learning difficulties, bagrut preparation etc).

4. Members are encouraged to ask for help and advice or express opinions (technical and professional) concerning both teaching and technical issues.

5. Members are invited to share their experiences regarding course books, CALL programs and other teaching materials with each other. Commercially interested parties should refrain from these discussions unless their participation is of an explanatory nature and is not meant to advertise their products.

6. Advertising or promotion by vendors or interested parties is prohibited without the permission of David Lloyd, the list owner. The only advertising or promotion of material that may be permitted is that which is of special relevance to the teaching of English as a Foreign or Second language. Members who are not sure if a certain announcement would be suitable to the list should send the message personally to David Lloyd, david@lourier.org.il - who will then decide whether to forward it to the list or not.
THE ETNI LIST
SAMPLES OF TOPICS DISCUSSED ON THE LIST (ETNI Digests 2003)

etni Digest Tue, 02 Dec 2003 Volume: 01 Issue: 120

In This Issue:
- [etni] bagrut prep/test terminology
- [etni] Practising the magical art of teaching the young
- [etni] Reading Association
- [etni] Re: Reading Association
- [etni] Fw: a question please...
- [etni] Fw: re: video, films + software
- [etni] Fw: re: Mabar
- [etni] veronica
- [etni] Meitzav grading instructions
- [etni] Re: Reading Association
- [etni] elementary school
- [etni] Fw: cute site - good for weaker students
SAMPLES OF TOPICS DISCUSSED ON THE ETNI LIST
DURING THE TEACHERS’ STRIKE (NOVEMBER 2007)

Date Index for etni, 11-2007
[etni] || [11-2007 Date Index] [11-2007 Thread Index]

[etni] Fw: English studies for dorei Anglit. – Ask Etni
[etni] Fw: October Salaries – Ask Etni
[etni] misinformed public – laurie
[etni] Fw:re salary comparisons – Ask Etni
[etni] Fw: Do Histadrut teachers know? – Ask Etni
[etni] educational reform – Debora Siegal
[etni] new ETNI poll – David Lloyd
[etni] Petition etc. – Renee Whal
[etni] Fw: Friday Kikar Tzion at 12 – Ask Etni
[etni] Professional books to give away – Sumarin
[etni] demonstration – Mark Weisgold
[etni] budgeting the teachers’ demands – Renee Whal
[etni] [FWD: strike pay] – laurie
[etni] Fw: Why we left teaching – Ask Etni
[etni] Re: Renee Wahl’s message – Yehudit
[etni] still striking – aviva shapiro
[etni] Complimentary Tickets to Korczak’s Children Available for English Teachers – Jack Pilemer
[etni] information about changing unions – Adele Raemer and Laura Levy
[etni] mivhav mashveh-strike – Kathi Pearlmutter
[etni] Fw: fax for Olmert’s petition – Ask
[etni] demonstration in Netanya on Sunday – Tina Waldman
[etni] today at the beach – Sinina Hendrickson
[etni] re: strike – Beth Londner
[etni] Do schools kill creativity? – David Lloyd
[etni] Re: budgeting the teachers’ demands etni Digest VS #287 - Batya
[etni] demonstration in Carmiel – bienda
[etni] Fw: protest in the spirit of Mahatma Gandhi – Ask
[etni] Fw: Grade 12 in English in Israel – Ask
[etni] demonstartion in Netanya – sharon zohar
[etni] Parent’s visits to school – tilla cylon
[etni] Israeli Education Advisory to students – Ask Etni
PERSONAL EMAIL EXCHANGES

SAMPLE OF PERSONAL EMAIL EXCHANGES BETWEEN ETNIERS

THE INTERVIEW INVITATION POSTED ON ETNI (FEBRUARY 2007)

Hi People,

I am doing my PhD study on the ETNI community and in connection with this I would like to interview you ETNIers. The interviews will be conducted through email exchanges, about four rounds.

ETNIers (lurkers as well as active participants), who are willing to share their ETNI experiences, thoughts and feelings, please contact me

(judyvaron@yahoo.com)

Interviewees’ privacy will be respected.

Thanks and Kol Tuv,

Judy Yaron
From: XXX <XXX@yahoo.com>

To: judyyaron@yahoo.com

Sent: Sunday, December 9, 2007 7:02:25 PM

Subject: Re: [etni] Shared Leadership on ETNI

Judy, are you living in Australia? My daughter has just moved to Melbourne and as a Jewish mother, I was wondering if she could get in touch with you and your organization.

XXX
ETNI EVENTS

ETNI F2F AT THE ETAI CONFERENCE (The ETNI Site 2004)

10:10 – 10:50 ETNI F2F Face to Face
Gail Mann, Batya Medad, & Adela Raemer
A face-to-face meeting of our virtual community including a welcome to anyone interested in hearing what it is all about.
*English Teachers’ Network of Israel www.etni.org.il

THE ETNI QUIZ (THE ETNI SITE 2007)

Welcome to the “ETNI Quiz.”
Some of the questions are easy, some are quite difficult. How well you do may depend on how old you are (in ETNI years).
The prize for the winner? Well, although we can promise you fame; we can't promise you fortune. The top scorer will be crowned “ETNI Wizard,” and honorary mention will be given to the runner-ups.
The deadline for sending in answers is “July 30, 2007.”
Answers to the quiz will be posted in issue 4 of The Rag, which will come out in September.
The questions to the quiz appear below, but we suggest that you download the ETNI Quiz as a Word file -
Download the ETNI Quiz here.
Fill out the questions in the Word file and send it back to us.
Send to - david(at)etni(dot)org.

And here are your questions:

1. What was the name of the first virtual English Teachers Network that David Lloyd created?
   Answer:

2. What was the name of its electronic newsletter?
   Answer:

3. When was ETNI founded?
   Answer:

4. On what server was ETNI first hosted?
   Answer:
THE BEST TEACHER EVER (THE ETNI SITE 2008)

My favorite teacher was my freshman math teacher. He was one of the the goofiest people I ever knew, but incredibly nice and you could really tell he cared about the subject and all of his students. His class was always the best. I felt most comfortable in the environment he set up and it was fun every day. I had hated math up until that point, but he taught me to love it! He was always so clear in his explanations and I could always understand what he was trying to get at. He always came into the classroom bring a positive attitude that set us all going.

The best teacher I had was a lady named Mrs. Browning. She was my third grade teacher. It was she who inspired me to be a teacher in the first place. She also led me to be a Laura Ingalls Wilder fan and a better person.

My favorite teacher is Mrs. Baldwin. She is my math teacher right now. I’m in seventh grade. She is my favorite teacher because she tells all of funny stories. She also makes funny faces like raising her eyebrows, one day she put up a trick question on the board. (The answer is “it was yes“) a boy in our class almost said no but blinked out that her face looked funny! She said “WHAT” in her angry but funny voice, well I mean your face looked funny. “WHAT” she said again. I mean I could tell it was supposed to be tricky the boy replied it was so funny! Another great thing about Mrs. Baldwin is that when we grade our homework she acts like she’s going to say one number(we all freak out) and says another. There are so many other great things about her. Mrs. Baldwin is the best teacher ever, I will never forget her.

ADD A LINK TO THE CYBER LIBRARY (THE ETNI SITE 2005)
SAMPLES OF ARTICLES IN THE ETNI RAG (THE ETNI SITE 2007)