Leadership in a Binational, Bicultural and Bilingual School

Kathleen Alice Sutherland
B. App. Science (University of Canberra), Dip. Ed. (University of Canberra),
Bachelor of Letters (Australian National University),
M. Ed. Leadership (University of Canberra).

A thesis submitted in fulfilment of the requirements of the degree of Doctor of Philosophy

National School of Education
Faculty of Education and Arts
Australian Catholic University, Melbourne, Victoria, Australia.

22 May, 2019

Declaration

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No parts of this thesis have been submitted towards the award of any other degree or diploma in any other tertiary institution.

No other person's work has been used without due acknowledgement in the main text of the thesis.

All research procedures reported in the thesis received the approval of the relevant Ethics/Safety Committees (where required).

Professional translator, André Haag, provided translation services according to the guidelines of the National Accreditation Authority for Translators and Interpreters.

Professional editor, Sandra Cahir, provided copyediting and proofreading services, according to the guidelines laid out in the university-endorsed national, 'Guidelines for editing research theses'.

Signed:

Dated: 22 May, 2019

Abstract

This study explored how leadership develops and is practised in a binational, bicultural and bilingual school. The study focused on the joint leadership (Australian and French) of Telopea Park School Lycée Franco-Australien de Canberra, located in Canberra in the Australian Capital Territory (ACT), Australia. The school is a binational, bicultural and bilingual school. The study sought to understand some of the conceptual, professional and practical aspects of leadership development and practice with regard to the distinctive phenomena of leadership in a binational, bicultural and bilingual school. Further, the study aimed to generate theoretical ideas and practical recommendations for further research and practice relevant to the exercise of leadership in a binational, bicultural and bilingual school.

Evolutionary epistemology, qualitative and interpretive theory and a grounded theory approach to data collection and analysis formed the research framework for the study. Qualitative data sources included archival documents, artefacts, and semi-structured interviews which gathered the perceptions of those who had held senior leadership positions and who were, or had been, close to critical episodes in the school's history. Others associated with the school including teachers and parents, participated in focus group interviews. Observation and journaling were used by the participant–researcher in documenting her experiences in, and of leadership in the school. Data were analysed using grounded theory methods.

The findings of the study into the nature of leadership in a binational, bicultural and bilingual school confirmed that the school was multifaceted and complex. The findings indicated that two key categories of dynamics were central to the development and practice of leadership in the school. The first category of dynamics was classified as general dynamics, those dynamics which might be found in schools in general: time, savoir-être (knowing how to be), communication and problem-solving. The second category of dynamics was classified as specific dynamics, those derived from the particular nature of the school: the dynamic of duple and the dynamic of diplomacy. The thesis chose an Indigenous Australian concept of "ganma" as a metaphor that might illustrate the various dimensions of the leadership culture in the binational, bicultural and bilingual school and the ways in which the dynamics and their constant, multi-dimensional interactions within this complex and multi-faceted leadership context might be conceptualised.

The thesis concluded by making a number of recommendations for future research into leadership in binational, bicultural and bilingual schools and for the practice of leadership in these complex international, intercultural endeavours.

Dedication

In memory of my parents, June and John Sutherland,

who engendered in me an intellectual curiosity and inspired my persistence and resilience.

Acknowledgements

A major project that has been conducted over several years is not achieved alone. I wish to express my deepest appreciation and thanks, first and foremost, to my supervisors, who have been instrumental in me bringing this thesis to fruition. Professor Christopher Branson provided wise counsel and direction as my Principal Supervisor for the last three years. I have particularly appreciated his deep knowledge of the culture of education leadership and his expertise which contributed to ensuring that my particular thesis had relevance to other educational leaders. I thank Associate Professor Sue McNamara for her steadfast support, her inspiring ideas and for her belief in creating a stimulating narrative. A particular and heartfelt thanks to Emeritus Professor Judith Chapman whose supervision, encouragement and guidance in the early part of this study, and after her retirement, ensured that the study developed as a substantial piece of work with connections to international bodies of policy, research and networks in the field. Professor Michael Gaffney offered sage advice in the beginning years of the study, while Dr. Adam Staples provided advice that refined the overall presentation of the completed study.

The resources made available to my study have been invaluable for concluding this research project. Telopea Park School Lycée Franco-Australien de Canberra gave the study purpose because of its unique binational status. The school's archivist, Mrs Esther Davies, was of immeasurable assistance in retrieving archival materials that became essential to the study. My translator, Mr André Haag, produced professional translations that enabled the inclusion of French-speaking participants which added depth and richness to the study. My focus group facilitator, Associate Professor Emma Williams of Charles Darwin University, created and facilitated productive focus group conversations with parents and teachers.

My friends and family have been a source of enormous support and encouragement. My friends Ms Pamela Burton, Ms Elizabeth Sadlier and Ms Christa Watson, each helped maintain my commitment through their interest and friendship. My doctoral confrères in Beechworth, Victoria, ensured that being a part-time student in a rural location ceased to be an isolating experience. Finally, my family was equally instrumental in helping me see this project to its conclusion through their love and moral support. Of particular importance was my late mother who sustained an intellectual interest in this study from its beginning, taking delight in each stage of the study's development, and continued in this way until near the end of her life. Will, my wonderful son, maintained a quiet pride in his mother's research endeavour.

Thank you, all.

Table of Contents

Declaration ii
Abstract iii
Dedication iv
Acknowledgements v
List of Tables x
List of Figures xi
Abbreviations xii
Glossary of Terms xiii
Chapter 1 1
A Study of Leadership in a Binational, Bicultural and Bilingual School 1
1.1 The research school 2
1.2 Why an exploration of leadership in a binational, bicultural and bilingualschool? 2
1.3 Myself as a leader 3
1.4 Assumptions of the study 5
1.5 Methodology and methods 6
1.6 Definitions 6
1.7 Significance of the study at its inception 9
1.8 Structure of the thesis 10
A note on the presentation of the thesis 10
Concluding comments 11
Chapter 2 12
The Contextual Complexity for Leadership in a Binational, Bicultural and Bilingual School 12
2.1 Telopea Park School Lycée Franco-Australien de Canberra 12
2.1.1 The creation of the binational school 16
2.1.2 The Senior Leadership Team (SLT) structure 18
2.2 Leadership within Telopea Park School Lycée Franco-Australien de Canberra 23
2.3 Contexts of leadership of the binational, bicultural and bilingual school 24
2.3.1 Multiple school contexts and leadership 25
2.3.2 Unfolding the contextual levels 25
2.4 The complexity of leadership within multiple contexts 34
Concluding comments 35
Chapter 3 36
Literature Review 36
3.1 The notion of culture 36
3.2 Culture and schools 38
3.3 The relationship between culture and leadership 39
3.4 The culture of leadership 40

3.5 Cross-cultural and intercultural research frameworks ... 42
3.5.1 Cross-cultural leadership research ... 42
3.5.2 Intercultural leadership research ... 45
3.6 Knowing and thinking in leadership in a binational, bicultural and bilingual school ... 46
3.7 The third place and "ganma" ... 52
3.8 French and Australian considerations of leadership ... 56
3.8.1 Cultural diplomacy ... 56
3.8.2 School leadership in France ... 58
3.8.3 School Leadership in Australia and the ACT ... 65
Concluding comments ... 73
Chapter 4 ... 75
Methodology of the Study ... 75
4.1 Philosophical perspectives ... 76
4.1.1 An evolutionary epistemology ... 76
4.2 Theoretical perspective ... 78
4.3 Research methods ... 79
4.3.1 Case study ... 79
4.3.2 Researcher: participant–researcher ... 81
4.3.3 Participants ... 81
4.4 Data-gathering methods ... 83
4.4.1 Semi-structured interviews with participants ... 83
4.4.2 Content analysis of school documents and cultural artefacts ... 86
4.4.3 Data collection schedule ... 87
4.5 Analysis of data ... 88
4.6 Ethical considerations ... 100
4.6.1 Participant–researcher protocol ... 100
4.6.2 Protection of participants' privacy ... 101
4.6.3 Respecting two languages-in-use ... 102
4.6.4 Use of translations and translator ... 102
4.7 Trustworthiness ... 103
Concluding comments ... 103
Chapter 5 ... 105
The Development and Practice of Leadership: The Dynamics in a Binational, Bicultural and Bilingual School ... 105
5.1 Key leadership dynamics ... 105
5.1.1 General dynamic: The dynamic of time ... 106
5.1.2 General dynamic: The dynamic of savoir-être (knowing how to be) ... 107
5.1.3 General dynamic: The dynamic of communication ... 109
5.1.4 General dynamic: The dynamic of problem-solving ... 110
5.1.5 Specific dynamic: The dynamic of duple ... 110
5.1.6 Specific dynamic: The dynamic of diplomacy ... 111
5.2 The evidence: The general dynamics in the development of leadership and its practice ... 112

5.2.1 The dynamic of time 112
5.2.2 The dynamic of savoir-être (knowing how to be) 120
5.2.3 The dynamic of communication 127
5.2.4 The dynamic of problem-solving 132
5.3 The evidence: Specific dynamics in the development of leadership and its practice 143
5.3.1. The dynamic of duple 143
5.3.2 The dynamic of diplomacy 148
Concluding comments 159
Chapter 6 161
Theory and Practice: The Development of Leadership in a Binational, Bicultural and Bilingual School 161
6.1 Insights from the findings 162
6.1.1 The context of culture 162
6.1.2 Contributions of the dynamics 166
6.1.3 Acknowledging other contributions 171
6.2 Intercultural school leadership theory and leadership in a binational, bicultural, bilingual school 174
6.3 Imagining the third place 177
6.4 Conceptualising frameworks for future research and practice 180
Concluding comments 181
Chapter 7 183
Conclusions and Recommendations 183
7.1 Summary of the study 183
7.2 Limitations of the study 185
7.3 Significance of the study at its conclusion 185
7.4 Recommendations for development of leadership and its practice 186
7.4.1 Recognition of complex contexts: Applications of the dynamics of duple and diplomacy 187
7.4.2 Recognition of the general dynamics in relation to sensitivities, awareness and advanced professional practice 188
7.5 Recommendations for further research 188
Concluding statement 189
References 191
Appendix A: 207
Agreement between the Government of Australia and the Government of the French Republic concerning the Establishment of a French – Australian School in Canberra 207
Appendix B: 212
***Aide-mémoire* for Semi-structured One-to-one Interviews 212**
Appendix C: 215
Focus Group Guiding Questions 215
Appendix D: 217
Interview Schedule 217
Appendix E: 218

Archival and Extant Documents Accessed from of Telopea Park School Lycée Franco-Australien de Canberra 218
Appendix F: 221
Examples of Information Letter and Consent Forms in English and French 221

List of Tables

Table 2.1 *School Population, 1984–2014* 20

Table 4.1 *Concepts Identified in the First Iteration of Data Collection and Analysis* 91

Table 4.2 *Envelope Headings: Focus Codes* 98

Table 5.1 *The Changing Composition of the Review Committee* 116

Table 5.2 *Australian Changes in the Senior Leadership Team, 1983–2015* 118

Table 6.1 *The Unwritten Rules* 173

List of Figures

Figure 1.1. Initial positions of formal authority in relation to the school 8

Figure 2.1. A stylised layout of the research school site in 2014 14

Figure 2.2. The binational formal leadership hierarchy in 2015 19

Figure 2.3. Telopea Park School Lycée Franco-Australien de Canberra logo 21

Figure 2.4. Contextual levels of the binational school 25

Figure 3.1. The mouth of the Murray River at Goolwa, South Australia 54

Figure 3.2. Some key historical developments in French education 60

Figure 3.3. Some key historical milestones of school education in the ACT 67

Figure 4.1. GTM and the iterative data analysis process 89

Figure 4.2. Stages of coding used in analysis 90

Figure 4.3. A page from a transcript illustrating coding 92

Figure 4.4. A page from a research journal recording themes 93

Figure 4.5. Major categories from the 2013–2014 iteration of analysis 94

Figure 4.6. An example of identifier codes on a sticky note 95

Figure 4.7. An example of focus code and French and Australian descriptor envelopes 97

Figure 4.8. Adapted grounded theory method 99

Figure 5.1. Senior Leadership structure 1983 117

Figure 5.2. Extract from the 1994–1998 SPRAD Report 138

Figure 5.3. The dual hierarchy 141

Figure 5.4. Relationships within diplomatic and government networks 152

Figure 6.1. "Ganma": the original metaphor from Marika (1999) 179

Figure 6.2. Adapted "ganma": The confluence of knowledge for the third space 179

Abbreviations

ACT – Australian Capital Territory

AEFE – *Agence pour l'enseignement français à l'étranger* (Agency for French Education Abroad)

AITSL – Australian Institute for Teaching and School Leadership

COCAC – *Conseiller de Coopération Culturelle* (Cultural and Cooperation Counsellor), Embassy of France, Canberra

CP – *Conseiller/ère Pédagogique* (Pedagogical Counsellor)

DET – Department of Education and Training, Australian Capital Territory

EU – European Union

GTM – Grounded Theory Method

HoFS – Head of French Studies

IB – International Baccalaureate

IBMYP – International Baccalaureate Middle Years Programme

LfL – Leadership for Learning

MC – Mixed Commission

MCEETYA – Ministerial Council on Education, Employment, Training and Youth Affairs

MLF – Mission Laïque Française

NAPLAN – National Assessment Program Literacy and Numeracy

NAATI – National Accreditation Authority for Translators and Interpreters

NSW – New South Wales

OECD – Organisation for Economic Co-operation and Development

P&C – Parents and Citizens Association

PISA – Programme for International Student Assessment

RC – Review Committee

SLT – Senior Leadership Team or Teams

UNESCO – United Nations Educational, Scientific and Cultural Organization

Glossary of Terms

1. *Agence pour l'enseignement français à l'étranger* (Agency for French Education Abroad) – The school education agency for the French Ministry of Foreign Affairs.

2. *Alliance Française* – The official French international organisation for the promotion and dissemination of French language and culture.

3. Ambassador – The official representative for the Republic of France in Australia.

4. Anglo-American leadership theories – A term used to describe theories of school leadership developed by countries such as, America, Britain, Australia, Canada and New Zealand.

5. Australia (ACT) – Refers to Australia with specific reference to the Australian Capital Territory.

6. Australian Government – The Federal Government of Australia.

7. Australian Capital Territory – The Australian territory which is the location of Australia's national capital, Canberra.

8. *Baccalauréat* – The French public examination taken by students in their final year of secondary school.

9. *Brevet* – The French public examination taken by students during their secondary school years, typically at the age of 15 years of age.

10. Commonwealth of Australia – The official name of Australia.

11. *Conseiller/ère Pédagogique* – The Pedagogical Counsellor who is responsible for French curriculum and pedagogy in the primary section of the binational school at the centre of this research.

12. Counterpart – A term used to refer to members of the Senior Leadership Team with respect to each other.

13. Cultural and Cooperation Counsellor – The Cultural and Cooperation Counsellor is a French diplomat posted to the Embassy of France, Canberra. The person in this position provides an official link between the research school and the Embassy of France and is the direct supervisor of the Head of French Studies.

14. *Dirigeant* – A French term used to describe a person in a position of authority who has been delegated the responsibility for a school.

15. *Dirigist* approach – A dirigist approach, or *dirigisme*, derives from the French verb *diriger* and is the correct translation of the verb to lead in English. To manage is translated in French as *gérer.* In the French-language school systems around the world, whether it be in France, Belgium, Switzerland, Canada or in the former French colonies of Africa, different French words are used to designate the head of school, depending on their position and the level of the school: *directeur, chef d'établissement, proviseur, principal.*
16. Duple – A term used throughout the thesis to refer to two together as one (French-Australian) *and also* two separately, but in parallel (both French and Australian).
17. Embassy of France – The Embassy of France in Canberra, Australia.
18. Federal Australian Government – The government that has the responsibility for enacting Australia's Constitution through the Australian Parliament and its agencies.
19. *Homologué* – A school outside mainland France that has been accredited by the Agence pour l'enseignement français à l'étranger (Agency for French Education Abroad) to offer French education according to French Government guidelines (Agence Pour l'Enseignement Français à l'Étranger, 2018b).
20. Interactions in leadership – The multiple and varied ways in which members of the Senior Leadership Team engage with each other. Integral to the interactions was the thinking individuals engaged in and that was interwoven with written, spoken, gestural and auditory interactions.
21. International conventions and protocols – mechanisms established by United Nations' conventions, such as the Vienna Convention on Diplomatic Relations (United Nations, 2005), for the interaction between diplomats and governments and the public of other countries.
22. *Partenaire* – A school outside mainland France, which works in partnership with the Agence pour l'enseignement français à l'étranger (Agency for French Education Abroad). A partenaire school not only provides a French education program, inclusive of French curriculum and pedagogy, but also provides resources and access to the French language and culture (Agence Pour l'Enseignement Français à l'Étranger, 2018a).
23. *Principal adjoint* –This is the French term used in the research school for the initial position of the Head of French Studies and, in more recent times, for the position of the Australian Deputy Principal.

24. *Proviseur* – A French title for the head of a French *lycée*, a senior secondary school that provides the final three years of school education at the conclusion of which the French Baccalauréat is taken.

25. *Savoir-être* – Savoir-être is a well-known concept used throughout the French-speaking world; the *Francophonie*. In this study, it means 'knowing how to be' (United Nations Educational, Scientific and Cultural Organization, 1996).

Chapter 1

A Study of Leadership in a Binational, Bicultural and Bilingual School

> When you put your hand in the flowing stream, you touch the last that has gone before and the first of what is still to come. (Leonardo de Vinci as cited in Wroblewski, n.d.)

The world community is increasingly connected in more and more complex ways, from global marketing, commerce and banking and technology-based global communications, to international tourism and education. Individual nations are seeking to share their rich cultures, their national entities, and their languages with other nations. The *binational*, *bicultural* and *bilingual* school, Telopea Park School Lycée Franco-Australien de Canberra, located in Canberra in the Australian Capital Territory (ACT), Australia, is an example of a shared educational endeavour. Instrumental to this shared endeavour is *leadership and how it might be practised*. How leadership evolves and is practised when leaders find themselves in contact with others who may have significantly different cultural, linguistic and professional frames of reference, is the subject of this thesis. The focus of the thesis is the Senior Leadership Team (SLT) of the school.

The purpose of the study was to explore the development and practice of leadership in the particular binational, bicultural and bilingual school in the Australian Capital Territory of Australia – Telopea Park School Lycée Franco-Australien de Canberra. The study focused on the contexts and dynamics of leadership centred on bilingual, bicultural and binational education.

The aims of the study were:

1. To undertake a conceptual, empirical and analytical investigation examining the perspectives of past and present leaders, parents, staff and government supervisors with regard to the nature of leadership in a binational, bicultural and bilingual school.
2. To clarify some of the conceptual, professional and practical issues relevant to leadership in a binational, bicultural and bilingual school.
3. To generate theoretical ideas and practical recommendations for research and practice relevant to the development and practice of leadership in a binational, bicultural and bilingual school.

The question guiding the research was:

- *How is leadership developed and practised in a binational, bicultural and bilingual school*?

1.1 The research school

The school at the centre of this study derives its name *Telopea* from an Australian plant species commonly known as the waratah genus, *Telopea speciosissima*. The school, located in the Australian Capital Territory in Canberra, the nation's capital, opened in 1984. The members of the school's SLT, from both Australia and France, contributed considerably to the development of leadership for a school that was established on complex and multifaceted binational, bicultural and bilingual foundations.

Leadership is complex in any organisation, including schools. In a binational, bicultural and bilingual school, leadership is particularly complex and multifaceted, embracing multiple levels, facets and a myriad of intricacies that accompany the bringing together of different languages, cultures and nations. It is set in a landscape that is neither discretely local, nor state, nor nationally based. Rather, it exists in a field of international relations, diplomacy, and, especially, cultural diplomacy.

1.2 Why an exploration of leadership in a binational, bicultural and bilingualschool?

The purpose of this study was to explore how leadership was developed and practised in a school created through a bilateral treaty between Australia and France. There was a particular interest also in understanding the characteristics of leadership as *dynamics* within a shared place, where both professional cultures (French and Australian) were assumed equal players. Of interest too, was the way in which leadership dynamics and contexts helped shape the interactions between formal leaders in the binational, bicultural and bilingual school. Dynamics are the dimensions which inform leadership and its practice. Of particular interest was the story of those dynamics that played a pivotal role in the development and the practice of leadership in the research school.

School leadership research and literature provides both theoretical and practical foundational considerations for this thesis. Apart from mono-cultural perspectives, which consider leadership as it occurs in any one *culture*, cross-cultural leadership research and literature compares and contrasts leadership practices across and between national cultures. *Intercultural school leadership* literature focuses on the manner in which leadership is enacted when two or more cultures are focusing on leadership together.

One concern in the research and literature is that the current theories of school leadership focus mainly on the manner in which school leadership is practised within English-

speaking Western countries. From the perspective of some cultures, the very notion of school leadership is considered Anglo-Saxon in character because it is based on different political histories and philosophies, largely from the English-speaking tradition (Domenici & Derouet, 2015). In fact, several nations do not conceive of school leadership as a particular entity. Indeed, perhaps a new conception of leadership, not based in a single identity, such as an Anglo-Saxon identity of leadership, might be valuable here, one which embraces multiple histories and philosophies that reflect a more open and global perspective. To understand the juncture when different cultures interact, Collard (2007; 2009) draws our attention to the possible impacts of that interaction on school leadership. His research notes the focus in intercultural leadership on either the dynamics in the transference of leadership knowledge between a dominant English-speaking perspective and a receiving culture, or on the dynamics of leadership within nations such as studies of indigenous or first nations peoples, and non-indigenous or more recently arrived migrant groups within a country (Frawley & Fasoli, 2012). All of these perspectives on the phenomenon of leadership provided considerations for the design and approach of my study. In addition, my role as a member of the SLT of the research school between the years 2005–2015 provided insights and questions which have been incorporated into my study of leadership in this particular binational, bicultural and bilingual school.

1.3 Myself as a leader

I came to this complex and culturally diverse context of the binational, bicultural and bilingual school as an experienced deputy principal. I had already served as a secondary school deputy principal in a complex school in which the student population, many of whom had complex needs, was divided by year into four subschools. I had served as a manager of a large system-wide curriculum project, inclusive of government and non-government schools. I had been a leader of professional associations, and of professional projects and conferences, each of which had local and national dimensions. None of this complex leadership work prepared me sufficiently for a leadership role in the binational research school. Soon after my appointment to the school, it was apparent that multiple contexts pertaining to education were converging within this one binational, bicultural and bilingual school. For me, new leadership knowledge and skills were required.

My new role required me to lead and manage the bilingual primary school. Underpinning my role were significant additional responsibilities and considerations to those in a traditional Australian (or French) school. There were: two languages of instruction, English and French; thirty-five French and Australian teachers who had varying degrees of bilingual capacity in each other's languages; French and Australian teaching and learning

methods; and French and Australian methods of assessment and reporting. There were also French and Australian ways of relating to students, parents and those in authority. Perhaps even more significantly, a French staff member was appointed by the French Government to oversee the implementation of the French curriculum and to manage French staff and French administration. The appointment of this staff position was viewed by the school as integral to the leadership and management of the primary school. The title of the position to which the staff member was appointed was Conseiller/ère Pédagogique or Pedagogical Counsellor (CP). This position was considered both an educational and a diplomatic one, as until 2014 the CP held a diplomatic passport that signified expatriate status within the French diplomatic service. Consequently, within this unique relationship, were subtle diplomatic implications for the dimensions of both my, and my French colleague's, position of authority.

I was thrust into joint French-Australian action on every aspect of my work to ensure it was inclusive of Australian and French perspectives. There were many challenges.

As an illustration, sharing authority with my French colleague presented two immediate challenges. The first challenge was the need to work jointly with the CP within the school. The second challenge was the cultural perception held by each CP of his/her status in relation to the roles of senior leaders of the school, including my role. Within the first two weeks of my appointment to the school the CP came to my office and addressed the matter of their status directly with me. They declared that I was the principal and, thus, they were the deputy principal. I responded by clarifying that I was not the principal of the school, but that I was a deputy principal.

Another major challenge for my leadership occurred where French and Australian educational and/or professional imperatives did not align. In these situations some aspects of professional practice, and/or an education program, had to be negotiated to the satisfaction of each party or left unresolved and held in a creative tension.

A personal challenge developed when my Australian and Anglo-Saxon background became very obvious to the point where a French teacher, who had long been interested in the Anglo-Saxon world, pointed out to me that my perspective was an "Anglo-Saxon" one. That one observation, given very inoffensively and helpfully, made me think more deeply about my Australian Anglo-Saxon cultural perspective; to think about my culture differently; to realise I needed to change the way I thought about cultural perspectives; and of necessity, to "stand in another's shoes", the shoes of French educators, my colleagues. I had to be open to, and appreciate, perspectives outside my ken that had originated from a culture beyond Australia's national borders. I had to exercise my imagination to transcend the differences I

had noticed so that I might create leadership that incorporated French *and* Australian perspectives.

In an effort to understand the French perspective more completely, and because language and culture are closely linked, I committed myself to learning French through the Alliance Française in Canberra. I began to understand my French colleagues' complete commitment as teachers to their culture and to the teaching of the French language, its grammatical technicalities and their belief in its precision. This belief in the language and its relationship to culture could be seen in the curriculum, in teaching and learning, and in our relationships with each other. For me, these realisations proved essential to my work as a leader.

A further example of leadership challenges was my responsibility for managing interactions between parents and the school in a manner that enabled the CP to take on their required role in leadership, particularly with French parents. Some international parents, particularly those coming from France or another French-speaking community abroad, found the nature of the binational school confusing. Several did not understand the nature of parent–school relationships in the Australian Capital Territory (ACT). Complicating the scenario was the view on the part of some parents that the school was a *French* school and when they engaged with a binational school on the same basis it had to be explained diplomatically to them that this binational school. One of my responsibilities was to work with the CP to reduce misunderstandings. From a leadership perspective, teacher engagement with parents also had to be delicately managed so that productive teacher–parent relationships were maintained in line with ACT expectations. On the other hand, French teachers needed support to cope with ongoing and direct dealings with Australian parents and parents' expectations of open access to the teacher.

Because of my experience in this school, my understanding of leadership changed. I consider that my leadership had to change. While there were many things my Australian and French colleagues held in common, there were many things that did not align with my culture or professional experience. Exposure to, and participation in, this binational, bicultural and bilingual leadership context was the genesis for this study into how binational leadership develops and is practised in a complex and multifaceted leadership context incorporating the perspectives of both French and Australian formal leaders.

1.4 Assumptions of the study

A number of assumptions underpinned the conduct of my study. Among the most significant was an assumption about the importance of the manner in which humans engage with each other, especially when the other person, group, or national culture is unfamiliar.

Primarily, it is assumed that the culture in which a person is raised and lives has an impact on the manner in which they experience the world. I also believe that humans can learn from their experiences and that they can adjust in changing cultural contexts despite their cultural origins. Further, I believe humans are able to reflect on their experience and express the meaning of those experiences in language. It is also assumed that culture impacts on everyday functioning of individuals, groups and organisations, including the practice of leadership. These assumptions informed the design and methodology of the study.

1.5 Methodology and methods

This study selected an *evolutionary epistemology* (Popper, 1980) and adopted *interpretivism* as a theoretical framework. The case study approach was chosen as the vehicle for elaborating the complex and multifaceted nature of the binational, bicultural and bilingual school. Grounded Theory Method (GTM; Charmaz, 2006, 2014) was adopted for data collection, analysis and theory generation.

An evolutionary epistemology perspective of knowledge creation assumes that absolute truth is unattainable and that knowledge evolves as a result of a process of continuous postulating, probing and rebuttal. This view of knowledge creation informed my understanding of how knowledge is both generated and acquired. Interpretivism "assumes that reality is socially constructed, that is, there is no single, observable reality. Rather, there are multiple realities, or interpretations, of a single event" (Merriam, 2009, p. 8). An evolutionary epistemology also aligns with the rolling and emerging nature of data collection, analysis and theory generation typical of GTM.

While the story of the school itself is characterised by the narrative, I drew on data-gathering techniques, such as semi-structured interviews, observations, documents and artefacts using methods and techniques of data analysis and theory development derived through a GTM approach. The collection and analysis of qualitative data was guided by iterative processes (Bazeley, 2013) using continuous comparison (Glaser & Strauss, 1967) of meanings to identify categories and eventually the key dynamics emerging from the qualitative data. The lenses through which the inquiry was considered, were selected for their capacity to reveal the cultural perspectives of leadership of those closest to events. Given the binational nature of the research school, of particular interest were the cultural perspectives underpinning the behaviour of members of the SLT (Geertz, 2003; Walker, 2003).

1.6 Definitions

A number of key terms specific to the thesis are defined below.

Binational Agreement. The Binational Agreement is one of the international treaties between France and Australia. A binational treaty is one signed between two countries and is

governed by international law. The title of the Binational Agreement central to this study is, *Agreement between the Government of Australia and the Government of the French Republic concerning the Establishment of a French-Australian School in Canberra* (Commonwealth of Australia, 1983). This agreement states the educational goals and purpose, and outlines the administrative and governance structures of the binational school, a school established by two countries, France and Australia. The Binational Agreement is linked to a preceding Cultural Agreement between France and Australia (Commonwealth of Australia, 1978). Further discussion of the import of these two agreements to this study is located in Chapter 2. The Binational Agreement will be referred to throughout the thesis as 'the Agreement'; unless otherwise indicated. A copy of the Agreement is attached in Appendix A.

Bicultural and bilingual. The terms bicultural and bilingual are used in this thesis to describe the education programs offered in the binational school, Telopea Park School Lycée Franco-Australien de Canberra. The education programs include (a) the bilingual immersion programs of the primary and secondary school, as well as (b) the mono-lingual and mono-cultural education programs of the comprehensive high school. At times throughout the thesis, there needs to be a distinction made between these two programs (a and b) and this distinction will be noted at relevant points in the study. While the education programs are not the focus of this study, they are a major responsibility within the work of the formal leaders, and thus relevant to the study.

Culture. Culture is a term the definition of which researchers often find difficult to agree upon (Baldwin, Faulkner, Hecht, & Lindsley, 2005). Both anthropologists and sociologists have their own conceptions of culture, which have evolved over time. Culture changes because it responds to external influences (economic, political), including influences from leaders (Schein, 2010). Culture can apply to a nation, organisation (for example, school or enterprise), social group (for example, a family), or local community. A common thread across the definitions is an assertion that there are shared values, attitudes, beliefs and behaviours of a group of people which distinguish that group from another. With reference to schools, culture is generally held to be "the way we do things around here" (Bower, 1966, as cited in O'Mahoney, Barnett, & Matthews, 2006, p. 3), the artefacts (Halverson, 2003), and the practices which distinguish one school from another.

Formal leaders. Formal leaders are those appointed to positions of authority with the delegated responsibility for the outcomes of students and the binational school. Formal leaders include the Australian Principal, French Head of French Studies, and the Australian Deputy Principals. Throughout the thesis Australian Principal and Australian Deputy Principal will be written as proper nouns to distinguish these leadership roles from that of the

Head of French Studies whose position was, at different times, considered by French authorities as deputy principal or principal level. The title, Head of French Studies, describes the position held by the French formal leader, a position described over time as the French Assistant Principal, French Deputy Principal (*Principal Adjoint*), or *Proviseur*. Unless cited in a quotation, the French leader will be identified as the Head of French Studies (HoFS) in this thesis. The Australian Principal, the Head of French Studies and the Australian Deputy Principals comprise the formal leadership group or SLT. Figure 1.1 positions the SLT in relation to faculty leaders, the business manager and teaching staff in the initial formation of the school.

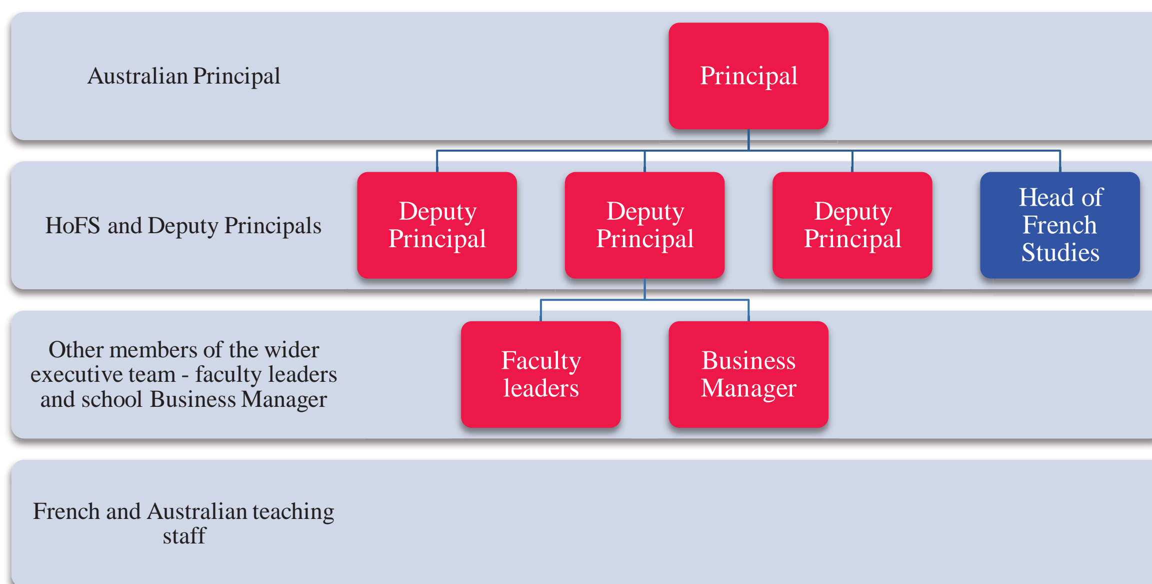


Figure 1.1. Initial positions of formal authority in relation to the school

Harmonisation. Harmonisation is a term that is intrinsic to the research school. The preamble to the Telopea Park School Lycée Franco-Australien de Canberra primary school curriculum documents explains that harmonisation is the process of merging and melding both professional cultures, as well as the two government curricula, to facilitate the delivery of their bilingual program. “Harmonisation is the merging of French and Australian curricula, pedagogy and professional approaches to achieve the aims of this binational and bicultural school” (Telopea Park School Lycée Franco-Australian de Canberra, 2010, p. 3).

Intercultural school leadership. In this study *intercultural* is used to describe and explain ways in which societal cultures interact within the context of school leadership. Intercultural interactions are thus assumed to be reciprocal and mutually beneficial, but also complex and subject to the impact of forces such as government policies and economic

conditions. *Leadership* is defined as, "the ability of an individual to influence, motivate, and enable others to contribute towards the effectiveness and success of the organizations of which they are members" (House, Javidan, Hanges, & Dorfman, 2002, p. 5). Thus, intercultural school leadership specifically refers to leadership orientations, motivations and practices amongst and between leaders from differing cultures in the shared space of the binational, bicultural and bilingual school.

Diplomacy and cultural diplomacy. Diplomacy is the international relations work of professional diplomats who represent their country in negotiations with foreign governments. Diplomacy also describes the skill with which diplomats must undertake their role. An important aspect of a diplomat's role is to help form person-to-person connections between nations, which may be employed to "attract the publics of other countries, rather than merely their governments" (Nye, 2008, p. 95). Integral to making person-to-person connections are links between cultural institutions and activities. This is cultural diplomacy or the person-to-person connection that nations employ as a means of attraction using elements of culture, such as school education and language.

Third place. The *third place* is a notional conceptual place where both professional cultures are valued and utilised to achieve the goals of the school. That is, "a position between the two cultures from which one can interact comfortably with people from the other culture while maintaining one's own identity." (Asian Languages Professional Learning Project, 2005, p. 17).

1.7 Significance of the study at its inception

The significance of this study has potential to address aspects of school leadership practice, particularly in international education contexts, and the nature of school education leadership within bilateral relations.

This study may contribute to global school leadership research in three ways. Firstly, the study has the potential to contribute to cross-cultural leadership discourse through comparisons made of educational leadership between two western nations, France and Australia. Secondly, this study has the capacity to contribute to understanding cultural reasons why approaches to education leadership promoted by international bodies may not always apply across all societal cultures. Thirdly, this study may also provide policy makers with underpinnings for joint education ventures between schools on an international scale in the future. In this regard, this study may aid in providing understanding of cultural influences on leadership and how these may be incorporated into joint forms of school leadership practice through cooperation between nations.

Since this study is located within the field of bilateral relations in education, the study may hold possibilities for revealing a role for school leadership in a field that has relied upon higher education as the education source of increasing cultural ties between nations. A further significance of the study could also be conceived of as furthering the understanding of school leadership and its role in maintaining connections between countries, where there is an interest in the betterment of each and in enhancing interconnections within networks between countries.

The section entitled the 'Significance of the study at the conclusion of the study' in Chapter 7 presents the significance of the study as it was at the completion of the study.

1.8 Structure of the thesis

This chapter has presented an overview and outline of the study. Chapter 2 describes the case study research school and details the complex and multifaceted contexts within which the school operates. Chapter 3 situates the study within relevant literature. The literature informed the theoretical perspectives of the study, the design of the study and the particular elements of the investigation. Chapter 4 provides a detailed discussion of the research design and methodology. It includes justifications for the methodology and approaches to data collection and analysis used in the study. In Chapter 5 data are presented which offer insights pertaining to the general and specific dynamics that the findings of the study suggest facilitate and enable the development of leadership and its practice in the school. Chapter 6 situates the findings in relation to the theoretical perspectives which were foundational to the study. The thesis is brought to a conclusion in Chapter 7, where the study is summarised, the significance of it is presented and recommendations are made for further research into the nature of leadership in intercultural relationships and for the development of leadership and its practice in binational, bicultural and bilingual schools.

A note on the presentation of the thesis

To support the understanding of the development and practice of leadership in the research school a colour scheme has been adopted throughout this thesis. The colours of red and blue have been selected to represent France and Australia respectively. The selection of these colours is prompted because they are the colours of remembrance dating from World War I: Le Bleuet de France (the blue cornflower of remembrance in France) and the red poppy of remembrance in Australia.

The colours of the binational, bicultural and bilingual school, the national colours of France and the colours of Australia's national flag are red, white and blue. To give the effect of red, white and blue the white pages of the thesis will form the back drop of red and blue

colour scheme to provide a visual representation of France and Australia throughout this thesis. To represent the merging of the French and Australian action within the binational, bicultural and bilingual school, the colour purple will be used, as this colour is created when blue and red are combined.

Concluding comments

Chapter 1 identified the purpose of the study. The purpose was to explore leadership in one binational, bicultural and bilingual school. Data was sought from past and present formal leaders, parents and staff and from documents and artefacts associated with the school. These were analysed and interpreted with a view to developing understandings about the ways in which leadership was developed and practised in a binational, bicultural and bilingual school.

This chapter has presented an overview of the study and has briefly introduced the reader to the approaches to leadership research that has informed the study, and the assumptions underpinning it. While briefly describing the research school, it has also introduced my role as a leader in the school.

The next chapter presents a rich description of the multiple and complex contexts in which the research school is situated and in which the development of leadership and its practice occurred.

Chapter 2
The Contextual Complexity for Leadership in a Binational, Bicultural and Bilingual School

This chapter describes the physical and historical development of the binational, bicultural and bilingual school which is the focus of this study. To this end, it draws on documents and artefacts representing the identity of the school and its chronological development and takes into account the communities within which the school is located. These communities range from the internal school community itself, and the local community of its geographical location, to the national and international communities from which the school derives much of its identity. Having established a portrait of the dimensions of the school, its leadership and its practice, this chapter then, with reference to research literature, demonstrates the complexity of relationships associated with the school, and in particular with development of leadership and its practice within these complex and multifaceted relationships.

2.1 Telopea Park School Lycée Franco-Australien de Canberra

Telopea Park School Lycée Franco-Australien de Canberra is on a site of one of the first schools built in Canberra, ACT (Foskett, 2017). The school site has existed as the location of a school since 1921 (Foskett, 2017) but is now the home for this binational government school (ACT Education and Training Directorate, 2012). The school operates as a binational, bicultural and bilingual school, which was described in the 2011 School Board Report in the following terms:

> Telopea Park School Lycée Franco-Australien de Canberra is a unique binational kindergarten to year [*sic*] 10 co-educational public school located in Canberra, Australia. The school was founded in 1923 and is [now] administered by the ACT Department of Education and Training. Since 1984, the school has operated under the terms of the Agreement between the Government of Australia and the Government of the French Republic concerning the Establishment of a French-Australian School in Canberra (Australian Treaty Series 1983 No 8).
>
> The objectives of the school are to: [1] provide bilingual education in the English and French languages from the kindergarten [*sic*] to Year ten [*sic*] level for students aged from five years to at least the end of compulsory schooling [Year 10, 16 years of age]; [2] promote progressive bilingualism in its educational program and to enhance access by students to quality bilingual

> education; [3] foster respect for other cultures; [4] provide a normal Australian education at secondary level, as a neighbourhood school; and [5] contribute to French-Australian educational and cultural relations and in particular to support the achievement of the aims of the Agreement.
>
> The school operates with 3 streams, a K–6 bilingual stream, an English-French Stream 7–10 leading to the French Baccalauréat and a comprehensive 7–10 English stream. All secondary students undertake the Middle Years Programme of the International Baccalaureate.
>
> The school has an international character with over 70 nationalities represented in the student population, and is recognised for its academic excellence and strong student welfare. The core values of the school are cooperation, fairness, honesty and respect. (ACT Education and Training Directorate, 2012)

The location of the research school in Canberra, ACT. Telopea Park School Lycée Franco Australien de Canberra, is located in the central area of Canberra, ACT on the south side of Lake Burley Griffin. The main entrance to the school faces onto New South Wales Crescent and looks north-west along Sydney Avenue towards Australia's Parliament House, which is approximately 500 metres away. Sydney Avenue is one of the five axes central to Walter Burley Griffin's design for Canberra. On the school's south-eastern boundary, immediately opposite the school, is Telopea Park. Telopea Park, New South Wales Crescent and the school grounds are each planted with mature trees. The school site, north to south, is approximately 250 metres in length. Figure 2.1 sketches the location and the use of the buildings and grounds. The figure also orients the school to Parliament House and Telopea Park.

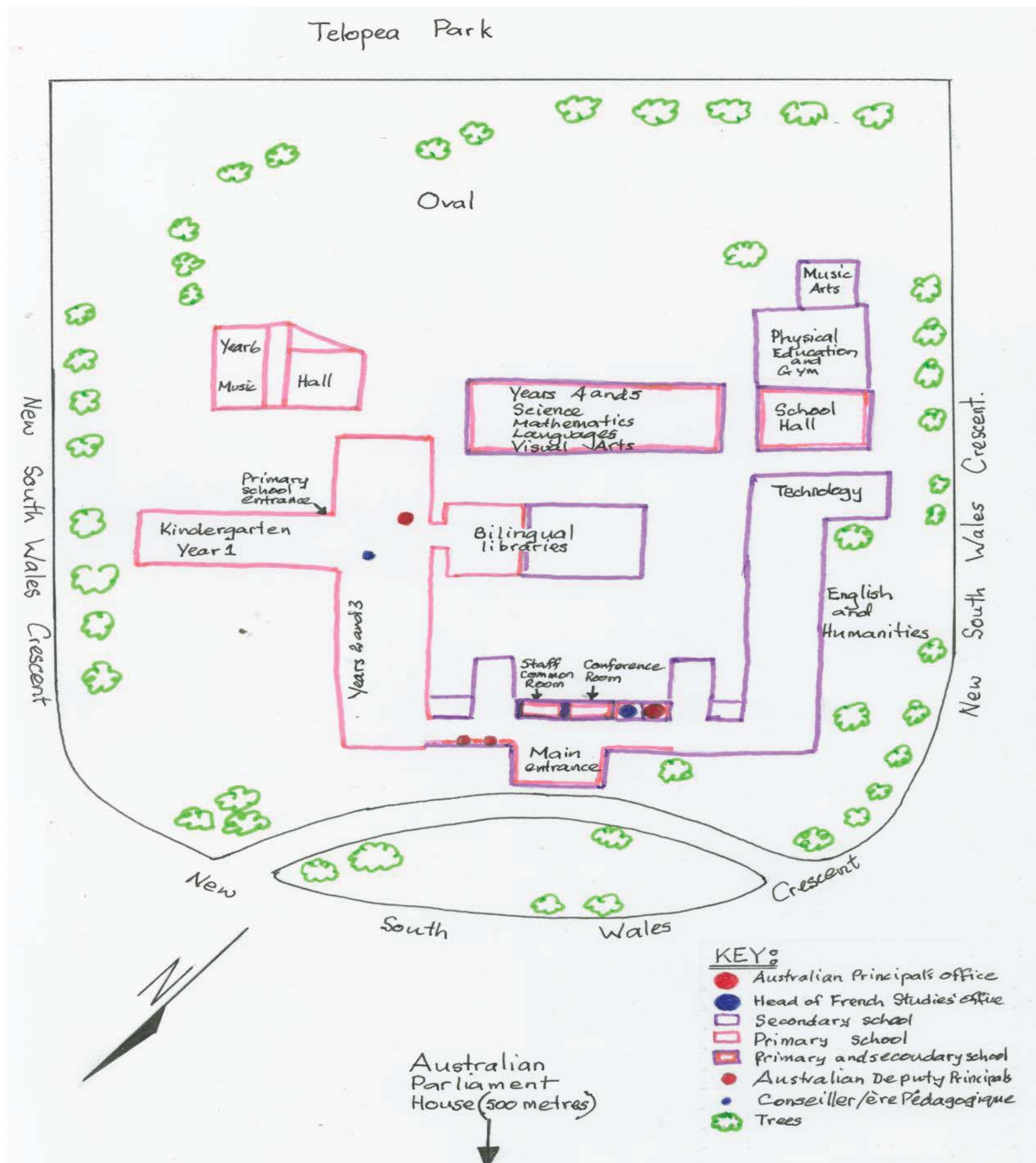


Figure 2.1. A stylised layout of the research school site in 2014

A description of the school site. The school comprises several buildings of single, double and triple storeys. Some of the buildings date back to the early 1920s when the newly created Australian territory, the Australian Capital Territory, identified the site for its first government school (Australian Capital Territory Heritage Council, 2011). Other buildings were built and opened since the 1920s, some as recently as 2005 and 2009. The collection of buildings form part of the infrastructure of the school provided by Australian and Australian Capital Territory (ACT) governments.

The large school grounds are scattered with clusters of trees with ample playground areas for students. To the southeast is a large grassed area that is both an oval and playground. This is a shared space between primary and secondary students. Areas adjacent to the primary and secondary school buildings are designated a sector-specific play areas, including a Kindergarten playground on the north-western side of the primary school buildings.

The main entrance to the school is where the Australian and French administration offices are located. The school foyer has copious symbols of the binational nature of the school: a large school logo adorns the panel inside the front doors; photos of the incumbents of the positions of Australian Principal and Head of French Studies are prominent; an honour roll of Duxes of the school hangs on one wall; wall clocks display the time in Australia and in France; glass-fronted cabinets display a variety of memorabilia. These displays spill into the corridor perpendicular to the entrance and tell the story of the development of binational school and of its achievements. The Primary School also has an entrance with a foyer displaying symbols and memorabilia of the binational school and a small administrative office.

The Australian Principal and the Head of French Studies have adjacent offices in the corridor running perpendicular to the school entrance. The Primary Deputy Principal and the Conseiller/ère Pédagogique (CP) have adjacent offices in the primary school. The whole-of-school Australian Deputy Principal and the Secondary Australian Deputy Principal are co-located in the main corridor opposite the Staff Common Room.

The Staff Common Room and the Conference Room are adjacent to each other in the main corridor. The Staff Common Room is a significant place because it is where the whole staff, both French and Australian, gather once a week for morning tea and at other times for the many special occasions, such as welcoming new staff or farewelling departing staff. It serves as the venue for the Parents' and Citizens' Association (P&C) meetings. The Staff Common Room is also used as a venue for circulating information through announcements and staff pigeonholes, which are located in there. The Conference Room is also a venue for many significant meetings, such as the School Board and Review Committee meetings. The importance of this room is signified by the French and Australian flags displayed in the middle of the large and imposing conference table. On the walls hang photographic portraits of each of the Australian Principals. On the opposite wall hang photographic portraits of each of the Heads of French Studies. The Conference Room and the Staff Common Room and the events which occur in them could be considered as a reinforcement of the binational character of the school.

The rest of the school is broadly divided into primary and secondary school functions. As Figure 2.1 illustrates, the primary school is on the north-eastern side of the school and the secondary school is to the south and south-western sides of the school. There are some shared areas, such as the School Hall, the three-story building that houses the primary school classrooms for Years 4 and 5 and the secondary school faculty rooms for Languages, Science, Mathematics and class rooms for Languages, Science, Mathematics and the Arts. Secondary staff, both French and Australian, are distributed between separate faculty staffrooms depending on the area of teaching expertise. The French and Australian primary school staff are divided into two faculties: Kindergarten to Year 2 and Years 3-6. These faculties and the separate year teams and class teaching pairs of French and Australian teachers meet in separate teams in classrooms. Primary school staff gather as a whole in the Primary Staffroom for morning tea, lunch and special events for Primary School staff.

The bilingual libraries are designated the Primary Library and the Secondary Library. The Secondary Library is the venue for whole-of-school staff meetings. There is one school canteen that serves the whole school, which is located below the libraries. Adjacent to the canteen is the Uniform Shop run by the P&C. Throughout the school there are signs in both French and English and both English and French languages can be heard being spoken. The school site and its historic significance has been recognised by its listing on the Australian Capital Territory Heritage Register in 2011. Integral to its significance is the strong connection between the development of the community of the city of Canberra and its development as a binational school (Australian Capital Territory Heritage Council, 2011).

2.1.1 The creation of the binational school

The community of the ACT has had a long history of both valuing and participating in the provision of high quality education (Zajda & Gamage, 2009). The participative philosophy underpinning education in the ACT, where all members of the school community are able to be included in decision-making, enabled a community-driven initiative that helped initiate and forge the creation of the research school. The initiative was led by a group of private individuals who were internationally-minded and interested in French education (Price, 1999). This group first lobbied the Australian Government for, and then created, a privately funded French-Australian pre-school and primary school on the site of an existing government primary school. An expanding and privately funded school within a government-funded school was considered untenable at that time (Price, 1999). At the same time, however, the privately funded French-Australian primary school was seeking funding to expand. The French Government became involved in negotiating funding and another location for the French-Australian primary school (Price, 1999). It was at this time that an

agreement was negotiated and signed, formally creating the French-Australian binational government school. The French-Australian primary school was incorporated into the newly created school.

The internationally binding agreement that created the binational school was linked to an earlier internationally binding treaty; a cultural agreement designed to foster cooperation and cultural interchange between Australia and France. It is titled the "Cultural Agreement between the Government of Australia and the Government of the French Republic" (Commonwealth of Australia, 1978) and was signed in Paris in 1977 by The Honourable Andrew Peacock, Australian Minister for Foreign Affairs and Monsieur Louis de Guiringaud, French Minister for Foreign Affairs. This agreement became operational on 27 April 1978, and its intention is stated as follows:

> The Government of Australia and the Government of the Republic of France considering the long and fruitful cooperation established between the Australian and French peoples in the cultural and scientific sphere, [d]esiring to make this cooperation even closer, resolving, to this end, to develop in each country an understanding as complete as possible of the culture and language of the other country. (Commonwealth of Australia, 1978, p. 1)

The aim of this particular agreement was to reinforce the positive history of relations between Australia and France following on from a time of international tension between the two countries. This tension arose from France's program of above-ground nuclear testing in French territories in the Pacific Ocean (Henningham, 1992). As a consequence of the testing, Australia and New Zealand took France to the International Court in The Hague and successfully argued to have France cease their testing activity. Early in the 1970s France eventually ceased atmospheric testing, but continued the testing underground (New Zealand Ministry for Culture and Heritage, 1973). The Cultural Agreement could be viewed as one means of easing the tensions between Australia and France that arose over the above-ground nuclear testing.

Article 10 of the Cultural Agreement refers to the establishment of schools, stating "Each Contracting Party shall facilitate, in accordance with its laws, the establishment and operation in its territory by the other Party of cultural institutions and schools, whether or not of a governmental nature" (Commonwealth of Australia, 1978, p. 3). Subsequently, another related treaty was negotiated that created the binational school, which is the focus of this study, Telopea Park School Lycée Franco-Australien de Canberra. The Agreement (See Appendix A) creating the school was signed in Canberra on 4 July 1983 by the Honourable Senator, Susan Ryan, Australian Minister for Education, and His Excellency Jean-Bernard

Merimee, Ambassador of France to Australia, and operates under the auspices of both governments.

This Agreement was explicit in setting out the basis on which a school would be created. Article 1 of the Agreement states that the school will commence in the 1984 school year (January in Australia) and that it would "be administered within the framework of the Australian Capital Territory Schools Authority" (Commonwealth of Australia, 1983, p. 1), that is, a government school operating under the legislation, regulations, rules and policies of Australian Governments at both state/territory and federal levels. Article 2 of the Agreement sets out the objectives of the school. The 2011 School Board Report, an excerpt of which is included in 2.1 of this chapter, contains a direct reference from the Agreement to the six objectives of the binational school.

The purpose of the binational school for students between Kindergarten and Year 10 (ages 5–16) was to foster the progressive acquisition of the French culture and language while also promoting the Australian culture and the English language, to deliver a comprehensive secondary education in the neighbourhood high school (ages 12–16), and to promote relations between France and Australia. The degree to which this purpose was achieved constituted a measure of the binational school's success.

2.1.2 The Senior Leadership Team (SLT) structure

The SLT structure of the school incorporates those common to other ACT government schools – a principal, deputy principals and executive teachers – however, because of the binational and bicultural nature of Telopea Park School Lycée Franco-Australien de Canberra, there are some differences in the senior leadership structure of this school.

The Agreement established the broad roles and responsibilities of Australian and French formal leaders. Article 5 devolves responsibility for the whole school to the Australian Principal, who has overall responsibility to ensure that the school operates according to Australian laws and guidelines, as well as the Agreement. An Assistant Principal, appointed by the Government of the French Republic, assists the Australian Principal (Commonwealth of Australia, 1983). The French Assistant Principal, referred to in this study as the HoFS, is responsible for the French curriculum (Commonwealth of Australia, 1983), a different role from that of Australian Deputy Principals who also assist the principal. The Australian Principal, HoFS and Australian Deputy Principals comprise the SLT. The SLT is assisted by executive teachers who are responsible for school faculties and work with the principal, HoFS and the deputy principals to achieve the goals of the school. The composition of the SLT varied between 1983 and 2015.

Between 1983 and 2015 there had been five Australian Principals appointed. In the same period, eight Heads of French Studies held the French leadership position for between two and five years. The role of the HoFS developed and evolved from 1983 to 2015. The initial SLT structure, illustrated in Figure 1.1 (see Chapter 1), changed so that, by 2015, the HoFS became more senior than the deputy principals, as illustrated in Figure 2.2. Further explanation for the change is revealed in Chapter 5.

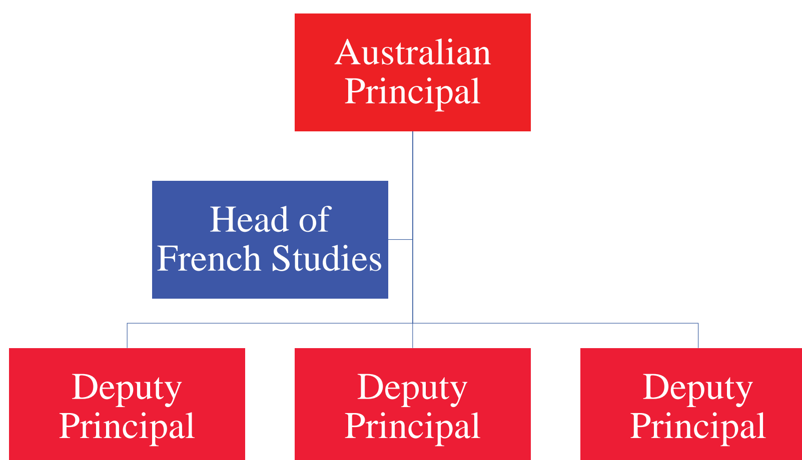


Figure 2.2. The binational formal leadership hierarchy in 2015

The members of the SLT had responsibility for the growing student population that included multiple nationalities as well as for the development of artefacts, such as the school logo and website that reflected and promoted the binational, bicultural and bilingual status of the school.

Table 2.1 School Population, 1984–2014, was collated from Davis (1988); *Evolution des Effectifs des Élèves dans le courant Bilingue Depuis 1984* (Document 33, Appendix E); School Board Reports of 2003, 2004 and 2006 (Documents 40, 42 and 44, Appendix E); the School Review Report 2009 (Document 50, Appendix E); and the Binational Review Report 2013 (Document 56, Appendix E). Of note, Table 2.1 shows that the bilingual program doubled in size and maintained a percentage of the total school population of between 45 and 55 percent over the years 1984–2014. Equally, the neighbourhood high school (English Stream) also continued to grow and to maintain proportionate percentages of the school population. Furthermore, as can be seen from the figures, both primary and secondary sections of the school are relatively large.

Table 2.1 *School Population, 1984–2014*

Year	Kindergarten–Year 6	English–French Stream (EFS) 7–10	English Stream (ES) 7–10	ES + EFS 7–10	Bilingual K–10	Whole school
1984	264	52	380	432	316	696
1985	277	71	387	458	348	735
1986	302	80	352	432	382	734
1987	305	94	320	414	399	719
1988	329	107	336	443	436	772
1989	339	98	348	446	437	785
1990	370	99	406	505	469	880
1991	381	94	461	555	475	936
1992	403	75	553	628	478	1031
1993	419	95	576	671	511	1090
1994	422	92	580	672	514	1094
1995	424	100	-	-	524	-
1996	431	86	-	-	517	-
1997	423	90	-	-	513	-
1998	424	77	-	-	501	-
1999	419	101	526		520	1075
2000	436	100	-	692	536	1119
2001	442	104	-	-	546	-
2002	459	132	-	-	591	1134
2003	432	-	-	686	-	1118
2004	-	-	-	-	-	1073
2005	-	-	-	-	-	1074
2006	-	-	-	-	-	1066
2009	-	-	557	-	545	1102
2013	423	178	568	746	601	1169
2014	-	-	-	-	-	1204

Note: Spaces indicate where there was incomplete population data for that year. No data could be found for years 2007, 2008, 2010, 2011 and 2012.

Sources: Documents 5, 9, 33, 40, 42, 44, 50, 56 in Appendix E

At the same time as the binational school was growing, significant artefacts were developed that symbolised the binational, bicultural and bilingual environment. The school logo was developed in the early years of the binational school (See Figure 2.3).

Figure 2.3. Telopea Park School Lycée Franco-Australien de Canberra logo

Source: Telopea Park School Lycée Franco-Australien de Canberra

The logo links the binational school to both elements of its historic past and the binational partnership. Historic links are represented by the inclusion of the red waratah, a native flower of Australia (*Telopea speciosissima*), and the school motto: "*Spectans Orientia Solis Lumina*". The motto, is a Latin phrase taken from the work of Virgil. The original phrase in which it appears reads, "*Aetherii Spectans Orientia Solis Lumina*" and is translated as, "viewing the rising beams of the ethereal sun" (Virgil & Gould, 1826, p. 230). The motto strikes an optimistic tone suggestive of a new day and the possibilities it holds as one experiences its warmth and illumination of all that is before us. Thus, the motto is suggestive of new beginnings, growth and revelations of new insights through its illumination each new day. The binational partnership between France and Australia is represented by using the national flags of each nation. The intention of this partnership was elucidated in artefacts, such as the binational school's bilingual vision statement, which was jointly constructed early in the first decade of the 21st century.

> Telopea Park School Lycée Franco-Australien de Canberra is a unique binational school. It provides an ACT Secondary School program, a bilingual program from K to 6 and a French Secondary School program from 7 to 10, leading to the Baccalauréat.

> Telopea Park School Lycée Franco-Australien de Canberra is committed to excellence in education and in all fields of endeavour by challenging students to develop the skills and personal qualities needed to live successfully in a complex world. The school values and celebrates linguistic and cultural diversity and students achieving their personal best through a broad range of educational experiences.
>
> Telopea Park School Lycée Franco-Australien de Canberra provides a safe, caring and supportive environment where all students have equity of opportunity and access to learning. Through its philosophy and practice, the school promotes mutual respect and tolerance.
>
> Telopea Park School Lycée Franco-Australien de Canberra est un établissement scolaire unique en son genre. Il dispense le programme secondaire officiel de l'ACT, un programme bilingue de la Grande Section de Maternelle jusqu'à la Sixième et le programme secondaire français de la 5ème à la 2nde menant au Baccalauréat.
>
> Telopea Park School Lycée Franco-Australien de Canberra s'est engagé dans la voie de l'excellence en matière d'éducation et d'émulation dans tous les domaines ; l'établissement incite les élèves à exploiter les aptitudes et les qualités personnelles nécessaires à une adaptation réussie à la complexité du monde contemporain. Il considère la diversité culturelle et linguistique comme un atout incontestable. Il estime et apprécie les élèves qui s'épanouissent à travers des expériences éducatives variées.
>
> Telopea Park School Lycée Franco-Australien de Canberra offre sécurité, attention et soutien à tous les élèves ainsi que l'égalité des chances et d'accès à la connaissance. A travers sa philosophie et sa pratique, l'établissement encourage le respect mutuel et la tolérance (Telopea Park School, 2003)

Along with the binational logo and bilingual vision statement, there are many other artefacts created that reflect the efforts made to ensure the binational nature of the school is made evident. A fortnightly school newsletter, known as *Telopea Topics*, has been in circulation throughout the school community since 1984. From its inception, the newsletter has had sections written in French and English. In current editions, the first article, the *Principal's Note*, is written in turn by the Australian Principal, the HoFS and each of the Australian Deputy Principals and appears in both French and English. Each of these significant artefacts (*Telopea Topics*, the binational school logo, and the bilingual vision

statement) is a symbol that has been created to convey a message about the unique binational, bicultural and bilingual nature of the school.

2.2 Leadership within Telopea Park School Lycée Franco-Australien de Canberra

Both the Australian Principal and the HoFS are responsible for ensuring their respective governments' goals of education are being achieved. The Agreement and government policies pointed to the focus of leaders' practice in which the Australian Principal had the overall responsibility for achieving the outcomes for *both* the French *and* the Australian Governments.

Other articles in the Agreement identify further distinguishing elements in the nature of the binational school compared to other Australian (ACT) and French schools. Resources, provided by both governments, would have to be managed to fulfil the Agreement's aims and goals. For example, French teachers, to teach the French curriculum in the French language and using French pedagogy, would be "seconded" to the school from France, supported by both the French and the Australian governments. In addition, the School Board would be binational with both French and Australian government representation. Furthermore, the school would not be reviewed by one country, but reviewed at regular intervals by both governments. Moreover, a Review Committee (RC) would monitor the implementation of the Agreement and this committee would send a copy of the school review report to each government (the changing role of the RC is expanded further in Chapter 5). In addition to these distinguishing elements in the nature of the binational school, leaders responded to their own country's education policy initiatives.

The Australian Principal not only works towards fulfilling the aims and goals of the Agreement, but also works towards achieving the goals of the Australian government vision statements, for example, the National Goals of Schooling (Ministerial Council on Education, Employment Training and Youth Affairs [MCEETYA], 2008), including a commitment to equity and excellence through high quality teaching and learning for all students. According to government documentation there is a focus on values such as honesty, resilience, respect, democracy, the common good and justice. The overall priority is to prepare young Australians to be global citizens who are capable of assisting Australia to maintain its global competitiveness (MCEETYA, 2008). The Australian Principal also implements ACT education policies which reflect national government educational vision statements. At the same time, the character of the Australian (ACT) school governance structures and decision-making model have been retained to facilitate a broad and inclusive curriculum and pedagogy that enables active learning in a range of educational settings.

The HoFS is responsible for promoting and defending the ideals of the French Republic. They promote and uphold the values of the French State: liberty, equality and fraternity; and those of the AEFE, such as respect, cooperation, excellence, and promoting French language and culture (France Diplomatie, 2018). In this regard, the HoFS prepares secondary students in the bilingual program for national public examinations in Years 9 and 12 (the Year 12 students attend a neighbouring senior secondary college) as well as ensuring that teachers have the conditions and resources to deliver the French national curriculum using appropriate French pedagogy. At regular intervals, the HoFS hosts visits by a French Inspector.

The Australian Principal, the HoFS and the Australian Deputy Principals have responsibilities to their governments, to the school, and to themselves to find ways to work together to develop and grow the binational school. As a result of their collective efforts, as already reported, the school population grew steadily from a total of 696 students in 1984 to 1,204 students in 2014. In 2013, the school held the thirtieth Anniversary of the signing of the Binational Agreement, a celebration of the thirty years of an education partnership for which formal leaders had responsibility.

While the structure and operation of the school may in many ways bear a very close resemblance to those of other Australian (ACT) schools and share many characteristics with them, the multiple local, national and international contexts within which the school exists make the formal positions of leadership within the binational, bicultural and bilingual school multi-faceted. It could be argued that the context of leadership in a binational, bicultural and bilingual school is, perhaps, exponentially more complex than those in a singular nation, mono-lingual, mono-cultural school.

2.3 Contexts of leadership of the binational, bicultural and bilingual school

> Contexts that shape educational practices, including that of school leadership, are first, multi-faceted, unstable amalgams of interdependent material, social, cultural, ideological, political, institutional, historical and geographical factors. Second, these contexts are multi-layered, encompassing, for instance, local realities, national policies and practices and international agreements. Third, contexts are volatile, latent, ambiguous and therefore elusive. (Clarke & O'Donoghue, 2017, p. 176)

Context is considered crucial in understanding the nature of leadership (Bass & Stogdill, 1990), particularly in schools (Clarke & O'Donoghue, 2017; Hallinger, 2018; MacBeath & Dempster, 2009). The importance of paying heed to the link between context and leadership is emphasised by Clarke and O'Donoghue:

> because [leadership] is undertaken in a diverse range of contexts, it can vary significantly. As a result, it is advisable that academics, policy makers and education leaders, including in schools, should devote attention to the crucial importance of considering matters of context alongside leadership theories (2017, p. 167)

The multiple contexts cited by Clarke and O'Donoghue (2017) (situation, professional, material, external) can be contextualised further to draw attention to specific contexts to which school leaders must respond and which add complexity to the role of formal leaders and the manner in which their roles might be exercised in the research school.

2.3.1 Multiple school contexts and leadership

The research school is situated in a hierarchy of contexts each of which may influence the practice of leadership. The contextual levels in the research school were: the school (See Section 2.1), the local community, the national contexts, and the international contexts. These levels are illustrated in Figure 2.4 in which the binational school is at the centre of the wider contexts to which it must respond and which contribute to the complexity of leadership in the research school.

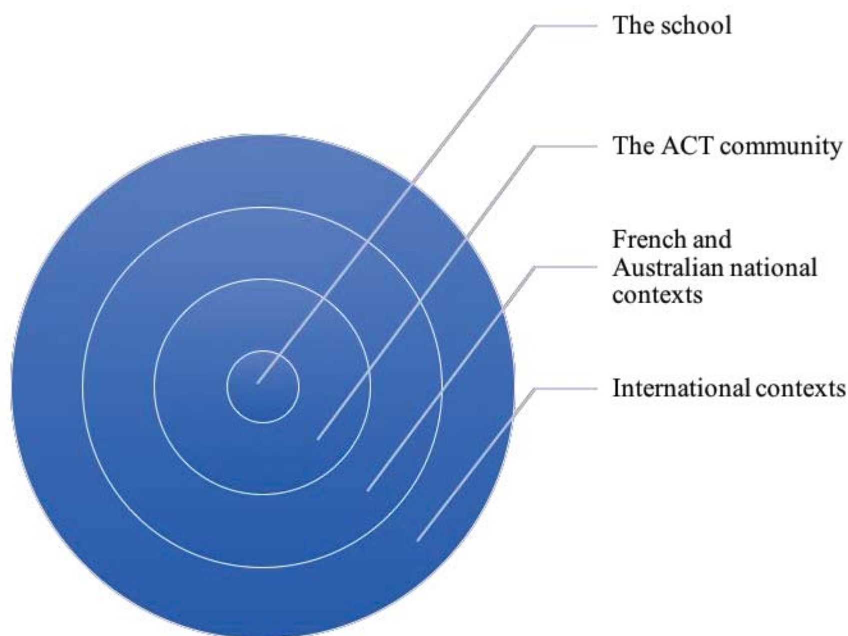


Figure 2.4. Contextual levels of the binational school

2.3.2 Unfolding the contextual levels

The school context. The school community has been presented in the preceding sections. This section, therefore, will focus on contexts external to the school.

The ACT community context. The local ACT community is characterised by a well-established interest in school education from the time when it was involved in the development of the system of ACT education from the 1970s. This level of community interest and concern for education in the ACT became then, and remains now, a distinctive characteristic of the ACT education landscape. The stimulus for the level of community involvement in setting the direction of ACT education stemmed from the growing population of the national capital, which had a distinctive character with certain additional educational needs relative to other Australian cities and education jurisdictions. The growth of academic institutions, the development of national cultural entities and the increasing number of the international diplomatic missions in the national capital, Canberra, are considered to have generated a level of sophistication and maturity in the community that led to particular school education needs (Turney, 1975).

Community collaboration between ACT universities and the education fraternity became another characteristic of ACT schools. A strong collaboration between interested community individuals, educational thinkers, professionals and academics developed. Indeed, it could be argued that this level of community collaboration created advantageous conditions for the forming of a receptive environment for French education in the ACT in the early 1980's.

In this regard, parents' skilful lobbying, particularly by internationally-minded parents experienced in, and admiring of, the French language and culture, stirred the interest of French diplomats (Price, 1999). The Francophile parents and French diplomats, together with the local education authorities, worked to create the binational school and assure its location on the site of the original Telopea Park High School (Price, 1999) as noted in Section 2.1 of this chapter. Hence, the community into which the binational school was incorporated was committed to, and actively involved in, the development of the binational school.

When the binational school was created in 1983 it was considered an educational innovation at the time (Davis, 1988; Review Committee of the Telopea Park School, 1988). As an innovation it was aligned to the philosophy of community involvement and the general air of educational innovation existing in the ACT at the time. Additionally, the program being offered at the school aligned with the practice of ACT schools offering a diverse range of education programs based on different philosophies of education.

The French and Australian national contexts. National education contexts are recognised as influencing the manner in which school leaders undertake their roles (Begley, 2003; Dimmock and Walker, 2005; Gurr, 2017). National contexts impacting on the research school, both French and Australian, generated the purpose of the school and the focus of

formal leaders (Hallinger, 2011). At different levels within the national contexts the policy priorities evolved over time. In response, formal leaders of the school adapted to changing contextual requirements. The policy priorities impacted on curriculum design and delivery, teaching and learning, assessment of teachers and the degree to which there was involvement of the community (including parents) (Dimmock, 2000; Dimmock & Walker, 2005). The national purposes of schooling, the evolving policy priorities and the subsequent focus of the work of formal leaders created a professional milieu from which school leadership practice developed.

Understanding the professional milieu of the binational school helps understand the contextual complexity. While Australia and France strive to ensure their children and young people are educated so they may contribute to their respective societies, the histories, philosophies, structures and processes, especially in school administration, point to distinctive differences. These differences highlighted potential contextual complexity, particularly regarding the leadership of the binational school.

(a) *The French school education milieu.* The unique French education milieu is based on traditions that emerged as a result of the formation of the French Republic. Republican ideals and the Republican structure of government led to the development of a philosophy of school administration characterised by a central bureaucracy that formed a hierarchy which, in turn, led to the development of a highly bureaucratic, managerial style of administrative practice (House et al, 2002); a *dirigist* approach. As the nature of the role of the formal leader of a school in France derives its practice from the French approach as described by House et al. (2002) it too, could be described as dirigist. Dirigist is formed from the verb *diriger*, which means to manage. A dirigist is a manager in an assigned position of authority in a school; the leader. Consequently, the structures, decision-making and problem-solving utilised by formal leaders of French schools could be viewed as, distinctively French since the hierarchical structure determines particular roles and responsibilities of French formal leaders in schools (See also Section 3.8.2). The hierarchical nature of the structure would also suggest the means by which decisions would be made and problems would be solved.

The formal leaders of French schools function in an education system which is centrally organised and monitored from Paris through a system of regions and smaller units. The school leaders help facilitate the articulation of schooling across France to contribute to enacting Republican values by ensuring equal access to education. School leaders receive teaching staff who are appointed to schools by the education authorities located in Paris and the regions. The school leader's role is complemented by the role of inspectors who are employed at national and regional levels to monitor policy implementation, curriculum articulation and

teaching and learning. Within this centralised system the major role of the school leader is to ensure equal access to the same education program to all students and to prepare them for public examinations at secondary school level (Normand & Derouet, 2016). The education program relies on the intrinsic motivation of students who are expected to apply themselves and then sit for the two public examinations (Normand, 2008). Success at secondary level determines later life options, which points to the critical role the formal leader has in establishing and maintaining conditions conducive to teaching and learning.

Formal leadership roles are differentiated based on levels of authority and responsibility. French primary school leaders have less authority and responsibility than their secondary colleagues. They do not assess staff administrative performance nor manage the finances. Rather, they are supported in their role by school inspectors, who monitor the quality of administration, and teaching and learning (Normand & Derouet, 2016), and by the local government councils who allocate school funds. By contrast, French secondary school leaders have far more autonomy in, for example, staff management and assessment as well as the management of school finances. French primary and secondary school leaders, while having responsibility to ensure conditions are suitable for learning, rely on the Inspector to monitor teacher classroom performance.

As in Australia (ACT), international influences are being brought to bear on the leadership directions in schools. Some French scholars, such as Derouet and Normand (Derouet & Normand, 2008, 2011; Normand & Derouet, 2016) are exploring the possibilities for greater convergence with Anglo-Saxon leadership styles to cope with the demands of international bodies, such as the OECD. But, while international influences have had some small effects on French school leadership, the unique French school dirigist style remains dominant.

(b) *The Australian (ACT) school education milieu.* As one of the jurisdictions of the Commonwealth of Australia, the ACT developed its own education system with its own style of Australian school leadership with structures and style derived from the Anglo-Saxon world, particularly from the British and, more recently, the American education culture. Of particular note was the participative nature of the structures and decision-making in the ACT by which all stakeholders, staff, students, parents and the community have been involved in decision-making about student learning and development. Structures, such as School Boards, school committees and Student Representative Councils facilitate the involvement of representatives of the school community in consultative decision-making and problem-solving in which the school principal has a pivotal role. The principal, assisted by the deputy principals and the faculty leaders, ensures the structures and consultative processes are used to

reach decisions that advance student learning and which are in line with government and community expectations. To coordinate the work of the consultative structures and engage individuals and groups in the decision-making processes relies on the formation and nurturing of relationships. The structures and style of this form of ACT school leadership developed in three waves.

The first wave of school leadership development commenced in the 1970s and coincided with the innovative period when the ACT education system was being developed with diverse educational philosophies represented across the ACT school system. School leaders were largely independent and responsible for developing curricula that reflected the philosophy of education sought by their school community. School leaders therefore had to be knowledgeable and skilled in educational innovation, curriculum design and delivery, and decision-making and problem-solving practices, such as consultation and collaboration within the school community.

The second wave of school leadership development commenced in the 1980s after the Australian Government devolved governance of the ACT from the Commonwealth of Australia to the people of the ACT. After the introduction of self-government, school leadership gradually changed in response to schools and education programs becoming more uniform, the uniformity being formed by centrally developed guidelines, curriculum frameworks and external reviews of schools. However, school-based management continued. Substantial decisions regarding key areas, for example staff selection, were devolved to principals. In line with this approach, school leaders interpreted the centrally developed guidelines and frameworks and applied them within their particular school according to it, and its community's, needs.

The third wave of school leadership development occurred in the last decade of the 20th century and in the first decade of the 21st century. International and national influences began to impact on leadership of ACT schools. Since the turn of the century, at local and national level, education leadership frameworks have been developed to assist in shaping and guiding practice (AITSL, 2017) which reflect development in the international arena, such as among OECD countries, that are considered to characterise good practice. More recent ACT leadership frameworks suggest a growing focus on leadership for learning (Hallinger, 2011; MacBeath & Dempster, 2009) and a distinction made between leadership and management. Leadership is about leading the learning of everyone in the school, seeking improvement, and sharing the responsibility for learning and improvement with others, while management is considered an element of the leadership role. In 2012, a capability framework released by the

ACT Education and Training Directorate (ETD) reflected both OECD considerations of school leadership and the local level need for community engagement.

As a consequence, the ACT school leadership context changed from a diverse and multi-faceted school-based approach to one that was more aligned to centralised direction, focused on pre-determined and set outcomes and monitored through quantitative accountability measures and standards. However, one of the benefits of changes to ACT school leadership is that leaders of both primary and secondary schools are considered as one class with equivalent levels of authority and responsibility for student learning and staff performance. As one class, school leaders work in close collaboration with both their government education agency and their school communities to help ensure student learning and development is attained.

(c) *A brief comparison of expectations of Australian (ACT) and French school leadership.* There are several common aspects to French school pilotage or direction and Australian (ACT) school leadership. The French words used to describe the managing or directing by senior administrators of schools are, "*pilotage"* and "*direction*" (Agence pour l'enseignement Français à l'étranger [Agency for French Schools Abroad AEFE], 2017a). People managing or directing are collectively referred to as "dirigeants" (Obin, Mai 2007, p. 30). The terms *leading* and *leadership*, familiar in Australian education, are not used specifically by the French education system.

Each country, through its government education structures and regulations, delegates authority and responsibility for the school and its performance to the most senior person in the school. There is a familiarity with working within a government agency to deliver school education to the citizens of their country; to embody and promote the values and beliefs considered important and to prepare citizens so they may contribute to society. In this sense, those in positions authority in the school are familiar with working within a hierarchy and being accountable. The prime focus of their work in schools is being responsible for students, student learning and the conditions in which teaching and learning are delivered. To this end, they are responsible for the articulation of approved curricula, teaching and learning. There is a common concern for supporting the work of teachers by preparing plans of action that are supported and facilitated by on-going professional learning. In addition, in the recent decades international bodies, such as the EU or the OECD, have exerted influence to varying degrees on expectations of leaders in both contexts, particularly in regard to accountability measures with reference to student performance. For those in positions of authority in a school there is an assumption that they are not responsible for achieving the outcomes of their government alone. To different degrees they work with others to achieve the desired outcomes in both

teaching and learning. Notwithstanding these similarities, significant differences were apparent between French school pilotage or direction and Australian (ACT) school leadership.

Compared with the extended history from which the French dirigist model of school pilotage or direction derived, the ACT history of school leadership is very recent. The French model is well-established and unique. One of the unique characteristics is a structure of school administrative positions that are differentiated by levels of authority. The most senior of the school administrators in secondary sector has the most authority, while the primary sector administrators have the least. By contrast, the structure of the Australian (ACT) leadership model has one *class* of school leaders (principals and deputy principals) who have the same degree of authority and responsibility across the primary and secondary school sectors.

Decision-making processes are markedly different. School leadership practises in Australia (ACT) include the participation of others in decision-making and problem-solving through consultation and collaboration. Typically this is with staff, but, the decision-making and problem-solving may also involve seeking and including the participation of parents and students. The participation is sought, encouraged and facilitated by the formal leader, which influences the role the formal leader takes in the decision-making and problem-solving. Consequently, Australian (ACT) school leadership is more located in the school and its community. In France, the French style of school leadership is far less participative. While some consultation may occur, it is the school administrator, and sometimes their superior, such as an inspector, who makes many decisions and solving problems. Consequently, the positions of both a French school administrator and of an inspector are extremely influential in decision-making and problem-solving in French schools. The inspectors, with different fields of expertise, have a particular role in monitoring pedagogy and teacher quality through a mechanism of external inspections. This pedagogical pilotage and direction role of a French Inspector is a key point of distinction from Australian (ACT) school-based leadership.

The pedagogical role of French school inspectors, however, shares some similarities with the educational or pedagogical leadership role expected to be played by Australian (ACT) school leaders. Australian (ACT) school leaders are provided with guidelines by government which are used to mentor and coach staff to build their capacity as teachers and to improve their teaching practice. It might be suggested, therefore, inspectors play a key role in leading French schools in regard to pedagogy and teacher quality. That is, the administrative role of the school administrator *and* the school inspectors *together* form a kind of role similar to that of Australian (ACT) school leaders, that is, being responsible for the organisation and good functioning of the school *as well as* the quality of teaching and learning.

The different decision-making roles of the French school administrator and of the inspectors create different relationships between teachers and the school administrator. Whereas, the decision-making and educational role of the Australian (ACT) school leaders create somewhat closer relationships with teachers. The involvement of parents as partners by the Australian (ACT) school leaders in decisions regarding the education of their children also forms close ties between parents and the school. In France, the relations between parents and the school are somewhat more distant.

Australian (ACT) and French school administrators are responsible for different kinds of teacher-student relationships that are influenced by the different approaches taken to students as learners in Australian (ACT) and French education. In French education, there is a reliance on the intrinsic motivation of students and their independence as a learner. These student qualities are combined with a focus in secondary school on the preparation of students for external examinations. Whereas, in the ACT there is continual assessment and no external examinations and, while students are encouraged to be independent learners, both intrinsic and extrinsic motivation are used. Furthermore, consideration is given to the particular needs of each child.

These differences between French pilotage or direction and Australian (ACT) school leadership, pointed to complexities in the development of leadership and its practice in the binational, bicultural and bilingual school.

International contexts. Through the internationally binding Agreements, discussed earlier in this chapter, the case study school was located within the international context of international relations, especially international diplomacy through its focus on cultural understanding, language and culture; however, another international context identified was international education.

In the context of international education, the research school adopted many of the qualities of other international schools. Telopea Park School Lycée Franco-Australien de Canberra has an international environment that promotes the values and attitudes of international education. The school offers other international curricula (the French curriculum) as well as the Australian curricula. The school has adopted particular values and an internationally-leaning ethos, such as the notions of international understanding and tolerance as expressed through the school values of cooperation and respect. The school welcomes students who are visiting Australia in the ACT with their families, for example children of visiting diplomats or academics.

Telopea Park School Lycée Franco-Australien de Canberra, as a school of the *Agence pour l'enseignement français à l'étranger* (Agency for French Education Abroad [AEFE]), is

considered one of the international French schools and could therefore be considered as a place of influence through the French language and culture. As an AEFE school, the research school offers expatriate French families, resident French or francophone families (non-French nationals from other nations for whom French is their first or second language), and families from the ACT community, access to another international educational opportunity with prospects for lifelong international links. Moreover, students of the school, from kindergarten to the end of secondary school, are exposed to the particular AEFE values of humanism, tolerance, equality, intellectual curiosity, and the virtue of a critical mind through their access to French education and language.

As an international French school, Telopea Park School Lycée Franco-Australien de Canberra has to adhere to the following requirements:

a) Access to French education from preschool to end of secondary school.
b) Students will include French nationals, but also many local children from the host country.
c) French is a primary language of instruction.
d) Teachers are engaged in professional learning.
e) Curriculum is partially linked to that of the host country.
f) Students may move at level between schools either to another local school within the host country or another French school elsewhere.
g) Students receive school certification enabling them to move to post-secondary school options.
h) French management and governance of schools is honoured.
i) The school is adapted to enable French teaching to take place. (Agence Pour l'Enseignement Français à l'Étranger, 2017b, n.p.)

These guidelines and principles by which the AEFE expects its schools to function, were found to have direct implications for the manner in which leadership is practised in Telopea Park School Lycée Franco-Australien de Canberra. The influence of international education was further extended in the school with its accreditation from the IB in 2006 enabling the school to offer the International Baccalaureate Middle Years Programme (IBMYP), which is an accredited international education program for high school students. This development too, had implications for leadership in the binational, bicultural and bilingual school as the IB competes internationally for students, just as the AEFE does.

Both the IB and the AEFE promote their own particular pedagogies, each of which have been embedded at Telopea Park School Lycée Franco-Australien de Canberra. Formal leaders

of the school would be involved in organising, planning for and implementing the French form of teaching and learning, and more recently, the IB forms of learning in the school.

The multiple contexts (community, national and international) created a complex context for leaders of the binational, bicultural and bilingual school. The level of contextual complexity can be exemplified in the following ways. As a school acting as an education vehicle for two nations, the professional education contexts and the material resources could be said to be two societal contexts converging. Professionally, the school responds to policy initiatives and employs teachers from two nations. Materially, each nation contributes financially to the school, adding additional complexity to the contextual mix because two kinds of professional contexts are intermixed at the local level. At an international level, there are not only economic and political influences, but also influences of international law and diplomatic conventions. Consequently, the connecting and mixing together of two national sets of individually complex contexts within wider international contexts, formed one extremely complex context for leadership of the research school itself. In order to be able to respond to the complexity generated by multiple contexts, Clarke and O'Donoghue (2017) argue that leaders need to maintain high levels of sensitivity, adaptability and flexibility. More importantly, leaders must have, and maintain, a capacity to continue to learn to adapt. This was clearly evident in the case study school.

2.4 The complexity of leadership within multiple contexts

The significance of the multiple interconnected contexts for the French and Australian leaders was that they had to be responsible for responding to each of the contexts as individuals and as a group of leaders. The formal leaders had to bring together the needs of each context into one entity, the binational school. They had to address the goals and purposes of the Agreement; the educational and diplomatic expectations of the AEFE; the mission of the IB; the comparative accountability measures of the OECD and the EU; and the emerging changes in the school itself. At the same time, they had to ensure that the distinctive education policies of each country were effectively implemented. This combination of contexts had the capacity to be ambiguous and volatile (Clarke & O'Donoghue, 2017).

To achieve the complex task of responding to the multiple, potentially ambiguous and volatile contexts in the binational school, the French and Australian leaders had to work together. Two school administrative cultures would be connecting and working together. Indeed, the Australian Principal, the HoFS and the Australian Deputy Principals had a responsibility to their governments, to the school and themselves to work together. Furthermore, the responsibility of these formal leaders was to respond to the contextual needs and create coherent and orderly conditions in consideration of the two major cultures in which

teaching and learning would occur (Gronn, 2010). Leaders would create connections across the network of contexts to bring about cohesion within both leadership and the school itself (Briggs, 2010). Leaders would work together at the same time as being sensitive to the binational school context and the external contexts in which it existed. How leadership developed and was practiced within the realm of such a complex, international relations context, is the substance of this study.

Concluding comments

This chapter has revealed the nature and character of the contexts within which the research school is situated. From these school, community, national and international contexts a complex and multi-layered network of contexts is formed. In the binational school, leadership is expected to respond to and reflect the underlying values and assumptions of these multiple contexts. For this complex leadership environment, there were no leadership guidelines provided, other than the broad statements of aspiration relating to cooperation and cultural interchange contained in the intergovernment agreements between France and Australia. When leadership involves both French and Australian responses to the needs of each of the contexts, the responses need to converge and flow into a leadership practice that is orderly and united. Some of the complexities involved in the convergence were conveyed through my leadership experience, presented in Chapter 1. Examples drawn from my experiences served to illustrate that French and ACT school leadership of teaching and learning have to be accommodated and converged into a new form of leadership.

Chapter 3 details the literature that informed the conceptualisation of the study, assisted in the design of the study, and provided the foundational framework and theoretical underpinnings of the study.

Chapter 3
Literature Review

The preceding chapter described the school in detail and, with reference to the literature, demonstrated the complexity of the development of leadership and its practice in the school. This chapter presents an exploration of the broader research literature on leadership that informed the theoretical underpinnings of the study, the design of the study, and the foci for the investigation and the exploration of the development and practice of leadership in a binational, bicultural and bilingual school. In particular, this review of literature suggested questions to ask to guide my study and an approach to adopt to find possible answers to those questions.

One of the significant characteristics of the binational, bicultural, bilingual school at the centre of my case study is culture as it might pertain to the two nations represented in the partnership; to the culture of the school; to the culture of leadership; and to leadership within this school. The chapter therefore begins with an examination of culture.

3.1 The notion of culture

Culture is an abstract concept (Kluckhohn, 1964) used by multiple disciplines to explain a myriad of phenomena in human existence. Culture has no single and commonly-agreed definition. For example, Baldwin et al. (2005) systematically analysed 300 definitions of culture from multiple disciplines. They identified several themes through which culture could be understood and viewed, these being *structure*, *function*, *process*, *product*, *refinement*, *group membership*, and *power or ideology*. Each of these terms may have a slightly or substantially different meaning in different disciplinary contexts. Of interest to this study, was their usage in relation to the discipline of leadership in education.

According to Friedrichs (2016) culture can be described as “sticky” (p. 90). Sticky can be taken as meaning cultural elements which remain across generations, for example, language, religion, traditions, customs, values or behaviour, which are perceived as the “inherent quality of culture” (Baldwin et al., 2005, p. 57) or the “symbol systems” (Baldwin et al, 2005, p. 54) of a culture and are viewed as unchanging or static (Collard, 2007). Structural aspects of culture are often passed from one generation to the next within a group or nation. Using this notion of a structural perspective of culture, House et al. (2002) suggest that, “[o]ver time, societies have evolved into groups of people with distinguishable characteristics that set them apart from other human communities” (p. 3).

The function of any culture is its purpose; what a culture is intended to provide to its members. In this sense, the function of culture is to provide unity, predictability and identity

to the members (Baldwin et al., 2005). The nature of the culture is formed through a process of people interacting with each other and giving meaning to culture via visible symbols. These symbols, or identifiers, might also be viewed as the product of the culture.

People are continually "creating meanings, social relations, products, structures and functions" (Baldwin et al., 2005, p. 57) through their interactions. Through refinement, new meanings are formed and new meanings, in turn, create new cultural product (for example, art, music and laws), or new cultural structures (for example, customs and traditions). Culture and its component parts are constantly being re-interpreted, which may have the effect of changing the culture (Baldwin et al., 2005).

The capacity of culture to change lends it a dynamic quality of being able to adjust and to adapt. The stable and sticky aspects of culture that provide people with a sense of identity are often viewed together with the inherently morphing nature of culture, which imbues culture with an evolving quality (Baldwin et al., 2005). According to Schein (2010), "Culture is both a 'here and now' dynamic phenomenon and a coercive background structure that influences us in multiple ways. Culture is constantly re-enacted and created by our interaction with others and shaped by our own behavior" (p. 3). Nevertheless, evolving culture and its identifiable elements provide a means by which people may identify with a particular group. In this sense, group membership becomes another means by which culture may be considered (Baldwin et al., 2005).

Schein (2010) identifies group membership more precisely, discussing the different levels of group membership ranging from whole nations, organisations, professions and sub-groups, to smaller micro-groups. A school could be considered an organisation in its own right, but it might also be viewed as a sub-group of a larger educational institution, a state or national system or even a micro-group of an international alliance of educational institutions. At these various levels, members of a culture develop visible and invisible ways of identifying with the group. Visible and invisible aspects of culture have been applied to leadership in education in a theoretical study within the higher education field by Branson, Marra, Franken and Penney (2018). These researchers critiqued current leadership practises arguing that relationships across all sectors of the university are foundation to productive leadership.

Visible aspects of culture have been described by Branson et al. (2018) as those which "symbolically convey desired organizational values and norms" (p. 21) in, for example, artefacts, behaviours, decision-making structures and processes, stories, ceremonies, a vision statement, a motto, a logo, flags, the administrative structure and the status given to roles, and even language. Culture is also visible in the manner in which it is modelled and conveyed by

the formal leaders. Branson et al. (2018) argue further that these visible forms of culture aid in bringing order and cohesion to the group itself. In an organisation or community, such as a school, the visible culture helps to unite, guide and inspire its members and helps limit the impact of undesirable influences (Branson et al, 2018). These visible forms of culture are informed by invisible aspects of culture.

Invisible aspects of culture “are the underlying values, assumptions, beliefs and thought processes that operate unconsciously to define the true culture” (Branson et al., 2018, p. 21). Invisible culture includes those taken for granted ways of thinking, feeling and being (Kluckhohn, 1964). Invisible culture is visible through forms of behaviour because assumptions and values help members of any group know what to do and how to behave. In an organisation or community, such as a school, it is considered essential that influence on members’ behaviours be brought to bear through formal leadership roles by explicitly communicating and modelling the desired behaviours (Branson et al., 2018). By doing so, values, assumptions and norms of behaviour are witnessed through actions of groups of people with a responsibility for nurturing and enriching the culture of a school.

3.2 Culture and schools

Schools have their own culture. The school’s culture will have visible and invisible aspects that are reflected in the unique “patterns of behaviour, thoughts and norms” (O’Mahoney et al., 2006, p. 5) that distinguish it from other schools. The visible aspects of culture will be seen in elements, such as the artefacts (Halverson, 2003). The invisible aspects of the school’s culture will include the shared values and those taken for granted means of communication, of relating and even thinking and being that have been learned and inherited over time (Branson et al., 2018; Kluckhohn, 1964; Schein, 2010). As previously noted, school culture can perhaps then be conceived of as, ‘“the way we do things around here”’ (Bower as cited in O’Mahoney et al., 2006, p. 3); a culture that belongs to, and influences the behaviour of all the members of the school (O’Mahoney et al., 2006). At the same time, it may be assumed that the school culture may change as people take up or leave positions, formal leaders in particular, who interact with, interpret and develop new meanings for what the particular visible and invisible culture means. On this evolutionary basis, a new culture may eventually emerge, but the new culture must be consistent with what the context requires (Branson et al., 2018). The notion of school culture and its capacity to change, according to what the context is perceived by leaders to require, forms an important consideration in the story that unfolds in this thesis.

3.3 The relationship between culture and leadership

The specific context of this research is that of a school with a special kind of character because of its binational, and associated bicultural and bilingual, foundations. Moreover, my research focuses upon how leadership and its practice was developed in the particular context of the binational, bicultural and bilingual school. Consequently, the consideration of literature specifically exploring the relationship between culture and the role of leadership in organisations is integral to my study. One of the seminal writers on organisational culture is Schein (2004, 2010).

Schein (2004) argued, in his early work, that the most important task which leaders must embrace is to form and guide the organisation's culture. In his 2010 edition of the same book, *Organizational Culture and Leadership*, Schein adds substance to this view by arguing that leaders are the main architects of culture, that well-established cultures influence what kind of leadership is possible, and that if elements of the culture become obsolete, unhelpful or dysfunctional, leadership can and must do something to bring about cultural change. Furthermore, he identifies the alignment of the various subcultures as a critically important leadership role for the development of a successful organisation. Branson (2018) further suggests that if the leader does not understand the nature and foundations of the organisation's culture it is possible that, rather than the leader maximising the use of culture, other internal or external forces will create a culture that may well be organisationally unhelpful or damaging (Branson et al., 2018).

> Building an effective organisation is ultimately a matter of meshing the different sub-cultures by encouraging the evolution of common goals, common language, and common procedures for solving problems. It is essential that leaders recognize that such cultural alignment requires not only cultural humility on the leader's part, but skills in bringing different subcultures together into a kind of dialogue that will maintain mutual respect and create coordinated action.(Schein, 2010, p. 271)

Schein (2010) sees organisational culture as both a dynamic process and a sticky structure that maintains continuing traditions, artefacts, roles and events that give an organisation its distinctive character. Organisational culture is dynamic because it's "here and now" quality can be moulded and formed by human behaviour to improve the organisation, a task usually assumed to be the role of the leader or leaders. But, at the same time, organisational culture tends to form a shared understanding of roles and accepted behaviour which help to create stability and predictability. If the leader does not attend to the dynamic aspects of culture and subcultures which exist within an organisation, then the static aspects

will dominate and the leader's influence upon them will be reduced or negligible. A challenge for leaders in international organisations is attending to external influences of other national cultures on the role of leaders and their relationships with the members of their organisation.

Schein's (2010) contentions relating to leadership in international organisations are particularly pertinent to my study. He believes that the role of the leader in nurturing the culture of an organisation, particularly an international organisation, has to be adjusted because of the presence of other national cultures. In international contexts, Schein argues, leaders exercise their cultural sensitivity and empathy by suspending their own cultural perspectives and engaging in dialogue. There is a "temporary suspension of the social order [to] consider that the other's assumptions may be just as valid" (p. 388), especially in relation to levels of familiarity in relationships and to authority.

Schein's views have compelling considerations for leadership within the research school. The school might be viewed as an international organisation; from its very establishment, it had two dominant sub-cultures: Australian and French. In order to strive successfully for a shared culture, the school leaders needed to consider, appreciate and work with the other dominant sub-culture.

Given that authority and relationships are considered core to the constructive formation of organisational culture (Branson et al., 2018) it would be important to learn to consider other societies' cultural understandings of authority, and levels of familiarity in the practice of leadership. By doing so, it may be easier to form relationships on which leadership authority may be established, resulting in an organisational culture inclusive of diverse cultural perspectives of leadership.

3.4 The culture of leadership

As noted earlier, Schein (2010) proposed that leaders are the main architects of culture within an organisation and that the interaction of sub-cultures influence possible kinds of relationships. Indeed, Branson et al. (2018) argue that the formation and development of trusting relationships are so fundamental to the development of a constructive leadership culture that the very legitimacy and credibility of the leader relies upon those trusting relationships. Relationship-oriented leadership, or "transrelational leadership" (Branson et al., 2018, p.11), prioritises broad, wide and deep relationships through the organisation and within external networks so as "to move others, the organisation and the leader to higher levels of functioning by means of relationships" (p. 11). The capacity to establish and maintain such relationships relies on the capacity of individual leaders and may be influential in determining the culture of leadership.

It would seem logical to suggest, therefore, that the individual characteristics of leaders (for example, personal disposition, beliefs and values), in conjunction with their own culture, or components of their culture (for example, national, religious, and political), would also be important elements in examining the development of leadership and its practice in a binational, bicultural and bilingual school, and the dynamics and processes involved. In this regard, values are of particular importance.

Hodgkinson (1991) associates values with the desirable or preferred behaviours and ways of *being* and *doing* of an individual or group. Being and doing in this sense are what are considered the norm for the manner in which one conducts oneself. Values may be both implicit and explicit casting an influence over the way people think and behave, the means by which they undertake and complete things and, in turn, guide the manner in which people behave and interact within leadership (Hodgkinson, 1991). Values are influential and embedded within our collective and individual consciousness so that, unless these are made explicit, we may not be aware of either their existence, or their influence in leadership. Being just below the surface of visible expressions of culture, values govern behaviours and provide a reason for behaving in certain ways within an organisation, such as in a school.

The values of a school are interpreted through the lens of personal values and beliefs (Begley, 2003). Sometimes, however, a leader may have to align their values more closely with those of the school. In the course of the alignment of personal with organisational values there is an assumption that the formal leader engages in reflective practice of the *self* to enable the possibility of adaptation and change (Begley, 2003). The capacity to reflect on the self is viewed as a personal resource (Gurr, 2017) and a contributing factor to the development of, or style of, leadership practice. That is, as Branson (2009) argues, there is a close connection between the context and the self; a connection between personal values and assumptions about being when leading others. For example, an assumption that others may also contribute to making decisions in a school is exercised through moral integrity that ensures that one's behaviour reflects the belief in giving others a voice when reaching decisions in meetings. Having the capacity of being wise by exercising moral integrity in the interests of others aligns a leader's thinking with their actions (Branson, 2009).

Crow and Møller (2017) also link the self and personal differences which influence leadership practice. They assume that formal leaders are motivated by more than externally prescribed responses to contextual needs. Hallinger (2018) goes further when arguing that, "[t]he leader's life experience and personal resources act as a prism through which information, problems, opportunities and situations are filtered and interpreted" (p. 7). These

personal resources and inclinations in leadership practise must be reconciled with what needs to be done, and with what is believed to be important to do, in the context (Branson, 2009).

As a result, it can be argued that in the practice of school leadership, leaders have a responsibility to know and understand their own values and their underlying assumptions, and whether these align with the school community's values. Aligning their personal values and assumptions with those of the school community may enable a leader to promote the school by taking leadership action that aligns with the values and purpose of the school and its community. In a sense, the leader is both being guided by, and guiding the enactment of, values for the school community.

Having established possible cultural considerations in the study of leadership dynamics in a binational, bicultural and bilingual school, this review of literature now turns to the possibly more complex perspectives of cross-cultural and intercultural leadership as they might be considered within the context of my study.

3.5 Cross-cultural and intercultural research frameworks

The concepts from cross-cultural leadership research and the concept of intercultural leadership suggest possible approaches and strategies to be applied in the exploration of leadership dynamics in a binational, bicultural and bilingual school. Where cross-cultural leadership research has focused on comparing and contrasting or identifying similarities and differences in alternative leadership approaches, contexts and environments across cultures, the study of intercultural leadership approaches focuses on the nature of interactions between cultural groups and which are required for the practice of school leadership (Frawley & Fasoli, 2012). In relation to my investigation, these two conceptions of leadership practice offer a number of elements worthy of consideration in my study of the development of leadership and its practice in a binational, bicultural and bilingual school.

3.5.1 Cross-cultural leadership research

Cross-cultural educational leadership writers such as Dimmock and Walker (2005), Hallinger (1995, 2018), Heck (Heck, 1996, 1998), and Hallinger and Leithwood (Hallinger & Leithwood, 1996, 1998) suggest that understanding leadership across cultures can assist in establishing features of school leadership common across cultures and those discrete to a particular culture. Cross-cultural leadership seeks to establish what Heck calls "culture-common" and "culture-specific" (1998, p. 67) characteristics. There is also an accompanying interest in establishing equivalence of terminology in developing methods and models for researching school leadership across cultures. Cross cultural leadership research also draws our attention to the impact of assuming that certain conceptions of school leadership have universal application.

According to Hallinger (1995) cross-cultural perspectives of school leadership developed out of a realisation that societal culture impacts on the "exercise of educational leadership" (1995, p. 4b) and that the impact "should not be underestimated" (1995, p. 3). Hallinger maintained that, amongst a number of concerns in research at that time, there existed a lack of capacity to view the world through any lens other than one's own. Dimmock and Walker (2005) have suggested that this cultural myopia frequently narrows our capacity to recognise that we only see our educational context from our own cultural point of view. More recently, Hallinger (2018) has argued that this absence of cross-cultural awareness may have to do with the inherently local focus of many education systems.

> This lack of attention to national culture in the literature on educational leadership, as compared with scholarship on private sector leadership, was no doubt to due [*sic*] the traditionally 'local' orientation of education as a field of practice. Whereas business operates in an environment of international trade, education was traditionally organized as a national enterprise with minimal opportunities for cross-system mobility or interaction. (2018, p. 11)

This focus on the local could be considered ethnocentric (Dimmock & Walker, 2005). Scholars maintain that an ethnocentric position means focusing on a known and familiar cultural entity as the position from which research might be undertaken. Researchers, such as Walker, Hu and Qian (2012), however, contend that ethnocentric perspectives of school leadership, especially the continuing belief that Anglo-American conceptions of professional practice are transferable to other cultural and educational settings, fail to acknowledge other cultural perspectives. Moreover, it has been widely accepted that the dominance of the Anglo-American conceptions of school leadership neglect to acknowledge and take into account other societal perspectives and conceptions of leadership, particularly at deeper and more invisible levels (Dimmock, 2000; Dimmock & Walker, 2005; Hallinger, 2018; Hallinger & Chen, 2015; Hallinger & Leithwood, 1996, 1998; Townsend & MacBeath, 2011; Walker et al., 2012; Walker & Qian, 2015).

Heck (1998) and Hallinger and Leithwood (1998) pointed to the need to establish equivalence of meaning of leadership between cultures. "Conceptual equivalence requires that the meaning attributed to a given construct is valid cross culturally" (Hallinger & Leithwood, 1998, p. 140). More recently, Townsend and MacBeath (2011) and Brotto (2011) reiterated the importance of establishing equivalence by identifying leadership as an isomorph. An isomorph refers to a concept, such as leadership, which may be shared between cultures but in different cultural contexts it may be comprised of different characteristics. Indeed, in some

cultures, such as in the French culture, the concept of leadership has rarely been used in relation to school education (Normand & Derouet, 2016).

In operationalising a cross-cultural approach and methodology, Hallinger and Leithwood (1998) identify elements of leadership practice that could be impacted by societal culture and values. They note three cultural levels, societal, institutional and organisational from which they suggest that variations in leadership practice might be determined by searching for emphasis placed on elements, such as norms of behaviour and the manner of communication. Further, they draw our attention to different ways in which the knowledge might be conceived from different cultural perspectives. Heck (1998) also noted elements of leadership relating to decision-making and problem-solving processes as potential foci for cross-cultural research into the nature of school leadership from different cultural perspectives. Heck notes the inbuilt complexity in understanding leadership across cultures, and the complexity of methodological implications associated with such research, such assuming equivalence in the way terms are used.

Dimmock and Walker (1998, 2005) propose a framework for comparing practice across cultures that comprises some similarities with the work of Heck (1998) and Hallinger and Leithwood (1998). However, Dimmock and Walker (2005) extend the work of those previous scholars by recognising the interplay between societal, institutional and school cultures and leadership practice. In addition, they identify four quadrants that form domains of school leadership responsibility. That is, curriculum, teaching and learning, organisational structures, and leadership and management processes. Dimmock and Walker (2005) argue for the need to understand social and relational aspects of leadership, such as the levels of collaboration expected, the methods used for conflict resolution, and the means of appraising individual staff performance. A further important contribution from the work of Dimmock and Walker (2005) is the recognition that within schools and their communities there are sub-cultures, such as ethnic groupings, which may impact on the way leadership responds to challenges and problems.

Cross-cultural research approaches have suggested a number of considerations, such as complexity and equivalence, have warned of the possibility of isomorphs and ethnocentricity and have suggested a number of processes which might assist in exploring leadership dynamics in a binational, bicultural and bilingual school. The processes include decision-making and problem-solving; modes and means of communications; levels of closeness in professional relationships; and the role of government entities.

Cross-cultural approaches to leadership research, however, have limitations. According to Collard (2007), “ there is potential for interactive effects between the values and norms of

diverse cultural groups that are not comprehensible through cross-cultural lenses" (p. 745). Given the complexity and multiple contexts in which the binational, bicultural and bilingual school resides, other more flexible approaches are required that may enable more penetrating ways with which to view and to reach into the dynamics of leadership. Further considerations for shaping the study were derived from the literature and studies which use the concept of intercultural leadership.

3.5.2 Intercultural leadership research

The notion of being intercultural is captured by the UNESCO conception of *interculturality*:

> Interculturality is a dynamic concept and refers to evolving relations between cultural groups. It has been defined as 'the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect'. Interculturality presupposes multiculturalism and results from 'intercultural' exchange and dialogue on a local, regional, national or international level. (United Nations Educational, Scientific and Cultural Organization, 2008, p.17)

Interculturality, or the evolving connections between groups that generates shared cultural expressions, underpins interactions between peoples from other cultures. Interaction with peoples from other cultures is called *interculturalism* (Abdallah-Pretcielle, 2006; Frawley & Fasoli, 2012; Frawley, Fasoli, D'Arbon, & Ober, 2010; United Nations Educational, Scientific and Cultural Organization, 2008). The evolving nature of relations between peoples of different cultures interacting in a highly interconnected global community that generates shared cultural expressions has given rise to an interest in intercultural perspectives in diverse fields of inquiry including: school education and education research projects; business leadership and transnational governance; and international relations.

Of particular interest in this body of work are the obvious and less obvious societal perspectives and how these are expressed through interaction with *Other*, or those who are outside our ken. Scholars are particularly interested in discovering what it means to be intercultural, and what the values are that underpin being intercultural. Education scholars are interested in the idea of being intercultural within the discipline of leadership and its manifestation in an intercultural environment.

Hence, intercultural leadership research is concerned with the manner in which peoples from diverse societies and cultures come together and interact to achieve common goals and purposes. Collard argues:

> intercultural theory (Hart, 1998) distinguishes between studies which compare and contrast generalized characteristics of two or more cultures and a more dynamic approach which studies what happens at the individual, group, organizational, systemic, national or even international levels when agents from different cultural platforms interact. (Collard, 2009, p. 27)

Collard proposes that new forms of leadership are required in intercultural contexts. The new forms of leadership are needed because individual leaders do not remain as purveyors of their culture as a static form, but rather allow themselves to evolve in response to intercultural leadership situations in which they are interacting with diverse cultures (Collard, 2007). Collard asks:

> Are organizational leaders transmitters of imposed and inherited values derived from religious traditions, political edicts or bureaucratic and economic imperatives? Alternatively, are they reflective learners and practitioners who respond and adapt and respond to specific contexts? (Chapman, Aspin, & Taylor, 1998) This issue is fundamental to our understanding of leadership in intercultural contexts. (Collard, 2007, p. 741)

In a later work, Collard (2009) argues that being willing and able to adapt and evolve means that school leaders in international contexts need to be sensitive to culture and respond in subtle ways.

Collard's conception of intercultural leadership points to a deeper, more nuanced foundation and approach (Collard, 2007, 2009) to the exploration of leadership and how it is practised in a binational, bicultural and bilingual school than that of the compare and contrast mechanisms of cross-cultural leadership. The perspectives of intercultural leadership also offer some useful considerations in determining the nature of knowledge as a leadership dynamic, which might be important in working interculturally in a binational, bicultural and bilingual school.

3.6 Knowing and thinking in leadership in a binational, bicultural and bilingual school

As noted earlier, Kluckhohn (1964) in his seminal work pointed to characteristics, such as norms of behaviour and feelings, as visible and invisible aspects of culture. He maintained such characteristics were influential in facilitating an individual's approach to working with different cultures and were evident through behaviour. Collard (2007) theorised about the impact of values, beliefs and assumptions on visible leadership behaviour in intercultural contexts. More recently, Frawley and Fasoli (2012), building on and reinforcing the earlier

work of the Linking Worlds Research Project (Frawley et al., 2010), argue that intercultural leadership behaviour is distinguished by necessary capabilities.

> Intercultural capabilities are required for effective leadership in intercultural spaces where knowledge systems of two cultures come together. Schools in these contexts are intercultural worlds requiring intercultural leadership capabilities …. All leaders, from both cultures, require these capabilities (p. 316)

To this end, Frawley and Fasoli (2012) draw further on the work of the Linking Worlds Research Project by identifying and defining several specific intercultural leadership capabilities. They identified "personal, relational, professional, organisational and intercultural" (p. 316) capabilities. They expanded the meaning of these capabilities:

> At the core of personal capabilities is a sense of self within an intercultural world .... Relational capabilities focus squarely on nurturing intercultural relationships. 'Right' relationships underpin effective educational leadership. They are the key to education because they build on the values of mutual interests, respect and trust .... The key focus for professional capabilities is the development and application of personal skills to enable leaders to take effective and appropriate action within unfamiliar and changing circumstances .... leaders are seen as having the ability to exercise good judgement when addressing contested values and to apply ethical principles in complex situations. Organisational capabilities are those that enable leaders to respond to complex situations with confidence and have the ability to react to unfamiliar situations. They create an environment where people can use all of their skills and abilities. Finally, intercultural capabilities are present in each of the other capability categories personal, relational, professional and organisational leadership capabilities. (Frawley & Fasoli, 2012, pp. 316–317)

Frawley and Fasoli (2012) argue that these intercultural capabilities "are about using the skills and abilities to work and learn in those spaces where cultures overlap in intercultural education contexts" (p. 317). Consequently, leadership activities, such as decision-making and problem-solving, collaboration, conciliation, mediation and negotiation, require not only particular capabilities, but also particular knowledge, personal attributes and ways of thinking exemplified in behaviour in an intercultural situation that lends itself to an interest in and engagement with an unfamiliar other: flexibility, adaptability and adjustment.

Inherent personal attributes or individual characteristics are foundational in determining the success or limitations of an individual in performing intercultural leadership tasks. The importance of those personal attributes to successful leadership is explored in contemporary

leadership research and writing across many disciplines (Branson et al., 2018; Crow & Møller, 2017; Gurr, 2017; Hallinger, 2018). It might be suggested that different personal characteristics and skills could be aligned with being able to think appropriately about, and practise intercultural leadership in educational environments. Underpinning these attributes is the knowledge which will enable school leaders to practise in intercultural spaces.

Collard (2009) argued that intercultural leaders require new knowledge which may, for example, help understand differences in the practice of leadership or how assumptions and values impact on that practice. He suggests that the reasons for the need for new knowledge for intercultural leadership practice lies in the capacity of new knowledge to help form a richer and deeper knowledge that enables a more complete development of more flexible and relevant approaches to leadership in intercultural contexts.

To acquire the knowledge for more authentic, flexible, and relevant practice, Collard argues that areas of knowledge are required that would help leaders in intercultural interactions to be able to develop practise that is ethical, honourable and trustworthy. To be able to make ethical choices leaders may have to know, acknowledge and accept that intercultural interactions exist in contexts which are replete with complexities and ambiguities (Karim, 2003). In acknowledging the ambiguities and complexities, leaders may recognise that they need knowledge beyond understanding other world views and more about *the origins and reasons for other ways of knowing*. Such intercultural exchanges are further enabled by knowing one's own culture and language at deep levels where knowledge is often taken for granted (Frawley et al., 2010).

Language is one aspect of culture which might encourage the development of such new knowledge. The shaping of, and being shaped by, linguistic and cultural knowledge through intercultural interaction, is illustrated by a qualitative study conducted by Brotto (2011) in which eighteen European translators reproduced an international school leadership research project, originally published in English, in their own languages, with original English meanings intact. The study showed that when meaning and linguistic equivalents are being shared between cultures through intercultural interaction in groups, the group interaction has the potential to be a place of learning for those involved. By establishing linguistic equivalents, familiar concepts may be interpreted from different cultural standpoints (Karim, 2003). By knowing how to interpret familiar concepts from different cultural standpoints different worldviews can be created (Collard, 2007, 2009) and cultural assumptions may be better understood (Walker & Chen, 2007). In particular, cultural assumptions in regard to leadership (Collard, 2007, 2009) may emerge and may be jointly understood, accepted and integrated.

New knowledge has also been found in forms of dialogue in co-leadership studies in bicultural contexts. Court (2003) detailed a study undertaken in New Zealand, and Bunnell (2008, 2015) relates a study in China. Court (2003) conducted a longitudinal qualitative study of co-leadership in a primary school in New Zealand. Her study focused on the difficulties "two women encountered as they tried to build a coalition across three strands in the school" (Court, p. 170). The three strands were a conventional primary school program, a Montessori program and a Maori bilingual program. Of particular interest was how the co-principals worked to establish equal valuing of the three strands, especially with reference to "different educational philosophies and cultural practices" (p. 179), resource allocation, and to a pre-existing treaty between the Maori and non-Maori populations in New Zealand. Court found that co-leadership in a three-strand school required working together to provide opportunities for dialogue to discuss difference, to encourage cooperation, to accept "otherness" (p. 180) and to celebrate differences. However, she also found that despite the best intentions this instance of co-leadership was unsuccessful because of the inexperience of the individual leaders and the degree of tension between the parent bodies represented in the three strands. Court noted that it was important for leaders to know that they must listen to each other to resolve deeper differences and to own, collectively, any problem and resolve the problem with agreement in decisions (Court, 2003).

Bunnell (2008, 2015), in his qualitative study in a bicultural international school in China, showed that co-principals had to have knowledge of their defined roles that had been established by the governing body. Leaders had to know that a close connection between co-leaders was encouraged by having their offices in close proximity to each other (Gronn & Hamilton, 2004). The co-principals knew to have support from the small relationship-based network constituting the co-leadership team because this helped realise desired goals of the school. The accumulated knowledge of the co-leadership teams over time formed what Sergiovanni (1994) would call a "community of mind" (p. 119): shared goals, values and shared conceptions of being and doing. When there was a change in the Western leader, Chinese co-leaders would share the accumulated and shared knowledge with the new incoming Western leader into the bicultural school environment in China. Bunnell (2008) also found that the accumulated knowledge took more time to co-create than expected because co-leaders required frequent meetings to establish meanings, confirm decisions and to translate all communications. Bunnell's (2008, 2015) and Court's (2003) work pinpoint some specific aspects of new knowledge from co-leadership in bicultural contexts that may inform the notions of leadership in the current research study.

The new knowledge created through the interaction and dialogue between leaders from different cultures, combined with reflection, begins to form new culturally enmeshed forms of thinking between those involved (Abdallah-Pretcielle, 2006). The enmeshed thinking produces a new, third culture for school leadership in intercultural contexts. Third culture knowledge needs to be combined with skills that provide the capacity to emphasise processes and interactions that unite individuals (Abdallah-Pretcielle, 2006). There is an apparent element of agency (Dempster, 2009; MacBeath, 2006c) on the part of any of the parties involved in an intercultural leadership context. Individuals are no longer considered passively enacting their inherited cultural values and norms but are reflective learners (Collard, 2007, 2009), with an aspiration to understand (Coulby, 2006) unfamiliar others. The individual seeks to become capable of thinking and acting through and within complexities, ambiguities and multiplicities, either cultural or organisational.

Working with complexity in culture (Coulby, 2006; Court, 2003; Frawley et al., 2010; Karim, 2003) is thinking in sophisticated and complex ways about the concept of culture and not being constrained by familiar boundaries (Coulby, 2006). Those involved become adaptable "readers" (Dempster, 2009, p. 25) of the context, with the ability to be able to work with others and to embrace and to integrate leadership requirements that may contain unfamiliar frames of reference within unfamiliar boundaries. The individual becomes capable of thinking and acting through and within complexities, ambiguities and multiplicities, either cultural or organisational. To be capable of thinking and acting in such a manner suggests that a leader must be a responsive and flexible thinker to develop a new and culturally inclusive practise (Collard, 2007, 2009).

Collard (2007, 2009) proposes that intercultural leaders should adopt and maintain a leadership style that is characterised by fluid and responsive approaches so that a collection of practices relevant to the context is available using *boundary-spanning* repertoires. A boundary-spanning repertoire is a collection of strategies that reduce cultural differences and help bring two cultures together in leadership. These repertoires facilitate the development of a shared and common vision, the development of artefacts [roles, rituals, policies] and acknowledgement of culturally based learning and teaching practices in context.

To create boundary-spanning repertoires in context, multi-faceted and multi-layered contextual considerations should be considered (Clarke & O'Donoghue, 2017). Citing the work of Braun, Ball, Maguire and Hoskins (Braun, Ball, Maguire, & Hoskins, 2011), Clarke and O'Donoghue (2017) categorise contexts to be considered into four kinds; "situation", "professional", "material" and "external" (p. 168). The locale of the school is the situation context; its location, history and setting. The values that professionals are expected to adopt,

the teaching and policy milieu, constitute the professional context. The material contexts include such aspects as finances, human resources, infrastructure and technology. Also, included in the material context are the formal leaders of the school, their experience, personal inclinations and length of tenure. The external contexts are those contexts that may affect professional and material contexts such as school funding, be it government-funded and operated school or a privately funded and operated school. External contexts also include international contexts that bring both pressure and aid to schools, which impact on school leadership (Clarke & O'Donoghue, 2017).

Repertoires, as suggested by other scholars, also include processes that are underpinned by democratic principles to ensure inclusion of all parties. Cooperation (MacBeath, 2006b, 2006c; Said, 2001), collegiality (Court, 2003), collaboration and consultation (Court, 2003; MacBeath, 2006a, 2006b) are all inclusive processes in a boundary-spanning repertoire. Also required to facilitate boundary-spanning are team-building skills (Frawley et.al. 2010) and the encouragement of positive relationships (Frawley & Fasoli, 2012). The relationships are characterised by: empathy (Jacob, 2003; Karim, 2003; Lewis, 2006), sensitivity and tact (Lewis, 2006), honesty (Court, 2003), respect (Court 2003; Frawley et al., 2010), and mutual understanding (Frawley et al., 2010).

The relationships of the intercultural leader may also be characterised by one being considered a host and the other being seen as a guest, especially in international contexts. In a guest-host situation, Kenway and Fahey (2009) argue this dynamic sets up obligations and responsibilities on each side. These authors argue further that if host and guest roles are inadequately fulfilled then intercultural experiences can suffer from disappointed expectations and strained relations. Communication, especially regular dialogue (Collard, 2007, 2009; Council of Europe Ministers of Foreign Affairs, 2008, May 7; Court, 2003; Frawley et al., 2010; MacBeath, 2006b, 2006c), is noted as essential in facilitating the development of productive boundary-spanning approaches, such as in host-guest relationships and shared ways of achieving goals together.

Frawley and Fasoli (2012) drew many of these concepts together in their qualitative study in the context of Indigenous and non-Indigenous Australian education leadership. While the relationship between Indigenous and non-Indigenous Australians may have a number of different characteristics from the relationship between the French and Australians, which is the focus of my study, in relation to national identity and geographical locations, Frawley and Fasoli (2012) nevertheless identified a number of perspectives related to culture which are pertinent to my study. They recognised a number of "spheres of influence" (p. 316), a vehicle through which leaders "can influence what happens" (p. 316). Frawley and Fasoli maintain

that spheres of influence may enable the "intersection and linking of cultural 'worlds'" (p. 313). These scholars identified six spheres of intercultural influence: "interculturalism-both-ways", "intercultural identity", "intercultural education", "intercultural service", "intercultural community", and "intercultural future" (p. 316). Interculturalism–both-ways refers to understanding knowledge from both cultural perspectives so that work together may proceed. Intercultural identity refers to mutual recognition and encouragement of cultural, linguistic and knowledge expertise of individuals from each culture. Intercultural education refers to sharing and reciprocity in regard to curriculum, knowledge and power-sharing. Intercultural service encourages the reinforcement of values, such as respect and ethical behaviour, at different levels in the community. Intercultural community "concerns acknowledgement of cultural uniqueness in terms of the diversity of community cultures, languages and histories, as well as cultural protocols, rules and boundaries" (p. 316). There is a focus on collaboration, cooperation and information-sharing. An intercultural future imagines a better and preferred future.

While, as noted, the spheres of influence are directed towards Indigenous Australian empowerment, the description of each of the spheres of influence reflect universal qualities that could be applied in other intercultural school leadership contexts. The qualities described in each of the spheres of influence point to some of the intercultural skills that might be required for intercultural leadership in such contexts.

The characteristics and interactions of being intercultural detailed above lend themselves to intercultural leadership and suggest an emergence of cultural possibilities through time and in space and place. Even further, they may acquire a semblance of a shared or "third place" (Asian Languages Professional Learning Project, 2005, p. 17), a term adopted by the Asian Languages Professional Learning Project to describe a position of respect that is adopted when interacting with another culture, but a position in which you do not lose your own cultural identity because shared assumptions and values of openness and acceptance have been adopted. Shared assumptions and values prompt actions which help form relationships with unfamiliar others from cultures originating from beyond local and national cultural boundaries.

3.7 The third place and "ganma"

Collard (2007, 2009) suggests that enacting intercultural practices within intercultural contexts requires a new range of leadership skills and knowledge that suggests the formation of new, third or meshed culture in a notional context which may be conceptually conceived of as a third place, as space shared between two cultures and where cultures mesh together.

Other similar conceptions of the shared position between two cultures provide further clarity about how the third place as a concept might be interpreted and envisioned. An early conceptualisation of the third place was described as the "interstitial zone" between societies where "men-in-the-middle [*sic*] of intersecting societies perform their roles while engaged in the process of representing larger collectives, the social structures in which these roles are embedded and the life styles and values which are being generated" (Useem & Useem, 1967, p. 131). More recently, Oliva (2009), quoting Bhabha (1994), sees the third place as the very heart of where new meanings are formed when two cultures interact: "meaning making occurs from the interstices of meaning systems, from creative 'third' or newly 'other' space as opposed to [being] from one or another pole of a binary interaction (Bhabha, 1994)" (Oliva, 2009, p. 305). Citing Papastergiadis (1996), Gronn (2010) views the third place "as a third, liminal or in-between space and is understood as "an energy field of different forces"" (Gronn, 2010, p. 73) in which individuals are transformed anew. The "energy field of different forces" (Papastergiadis, 2015) is a space in which the interacting elements in an intercultural encounter transform each other creating a "strength and vitality" (p. 259) through the hybridity that eventuates.

In an Australian context Ober and Bat (2007) argue from an Indigenous Australian's perspective that a similar concept to the third place exists within Indigenous culture. "Ganma" (Ober & Bat, 2007) is a metaphor to represent the confluence of Indigenous Australian and non-Indigenous Australian cultures as they flow and meld together ways of knowing and being.

"Ganma" describes the actual confluence of seawater and fresh river water in a lagoon or a river estuary. It represents, or metaphorically symbolises, the merging of non-Indigenous culture and knowledge (seawater) and the Indigenous culture and knowledge systems (fresh river water). In a similar way, the image depicting the mouth of the Murray River as it enters the Southern Ocean near Goolwa, South Australia (See Figure 3.1) illustrates the mixing of the fresh water (darker colour) with the salty water (brighter blue water) as the ocean and the river mix and flow together in the estuary and move forward, and out into the ocean, together.

Figure 3.1. The mouth of the Murray River at Goolwa, South Australia

Source: From Alamy Stock Photo (Bachman, n.d.). Used here with permission.

The metaphor of “ganma” is used to represent the shared space in Australian Indigenous *both-ways* philosophy, a philosophy developed at the Batchelor Institute, the largest fully Indigenous tertiary institution in Australia and located in the Northern Territory (Ober & Bat, 2007). Ober and Bat, members of the Batchelor Institute, explain that:

> Both-ways is a philosophy of education that “brings together Indigenous Australian traditions of knowledge and Western academic disciplinary positions and cultural contexts, and embraces values of respect, tolerance and diversity” (Batchelor Institute 2007, p. 4) .... [b]oth-ways informs the work we do and is a

> state of mind as it is a philosophy of education. It's also much more than just an education philosophy, because it frames all the administrative and support work as well. Who we are is as important as what we know in both-ways. Relationships underpin all learning and strengthening identity is an integral aim. (2007, p.p. 69–70)

In both-ways philosophy, "ganma" is where there is a flowing together in which everyone is on a journey, a learning journey where individuals are moving forward together, intertwined in and between each other's knowledge systems, creating new knowledge and ways of being together (Ober & Bat, 2007). The mixing and flowing together of cultures leads to meaning making and transformation through personal and collective learning (Ober & Bat, 2007).

The "ganma" notion is further exemplified in Frawley, Fasoli, D'Arbon and Ober's (2010) study which focused on Australian Indigenous and non-Indigenous school leadership interactions. In the study, "ganma" represents the interaction between the Western culture and the Indigenous culture in Australia, a place / space "where compromise, negotiations and respect for difference predominate" (Frawley, et al, 2010, p. 8). Frawley et al. explored intercultural capabilities for intercultural leadership in remote Australian Indigenous communities. Their qualitative study found that existing Western leadership capability frameworks did not reflect Indigenous leadership. Western leadership capability frameworks tended to "ignore, to a certain degree, the significance of culture on leadership development; and continue to privilege a Western perspective" (Frawley et al., 2010, p. 9). These researchers argue that frameworks, constructed from Western perspectives, should be imbued throughout with a "ganma" and both-ways perspective. The study also found that the Indigenous education system is an intercultural one that can "function by respecting and appreciating the different cultures and allowing them to flourish with creativity and dignity" (Frawley et.al., 2010, p. 9).

"Ganma" represents the shared space; the third place. It is where interactions within an evolving and shared journey (Frawley et. al., 2010) between cultural experts (Oliva, 2009) generate a newly created third culture (Abdallah-Pretcielle, 2006; Oliva, 2009; Pollock & Van Reken, 2009; Useem & Useem, 1967). Using the metaphor of "ganma" may be a useful to explain the complex and multifaceted connections and interrelationships in the development and practice of leadership in a binational, bicultural and bilingual school.

Having reviewed relevant literature and previous research that provided theoretical and conceptual insights which informed the development of this study, the chapter now turns to the particular cultural perspectives of France and Australia, each perspective providing

contextual background pertinent to the study of the dynamics in the development and practice of leadership in a binational, bicultural and bilingual school.

3.8 French and Australian considerations of leadership

The relationship between the French and the Australian leaders in the binational, bicultural and bilingual school is complex, multifaceted and set in the wider context of international considerations, one of the most pertinent of which is that of public diplomacy, particularly cultural diplomacy. While Australia only became a federation in 1901 and is relatively recent in its involvement in world affairs, France has been a significant influence on the world stage for a number of centuries.

3.8.1 Cultural diplomacy

Cultural diplomacy, an arm of international diplomacy, is the person-to-person connection nations employ as a means of attracting other nations by using elements of culture. Cultural diplomacy, as a mechanism for attracting the public of particular nations, shares the *cultural exports* (Nye, 2008, p. 95) of a nation, such as fashion, architecture, visual arts, music, education and language with other countries or nations. France is an early exemplar of cultural diplomacy, as Nye (2008) observes. “After its defeat in the Franco-Prussian War, the French government sought to repair the nation’s shattered prestige by promoting its language and literature through the Alliance Française created in 1883” (p. 96). France has continued, for more than a century, to utilise education as a means of attracting others, especially by way of their French language and culture. To promote their language and culture the French have formed an international schooling network that is considered by them as an ‘essential element of French policy of influence’ (Lane, 2013, p. 103). In using their international schooling network to promote their language and culture and to attract the public of other nations, France is also making a contribution to international education which enables students to develop an outlook on the world that is open and tolerant of others, acquiring values and attitudes that promote global citizenship and tolerance (Hayden, Thompson, & Walker, 2002). Today, French school education continues to be an integral aspect of French cultural diplomacy (Lane, 2013).

Nye (2008) uses the term *soft power* to describe “the ability to affect others to obtain the outcomes you want through attraction rather than coercion or payment” (p. 95). The French Government is expert in using the French language and culture (for example, fashion, cuisine, and education) as mechanisms for developing international relations of influence or soft power. France is acknowledged internationally as an initiator of achieving influence through appeal and attraction (Nye, 2008; Sciolino, 2011) and is now recognised globally as the most effective country in the world in this regard (McClorry, 2017). France’s capacity to influence

is facilitated, in part, by their international network developed through a diversity of relationships with international organisations (McClorry, 2017), including an international network of French schools (Lane, 2013). France's ability to influence is also facilitated by its history of colonialism and its role in international politics and business. France has large corporations around the world such as, *L'Oréal*, *Banque Paribas* and *Total*. French citizens working in other parts of the world continue to value the opportunity for their children to be able to attend French schools.

The tools for enabling diplomacy of influence are partly governed by international conventions and the protocols stemming from them. These determine the nature of relationships in international diplomacy, including cultural diplomacy, and the style of the interactions between diplomats and other governments and the country's cultural institutions, including schools.

International protocols for international engagement between nations have been established by United Nations' conventions, such as the Vienna Convention on Diplomatic Relations (United Nations, 2005). Friedrichs (2016) argues that the nature of such diplomatic engagement relies on preserving the self-worth of individuals and nations in intercultural interactions within international relations.

Friedrich posits that self-worth is preserved in different ways depending on whether a nation's self-worth is perceived through "face", "honor" or "dignity" (Friedrichs, 2016, p. 63). Face focuses on protecting self-worth determined by the standing an individual is given by a group. Honour refers to a person's self-worth determined by reputation and status. Dignity self-worth is based upon the belief in the inherent worth an individual is given at birth and which cannot be withdrawn (Friedrichs, 2016). All three forms of achieving self-worth; face, honour and dignity, strive to give respect, recognition and status to those involved in intercultural interactions (Friedrichs, 2016). But, the actions by which respect, recognition and status are shown impacts on relationships between people, especially if those interactions are between different forms of self-worth, for example a dignity-based culture and a face-based culture (Friedrichs, 2016). Of interest to this study, were relations between people of two nations which understand the self-worth of their populations as identified through dignity; understanding that the worth of a human is present from birth and that, that human worth cannot be withdrawn by anyone.

Friedrichs (2016) maintains that nations which prioritise self-worth through human dignity generally exist in the West, within democracies, such as Australia and France. According to Friedrichs, in nations that associate self-worth with recognising the dignity of each human, it is more likely that respect, recognition and status will be provided more freely.

For example, individuals are considered equal and recognised as citizens who may vote and may have a voice in decisions affecting them; and there are freedoms of expression that are protected and defined by laws. When recognition and status are not sufficiently provided, the situation is rectified without long-lasting impacts on relations and feelings of self-worth of those involved (Friedrichs, 2016). For example, when disagreements occur there is an intention to resolve the matter peacefully through dialogue; and hurts are less entrenched or the hurts may even be forgotten. Furthermore, the escalation of issues is more likely to be avoided.

As individual nations have their own understandings and interpretations of international diplomacy, in relation to their own culture and to the international relations in which they participate, so too, each nation has their own understanding and interpretations of leadership, including in schools.

3.8.2 School leadership in France

The overview of French school leadership which follows is limited by my access to predominantly English-language sources. It may thus be considered as being largely viewed through the lens of an Anglo-Saxon understanding of French education leadership. However, it is sufficient to detect key differences with Australian school leadership as it is practised in the Australian Capital Territory (ACT).

The nature of school education and the leadership of schools in France is linked to historical events in the development of the French Republic (Castel, Deneire, Kurc, & Lacassagne, 2013; Derouet & Normand, 2011; Normand & Derouet, 2016) and to the values of the French State; equality, liberty and fraternity (brotherhood/sisterhood). Over the last two hundred years, education and the administration of French schools have developed unique characteristics closely linked to nurturing and maintaining French Republican ideals and the central role of the secular State (Hörner, 2007). Education, as with other arms of State, has remained relatively unchanged and the absence of change in school education structures, including administration, is thought to have aided the stability of France as a nation (Castel, et al., 2013).

When the French Republic was formed two hundred years ago, Napoleon created government structures that included French education that had key components which continue to exist today: secondary schools, an inspectorate to monitor education nation-wide, public examinations and *écoles normales* or *grandes écoles* (elite tertiary universities). Primary schools had been created across France prior to this and their structure and programs were somewhat revised once other elements of the education system were put in place. These centrally organised structures of school education were, and continue to be, administered and

monitored from Paris through a system of regions and smaller units, such as municipalities. The administration of French schools enables these key structures to function. There have been later developments in French education that included the creation of organisations which have promoted French education abroad: *Mission Laïque* and the *Agence pour l'enseignement français à l'étranger* (Agency for French Education Abroad) (AEFE), which are now one organisation under the administration of the AEFE. These broad historical developments are introduced here because these were key developments in French education that influenced the form and function of school leadership in France and which are of some pertinence to my study. The key historical developments are set out in Figure 3.2.

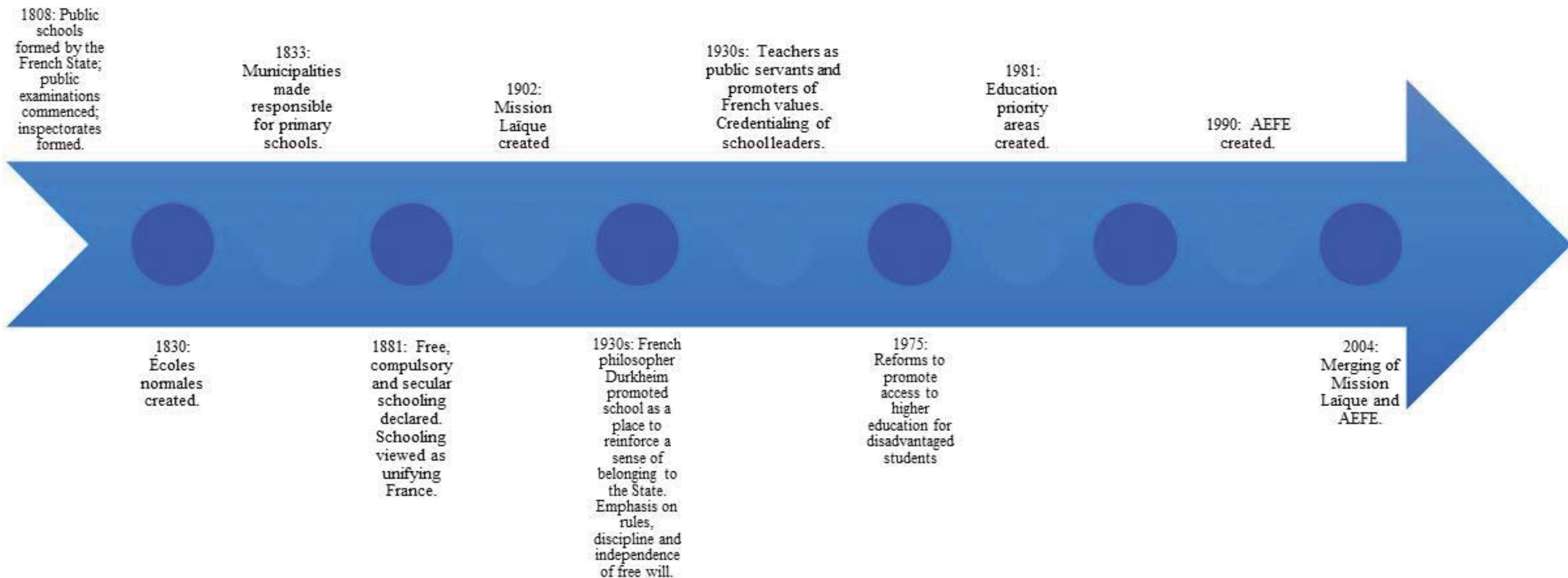


Figure 3.2. Some key historical developments in French education

Sources: (Agence Pour l'Enseignement Français à l'Étranger, 2017b; Derouet & Normand, 2008, 2011; House et al., 2002; Normand, 2008)

Also pertinent to my study was that the administrators of French schools are considered agents of the French State and consequently, derive their values and their taken for granted ways of being from Republican ideals and the central role of the State (Derouet & Normand, 2011). The enactment of their role is shaped by means of a particular administrative model which House et al. (2002) identify as based on a "dirigist" model with "sustained intervention of the state" (p. 84a) and is heavily bureaucratic (House et al., 2002; Normand & Derouet, 2016). In a dirigist model there is a strong emphasis on management through a bureaucratic hierarchy. This administrative model is the framework within which the senior school administrators undertake their role. Just as in the government hierarchy, there is a hierarchy of administrative levels across French school sectors:

- *école* [primary school] (ages 4–11) *Directeur/Directrice*
- secondary *collège* [junior secondary school] (ages 12–15) *Principal(e)*
- secondary *lycée* [senior secondary school] (ages 16–18) *Proviseur.*

In France these school roles are not referred to as "leaders". Rather, the French titles for the roles undertaken by senior administrators at different school levels reflects their position in a hierarchical structure.

The authority of the dirigeants derives from their role as agents of the French State (Normand & Derouet, 2016). The degree of authority varies with the position held. Lycée proviseurs and collèges principals/es (the equivalent positions to an Australian secondary school principal) have been devolved more responsibilities as a result of successive reforms than have primary school directeurs/directices. As a result, there is a differentiated structure in which primary school directeurs/directices have the least authority of all school dirigeants (Huber & Meuret, 2004). This differentiation in authority can be seen, for example, in the level of preparatory training offered and in the nature of roles dirigeants are expected to fulfil. The key differentiation between secondary and primary school dirigeants lies in the degree of delegated authority for making strategic and financial decisions and the management and assessment of staff performance in their administrative responsibilities.

French academics, Derouet and Normand (2011), expand our understanding of the origins and nature of the role and function of French dirigeants. The roles and responsibilities reflect Napoleonic ideals at each level of dirigeant. Dirigeants protect the structures and facilitate processes that protect social cohesion and deliver the centrally developed curriculum that prepares students throughout their schooling for national examinations; the *brevet* at the end of collège and the French *Baccalauréat* at the end of the lycée. Napoleon created the grandes écoles, the elite tertiary education establishments, which produced the Republican or "cultural elite". Entrance to these elite tertiary institutions continues to be via the French

Baccalauréat, a competitive public examination. The status of the grandes écoles, and the ideal of a Republican elite, are promoted through the French school education system and the way its schools are organised and managed. Therefore, the selection, appointment and actions of dirigeants, as agents of the State, can be said to protect both the meritocracy relating to the cultural elite, the ideals of equality and at the same time, social cohesion. The apparent contradiction in these goals and purpose of the French education system would have to be managed by school dirigeants.

The national education bureaucracy oversees and monitors the close relationship between the actions of school dirigeants and their implementation of education policies that pursue Republican ideals of the French State, including equality of access and opportunity. The oversight and monitoring also ensures the provision of new members for the Republican elite by way of the highly competitive, rigorous and achievement-oriented academic education program (Derouet & Normand, 2011). In this regard, dirigeants play a role in managing the apparent contradiction between equality of access to education and the elitist assumptions underpinning the education program. Thus, the role of the dirigeant is to ensure the good management of schools to facilitate students' equal access to, and optimum chance of, success in public examinations, such as the brevet. Inspectors, who are not considered dirigeants, monitor the implementation of education policies within schools (Normand & Derouet, 2016).

The role of school inspectors in French schools remains significant today. Their role places boundaries around the school-based dirigeant's authority regarding curriculum, teaching and learning. Inspectors are trained to be pedagogical experts and have great influence in monitoring the implementation of the curriculum and assessing the quality of teachers' practice (Normand and Derouet, 2016). The regular presence and role of the inspector means that the pedagogical connection between dirigeants and their teaching staff is limited (Normand and Derouet, 2016). In primary schools, the distance between dirigeants and teachers is even more pronounced because many major pedagogical decisions are still managed by the inspector. But, some collaboration between dirigeants and staff in each sector occurs when designing the *school pedagogical project*, a plan of action which aims to improve student performance and development.

Despite this well-established managerial model, change is being advocated (Domenici & Derouet, 2015; Normand, 2008, 2013; Normand & Derouet, 2016). To enhance the French dirigist practices, in the first decade of the 21st century there has been growing interest in France in encouraging a convergence of French dirigist approaches with Anglo-Saxon school leadership approaches where school effectiveness and improvement are the focus (Domenici

& Derouet, 2015). The motivation to seek convergence with Anglo-Saxon approaches derived from challenges posed by what may be referred to as supra-national organisations, such as the European Union and the OECD (Normand, 2013; Normand & Derouet, 2016). An example of the influence of the European Union can be seen in the Bologna Process which aims at making European diplomas equivalent between countries within Europe and the United States of America in order to promote Europeans mobility in global markets. A further example of influence are the accountability measures for member states of the OECD. Here, the OECD produces international benchmarking of student performance (Normand & Derouet, 2016). Such accountability measures emphasise evidence-based education by using data to raise student achievement. Related to this are the international standards for leadership (Pont, Nusche, & Moorman, 2008). To reflect the international leadership standards, the reforms being advocated in France would be characterised by: shared decision-making with teachers, the parents and the school community; collaborative and collegial processes; capacity building; and the strategic allocation of resources and teaching and learning that encourages lifelong learning skills, including reflective learning where individuals think about how they learn and what they are learning (Normand, 2008, 2013; Normand & Derouet, 2016). Consequently, the French dirigeant is being changed in subtle ways, but French scholars (Castel et al., 2013) note that the dirigeant still retains its distinctively French style.

Castel et al. (2013) enable us to understand some of the unique and distinguishing aspects of the work culture of French dirigeants. Their study contributed to a larger international study on leadership undertaken by Chhokar, Brodbeck and House (2013). The results highlighting French management philosophies and styles, while located in the field of business, draw our attention to characteristics that may aid in understanding the French position in relation to the dynamics of the development of leadership and its practice in a binational, bicultural, bilingual school.

The characteristics listed below were developed to assist foreign workers fulfil positions within French businesses. They derive from business leaders, many of whom learnt their leadership practice from time spent in government service and from the training received from the elite tertiary institutions (Castel et al., 2013). The characteristics, therefore, offer a sense of a French leader in government organisations and especially those in an international situation. Castel et al. (2013) posit that:

> foreign [leaders] working in France should appreciate the significance of the following:
>
> 1. The pervasiveness of intellectualism, planning, and abstraction.

2. The importance of humanism, group orientation, and social forces in the workplace.
3. The French ability to reconcile contradictions, such as hierarchy and equality, order, and liberty.
4. The extent to which people accept the "system," are bound by it, and find ways to rise above it.
5. The fact that horizontal networking and bonding is as important as the more visible hierarchical structure.
6. French forms of pragmatism, which include handling uniformity (centralization) and diversity.
7. The ability of French managers/supervisors to lead while allowing employees to fulfil tasks on their own (respect of people's sense of honor).
8. The French preoccupation with maintaining their own particularism, exceptionalism, and originality.
9. The respect for leaders depicting qualities reflecting flair, form, style, charisma, panache, and elegance (Castel, et al., 2013, n.p.)

Despite being derived from business, the list provides a perspective to help understand apparent contradictions and certain approaches French dirigeants may take in administrative practice in relation to school education, especially in international schooling contexts. The roles and responsibilities of dirigeants are shaped further when they are appointed to schools within the international network of French schools governed by the French Ministry of Foreign Affairs' Agence Pour l'Enseignement Français à l'Étranger (the Agency for French Education Abroad) (AEFE). In these schools, roles and responsibilities are being exercised throughout France's cultural diplomacy network (Lane, 2013) in which the AEFE is considered "an essential agent of a French policy of influence" (Lane, 2013, p. 103). Thus, it could be assumed that if dirigeants of French schools become integral to promoting France abroad (AEFE, 2017) and the individual dirigeants become integral to France's diplomatic influence, their responsibilities as a leader of a French school abroad would change, including in the binational school at the centre of this study, Telopea Park School Lycée Franco-Australien de Canberra. Further aspects of the purpose and role of the AEFE were introduced in Chapter 2.

The nature of the pilotage and direction by the dirigeants of French schools, in many respects, stands in contrast to the leadership of Australian (ACT) schools by school leaders.

3.8.3 School Leadership in Australia and the ACT

In Australia, school education was developed from the British education system and administered by the states and territories of Australia (Turney, 1975). The Australian states and territories fund their state/territory schools with assistance from the Australian Federal Government which disperses funds to state and territory governments and to private and independent schools to contribute to cost of educating Australian children. Australian states and territories have set their school curricula, but more recently, the Australian Government began to influence the curriculum, teaching and learning across Australia's states and territories more directly.

The leadership of Australian schools is usually at the discretion of the state or territory government that is the educational authority in relation to school education for that jurisdiction. In the ACT, an Australian territory, school leadership has been influenced by its historical connections to past events and the government structures developed from them.

Education in the ACT was governed by New South Wales (NSW) until the early 1970s (Foskett, 2017). It then developed its own education authority as a result of community pressure that sought a system of education suitable to the needs of the local community. Turney (1975) notes that there had been pressure from within the community to have their own ACT education system, one that was more able to meet the particular needs of its students and their families and one more suitable and responsive to the community's needs. The system would be characterised by community participation, diverse education philosophies and school-based curriculum development and assessment. The new school system would also be adaptable and flexible to meet a range of student needs and the needs of a population that is constantly changing as those appointed to Canberra, both international and Australian families, move in and out of the ACT (Turney, 1975). In addition, teachers would be involved in the design and development of curriculum since it was believed that they were better placed to know the learning needs of their students than higher level administrators (Skilbeck, 1984). Public examinations were abolished and replaced with continual assessment. Secondary colleges were introduced for the two senior years of schooling (Years 11 and 12) and set up as separate institutions from high schools. Moreover, the new ACT education model assumed that teachers and parents would be partners in all aspects of education and both would have representation on the School Board and school committees, especially the curriculum committee. In this way, the model would be a dynamic one that would be best placed to meet the needs of individual learners through the involvement of parents and teachers (Turney, 1975).

The impetus for this community involvement came from a report of a working party led by Sir George Currie, which was intended to pressure the Commonwealth Government of Australia into having a Commonwealth inquiry into education in the ACT (Price, 2005). The inquiry led to the formation of an ACT education system which was independent of the state of NSW to which it had been accountable. After the 1970s and until self-government in the ACT in the 1980s, ACT schools were governed and developed under the auspices of the Australian Federal Government based on the needs of the local community (Turney, 1975). Figure 3.3 provides key milestones in the development of education in the ACT, including the opening of Telopea Park School as a site of education in 1923 and the signing of the Binational Agreement in 1983 which established the binational, bicultural and bilingual school at the centre of my study.

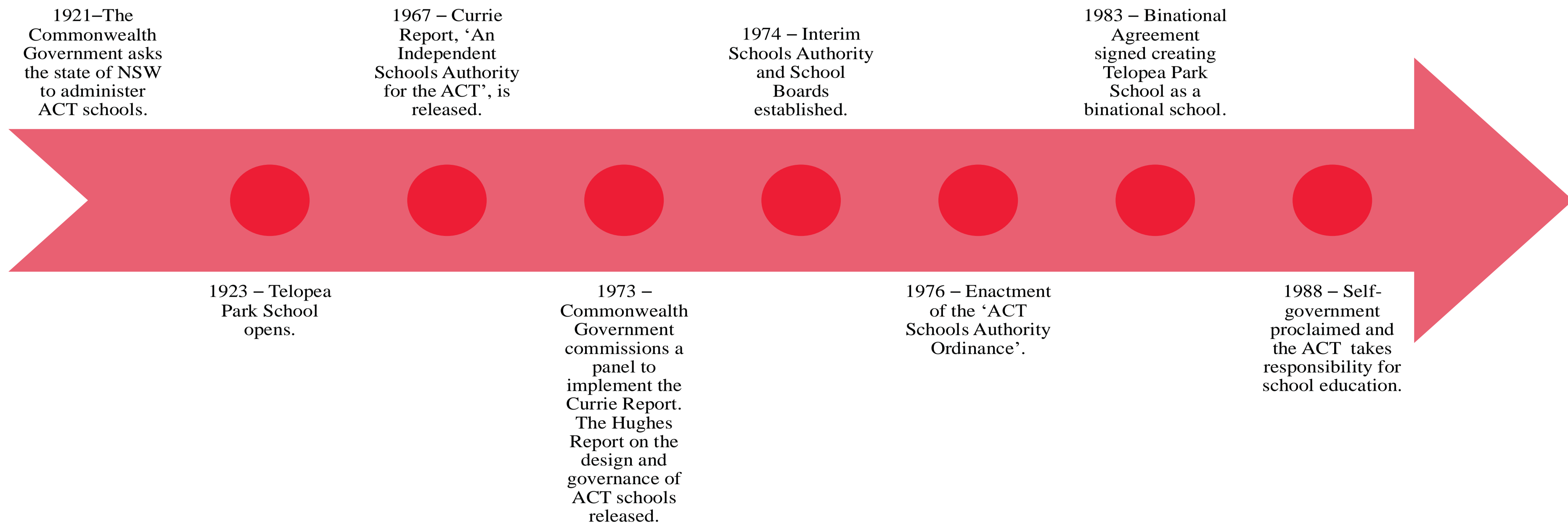


Figure 3.3. Some key historical milestones of school education in the ACT

Sources: Commonwealth of Australia, 1983; Davis, 1988; Foskett, 2017; Price, 1999; Ryan, 1983; Turney, 1975

In response to the changes in administrative arrangements for ACT school education over time; the change from NSW administration of ACT education to that of the Commonwealth of Australia, which was then followed by the move to self-government, leadership of schools changed. Since self-government was proclaimed in 1988, the character of school leadership has been influenced by funding and policy initiatives of the Australian Federal Government. For example, in the ACT school leadership changed to meet the requirements of a move from school-based curriculum development to implementing a curriculum designed centrally by the Australian Federal Government to satisfy its policy priority for an Australia-wide curriculum to replace curricula of individual jurisdictions. In addition, the Australian Government established a national professional body to create and help monitor leadership and teaching standards across Australian school education through state and territory registration bodies.

The establishment of the national Australian Institute for Teaching and School Leadership (AITSL) in 2011 aimed to develop national professional standards, including for school leadership (AITSL, 2018). Via the national standards school leadership, whether in government or non-government schools, has become more influenced by national directions that are based on international developments, for example, the introduction of The Programme for International Student Assessment (PISA) by the OECD. Since 2008, nation-wide assessments have also been conducted through the National Assessment Program (NAPLAN) which delivers literacy and numeracy assessments at key stages of schooling (Australian Curriculum, Assessment and Reporting Authority, 2017).

These policy developments from the Australian Federal Government are attached to funding given to Australian states and territories so that funding for schools supplied by the states and territories is augmented. In the ACT, these national and international influences were integrated into a distinctive school-based education leadership culture that had commenced its development in the 1970s.

In the jurisdiction of the ACT, school leadership developed within a complex, multi-faceted school-based approach which is claimed to have international recognition (Zajda & Gamage, 2009). ACT school leadership has been characterised by strong democratic principles (Lewin, 1999) of shared decision-making (participation, cooperation, collaboration, consultation), a constantly evolving set of student outcomes, accountability and standards (Zajda & Gammage, 2009). Within this environment school leaders had responsibility for, rather than student performance in public examinations, student outcomes determined by two parallel avenues: continual assessment conducted by teachers within schools using assessment

and reporting guidelines; and external assessments, such as the ACT Scaling Test at the end of secondary school (Year 12) to assess suitability for university (ACT Board of Secondary School Studies, 2017). From these key developments, leadership of schools took its character. Added to this were the later evolving national educational priorities, generated in part by international imperatives. Resulting from, and in response to, these later developments school leadership in ACT government schools is now informed by frameworks that set out the purpose of school leadership, principles to guide the practice and preferred leadership practices (Australian Capital Territory Government, 2000, 2007, 2012). ACT leadership frameworks that were in use at the time of this study, were developed in the first decade of the 21st century by ACT government education authorities to assist in shaping and guiding leadership practices with a growing emphasis on leadership's connection to learning.

The ACT leadership frameworks are informed by national standards set by AITSL with in-built flexibility to enable application in a range of Australian school contexts, such as in the ACT. The framework, released in 2012 by the ACT Education and Training Directorate (ACTETD), highlighted the following areas of leadership practice: leading teaching and learning; developing self and others; leading improvement, innovation and change; leading the management of the school; and engaging and working with the community (Australian Capital Territory Government, 2012). These areas of leadership expertise set forth the intended depth and scope of ACT school leaders' work with clear responsibility for the quality of learning of students and staff; improvements based on innovation and good management; and the welfare and cohesion of the whole school community.

Participative school leadership. The foundation of school leadership in Australian education, and especially in the ACT, is based on a participative model of school leadership where leadership actions promote the involvement of the various groups within its community (Duignan, 2012). Democratic values and the involvement of staff, students and community members is characteristic of a participative school culture. In participative school cultures, leaders are expected to enact democratic values of cooperation by creating a cooperative atmosphere (Lewin,1999) and behaviours and displaying particular values. In a participatory framework leadership aims to create a shared commitment by all segments of the school community (students, teachers, parents) to and responsibility for learning. Leadership is focused on learning with a shared commitment to achieving shared goals agreed upon by the school and its community (Dempster, Robson, & Gaffney, 2011; Duignan, 2012; Fullan, 2011; Leithwood, Sun, & Pollock, 2017; MacBeath, 2006a; Pring, 2000). Rather than valuing authority vested in a position alone, moral integrity and the interests of others (Branson, 2009) are considered matters of importance in determining behaviour and professional expertise.

Lewin (1999) describes school leadership in what he calls a participatory democracy as being responsible for demonstrating democracy in the school. Democracy "recognizes the importance of leadership, but this leadership remains responsible to the group as a whole and does not interfere with the basic equality of rights of each member [of the school community]" (p. 325). In a participatory democracy, school leadership centres on learning through collective activity that involves all parties to the school community in making decisions and solving problems rather than by the actions of one person alone (Senge, 2006; Sergiovanni, 1994, 1996, 2001, 2007). But, the manner in which the participation of all parties occurs in a school is impacted upon by the leader's personal proclivities (Crow & Møller, 2017; Gurr, 2017; Hallinger, 2018; Leithwood et al., 2017). Regardless of personal proclivities, however, in the ACT the responsibility remains with leaders to continue to involve others in decision-making and problem-solving.

The responsibility, for ensuring the function of participatory structures and the implicit participative processes, lay with the school principal. When ACT school leadership was created in the 1970s and early 1980s during a period of innovation and creativity within Anglo-American education, high degrees of trust in the professionalism and the expertise of educators was the norm (Hargreaves & Shirley, 2009; Louis, 2015). This was a period in education of "energising public democracy" (Hargreaves & Shirley, 2009, p. 72) in which professionals were the dominant influence in education (Louis, 2015). The school principal created conditions to facilitate participative decision-making and problem-solving. It was considered a congenial atmosphere (Lewin,1999) including "subtle ways of demonstrating that human beings are basically equal and are entitled to the same respect and consideration." (Lewin, 1999, p. 322).

Under a participative leadership framework school leaders in ACT schools needed to ensure that the philosophy and the vision of the school were developed and realised through participatory structures and processes, including school-based curriculum development and delivery (Zajda & Gammage, 2009). Leaders in ACT schools had to be able to work with their particular School Board which approved developments. They had to include in their deliberations the student voice through Student Representative Councils and the voice and expertise of staff through a variety of representation of teams and committees. Moreover, there was an expectation that the voice of parents would be sought and included. It was intended that through the influence of the school principal the whole school community would function together as a whole. But, the school principal also influenced decisions to ensure that the school remained in line with government expectations and the school's philosophy, vision and goals. In this sense, the leader could be conceived of as a "lead

manager" (Glasser, 1990, p. 48) relying on cooperation, but meeting the needs of others by maintaining a conciliatory attitude and, what Glasser (1990) argued was, "avoiding winners and losers" (Glasser, 1990, p. 29). In this kind of role, the school principal is cast as the *first among equals* (Bass & Stogdill, 1990). Sergiovanni refers to the principal or formal leader as the "leader of leaders" in the following terms:

> As leaders of leaders, formal leaders work hard to build up the capabilities of teachers and others, so that *direct* [emphasis added] leadership will no longer be needed. This is achieved through team building, leadership development, shared decision-making, and striving to establish the value of collegiality. (2007, p. 50)

They become both a leader and a team member (Cranston & Ehrich, 2009) engaged in a process of "cooperation and 'give and take'" (Lewin, 1999, p. 322) while focused on the common good of students and the whole school community. Often, however, the formal leader makes the decisions because their specific view is sought for guidance and direction, as Leithwood et al. (2017) highlight. "With few exceptions ... others in the school look to those in formal roles for clues about what will be considered important in the organization and the extent to which improvement efforts are likely to attract long-term support" (p. 2).

Additionally, formal leaders in ACT schools, such as the principal and deputy principal, may respond at points where others' decisions and solutions are considered insufficient or untenable for the needs of the school. At these times, the formal leader may disregard the decision or solution provided by others and make the decision independently. Leithwood et al. (2017) and Gurr (2017) argue that a formal leader can make some solitary decisions without breaching the trust built up within their community:

> Acting with integrity and being transparent about their values, beliefs and actions, modelling good practice, being careful to ensure fairness in how they deal with people, involving many in decision-making, are qualities and practices that engender respect and trust. Because of this, the school communities rarely challenge the principals if sometimes they have to make important decisions with little consultation; the foundation of respect and trust meant that top-down decisions can sometimes be accepted. (Gurr, 2017, p. 19)

In this way, formal leaders exercise "positional leadership" (Dempster et al., 2011, p. 144) using their authority to take responsibility and be accountable for decisions and the direction of the school, especially in relation to student learning and the welfare of the whole school community.

At the same time, as Australian schools as a whole became more complex in response to an increasingly interconnected world there has been a corresponding increase in the

complexity of the principal's role (AITSL, 2018), including the roles of the leaders of ACT schools. With the growing complexity the formal leaders of schools have to be able to embrace opportunities and find solutions with others to the emerging and complex problems (Sergiovanni, 2007; Schein, 2010). To do so, the formal leaders use executive teams of diverse expertise; in a sense "jointly occupying the domain of authority" (Gronn & Hamilton, 2004, p. 5) with other executive personnel. Executive teams include middle managers who share decision-making and problem-solving with the senior leadership team (SLT) comprising the principal and the deputy principal(s).

As a group the SLT members assist in deciding on competing priorities and ways forward to benefit students, staff, the school and its community (Cranston & Ehrich, 2009). Diverse expertise within the SLT ensures that gaps in knowledge are covered, which enhances collaborative decision-making and creates "synergies" (Cranston & Ehrich, 2009, p. 348) within the SLT. Cranston and Ehrich's interest in the nature of the work of, and the dynamics in, senior leadership teams and its impact on shared leadership, shares a concern Denis, Langley and Sergi (2012) had in wanting to understand the nature of the dynamics, particularly in "pooled leadership" (Denis et al., 2012, p. 239), where there was a group responsible for leading a school.

Denis et al. (2012), following their meta-analysis of shared forms of leadership, call for further studies to provide, "greater attention to the *dynamics* of leadership groups, in particular, attention to how they form, evolve, and disband as they interact together and with other organization's members around specific issues and as new individuals enter or leave them " (p. 241). That is, how the leadership group, such as the SLT, works together and with others from internal networks of the organisation, for example, the school board and faculty leaders, to continue to work towards the shared goals (Cranston & Ehrich, 2009).

A further consequence of the intensification and increasing complexity of formal leaders' responsibilities has been the development and nurturing of networks and partnerships, including those external to the school, that provide formal leaders with support and guidance (Duignan, 2012; Hadfield & Chapman, 2009). Networks also help solve problems, provide access to expertise (O'Donoghue & Clarke, 2010) and provide an opportunity to share responsibility for the success of the educational enterprise (Hargreaves & Shirley, 2009).

Drawing on networks and working across them requires formal leaders to enter into collaboration by moving across known boundaries of the school to work with others (Briggs, 2010). Working with others from outside the school has the effect of not only sharing expertise across networks but of combining strengths (Hargreaves & Shirley, 2009; Harris,

2008). In a spirit of collegiality, there is “collaborative trust, cooperation and responsibility” (Hargreaves & Shirley, 2009, p. 71) and the creation of an equal and interactive partnership (Hargreaves & Shirley, 2009). In effect, formal leaders and expert teams within the school community and the wider networks form a learning community whose moral obligation is enabling the learning and success of students (Hunt, 2011; Sergiovanni, 2007).

Concluding comments

This chapter has shown how new and more nuanced ways of thinking about school leadership may be necessary when considering leadership in a binational, bicultural and bilingual school. In the chapter differences in the French and Australian cultures and leadership styles have been identified. Areas of convergence have been pointed to. The review illustrates that while cross-cultural conceptions of school leadership are helpful, they are insufficient to fully explain school leadership in binational, bicultural and bilingual contexts, such as in the research school.

Perspectives drawn from the literature indicate that within intercultural leadership contexts leaders of each culture must be prepared to fully enter “the third place”, immersing themselves in the environment to deep levels that expose them to diverse sources of knowledge, values, beliefs, attitudes and assumptions. To engage effectively with other cultures leaders will be required to adopt ways of thinking that enable them to utilise new knowledge, understanding and intercultural strategies and approaches to achieve desired outcomes together.

The distinctive differences in school leadership, that focuses on the learning and development of students for the benefit of a nation, also have to be considered when exploring the dynamics of the development of leadership and its practice in the binational, bicultural and bilingual school, where national interests and cultural diplomacy are important considerations.

While conceptions of leadership evident in the literature reviewed were helpful, there was insufficient evidence to understand how conceptions of leadership might contribute to understanding school leadership, its development and form within a binational, bicultural and bilingual school. It was unclear as to how current conceptions of school leadership explained school leadership in school education contexts created as a result of intergovernment agreements between nations. Available evidence did not explain how leadership is developed and practised within a binational, bicultural and bilingual school within the context of cultural diplomacy. The gap in the literature generated the question, how is leadership developed and practised in a binational, bicultural and bilingual school? More particularly, what is the nature of the complexity in relation to leadership and its practice and how are competing cultural influences addressed in the practice of leadership in a binational, bicultural and bilingual

school? In Chapter 4, the methodology and methods adopted in this study for exploring these questions will be presented.

Chapter 4
Methodology of the Study

> Popper's evolutionary analysis posits that all cases of problem-solving and learning embody the same process, a process of trial and error-elimination – also manifest in the evolution of the species and the growth of objectified knowledge (ideas expressed in linguistic, symbolic, artistic and technical form). (Swann, 2012, p. 29)

The purpose of this study was to explore the development of leadership and its practice in a binational, bicultural and bilingual school. In the previous chapter the study was situated within theoretical and research literature. The theoretical and research literature points to a complex, multi-layered milieu in which leadership of a binational school is situated. The complicated cultural and educational contexts suggest the need for a methodology that can accommodate complexity in framing and exploring leadership and its practice where different national cultures interact in a single school. To this end, the purpose of this chapter is to describe the research design for my study and the methods and frameworks of data collection and analysis that guided and informed this exploration of educational leadership focusing, in particular, on leadership and its practice in the binational, bicultural and bilingual school under study.

The previous chapter indicated a gap in the literature pertaining to the nature of leadership in a binational, bicultural and bilingual school, where leadership of a school is shared between two culturally and linguistically different nations.

The general research question guiding this study was:

- *How is leadership developed and practised in a binational, bicultural and bilingual school*?

Two sub-questions operationalised the research question and crystallised it for data-gathering and analysis:

1. What is the nature of the complexity in relation to leadership and its practice in the binational, bicultural and bilingual school under study?
2. How are competing cultural influences addressed in the practice of leadership in this binational, bicultural and bilingual school?

The following sections present the design of the research; the philosophical, epistemological and methodological perspectives of the design, the methods for data

collection and analysis, the means used to establish trustworthiness, and the ethical considerations of the study.

4.1 Philosophical perspectives

According to Creswell (2014) the role of the philosophical perspectives within the research design is to help explain the choice of particular approaches and the beliefs and assumptions underpinning and informing action taken. The philosophical perspectives acknowledge the particular orientation of the researcher since every researcher employs a particular philosophical perspective to inform their research. In this way, the philosophical perspective is said to describe the "lens through which you view the world" (Merriam, 1998, p. 45). In turn, the philosophical perspective influences the design of the study and the data-gathering and analysis choices (O'Donoghue, 2007). My philosophical perspective, or the lens through which I see the world, is one of trial and error. Learning is a process of trial and error and knowledge is acquired through the experience of trial and error. Within this philosophy, the epistemology known as *evolutionary epistemology* provided a suitable perspective from which the theoretical and methodological design of the study could be developed.

4.1.1 An evolutionary epistemology

An *epistemology* describes "how we know what we know" (Crotty, 1998, p. 8). An *evolutionary* epistemology assumes that our knowledge and understanding evolves and changes over time and enables the unfolding of what we know and how we know it (Agassi & Jarvie, 2008; D. T. Campbell, 1974; Corvi, 1996; Parvin, 2013; Popper, 1966, 1980; Popper & Notturno, 1994; Swann, 2012; Wuketits, 2006). This perspective aligns closely with the philosophy behind this study especially as the study sought to explore how leadership practice in the binational, bicultural and bilingual school under study evolved and was practised. A epistemological perspective, developed by Popper (1966, 1980; Popper & Notturno, 1994), called evolutionary epistemology, is concerned with "the problem of the *growth* of knowledge" (Popper, 1980, p. 18) and has been applied by scholars to research in education (Aspin & Chapman, 2010; Chapman & Aspin, 2013).

Evolutionary epistemology involves a process of continual knowledge construction resulting from experience gained through interactions between the researcher and their environment, in which the environment includes objects (for example, documents, transcripts, artefacts, media) and people (for example, participants and experts). The researcher explores and interacts with the environment (Popper & Notturno, 1994; Wuketits, 2006), learning by trial and error (Perkinson, 1982; Popper, 1966; Swann, 2012). The researcher has an expectation of what they might come to know, but in circumstances when this anticipated experience is not met, the researcher has to try again by building on the knowledge gained

from the research action even though it remained somewhat deficient (Swann, 2012). This learning process requires the researcher to adapt continually to new experiences resulting from interactions both in the mind and with other people and the environment.

Popper (1966, 1980) argued that in an evolutionary epistemology knowledge evolves as a human acquires new knowledge by continually testing what they are currently experiencing against what they already know. The testing of the experience against what is currently known is a form of removing discrepancies between the known and the new experience. The removal of discrepancies and mistakes in thinking is via an iterative process using trial and error and critical thought. Popper called this process the *error elimination* (Popper, 1966, 1980; Popper & Notturno, 1994) or what he terms *falsification* (Popper, 1980; Popper & Notturno, 1994). Falsification is achieved through critical argument or concerted critique through which it is accepted that knowledge may be no longer valid in the light of new information and the formation of new knowledge. Miller (1985) summarises falsification this way: "[w]e consciously and deliberately seek [errors] out: we put our ideas and inventions to the test, we probe critically, we scrap what we find to be wrong and try again" (p. 9). What remains following falsification and the removal of error becomes tentative knowledge until it, as well, may be discarded as a result of new experience and a new round of falsification through critique.

By using a critical attitude, and the recursive falsification process, knowledge is deduced and the resulting "truth" is held as tentative and provisional. This tentative view of truth has been adopted because, as Popper (1980) argued, while falsity can be proven, truth can never be proven. Indeed, rather than truth, "verisimilitude" (Miller, 1985, p. 16) is sought. Verisimilitude is described by Miller (1985) as approximations that improve with time and gradually move closer to truth without ever reaching it. That is, we "approach the truth gradually along a chain of better and better approximations" (Miller, 1985, pp. 16–17).

An evolutionary epistemology asserts that learning occurs both cognitively and physically. Cognitive learning results from the interaction of the learner with their own thoughts through "thought trials" (Cziko, 2001, p. 25). When a mind focuses on objects external to it and interacts with them, or when the mind interacts with others' minds through the vehicle of language and focuses on objects that are the products of others' minds (art, literature, theories, documents, and social constructions, for example, school education), learning also occurs. Learning that occurs can be individual and/or collective (Popper & Notturno, 1994). Through these individual internal interactions and external interactions with people and objects the learning evolves (Popper & Notturno, 1994; Wuketits, 2006).

Popper's (1966, 1980) theory of an evolutionary epistemology and its notions of the evolving and iterative nature of the construction of knowledge, were considered particularly relevant to the study of a complex entity of leadership in an even more complex environment of a binational, bicultural and bilingual school. Adopting an iterative approach to the design of the methodology, and to the collection and analysis of data, allowed for the application of Popper's theoretical perspective of the growth of knowledge throughout the implementation of my study.

Since the purpose of my study was to explore the development of leadership and its practice in a binational, bicultural and bilingual school, a theoretical perspective had to be identified which would help to explain the development of leadership and its practice in a context such as a binational, bicultural bilingual school.

4.2 Theoretical perspective

The most appropriate approach for revealing the various perspectives involved in my study was deemed to lie in the paradigm of qualitative research. Qualitative research is for "[q]ualitative researchers [who] are interested in understanding how people interpret their experiences, how they construct their worlds, and what meaning they attribute to their experiences." (Merriam, 2010, p. 457a). Creswell (2014) describes the purpose of such a research approach as one "for exploring and understanding the meaning individuals or groups ascribe to a social or human problem." (Creswell, 2014, p. 4). Within this tradition, a theoretical approach which gradually reveals various perspectives was considered to fit well with an evolutionary epistemology's conception of knowledge generation, which is based on the belief that truth is tentative and that the growth of knowledge is iterative.

Interpretivism is a theoretical perspective that may be used to inform a qualitative approach to research (Merriam, 1998, 2009). Interpretivism accepts that reality is constructed by humans as they *interpret* their world from different perspectives or realities (Merriam, 2009, 2010). The central philosophical assumption is that "reality is constructed by individuals interacting with their social worlds" (Merriam, 2009, p. 6).

Merriam (2009) suggests an interpretive, qualitative approach has four key characteristics. First, there is a central interest in the process of understanding and establishing meaning; the intellectual effort of the researcher is the means by which data is collected and analysed; the research process incorporates an iterative process leading to an increasingly more abstract understanding; and the inquiry product is "richly descriptive" (Merriam, 2009, p. 14). Also, there is a reliance on the richness of data from events or episodes as they occurred in their natural settings rather than artificially created settings (Marshall & Rossman, 2011, 2016; Patton, 2015). Thirdly, the meaning of events or episodes, derived from

participants' interpretations of the world, is constructed by the researcher. Finally, the researcher plays a central role in interpreting the meanings others give to their experience of their world and the phenomenon of interest, by identifying themes and patterns, or by generating a theory (Creswell, 2014; Merriam, 2009, 2010).

Together these four characteristics result in the researcher using sense-making approaches to explore meaning (Heck, 1998). Sense-making approaches are interpretive and iterative, enabling the researcher to gradually draw out meanings that participants attach to events, episodes and behaviours. The researcher gradually builds a picture of the phenomenon of interest (Patton, 2015) by putting "bits and pieces" (Merriam, 2009, p. 15) of information together, identifying themes by moving from the particular to the general. The iterative, and what Merriam (1998, 2009) calls the heuristic nature of a sense-making approach, is most useful for revealing and making sense of the complex and multi-layered impact of culture on the phenomena (Miles & Huberman, 1994). The heuristic facilitated the recursive approach to data collection and analysis as suggested by Bazeley (Bazeley, 2007, 2013). The interpretations constructed "in situ" by the researcher using "sense-making" approaches acknowledged and included what Crossley (2000) and Dimmock and Walker (2005) designate as cultural perspectives.

The construction of the interpreted meanings is presented in words and images so the reader develops a fulsome understanding of the phenomenon being explored, providing a "thick description" (Geertz, 2003, p. 145). The capacity for rich descriptions and the inherent flexibility in qualitative approaches enabled methods to be identified that could facilitate an exploration of participants' interpretations of events or episodes, including the cultural perspectives, or the voice, of those involved (Crossley & Watson, 2003; Dimmock & Walker, 2005).

4.3 Research methods

In line with an interpretive and qualitative approach, I chose the case study method as an approach that enabled me to regard leadership from the viewpoint of participants (Crotty, 1998) in a real-life setting (Merriam, 1998). In the following section, the case study approach is defined and defended as a suitable research method for this study.

4.3.1 Case study

Case study is a research approach that is widely recognised for use within the qualitative tradition (Merriam, 1998, 2009). Case study was particularly relevant for my study because of the questions the study posed about the development of leadership and its practice in a binational, bicultural and bilingual school (Yin, 2009). The focus of my study, particularly in relation to the dynamics of the development and practice of leadership in a

binational, bicultural and bilingual school, could be considered atypical of school leadership (Merriam, 2009). Consequently, I viewed the binational school, and the leadership of it, as a case holding special interest worthy of investigation (Merriam, 1998, 2009; Stake, 1995).

A case study can be conceived of as not only a process or entity but also a product of the research (Merriam, 1998, 2009). “As a product of an investigation, a case study is an intensive, holistic description and analysis of a single entity, phenomenon, or social unit” (Merriam, 1998, p. 34). The particular phenomenon within my study’s unique case was the development of leadership and its practice within the senior leadership team (SLT) of French and Australian formal leaders in this particular binational, bicultural and bilingual school.

As a qualitative case study, the intention of my study could be viewed in one of three ways: descriptive, interpretive or evaluative (Merriam, 1998, 2009). A descriptive case study can be used for a new area of inquiry to help the researcher develop a framework to explain the phenomena. Exploring the dynamics of the development of leadership and its practice did lead to extensive description of the phenomena, which will be seen in the following chapters. But this study goes further than simply explaining or describing the phenomena. As the researcher, I also sought to interpret the dynamic or phenomena with a view to finding guidance for leadership in future ventures and partnerships.

An interpretive case study focuses on a real-life context (Bazeley, 2013; Creswell, 2014). It assumes access to multiple sources of data. Participants close to events or episodes are available for semi-structured interviews. Archival and extant documents along with cultural artefacts are also accessible (Creswell, 2014). Given the presence of these elements in the current study environment of the school, the interpretive case study, one employing grounded theory method (GTM), provided me with a further opportunity to focus on the very heart of what was happening in the situation (Charmaz, 2014). Focusing on the very heart of events is intended to aid in making “*conceptual* renderings” (Charmaz, 2014, p. 38), which is a process of identifying concepts useful to forming an explanation of the phenomenon of interest.

Notwithstanding the many advantages of case study method, there were some acknowledged disadvantages, which had to be addressed. Of particular concern was the uniqueness of the case and how this may then make the findings of the study generalisable to other leadership contexts. A further important consideration was my position as both a formal leader within the school and as the researcher. These matters will be addressed in the following sections.

4.3.2 Researcher: participant–researcher

Since the researcher is considered central to an interpretive qualitative study by having an opportunity to be close to, and familiar with, the study situation, I was able to become conversant with the phenomena under study in its natural setting (Blumer, 1969). In this sense, by being close to, and in the situation, I had a role of revealing phenomena that may otherwise remain concealed from view (Denzin & Lincoln, 2013).

Indeed, Patton (2015) argues that an interpretation of a social situation is generated through an interpersonal dynamic between the researcher and the participants. In my study, I had a deep awareness of the close participation between the participants and myself, and of the interpretation of meaning that would emerge over time (Patton, 2015). For the purposes of my research, and in order to comply with ethical and professional aspects relating to my position as both formal leader and researcher, the relationship between the researcher and the researched was one in which I adopted the role of *bricoleur*. I used a variety of qualitative methods considered relevant and helpful in providing a complete picture of the leadership (Morrison, 2012b; Patton, 2015). I also recognise and acknowledge that my personal history was influential in this qualitative study in regard to the identification and selection of data, its interpretation and analysis (Patton, 2015; Stake, 1995).

As a participant–researcher, I was developing an insider's perspective. As a senior member of the binational school administrative structure between May 2005 and January 2015, I experienced and observed leadership processes, events, episodes, actions and professional dialogue first hand. Some of the episodes were those about which participants provided perspectives during their interviews (Creswell, 2014; Miles & Huberman, 1994; Punch, 2009). I therefore developed an accumulated knowledge of the setting (Yin, 2009). This experience placed me in a rare position (Punch, 2009), helping me to interpret meanings of collected data, and to understand and to explain the needs and dynamic of leadership in the binational school situation. Being an insider, a "person in the know", who shared the school culture, was also of value in the conduct of semi-structured interviews. Certainly, there were issues which needed to be addressed in relation to my multiple roles, and these are identified and discussed in Section 4.6 of this chapter – Ethical considerations.

4.3.3 Participants

In this section sampling methods and participant profiles are presented. Sampling that supports case study method promotes the "ferreting out" (Miles, Huberman & Saldaña, 2014, p. 33) and the unfolding of complexities, multiplicities and subtleties of interactions, actions and processes. Different sampling techniques were used at different stages of the study. The process of sampling included not only who best to interview, but also decisions were made

during analysis about which settings, events, and "social processes" (Miles & Huberman, 1994, p. 30a) to select.

Initially, purposive sampling was used to identify interview participants (Creswell, 2014; Patton, 2015; Punch, 2009). "Purposeful sampling is based on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select samples from which the most can be learned" (Merriam, 2009, p. 77). In this study, in which I was interested in the dynamics of the development of leadership and its practice, those who had actually experienced being in a formal leadership position or who had witnessed the leadership in action, were identified as a primary source of information and perspectives (Creswell, 2014; Merriam, 2009).

From the pool of participants produced by purposeful sampling, that is those in leadership or other relevant positions, further sampling occurred. As participant profiles were analysed, further possible interviewees were suggested from the analysis. This form of sampling as the study progresses helps to bring greater clarity to emerging understandings and explanations (Miles, Huberman & Saldaña, 2014). This form of sampling is identified by Merriam (2009) as "theoretical sampling" (p. 80), which is used in studies interested in generating a theory that may explain the phenomenon of interest, such as the dynamics of the development and practice of leadership in a binational school.

An invitation to participate was sent to potential participants in both English and French languages. The Principal of the school agreed that the information letters (See Appendix F) could be distributed via school communication channels, including staff and parent email distribution lists, individual letters or, in the case of previous French leaders who resided in other parts of the world, via email. With the permission of the Australian Principal, the contact details for past Australian and French school leaders were established with the assistance of the school archivist. The then current school leaders were approached via in-school communications (email and hard copy to letter boxes). As responses and signed consent forms were received, I compiled a participant spreadsheet. The final breakdown of the 27 participants identified for one-to-one interviews and focus groups was as follows:

- French and Australian participants in pilot interviews = 2
- Australian Principals = 5
- Australian Deputy Principals = 3
- Heads of French Studies = 5
- Australian (ACT) Government officials = 2
- French teaching staff = 2
- Australian teaching staff = 5

- Parents = 3

In line with research ethics of the Australian Catholic University, risk to participants was deemed to be negligible; however, due to my professional position within the school, there could have been perceived power relationship issues between the participant–researcher and staff. The management of the possible perceived issues is described in Section 4.6 of this chapter – Ethical considerations.

4.4 Data-gathering methods

One of the advantages of case study method is that it permits the use of a wide variety of data-gathering methods. The data-gathering methods I used in this study included semi-structured interviews with individual interviewees and focus groups and content analysis of school documents and cultural artefacts. Semi-structured interviews were scheduled after I gained approval from local education authorities to conduct my research in the research school. Documents and artefacts were accessed at the research school. Documents selected for use were compiled and documented (Sutherland, 1983–2014; [Appendix E compiled in 2016]). Each of the data sources allowed for an examination of leadership and the facets of the *bi* – binational, bicultural and bilingual – in this study as they relate to the dynamics of the development of leadership and its practice. My participant–researcher observations and documentation of my experience were recorded in research journals.

4.4.1 Semi-structured interviews with participants

Interviews are a common data collection method in qualitative studies (Bazeley, 2013; Creswell, 2014; Patton, 2015; Wiersma & Jurs, 2005). Interviews are valuable because they enable participants to present their own meaning and perceptions of events, episodes, actions, interactions and processes in the form of spoken words. The researcher then converts the spoken word to the written text, or transcript, to interpret later.

By using semi-structured interviews, I was able to gather participants' cultural perspectives and meanings of leadership in the binational school (Marshall & Rossman, 2011; Punch, 2009; Spradley, 1980). The questions used in semi-structured interviews emerged in consideration of the complexity and multiplicity of interactions between formal leaders from different societies. Deep and subtle levels underpinning actions needed to be explored (Collard, 2007, 2009; Walker, 2003). Thus, the basis of semi-structured interviews were questions focused on assumptions, values and beliefs about leadership in a binational, bicultural and bilingual school environment. In addition, participants were asked for their own conception of leadership and to describe what they had learnt from their experience of leadership within the binational situation.

Questions guiding the interview were arranged in an aide-mémoire (See Appendix B), which was used to bring a structure to interviews in the limited time available. In the case of interviews in focus groups, discussion was guided by topics, for example leadership introduced by the facilitator leading the session, to enable participants to put their ideas forward and to stimulate discussion (See Appendix C).

Piloting and refining the interview questions. The use of semi-structured interviews was preceded by a small pilot study. Pilot interviews enabled me to refine my interviewing capability and to check for the sequencing and clarity of the questions (Marshall & Rossman, 2011, 2016). Given the bilingual nature of the study setting, in which both French and English languages were used, it was also necessary to assess the language of the interview, particularly given the questions would, most likely, be put in English to French-speaking participants. It was important to ascertain whether, when questions were posed in English to a French speaker, and for whom English is not their mother tongue, useful evidence would be gathered.

The pilot study was small and included two senior teaching staff members who were considered to have had enough knowledge of events, episodes, actions and processes of the school's leadership, to offer rich responses to the semi-structured questions. One participant was an Australian with a faculty leadership role within the primary school. The other participant was a senior member of the French teaching staff who had worked within the binational, bicultural and bilingual school for an extended period and who also had some French administrative responsibilities within the school. The pilot interviews confirmed that the semi-structured questions would be suitable for senior formal leaders and that the level of the language was suitable for a bilingual environment where the questions were asked in English.

During the pilot with the French participant, distinct differences between the Australian and French perspectives were observed. For example, the French pilot participant spoke about the importance of language and, in particular, the concerns regarding working in a second language. They also spoke about notions of *becoming* and the impact being in the school had on the way they saw themselves as French educators. Subsequently, particular attention was paid to French-Australian distinctions with regard to the different ways in which leadership processes in a binational school were perceived. During the actual data collection, semi-structured interviews were conducted in the form of one-to-one and focus group interviews.

Conduct of the semi-structured one-to-one interviews. The purpose of the one-to-one semi-structured interviews was to gather perspectives from individuals who, in different capacities, were close to or involved in the leadership of the school. The conduct of interviews

followed a regular pattern: introductions and/or greetings; digital recorder set up; participant's agreement to record the interview checked; and a watch placed on the table to keep check of time. The interview commenced by thanking the participant for their participation and explaining that a series of questions would guide the conversation. During the interview, key questions were used and then follow-up questions, viewed as "probes" (Marshall & Rossman, 2016, p. 150), were asked to gather further insights into participant perspectives as they unfolded. Each interview lasted approximately one hour. At the conclusion participants were thanked for their interest and the processes which would then be applied to their data were explained; the interview would be transcribed and the transcription sent to them for verification. Notes were seldom taken during interviews. To do so would have disrupted rapport, resulted in disruption to the rhythm of the interview, and I may have missed insights on which to follow up at the interview. Knowing that the interview was being recorded assured that all details would be available for later analysis.

Conduct of focus group interviews. Focus groups are a form of interviewing adapted for use in the social sciences from the field of marketing (Marshall & Rossman, 2016) by which they are used with small groups of participants to stimulate the thinking and involvement of all participants to gather a broader perspective on the topic of interest (Marshall & Rossman, 2011). The questions are put in the form of stimulus questions by a facilitator. The form of questioning is based on the assumption that peoples' thoughts are stimulated when listening to others' thoughts. Marshall and Rossman (2016) also explain that focus groups may be conducted with different groups of people around the same topic or issue, such as leadership in a binational, bicultural and bilingual school.

In this study, focus group interviews were used to enable those not in positions of formal leadership, such as teaching staff and parents, to participate in the study. An external focus group facilitator was used to conduct the focus group semi-structured interviews to add a protective buffer between the staff and parent participants and myself, given my senior leadership role in the school and indeed, my position as a supervisor to several of the teacher participants.

The parent and teacher focus groups included both French and Australian participants and lasted approximately one hour. The external facilitator commenced by introducing herself and then inviting participants to introduce themselves and to describe their role in relation to the school. The facilitator then stimulated discussion with broad questions about leadership within this binational, bicultural and bilingual context. From there, she guided the focus group as it unfolded. The questions guiding the focus group interviews are attached in Appendix C.

As noted previously, all interviews were recorded using a digital recorder. Soon after each interview a transcription was made of the interview recording. Transcriptions took one of three forms; researcher transcribed, commercially transcribed, or translator transcribed where the participant preferred to speak in French and did not have a full command of the English language. Initially, I manually transcribed each interview making notes under coded identifiers, in my “Actor–Observer Interviews” journal. Then, to expedite initial analysis, a commercial transcription service was used to transcribe nine interviews. I kept close to commercially transcribed interviews by listening to the recording and preparing briefing notes for the commercial transcriber; noting names, unusual spellings, poorly articulated words, and French words. Following the completion of the transcription, each transcript was read while listening to the recording. For an interview where the interviewee spoke in French, the transcription was made by a professional translator of French, who transcribed the recording verbatim. After this transcription was verified by the participant, the same translator then translated the French transcription into English. This, and the other, transcriptions were verified by each participant. All transcriptions and original recordings were stored in digital and hard copy files in a secure location for later use in the thesis.

4.4.2 Content analysis of school documents and cultural artefacts

Documents and artefacts from within the research site were considered rich sources of information. Documents were used to gather historical information about the school and to confirm emerging findings from interview data (Creswell, 2014; Punch, 2009). They were considered according to whether they were archival or current, and whether they were official government documents or school-generated policies, procedures and statements of belief.

The first type were documents that were either current or archival. For example, archival sources included, historical correspondence, past research reports or procedures and curriculum documents, commissioned reports, meeting minutes, school publications, newspaper articles, annual School Board reports and School Strategic Plans. Current documents included, for example, the Binational Agreement, school plans, meeting minutes, Charter of Common Professional Values and curriculum documents. Unofficial documents included documents created by the school or individuals within the school or community, for example, the school letterhead and the vision statement. Some documents could be classified in more than one type, such as the vision statement, which could be identified as current and unofficial. Each of these types of documents was sampled. A list of sampled documents is provided in Appendix E (Sutherland, 1983–2014; [Appendix E compiled in 2016]). Each document is numbered and listed in chronological order and in the text is cited as Appendix E.

Artefacts from the binational school were used to explain further or confirm understandings and interpretations drawn from interview and observation data. Artefacts are the "things people make and use " (Spradley, 1980, p. 10) and used to communicate elements of culture in visible form (Spradley, 1980). By studying artefacts of the binational school, the meaning they conveyed about the binational school's binational identity could be more clearly understood. Audio visual and other media, such as websites, were also viewed as major sources because they also communicated in visual form (Creswell, 2014). Visual images and web-based media helped reinforce or disconfirm understandings drawn from interview and observation data.

4.4.3 Data collection schedule

Collection of data followed a sequence, commencing with gaining approval to access the site, which followed a set procedure. Following ethical approval from the university for the conduct of the study, access commenced with an initial, formal approach to the Australian Principal in 2010 via a letter of introduction. This was followed-up by a face-to-face meeting with them to give more detail of the study and its purpose. Included here was a discussion of my role of participant–researcher as well as a formal leader, and how the privacy and identity of parties to the binational school would be addressed in the study. Following this meeting a letter of support was provided by the Australian Principal that enabled formal approval to be given by the ACT Directorate of Education and Training (DET). Once DET ethics clearance had been received, the Principal was approached once again to seek access to school archives to locate addresses of past French and Australian school leaders. Approval was given for data collection to proceed.

One-to-one Australian semi-structured interviews commenced following the piloting of interview questions in May 2013 and continued until late 2014. One-to-one French interviews commenced in July 2013. Interview dates for French participants were determined by the availability of the translator. The interview schedule is provided in Appendix D.

Interviews were conducted in person or via Skype in Australia, the Asia-Pacific region and in Europe. Person-to-person interviews were conducted in Australia in Canberra, Sydney and in rural New South Wales. One in-person interview was conducted in Switzerland while two others were conducted via Skype with participants in Hong Kong and Tahiti. In-person interviews were in locations of the participant's choice (professional offices; in their home). In liaison with the Australian Principal, focus group interviews were conducted in a meeting room at the research school. All but one interview, were conducted in English, however French participants were given the option and the opportunity to speak in French, if preferred. One participant chose to speak in French for their one-to-one interview.

As previously noted, a facilitator was used to conduct focus group interviews. I was present, but did not participate in the focus group interviews. The focus group facilitator was selected for her experience in focus group facilitation within research. Briefing meetings with the facilitator were held prior to focus group interviews to explain the purpose and aims of my study, as well as the purpose of the focus groups for my study. Together we agreed on the themes for the interview and forms of questions to be used to explore the themes.

Immediately following each interview initial reflections were noted in my Actor–Observer Interviews journal. Each interview had a separate page with assigned coded identifiers at the top of the page. Reflections noted differentiating or unusual meanings and interpretations, especially when compared with the emerging ideas from the existing data.

Research journals, both handwritten and digital, were maintained throughout the study. Observations were recorded from 2010 and continued until I left the school in January 2015. Personal reflective journals continued for the duration of the study, 2010–2018.

4.5 Analysis of data

The data analysis process used in this study was informed by grounded theory (Bryant & Charmaz, 2007; Charmaz, 2006, 2014; Glaser & Strauss, 1967). Grounded theory is used in the social sciences, including education (Charmaz, 2014; Dimmock & Lam, 2012). It is recognised as appropriate for exploring and understanding a phenomenon identified within a new area of inquiry (Goulding, 2002; Punch, 2009). Grounded theory is also compatible with a case study approach and an evolutionary epistemology.

Grounded Theory Method (GTM) is an approach used within the qualitative research tradition that aims to develop a theory explaining a phenomenon by using abstracted meanings that have been drawn from collected data (Bryant & Charmaz, 2007; Charmaz, 2006, 2014). Thus, the developed theory is a grounded theory, or a theory that has been arrived at using grounded theory methods (Bryant & Charmaz, 2007). GTM is especially used in qualitative research with an interpretivist perspective (Merriam, 2009).

When using GTM the researcher builds a theory by engaging with actions and processes through the language and communication of the qualitative data. As the researcher engages with the language they build meaning iteratively by working with what is known already and comparing that with what is emerging from the data. Through this iterative, but systematic, process the researcher builds understanding, insight, and eventually, a theory (Charmaz, 2006, 2014). The theory is a tentative explanation of the phenomenon, using interconnected concepts that have been derived by critical thought and trial and error while interacting with the data. The grounded theory becomes an overarching statement that explains the whole phenomena at the centre of the investigation (Goulding, 2002; Merriam, 2009).

Charmaz's (2006, 2014) particular approach to GTM has qualities that align with an evolutionary epistemology. Charmaz's approach reflects that, in the process of discovery, knowledge is built from interactions within the "Self" and "Self"'s interaction with the world, including others' thoughts and the products of those thoughts where these are expressions of societal culture. The interactions taking place occur via language, especially words from the researcher's thoughts as well as the thoughts of the participants verbalised at interview and recorded in transcripts. In addition, the researcher interacts with the written text of documents containing others' thoughts and the ideas created and conveyed in symbols and images. All these types of interactions, represented through language, focus on actions and processes (Charmaz, 2006, 2014). In my study, I was guided by this approach of Charmaz.

In my inquiry, there were three main iterations of data collection and analysis, which are illustrated in Figure 4.1. The figure shows the iterative and interconnected sequence in the data collection and analysis that used the elements of GTM as each iteration of my inquiry proceeded.

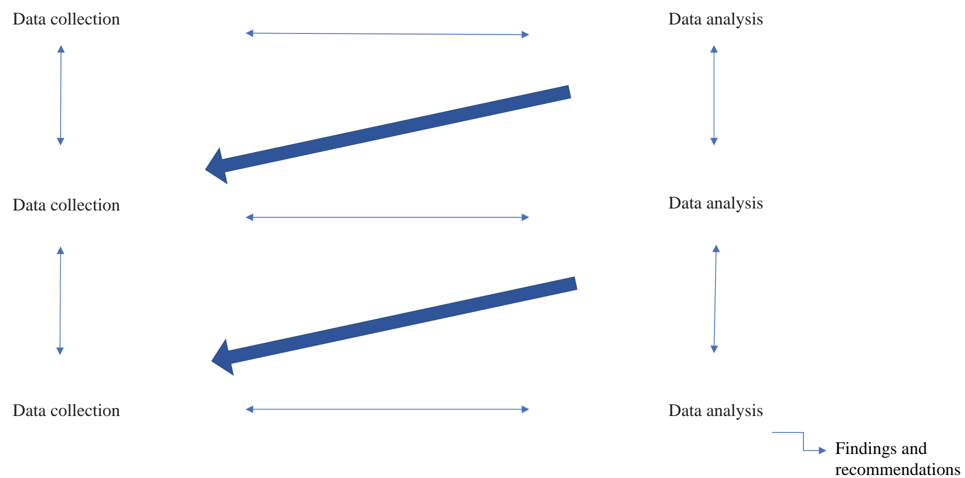


Figure 4.1. GTM and the iterative data analysis process

Throughout the data analysis process I continually compared data to look for similarities and differences (Glaser and Strauss, 1967). The continuous comparison creates a cyclical analytical process (Charmaz, 2014) , which eventually progresses through increasing levels of conceptualisation enabling a grounded theory to emerge. Associated with each iteration of analysis was a continuing review of extant literature which helped inform the analysis and interpretation that resulted in further refinements for consideration in subsequent

iterations. Figure 4.2 illustrates the stages of coding associated with each iteration and which enabled the emergence of concepts and the grounded theory.

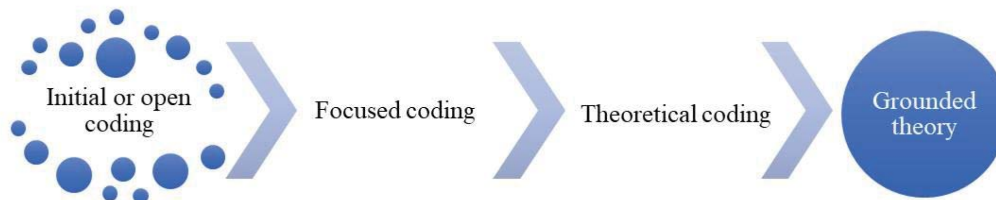


Figure 4.2. Stages of coding used in analysis

Stages of coding. In GTM, coding is used to help understand and draw insights from actions, processes and interactions by attaching labels to what was seen in the data (Charmaz, 2014). Gerunds, or nouns formed from verbs, are used to code actions, interactions and processes (Patton, 2015). Three kinds of codes are associated with the process of coding: *initial or open codes*, *focused codes* and *theoretical codes* (Charmaz, 2014). Through the coding process *memoing* is used which helps to internalise and gradually refine understanding and explanations for what is emerging from the data.

Initial or open coding is the initial viewing of the data by which themes and concepts are identified. As initial coding proceeds there is a narrowing and collating of initial codes through analysis, that is, a process of focus coding (Bryant & Charmaz, 2007; Charmaz, 2006, 2014).

In focus coding, codes are selected which capture broad conceptualisations of the already coded data. That is, codes that "[explain] much more than the data from which you constructed it" (Charmaz, 2014, p. 145). Sometimes during focus coding codes will include initial codes that emerge as important because they have "more theoretical reach, direction, and centrality" (Charmaz, 2014, p. 141). At all times, however, focus codes are suggested from the data themselves (Charmaz, 2014). In this manner, focused coding guides analysis with certain central ideas emerging as important (Charmaz, 2014). Focus coding generates an

interaction between the data at a more conceptual level, which helps identify theoretical codes to crystallise the emerging theory a little further.

Theoretical coding is a process of coding the focus codes using concepts from the data and literature, but only when suggested by the data (Charmaz, 2014). Insights were gained through memo writing in response to the coding process.

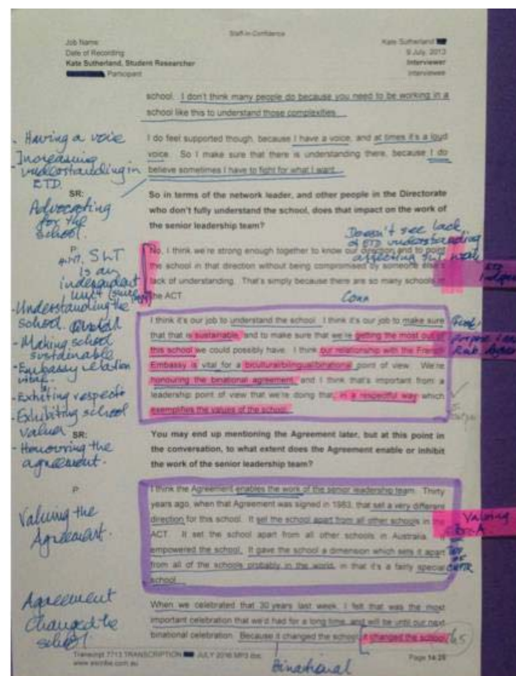
Memoing is a process of constant critical reflection through writing (Miles, Huberman, & Saldaña, 2014), which helps crystallise ideas and meanings and helps to develop ideas and meanings to more abstract levels (Charmaz, 2014). This writing process was considered vital to my understanding what my analysis was revealing (Charmaz, 2014). Memoing also served as my evidence of how my interpretations were developed to higher levels of analysis (Charmaz, 2014).

In the first iteration of data analysis, initial concepts were identified from within the school using my observations and initial review of documents and cultural artefacts. At the same time, concepts were drawn from relevant literature that helped to make more informed observations in the research site in regard to conceptualising what was being observed. The concepts from the literature also helped to devise suitable semi-structured interview questions for data collection. By comparing literature concepts with what was being observed and read in documents in the school, an initial list of emerging themes and concepts was constructed. An example of concepts emerging from the first iteration of data collection and open coding are listed according to data source in Table 4.1. These concepts were kept in mind as the data were collected and analysed concurrently in the next iteration of data collection and analysis that included semi-structured interviews.

Table 4.1 *Concepts Identified in the First Iteration of Data Collection and Analysis*

Data source	Concepts
Participant–researcher observation	working between cultures, interaction, cooperation, participation, collaboration, collegiality, futures orientation, respect, honesty, cooperation, fairness, problem-solving, decision-making.
Literature search	maintaining one's identity while interacting with and respecting another culture, intercultural interaction, culture, values and beliefs, intercultural dynamics, bridging differences, subtle and deep levels.
Documents and artefacts	interaction, creating formal structures and processes, cooperation, spirit of friendship, international engagement.

In the second iteration of data analysis, as coding was implemented and memoing progressed, the data were analysed by *continually comparing* them with data already at hand. In this iteration of analysis, initial coding of data was used to help analyse semi-structured interview transcripts, line-by-line, for themes, concepts and emerging categories (Charmaz, 2014). Each of the codes was recorded in the margin of the transcript. Figure 4.3 is an image of one of the pages from a coded transcript.



Kate Sutherland, Student Researcher

Interviewer

school. I don't think many people do because you need to be working in a school like this to understand those complexities.

I do feel supported though, because I have a voice, and at times it's a loud voice. So I make sure that there is understanding there, because I do believe sometimes I have to fight for what I want.

So in terms of the network leader, and other people in the Directorate who don't fully understand the school, does that impact on the work of the senior leadership team?

No, I think we're strong enough together to know our direction and to point the school in that direction without being compromised by someone else's lack of understanding. That's simply because there are so many schools in the ACT.

I think it's our job to understand the school. I think it's our job to make sure that that is sustainable, and to make sure that we're getting the most out of this school we could possibly have. I think our relationship with the French Embassy is vital for a bicultural/bilingual/binational point of view. We're honouring the binational agreement, and I think that's important from a leadership point of view that we're doing that, in a respectful way which exemplifies the values of the school.

You may end up mentioning the Agreement later, but at this point in the conversation, to what extent does the Agreement enable or inhibit the work of the senior leadership team?

I think the Agreement enables the work of the senior leadership team. Thirty years ago, when that Agreement was signed in 1983, that set a very different direction for this school. It set the school apart from all other schools in the ACT. It set the school apart from all other schools in Australia. It empowered the school. It gave the school a dimension which sets it apart from all of the schools probably in the world, in that it's a fairly special school.

When we celebrated that 30 years last week, I felt that was the most important celebration that we'd had for a long time, and will be until our next binational celebration. Because it changed the school, it changed the school.

Figure 4.3. A page from a transcript illustrating coding

At the same time, themes, concepts and possible categories were also recorded on separate pages in a research journal, "Initial Distillation of Analysis Ideas at Transcription, 2013–2014 (August)". As each transcript was coded instances of recurring themes, concepts and categories were recorded in the same research journal on relevant pages. Figure 4.4 is an image taken of a page in the research journal that records the theme of "complexity".

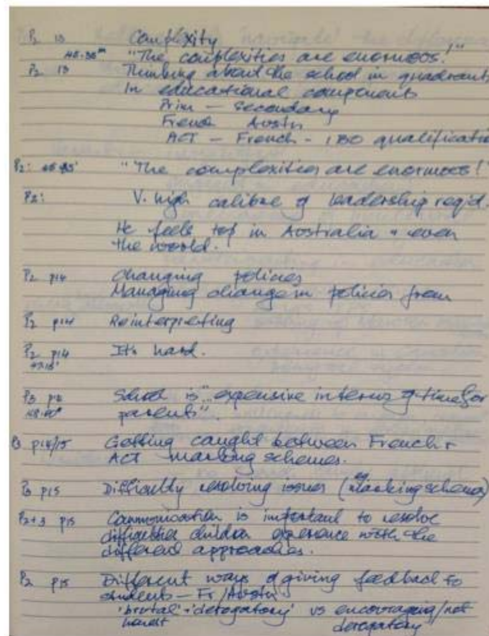


Figure 4.4. A page from a research journal recording themes

Subsequently, emerging themes and concepts that were considered significant were further explored in the next semi-structured interview. For example, as Australian perspectives were being gathered, their interactions with their French counterparts were further explored using insights derived from Australian interview data. When French perspectives were being gathered, their role in French international relations and diplomacy was further explored.

As the second iteration of analysis concluded, entries in the aforementioned research journal were recorded on small note paper and sorted by theme into conceptual categories. Dominant categories were identified through links with both what the journal data were revealing as well as with conceptualisations identified from phase one of analysis. At the same time, as memoing proceeded, major concepts and categories were identified as having major significance and they became key concepts and categories, that is, focus codes were being identified (Charmaz, 2014). Figure 4.5 illustrates the major categories from the 2013–2014 iteration of analysis.

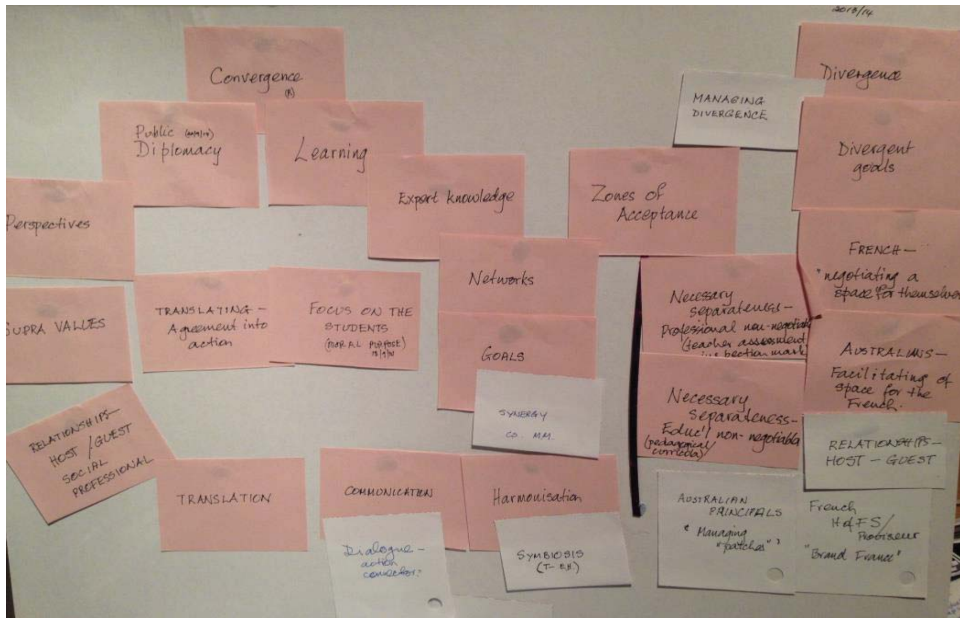


Figure 4.5. Major categories from the 2013–2014 iteration of analysis

At the same time, conceptualisations emerged, some of which were "unexpected" (Charmaz, 2014, p. 143), such as public diplomacy. At this point in the second iteration of data analysis, events occurred that would lead to the final iteration of analysis.

I constructed a tentative theory using a diagram that represented categories and their descriptions. This iteration of the grounded theory was tested by taking it to available participants for comment. Tentative conclusions were then drafted on the basis of this feedback.

At the end of January 2015, I left my position at the research school, which provided a figurative and literal distance from the phenomena under study (Glaser & Strauss, 1967). I was no longer immersed in the complexity of my professional role in the research school and had the opportunity to reflect on my own experience and the data collected. As a result, with this new distance new ways of viewing the data became apparent that led to the third iteration of data analysis.

In 2016, all interview transcripts were reviewed. Initial codes were written onto sticky notes noting the participant identifier code, the page in the transcript and identifier codes of participants who had similar and related codes. Figure 4.6 shows an example of participant identifier codes on a sticky note. The bottom right hand "A7" identifies the participant. The ".6" indicates the page of the transcript from which the code derives. The identifiers in the

bottom left of the sticky note indicate other participants who spoke about the benefit or not of speaking French. “QUOTE” indicates a possible citation.

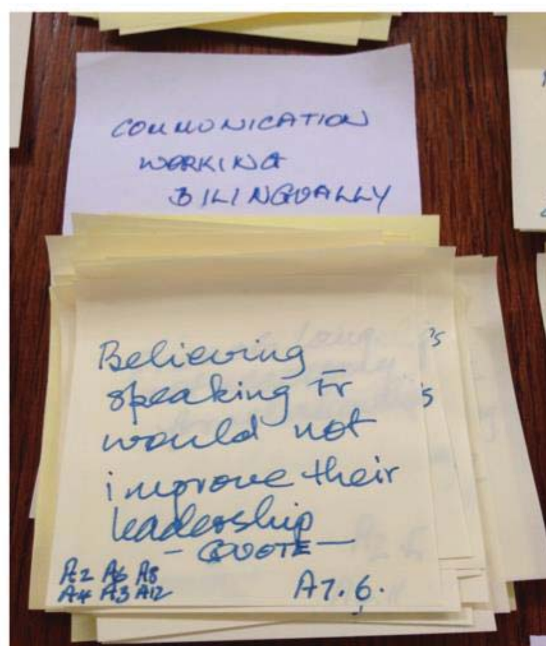


Figure 4.6. An example of identifier codes on a sticky note

All participants’ initial codes’ sticky notes were sorted into themes and concepts, such as “communication working bilingually” as shown in Figure 4.6, and then sorted under the five domains of leadership developed by those working in the international Leadership for Learning Project directed by the Cambridge University scholar John MacBeath (LfL; 2006) that acted as categories. In the first sort however it was not possible to categorise all themes and conceptual categories and to compare them. I therefore decided to re-sort the data in another two different ways.

First, to help compare French and Australian perspectives initial codes were sorted according to nationality. Second, “*positional leadership*” (Dempster et al., 2011, p. 144) and “*leadership activity*” (Dempster et al., 2011, p. 144) were used as two concepts associated with LfL and broad enough to encompass actions and processes from each national perspective. Positional leadership related to the responsibilities deriving from the authority delegated to those in formal leadership positions, while leadership activity included activity supporting the core business of student learning and teaching. Using these two concepts it was also possible to decipher, and then compare, cultural perspectives on the means of interaction and the identification of problem situations. As a result of the new sort, it was possible to

create other focus codes as suggested by the data, such as, "*savoir-être*" (A11.2) or "knowing how to be" (A11.2).

At the same time as the second and third iterations of analysis were in progress, documents and cultural artefacts were re-examined. Not only did documents and cultural artefacts help to confirm findings from interview analysis, documents in particular elucidated actions, processes and interactions only hinted at in interviews. Of particular significance were document data that helped reveal the significance of problem situations and decision-making processes reflected in interview data.

The problem situations seen in the data were significant because they helped understand how French and Australians interacted to solve problems, make decisions and to evolve towards cohesion in leadership action. A number of the identified problem situations were deemed significant and were then written, as a form of memo writing, as vignettes to illustrate and highlight interactions and processes.

Throughout the third iteration of data analysis, envelopes were used to hold related codes within focus codes. Within each focus code envelope were two smaller envelopes containing separate French and Australian theme and concept codes on sticky notes, which formed descriptors of the focus code. Figure 4.7 provides an example of a focus code with associated French and Australian descriptor envelopes.

Figure 4.7. An example of focus code and French and Australian descriptor envelopes

The focus code envelopes were organised under major emerging themes. Table 4.2 shows focus code arrangements according to major themes.

Table 4.2 *Envelope Headings: Focus Codes*

Adjusting to the binational context	Matters relating to positional leadership	Matters relating to leadership activity	Individual approaches
Adopting a mindset at entry	Reconceptualising authority positions	Working tightly as a team	Developing own understanding
	Employing core practices	Communication: explicit and implicit	Developing the understanding of counterparts
	Working with shared common purposes	Building relationships	Continuous education of staff and parents
		Making decisions and solving problems together	Valuing bilingualism
		Providing resources	Managing transitions
		Valuing each other’s pedagogical approaches and finding ways to harmonise	Providing infrastructure
		Building and nurturing the staff team	Valuing values

The relationships between these themes, and the focus codes which fell within them, were derived from the data. Examples of relationships between the focus codes are time, adjusting and adapting, and problem-solving.

These relationships were then coded using theoretical codes suggested by the data as well as from literature (Charmaz, 2014). The emerging grounded theory was finally revealed describing the leadership phenomena in this particular binational school context. Figure 4.8 illustrates the progressively more abstract coding process that was adapted from GTM and employed in my study.

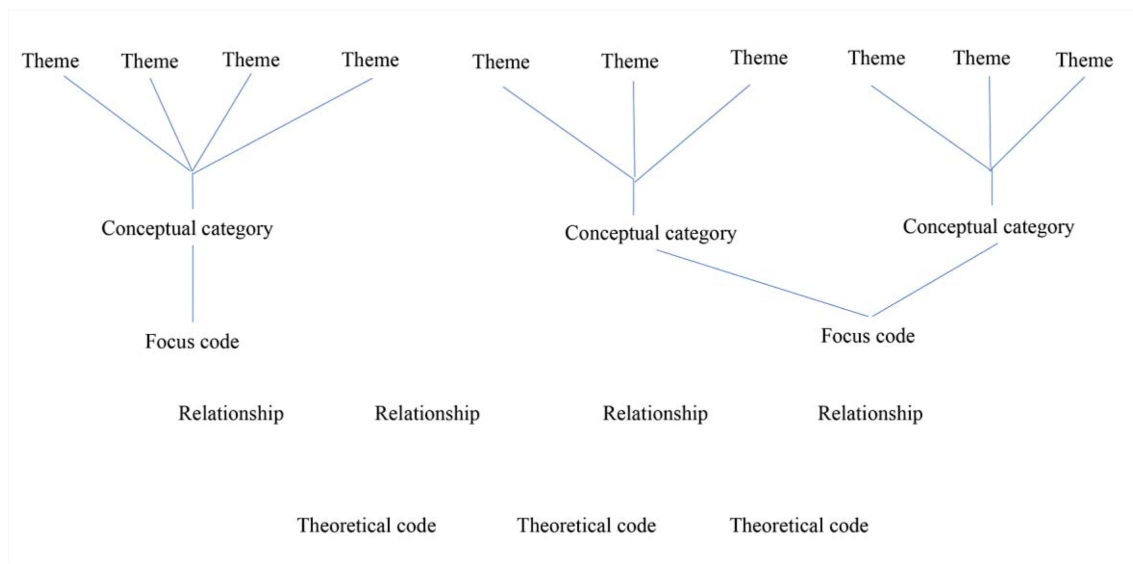


Figure 4.8. Adapted grounded theory method

Themes were identified through the initial coding process with some of the themes then being grouped by concept into categories. Conceptual categories were coded to identify an overarching concept which might group them together; that is, focus codes were generated. The focus codes were then analysed to a more conceptual level by considering the relationships between them. By considering the relationships between the focus codes a further level of abstraction was applied to the data analysis. Through this process, theoretical codes emerged from the data that were considered significant and which helped understand the phenomena of the development and practice of leadership in a binational, bicultural and bilingual school.

4.6 Ethical considerations

Ethical considerations were an integral component of the design of my study. To this end, my study followed ethical protocols throughout in regard to preserving trust within the binational site, the welfare of participants (individuals and the school), and the integrity and trustworthiness of the research, its process, storage of data and distribution of results. This protection was formalised through the ethics clearance approved by the Australian Catholic University Higher Education Research Ethics Committee, Ethics register number, N2011 16. Ethics clearance was also gained from the ACT education authorities. Within the scope of these ethics agreements, protection of participants was of prime importance. Of equal importance was my conduct as a researcher and as a senior staff member of the school given that I held a position within the SLT between 2005 and January 2015.

4.6.1 Participant–researcher protocol

My participant–researcher role required an acknowledgement that certain strategies needed be put in place to assist in preserving the integrity of the research, as well as my own professional responsibilities and relationships within the binational school. For me as the participant–researcher, there was research benefit in my understanding the context (Yin, 2009), but the use of the contextual knowledge had to honour trust that formed the basis of professional relationships (Tschannen-Moran, 2014). Along with this, confidentiality had to be respected in a situation where I was in a position of authority and trust, close to events and privy to sometimes sensitive conversations over a long period. Because of this close proximity, there was a constant responsibility on my part to acknowledge, and maintain a commitment to, the spirit of the binational, bicultural and bilingual purposes of the school in association with other formal leaders and the staff, *as well as* the integrity of the research. Thus, the challenges and benefits of being an insider participant–researcher were at the forefront of my mind as I undertook the full range of data collection and analysis phases of my study.

The dual role of participant–researcher and that of a member of the SLT raised professional and practical issues regarding the research process (Creswell, 2014; Marshall & Rossman, 2011, 2016; Punch, 2009). To further protect the research, and my own professional integrity, a protocol was designed and used (Degenhardt, 2006). My protocol was informed by a doctoral research strategy that was adopted by a school principal investigating phenomena in her own school and which included staff participants (Degenhardt, 2006).

The guidelines I developed included the following.

1. Observing ethical standards of the Public Service (Australian Commonwealth and Australian Capital Territory), for example, probity.

2. Prioritising the professional roles and responsibilities during working hours, which are 8.30 a.m.–4.51 p.m.
3. Suspending researcher judgement, as far as possible, while working in the professional role.
4. Recording which school documents were accessed.
5. Scheduling specifically identified “researcher meetings” with the Australian Principal and, where possible outside working hours, that is outside 8.30 a.m.–4.51 p.m.
6. Keeping diary records of meetings with the Australian Principal.
7. Gaining approval from the Australian Principal to: access the research site, access archival and current school documents; take photographs; conduct interviews; and use the school as a venue for interviews.
8. All interviews were conducted outside of school hours.
9. A translator was used throughout who was very familiar with, but no longer worked in, the research site and was an accredited translator with NAATI (the National Accreditation Authority for Translators and Interpreters).
10. Staff interest in the study was responded to politely and with neutral information; discussion was politely discouraged.
11. Confidentiality of participant identities was protected.
12. To guard against conflict of interest and possible power relationship conflicts, an external facilitator was used to conduct focus group semi-structured interviews with staff and parents.

4.6.2 Protection of participants’ privacy

The ethical consideration of participants requires their protection from harm and the protection of their identity (Marshall & Rossman, 2016). This protection was achieved by using steps that included gaining informed consent by providing clear information regarding what the participants’ involvement would include. By using both English and French language information letters participants could give informed consent (Appendix F). The letters explained participant involvement and the means by which their privacy would be protected. Interviews were conducted in a respectful manner and participants were given the opportunity to withdraw at any time and to verify the transcript of interview. Anonymity was provided by aggregating data and by using randomly assigned coded names; A1, A2, A3, A4 ... A27.

4.6.3 Respecting two languages-in-use

In this study both French and English languages were in use, which had some impact on the research process and analysis (Bazeley, 2013). In respect of this, two elements had to be addressed. The first related to technicalities of research. The second related to me, as a professional, working within a situation where another language and culture had to be respected through acknowledgement and understanding (Crossley & Watson, 2003; Dimmock & Walker, 2005; Stephens, 2012). Core concern from a professional and language use perspective was to respect a bilingual environment that includes native English and French speakers.

From a research viewpoint, it was critical to the study to have native French speakers as participants so the study could gain a more complete array of perspectives of events and episodes from each nation's point of view. Also, incorporating the French language enabled French speakers to feel more at ease, to feel equally involved as their English-speaking colleagues and to understand the nature of the study, give informed consent and be involved in the study at a more productive level.

In interviews, using their own language if they wished, enabled French-speaking participants to finesse the articulation of memories and emotions about events and episodes rather than having to approximate what they wanted to express (Aronson Fontes, 2009). Where French-speakers chose to respond in English it was apparent, from actions and facial gestures and linguistic expressions that they were using linguistic approximations and this was considered in the analysis of data.

4.6.4 Use of translations and translator

Ethical considerations regarding the use of a translator and his translations centred on trust. He was trusted with both research details and participant data. Along with this, his actual translations had to be completed ethically and had to be of a high standard and translations had to be consistent.

Consistency of translations was maintained by using one translator for the duration of the study. The translator was employed for four purposes: to translate invitation letters and emails; to translate consent forms; to translate interview material delivered in French; and to provide advice regarding the French language and interpretations of meaning.

The translator was a most trustworthy professional. He was registered with the National Accreditation Authority for Translators and Interpreters (NAATI). They also had a long-standing connection (over two decades) with the school as a French teacher in the primary school bilingual program and therefore was very familiar with the sensitivities within the binational, bicultural and bilingual context. Furthermore, while a teacher he was the main

translator within the school and continued as a professional translator in his retirement. Thus, the translator's familiarity with the context, his command of both English and French and his accreditation as a two-way translator gave confidence that translations would maintain original meaning. Nevertheless, the translator's linguistic approximations as he interpreted language had to be accepted.

The translator transcribed French language interviews and then translated the transcription into English, which meant that analysis of this data was based on interpretations of interpretations and this was considered in the analysis of data.

4.7 Trustworthiness

As a qualitative study, trustworthiness was sought rather than verifiability (Patton, 2015). Available techniques, such as the use of multiple data sources, were used to establish trustworthiness. Data was collected from multiple sources and cultural perspectives, which enabled my interpretations to be ethically and truthfully confirmed. Transcriptions and tentative findings were put out for "member checking" (Seale, 1999, p. 468) by which available participants gave feedback on the emerging findings. The research strategy and emerging theory were subjected to member checking and public criticism by supervisors and conference participants, while audit trails and other displays helped explain steps in the analysis process (Bazeley, 2013; Miles & Huberman, 1994).

In combining case study and grounded theory I was cautious about the possibility that the findings might be considered self-indulgent or self-interested (Morrison, 2012a). The rigour of GTM and its inbuilt mechanisms helped to minimise this concern (Charmaz, 2014). That is, questions were continually posed of the data as the GTM is employed, which had the effect of distancing the researcher from the analysis. Perspectives and events were represented as dispassionately as possible by adopting a disinterested attitude (Schwandt, 2003). Finally, by presenting my interpretation of my own experience in the binational context (See Chapter 1), I acknowledged that my own Australian cultural perspectives towards, and experience in, leading in the research school were brought to bear on the study. I increased the trustworthiness of the findings and addressed any potential bias by: having the opportunity to spend a long period in the research site; looking for commonalities by using multiple sources of data; checking findings with available participants twice during the data analysis iterations; and constantly being aware that bias was possible (Merriam, 1998; 2009).

Concluding comments

This chapter has detailed the methodology and methods used in my study.

Given the nature of the study and its interest in the exploration of the development of leadership and its practice in a binational, bicultural and bilingual school, the methodology

and methods for the collection and analysis of data were chosen for their capacity for accommodating complexity and for revealing and understanding the cultural perspectives regarding leadership in the research school.

The following chapter offers the findings from the analysis of both interview, document and artefact data to reveal the dynamics of the development and practice of leadership in the binational, bicultural and bilingual school under study.

Chapter 5
The Development and Practice of Leadership: The Dynamics in a Binational, Bicultural and Bilingual School

This chapter presents the findings of the study as guided by the research question: *How is leadership developed and practised in a binational, bicultural and bilingual school?* The thesis reports on the exploration of the development of the leadership and its practice in the research school. The analysis used artefacts and documents and relates particular episodes to illustrate key problems, tensions and issues. The analysis is enriched by data presenting the perceptions and experiences of those interview participants who have held leadership positions within the school, or who witnessed the development and practice of leadership through their roles as supervisors, teachers and/or parents.

Chapter 2 of this thesis presented the various contexts of the research school and described the complex world in which leadership evolved. This chapter focuses on leadership itself and uses the data analysis and synthesis to build a case identifying and characterising key leadership *dynamics*, which it is argued played a major role in determining and shaping the development of leadership and its practice within that complex world of a binational, bicultural, bilingual school.

These findings suggest that there were six key dynamics involved in the development of leadership and its practice. These were: *time*; *savoir-être (knowing how to be)*; *communication*; *problem-solving*; *duple*; and *diplomacy*, particularly international diplomacy and especially cultural diplomacy. The chapter begins by presenting a brief explanation of each of these dynamics as the terms are used to describe the concepts in the context of my thesis. The chapter then turns to an exploration of each dynamic as it was embodied in the realisation of the development of leadership and its practice in a binational, bicultural, and bilingual school.

In so doing, references to individual participants will be made via a code comprising an alphabetic with an assigned number, for example *A4*, representing a particular participant. A number following a dot point, for example, *.20*, represents the page of the transcript from which the citation was taken. Artefacts and primary documents, are cited by a title and a number allocated by chronological order, 1–60, as listed in Appendix E.

5.1 Key leadership dynamics

Dynamic is defined by The Oxford Dictionary (Oxford University, 2018) as being an adjective, describing a process or system characterised by constant change, activity or

progress. The development of leadership and its practice in the binational, bicultural and bilingual school were underpinned by a myriad of elements embracing constant activity and progress.

In my thesis, the term dynamic has been employed as a noun to specifically name those elements designated as *key* foundational elements in shaping, influencing and, in some cases, determining the development of leadership and its practice in the context of the binational, bicultural and bilingual school. As four of the six dynamics identified may relate to leadership in schools in general, they have been designated under a *general* category. This does in no way minimise their importance in the development and practice of leadership in the research school. Rather, it suggests and reinforces their universal and fundamental applicability to leadership in schools and beyond and, as suggested by the metaphor of "ganma" suggests (see Chapter 3), that these *tributaries* are holistic, interrelated, chameleon-like and dynamic in their substance – in various contexts. However, the data also indicates that two elements, suggested by the evidence, are closely aligned to the particular binational, bicultural, and bilingual nature of this school and embrace the specific political and diplomatic auspices of the international agreement that are specific to the research school. They have thus been designated under a separate category: *specific*.

While each of the six dynamics is considered separately in the following section, it is a contention of my study that they are all active and interacting contemporaneously and dynamically over the period addressed in the study.

The first general dynamic identified was time.

5.1.1 General dynamic: The dynamic of time

It should be noted here that the study was not a longitudinal study, but rather the data (interviews and artefacts and/or documents produced over a period of time) indicated the role and influence of the dynamic of time on the development of leadership practice in the school. In my study the dynamic of time emerged from the analysis as having multi-dimensional characteristics, of which the one noted above (over time) was prominent in the development of leadership practice in a binational, bicultural and bilingual school. Time was as a bridge between past, present and future, reflecting the cumulative effects of factors such as maturation, experience, and, of course, progress and growth.

In interviews participants reflected on their time in the school, the characteristics and development of leadership and its practice in their time and as it pertained to their individual role within the school. Their reflections traversed the path of time. As an entity, time enveloped activity and change, itself being an always active entity. It might be described as a

medium through which leadership practice could grow, much as the medium of fertile soils allows plants to grow in a garden. Over time, particular events, issues and problems in the life span of the school actively encouraged the development of leadership and its practice to be reflected upon and developed.

Time was critical to the development of leadership practice in this school as it both encompassed and encouraged the continual, longitudinal and experiential encounters on which the leadership practice was developed. My thesis acknowledges time as integral to change and development and as an integral partner to the growth of knowledge and to the maturation process of experience. Documents and the evidence of interview participants illustrated how the development of leadership and its practice developed and matured over time.

5.1.2 General dynamic: The dynamic of savoir-être (knowing how to be)

The second general dynamic is a concept identified by an interview participant who used a French expression, *savoir-être,* to explain aspects of their leadership at the research school. Savoir-être is a well-known concept within the French-speaking world. It was created by Edgar Faure, French Minister of Education in 1968–1969, and introduced to international considerations of education through the 1972 United Nations Education, Scientific and Cultural Organization (UNESCO) of which he was Chair. In the report the Commission identifies three savoirs that schools should develop: *le savoir* (learning to know), *le savoir-faire* (learning to do), and *le savoir-être* (learning to be). The concept of savoir-être is based on a humanistic approach to education. In 1996 in another UNESCO report, chaired by Jacques Delores, a fourth savoir was added: *le savoir-vivre ensemble* (learning to live together). UNESCO referred to the four savoirs as the four pillars of education (UNESCO, 1996).

In my study, savoir-être is a holistic concept that translates very simply as social relations in a context, but which taps into an individual's perceptions, memories, experiences, attitudes, values and beliefs. As a general leadership dynamic in the field of school leadership savoir-être also encompasses the notions of knowing a school culture, knowing how to behave in that school culture, and knowing what is expected of a leader in a school. Expected behaviour is both innate and learned. It is naturally tempered by a person's nature and their knowledge and beliefs about leadership and management in education. Behaviour expressing a leader's savoir-être is usually in line with their personal nature, knowledge and beliefs. In the sense that both are vital or always changing, and interwoven with the dynamic of time, savoir-être (knowing how to be) is also subject to change. It is not set in time, but changes as the individual's knowledge and understanding of the world, and in this case, the notions of

two nations, two cultures and two languages represented in the school call for adaptation and adjustment to a context. This is as distinguished from their previous experiences in single nation, single culture, single language schools, either French or Australian. As a dynamic, savoir-être (knowing how to be) was fundamental to the development of leadership and its practice in this binational, bicultural, bilingual school.

Within a particular national culture savoir-être might be viewed as putting on, what Mackay (2006) referred to in managing classroom interactions as "a coat of many pockets" (Mackay, 2006). A classroom "coat" has "pockets" for: leading and managing; the knowledge and familiarity of national and school culture; and using processes and practices for making decisions and problem-solving in a school within in an education system which enables the educator to respond with appropriate behaviour and expectations. With regard to leadership in schools, this "coat" might have many more, even deeper pockets than a classroom coat, as the pockets would perhaps contain information relating to the culture of education in a much extended form on a national level (and in this case an international level), and all the philosophical, theoretical and practical knowledge and understanding associated with all aspects of the school, not just classroom interaction, the education system and the national character of education and the expectations of it by the nation. Hence, in the case of the research school Australian formal leaders could be expected to be familiar with, and have knowledge of, the Australian Capital Territory school system and the various processes, practices, expectations and nuances relating to school structure, operation, management, staff roles and educational philosophies and perspectives associated with schools in Australia. The rules, processes and "ways of doing things" might be perceived of as largely "taken for granted" by those working within the system. These are their savoir-être (knowing how to be). The same might be said of French counterparts in relation to French education. But, in the case of a binational, bicultural, bilingual school, such savoir-être (knowing how to be) may be both explicit and essential as two nations strive to work together.

In the binational, bicultural, bilingual school in my study both forms of savoir-être (knowing how to be) – Australian and French – were active. As the data revealed, savoir-être in my study needed to encompass recognition and accommodation of sometimes two different understandings of knowing how to be. The findings reveal that French and Australian formal leaders identified different dimensions of savoir-être (knowing how to be) as important to them. This dynamic manifested itself in the development of leadership and its practice in striving towards shared values and assumptions; cooperation and collaboration; and ultimately in the development of productive relationships.

5.1.3 General dynamic: The dynamic of communication

The third general dynamic of communication refers to the means by which leaders shared information, liaised, and disseminated information. The noun *communication* is described broadly by The Oxford Dictionary (2018) as “the imparting or exchanging of information by speaking, writing or using some other medium”. Arguably, schools in both Australia and France have formal structures and processes, (for example, levels of responsibility and decision-making authority, styles of meetings and reporting,) representations and channels of communication that determine the various processes used for the exchange of information. But it is often the human transmission of information and messages which determine if, or how well, it is understood. Speech, tone, pitch, speed and volume can all affect the transmission of the spoken word and thus its meaning and the success of the communication. Moreover, the selection of words, simple or complex, and the clarity of information associated with, or explaining the point of, the message can influence the level of understanding of the message by recipients. Similarly, in written form, the *tone* of the language used and the style of the message (for example, formal or informal) can influence the extent to which it is understood. Such considerations would seem to apply in leadership in schools generally, and thus in relation to the development of leadership practice. In a binational, bicultural, bilingual school, however, they would seem crucial to the understanding of messages and information across the two languages.

In the case of the research school, however, the dynamic of communication was more complex. In terms of leadership in schools in general, the dynamic assumes a common language, for example English, and consequently a common understanding of the language is in use. It perhaps assumes, too, as McLuhan (1964) long ago said, “the medium is the message” (p. 1). In essence, McLuhan argues that the media forms a symbiotic relationship with the message it conveys and influences how the message is perceived and interpreted. More particularly, because it is spoken, written or transmitted in some other way, the message will be perceived and understood by each person receiving it. One further factor that needs to be considered in communication, and perhaps most importantly if sometimes subtly, is that of facial expressions and gestures, for example, hand gestures accompanying the spoken word. Colloquial expressions accompany all languages, and cultural expressions of language can be misleading or impeding when a particular message needs to be communicated to someone from another culture.

In the context of my study, a generic understanding of communication ignores the influence of nuances of culture and different languages and tends to acknowledge the

colloquial nature of the dominant language as the "correct", "accepted" or, again, the "taken for granted" understanding of the message.

In Australia, the official language of communication is English; in France, naturally, it is French. Both English and French were used in the language environment of the research school, and in this sense the school was bilingual. This duple played out in most formal structures and processes, representations and channels of communication in, and relating to, the research school. As the findings of the study illustrate, the dynamic of communication in this bilingual environment presented considerable challenges in the interactions between the French and Australian members of the Senior Leadership Team (SLT).

5.1.4 General dynamic: The dynamic of problem-solving

The fourth general dynamic of problem-solving incorporates a definition offered by The Oxford Dictionary (2018) as the finding of a solution to a difficult or complex question or situation. Problem-solving techniques and processes are a part of all forms of leadership including leadership in schools. From an Anglo-Saxon perspective, often the dynamic of problem-solving involves leaders in not only having savoir-être (knowing how to be) but also having appropriate approaches to determining the nature and extent of the problem as well as perhaps the consideration, suitable professionalism, and the expediency to address problems to the satisfaction of multiple parties. However, the French attention to problem-solving appears to be quite different.

Again, while the dynamic of problem-solving might be present in school leadership in general, the findings of my study suggest that the role that the dynamic revealed in the case of the binational, bicultural, bilingual research school offers a number of elements for consideration in the development of leadership and its practice for such schools in the future.

The relationship between each of the general dynamics described above and the development of leadership and its practice in the binational, bicultural, bilingual school will be discussed in detail later in this chapter. Prior to that discussion, however, two further dynamics are described. These dynamics have been categorised as *specific* to the research school and findings suggest both may be particularly instrumental in the development of leadership and the character of its practice in binational, bicultural, bilingual schools in the context of international relations.

5.1.5 Specific dynamic: The dynamic of duple

The first of the two specific dynamics that is held to be particularly related to the development of leadership practice in the research school, and possibly future binational, bicultural, bilingual schools, is that of what is described here as the dynamic of duple. In its

simplest form, duple might be considered as something composed of two parts, as would be represented in the partnership in the school between France and Australia. The nature of this dynamic is, however, arguably considerably more complex than the simple perspective that might be associated with the numeral *two* and the superficial image of simply having both nations involved in the school.

Rather, encompassed in the dynamic of duple, as represented in the *bi*national, *bi*cultural and *bi*lingual characteristics of the school, is a potent and active force influencing everything from the shape of the original international agreement establishing the school, to the profile and the development of leadership and its practice from the beginning of the school, to its current and contemporary structure and operation at the end point of my study. Leaders originate from two nations; they have worked within one of two education systems (rarely in both); two languages are used in the school; two complex cultures come together within the school, and two levels of school sectors from the Australian and French education systems (primary/elementary school and secondary/high school) are present in the school. Other schools, both in Australia and France, may have bilingual programs, but this school was quite special because it was created through a binational *treaty*, an agreement under international law and diplomatic protocols.

The dynamic of duple generated its own form of particular complexity for all the other dynamics in regard to the level of sensitivity required; in structures, functions, administration; in ways of communicating; in the nature of savoir-être (knowing how to be) and in joint and sometimes separate approaches to decision-making and problem-solving. Findings indicate that the potential, and real effects of duple impacted on understanding, knowledge, and processes in the development of leadership and its practice in a binational, bicultural and bilingual school.

5.1.6 Specific dynamic: The dynamic of diplomacy

The second, and last, specific dynamic is that of diplomacy. The Oxford Dictionary (2018) describes *diplomacy* as being an activity or skill of managing and dealing with international relations. Moreover, the dictionary notes that the undertaking can be a profession in its own right. Perhaps even more aligned with my study, the dictionary also characterises diplomacy as the art of dealing with people in a sensitive and tactful way.

The findings of the research indicate that international relations figured significantly in this school, especially in the light of its origins in an international agreement, and that the need for diplomacy was integral to the school and its operation in a multitude of ways. In particular, diplomacy in the form of an individual leader’s sensitivity and tact figured

prominently in dealings between the leaders in the school and were integral to the development of leadership practices in this binational, bicultural, bilingual school.

While the term diplomacy could be said to have permeated all aspects of the school and leadership within the school, of particular interest to my study was the way in which cultural diplomacy figured prominently in the undertakings of the school and in its leadership. Thus, a compelling focus of the study, and its findings in relation to the dynamic of diplomacy, lies in the focus on cultural diplomacy as it was encountered in the development of leadership and its practice.

In Sections 5.2 and 5.3 the findings in relation to these six dynamics are expanded upon, beginning with the evidence supporting the general dynamics (5.2) and followed by the evidence supporting the specific dynamics (5.3).

5.2 The evidence: The general dynamics in the development of leadership and its practice

The first of the general dynamics to be discussed is the dynamic of time. This will be followed by the discussion relating to the other general dynamics of savoir-être (knowing how to be), communication and problem-solving.

5.2.1 The dynamic of time

Time was a significant dynamic and a conduit amongst the other dynamics in the development of leadership and its practice in the binational, bicultural, bilingual school. As an umbrella dynamic, time provided a chronological picture of the development of leadership practices. The dynamic allowed development over time, that is, longitudinally.

The importance of time as a key dynamic in the development of leadership and its practice in the research school is perhaps best illustrated through an exploration of the following understandings. The illustrations used here are derived from leadership in the context of structure, governance and administration.

A brief exploration of governance, administration and the changing structure of the school over time shows historically, chronologically, and longitudinally how the dynamic of time allowed for not only maturation of initial structures, processes and practices, but rather, progressively enveloped a wider and deeper understanding of the nature of governance, administration and processes and practices from two perspectives (Australian and French). It can be suggested these were vital in a school where two national characters, two national cultures and two languages prevailed. Note, in my thesis, time has been divided into three sequential periods for the ease of explanation of the selected episodes: an establishment phase (1983–1989), a consolidation phase (1990–1999), and an expansion phase (2000–2015).

In preliminary meetings in 1982, prior to the establishment phase, Davis (1988) reports that the two parties commenced the planning for the school with some of their own requirements. For example, within the planning for the structure, governance and administrative bodies of the school the French sought authority over key aspects of the French education and administration. To meet the needs of students who may return to France prior to the completion of their school education, the French wanted an education program that would enable students to re-enter the French education system. Further, they also requested regular inspections of the education program by French Inspectors.

The formalities leading up to the establishment of the school evolved from the signing of a Cultural Agreement between France and Australia in 1973 (See Chapter 2, Section 2.1.1). An Exchange of Letters between the two governments took place in mid-1983 and on July 4 1983, the official agreement (Australian Treaty Series 1983 No 8 – See Appendix A) was signed at the Telopea Park High School by the French Ambassador to Australia and the Australian Minister for Education (Davis, 1988; Ryan, 1983, 29 April). The Agreement set the political and diplomatic foundation of the binational school that would open in February 1984 and defined the governance and administrative structures that formed the framework within which leaders would work.

As noted in Chapter 2, much of the governance, structural and administrative bodies and processes established by the Agreement were in keeping with the general structures and administration of schools in the ACT education system, with a few additions in the light of the binational, bicultural, bilingual nature of the school. As per most schools within the ACT system, the Australian Principal was to be responsible for the administration of the school, but subject to the governance of the School Board (SB). (Article 5, Australian Treaty Series 1983 No 8 – See Appendix A).

The French Government provided an Assistant Principal of the school with responsibility for the French part of the curriculum (Article 6 Australian Treaty Series 1983 No 8 – See Appendix A). Similarly, the initial composition of the SB resembled that of school boards across the ACT education system and comprised the Australian Principal, teacher representatives, parent and citizen representatives, student representatives and co-opted members. As outlined in Chapter 2, in addition to these members, in keeping with the nature of the school, the SB also included two members who were nominees of the French Government and a nominee of the Australian Government. Thus, unlike other schools in the ACT, the SB had representation from two nations as members of the board. During the consolidation phase the HoFS also became a member of the SB as one of the two representatives of the French Government.

The School Board's governance role was to approve policies, educational programs, strategic directions and plans, and financial expenditure. At the opening of the school in 1984, the SB had three sub-committees: Curriculum, Finance and Student Welfare (Davis, 1988), which still existed at the time of the completion of this study.

In addition to the School Board two substantial governance bodies were established to oversee the implementation of the two agreements that formed the foundation of the school. These were:

- **The Review Committee** (RC) (Article 10, Australian Treaty Series 1983 No 8 – See Appendix A) – It was established to oversee curriculum development, to review its implementation and to revise it as needed. The RC also monitored and supervised the implementation of the Agreement. This committee always included two appointees of the Australian Minister for Education and two appointees of the French Ambassador in Australia. The Cultural and Cooperation Counsellor from the Embassy of France was a continuous member of the RC. In the establishment phase, the Australian Principal was a nominee of the Australian Minister for Education. The RC reported to:
- **The Mixed Commission** (MC) (Article 14, Australian Treaty Series 1983 No 8 – See Appendix A) – Its role was to monitor the implementation of the Cultural Agreement, which underpinned the agreement establishing the school, and to resolve problems brought to it by the RC on behalf of the school.

The allocation of responsibilities of these two governance bodies changed. By way of illustration, having a closer look at an individual committee over time, points to the development of leadership and its practice through changes in responsibilities in the governance bodies.

The changes in the role and the membership of the Review Committee. When the Review Committee (RC) was created in 1984 there were two Australian and two French members. By 2009, however, in the expansion phase of the school development, the size and composition of the RC had changed so that the committee was more representative of all of the binational school's stakeholders. Rather than only four members, by 2009 there were ten members comprising: two representatives from the ACT Education Directorate; two representatives from the Embassy of France; an Australian Government nominee; two reviewers – a French Inspector and an Australian academic; the Australian Principal; the HoFS; the Chairperson of the School Board; and an Executive Officer from the ACT Education Directorate. In addition, while the RC had previously been chaired by an Australian, in 2009 there were co-chairs, one French and one Australian. During the

consolidation phase, individual membership changed to include senior French and Australian educational administrators as well as *both* the Australian Principal and the HoFS. The Cultural and Cooperation Counsellor as the French Government representative, and the Australian Government representative remained unchanged.

The changes over time were a practical response to the acknowledged and increasing complexity of the school, the number of *voices* to be represented, and the diverse expertise required to guide planning and development in this binational, bicultural, bilingual education venture. The changes in the RC strongly suggest that, by the expansion phase (2000–2015), the governance structure had become more cognisant and acknowledging of the representation of stakeholders of the binational school governance and administration. Table 5.1 presents the changing composition of the RC over time.

Table 5.1 *The Changing Composition of the Review Committee*

Phase	Year	Membership composition	
Establishment Phase 1983–1989	1984	Cultural and Cooperation Counsellor, Embassy of France Counsellor, Embassy of France Assistant Secretary, Australian Department of Education & Youth Affairs Director (Programs), ACT Schools Authority Australian Principal (a nominee of the Australian Government)	
	1988	Cultural and Cooperation Counsellor, Embassy of France Cultural Attaché, Embassy of France Senior Director, ACT Schools Authority Assistant Secretary, Australian Department of Employment, Education & Training Deputy Secretary, ACT Department of Education	
Consolidation Phase 1990–1999	1994	Cultural and Cooperation Counsellor, Embassy of France Head of French Studies (a nominee of the French Government) Acting Assistant Secretary (Education) of the Australian Government	
Expansion Phase 2000–2015	2009	Executive Director, ACT Education Directorate (co-chair) Director, Schools Central, ACT Education Directorate Nominee, Australian Government Principal Australian Reviewer School Board Chair	Cultural and Cooperation Counsellor, Embassy of France (co-Chair) Higher Education Attaché, Embassy of France Head of French Studies French Reviewer Executive Officer, ACT Education Directorate
	2013	South Weston Network Leader, ACT Education Directorate An Australian Government representative Principal School Board Chair	Cultural and Cooperation Counsellor, Embassy of France A French Inspector, AEFE [Asia-Pacific Zone] Head of French Studies Executive Officer, ACT Education Directorate

Note: No data regarding the membership of the Review Committee was found for the years 1999 and 2005.

Sources: Documents 9, 11, 22, 27, 44, 50, 57, 58, Appendix E.

The RC continued to monitor the development of the school and thereby assessed the outcomes of the work of the formal leaders. Over time, the RC came to represent the binational governance structure as the need for the initial monitoring role of the MC receded. At the time of the completion of this study, the RC continued to be integral to the governance structure.

The changing role of the Mixed Commission. In the establishment phase (1983–1989) and for much of the consolidation phase, the MC recommended solutions to problems presented by the RC. Late in the consolidation phase (1990–1999), the problem-solving role of the MC was transferred to the RC. Indeed, in documents pertaining to the expansion phase there was no reference found to the MC.

The preceding illustrations of the influence of time represent the nature of the dynamic of time in the governance of the school at a level that encompasses internal and external representation on school governance bodies and shows how they changed with time.

The argument for the importance of the dynamic of time as a significant dynamic in the development of leadership and its practice is further in evidence in the everyday leadership of the school, through the changes seen by, and the experience of, those involved in the SLT.

The changing composition of the Senior Leadership Team (SLT). Figure 5.1 illustrates the senior leadership structure of the SLT in 1983.

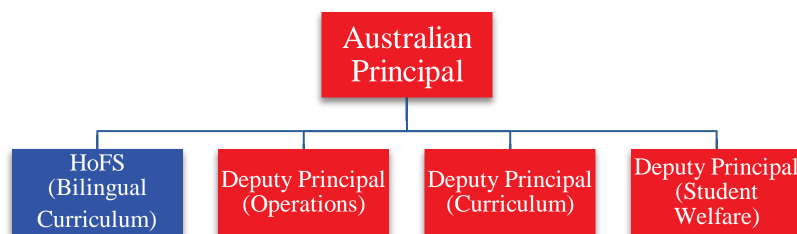


Figure 5.1. Senior Leadership structure 1983

Over the time period 1983–2015, internal changes to the administrative structure of the Senior Leadership Team resulted in changed numbers of deputy principals, varying between two and three at different times as indicated in Table 5.2.

Table 5.2 *Australian Changes in the Senior Leadership Team, 1983–2015*

Phase	Period	Principal	Deputy Principals
Establishment	1983–1989	Australian Principal	Three Deputy Principals
Consolidation	1990–1999	Australian Principal	Two Deputy Principals
Expansion	2000–2006	Australian Principal	Two Deputy Principals
	2007–2010	Australian Principal	Two Deputy Principals
	2010–2015	Australian Principal	Three Deputy Principals

The HoFS was always a member of the SLT. Over time, as will be explained later in the chapter, the seniority of the position of HoFS was raised to a level of proviseur, the most senior position in a French secondary school.

A weekly SLT meeting was initiated in 1983 at the opening of the school and continued to be part of the structure of the school's meetings. The SLT meetings were a mechanism to facilitate cooperation and to enable collaboration on a host of matters. It was an intention of this meeting to enable leaders to keep up with each other's commitments:

> regular meetings [were held] within the leadership team to keep each one informed on the [diaries], on the calendar .... what we were trying to do be it with the French system or the Australian system .... keeping informed .... it made me aware of your preoccupations, of what was guiding you, what you are pursuing .... So, that was really important. (A14.18)

Members of the team met separately with their domains, which are the sections of the school for which they were responsible. Members also met with each other in other settings, however it appears that the complex nature of the school and its undertakings was recognised by SLT members. The forum of the SLT meeting was used to try and simplify complexity as well as to provide a platform for more in depth considerations:

> although the group ... met separately, and while it was ostensibly operational, it was still a great forum for playing out other deeper questions, I think. And, the weaving of complexity: "This was happening in the week ahead" and "what does that mean?" (A4.6).

The meetings of the SLT also seemed to provide a unity and commonality for the participants from both nations over time:

> I think that if I were totally closed in on my French background and the Australian Principal was totally closed in on her 100% Australian background it could create some issues, but with simple common sense and a little open mindedness there is no problem. (A10.2)

Members of the leadership team perceived that the forum of the weekly meeting was a meeting place of equals where problems could be addressed:

> As we talked through [the problem] we agreed that there would be some benefits and potentially some downsides, but they were not insurmountable. So, there was an openness there and the benefit was that the French, certainly both Proviseurs, saw that it was a way of better embedding the French presence in the school; that there were wins for both sides. (A4.5)

Over time, working more in unison became a strength of the SLT. A number of interview participants used expressions such as "being on the same page" (A2.5) or "we sang from the same hymn book" (A12.9) to describe the cohesive way in which they perceived the team approached its tasks:

> If we weren't cohesive as a Senior Leadership Team, then communication and general ideas – we start to not work on the same page. So, if the Senior Leadership Team is seen as cohesive, and is cohesive, the things that we see as priorities, teaching and learning and that role modelling, those things come through. The one thing I believe, [the] SLT strives to do pretty well is, cohesiveness .... Our community, [the] French and Australian staff, need to see that cohesiveness. (A2.5)

Interview data confirmed the significant role of over time, within the SLT as it highlighted how the development of leadership and its practice was focused, especially on cooperation and collaboration. In 2009, the school's binational *External School Review Report* (Document 50, Appendix E) described this evolving effectiveness over time of the SLT in the following terms:

> these four people form a very effective and coherent team that provides positive pedagogical direction for the school .... there have been discernible improvements in a range of aspects since the review of four years previously. (*External School Review Report*, Document 50, Appendix E)

The dynamic of time was a continuous phenomenon working interactively with all the other dynamics, such as savoir-être (knowing how to be). Savoir-être (knowing how to be) brought to the development of leadership and its practice a human dimension.

5.2.2 The dynamic of savoir-être (knowing how to be)

Where time was largely independent of human nature, the dynamic of savoir-être (knowing how to be) is born of human nature, bringing together both the human characteristics of personal disposition and experience and the professional qualities and nuanced approaches which contribute to, and in some cases, determine approaches to the development of leadership and its practice.

As indicated earlier in this chapter, savoir-être (knowing how to be) is a holistic concept. It encompasses individual personal qualities such as values and beliefs, and memories and experiences that usually influence perceptions and attitudes. This in turn, can determine the individual's understandings of situations, expectations and ways of engaging with, behaving in, and addressing everyday episodes and interactions with others, including decision-making, which in this case, is a usual part of the everyday running and operation of a school.

In the context of society and professional work, and especially in this particular context of school leadership, savoir-être (knowing how to be) also encompasses the anticipations of the individual as an education professional, responding to the expectations of those stakeholders who have an interest in the undertaking. Hence, students, parents, communities and in this case, two different governments, have an interest in and particular expectations of leadership in the school. These expectations and understandings of savoir-être (knowing how to be) may not be the same for both nations, nor for government representatives of each nation, nor for that matter, for the educators themselves who are tasked with leading in this binational, bicultural and bilingual school and are often dependent on their previous experiences, knowledge and understandings and other characteristics of the dynamic.

Savoir-être (knowing how to be) naturally involves, again in this context, the knowing and understanding of school culture, roles, responsibilities and authorities. As will be seen in the following examples, in the case of the research school Telopea, such a concept as savoir-être (knowing how to be), in the complex entity of the binational, bicultural, bilingual school, is largely fluid and facilitates acclimatisation and the development of know-how on the part of the individual leader.

The first evidence for savoir-être (knowing how to be) as a key concept in the development of leadership and its practice in the binational, bicultural, bilingual school is derived from the perceptions and stories of interview participants as they found themselves in situations and contexts with which they were, in the beginning, largely unfamiliar. Both

French and Australians brought with them ways of savoir-être (knowing how to be) that helped them adjust and adapt to the binational, bicultural and bilingual situation.

Prior to taking up their position, the French had been briefed on the possible trauma associated with moving to a new and unfamiliar country. “When I was reading about the list of traumas, we do consider moving to a new country is the third trauma after death and divorce, and that’s something we need to keep in mind” (A15.21).

Several interview participants reflected on their sense of savoir-être (knowing how to be) when they arrived or during their first few months of working in the school:

> That means [operating in English is] an effort of understanding, but the real thing is to understand when you arrive, to understand the expectation of the leadership and to understand the requirements of the other system …. That means when you arrive you have to be in a state of mind, you are ready to understand. (A11.4)

Further, practices were sometimes questioned, as in the following case in which the HoFS questioned that they did not have a role in the presentation of the Year 9 French credential (the Brevet Diploma):

> The first six months were tough. For example, I was shocked with the first graduation because [the Australian Principal] gave or handed [out] the Brevet diplomas [which] are [for] the French students, and I came very furious into [the Australian Principal’s] office. I said, “That’s impossible. What am I doing here?” (A15.10)

Changing their savoir-être (knowing how to be) adjusting, adapting and/or expanding it did not always come easily:

> And sometimes it was difficult because the way schools are run in Australia is very different from schools in France, so in fact I have spent all my life [time in this school] adjusting. (A13.10)
>
> [In my French school] I didn’t have to temper my views and my decision according to somebody else’s. I was the one setting the pace, giving the direction and while I was doing it in a consultative way with the staff, I was showing the way and that was much more comfortable for me. (A14.35)

The French were not the only ones who had to develop or adjust their savoir-être (knowing how to be). While the Australians were largely familiar with the local education system, they too reflected on the things they considered in this unique situation. One noted the complexity associated with the binational, bicultural, bilingual nature of the school:

> If you were a leader in any school you have to go through that initial process, but what I am saying in this school you would be looking and listening for longer to get a feel for the extra complexity and the bicultural environment. (A2.-7)

For another, the consideration that figured uppermost in reflections was in relation to stakeholder expectations of the school:

> In the context in terms of the nature of the school whether it is a government school or a non-government school indicates that Telopea is a binational school. It operates under a very specific charter and, of course, the expectations of the community. The expectations of the key stakeholders of which there are at least three if not four at Telopea, if you take into account [Commonwealth of Australia Department of Education], the French Government, the ACT Department of Education [*sic*] and for one sector of the school, IB [International Baccalaureate]. (A4.1)

The same leader also focused on the Agreement at the time they commenced at the school:

> I certainly became familiar with the binational treaty. I had a really good look at that. I had read it in great detail. I am not sure whether it was made available to me before I was appointed but as soon as I was appointed and before I commenced, I read it in great detail. (A4.5)

Some leaders believed their particular attributes gave them a greater appreciation of savoir-être (knowing how to be) and of the difficulties and some of the challenges their colleagues, especially from France, faced:

> What did it mean for both sides when they came into an organisation or a school, which was hybrid by nature? So really, I used to say it's like re-learning your own language. Sometimes it's just easier to speak a foreign language because it's different. Whereas, your language, spoken with elements of a different accent, that could be very much food for thought. (A4.11)

Another indicated language as a significant part of the challenge, the knowledge of the two languages being seen as an advantage: "I have a strong personal belief in the value of language learning and bilingualism. It's something I've always had and I've always had a strong personal interest in French, French history, French culture" (A12.20).

While another Australian noted the advantages associated with prior knowledge of the school as a benefit and which they valued in their own savoir-être (knowing how to be):

> I am lucky because I have worked at this school as a teacher (not as a leader) and as leader of a faculty. Having had that experience of the French perspective

> at all levels of the organisation I feel like I am in a position of what works best in promoting both sides and integrating them in our school. (A2.2)

A number of interview participants indicated that preparation for their involvement in the school was a challenge. One participant believed: "We cannot really prepare ourselves to a professional situation that is ... rather unique" (A10.3). Another considered the situation an adventure: "I would say I was not prepared well on the French side but personally my family and I were ready to face the adventure" (A15.9). This same participant noted, somewhat humourously, that a supposed particular characteristic of their national character needed to be acknowledged and perhaps overcome in addressing the challenges of the new situation: "It's always the same type of French arrogance which avoids you opening your eyes and saying 'Okay, what can I learn, what's the beauty of being in a different type of school?'" (A15.20).

Yet another saw their particular cultural background as an advantage:

> Multiculturalism is something that I continue.... I mean, I come from a mixed background to start with; I have different ethnic roots to a dinky-dye Aussie. So, I probably come to [the binational context] with a different perspective to start with. (A3.12)

Aware of the challenges, participants in their interviews also noted characteristics, values, attributes and professional approaches associated with the dynamic of savoir-être (knowing how to be) that they considered contributed to the development of the school and, in particular, the development of leadership and its practice in a binational, bicultural, bilingual school.

> There's got to be a respect for other cultures .... it is that *willingness to engage* and *to consider* and to think from another perspective that I would consider is critical. (A27.10)

> First of all, I was loyal to the institution and loyal to the agreement of the school, so meaning that you accept the fact that it's not a French school, it's not totally an Australian school. (A15.20)

> I think it's really a strong belief that promoting the friendship between two countries and between two cultures is very important. (A11.15)

> It was through that deep understanding of each other's worlds and the willingness to understand each other's worlds that I think there was a great harmony of thought in the leadership. (A4.3)

> Being an honest listener and maintaining an earnest approach to carrying out duties. (A8.13)

> Self-reflection – certainly working in a binational school made you really think about your own culture and your philosophy and when it did clash or rub up against another culture; was that good or bad? (A5.1)

One participant indicated the importance of social interaction as a means of promoting development of the binational school, and in particular, leadership practice:

> Well, we all got on well. On every occasion yes, we socialised a lot .... sometimes at the Embassy. We're all good friends. Even if we hadn't been good friends I would have made that happen. I'd always, when a French person arrived ... have people here [personal residence]. When someone was leaving I'd always have a function for them here [personal residence] and the French teachers knew that I did that. (A12.18)

Social events were considered to be an opportunity to relate on a personal level rather than always around work matters:

> The fact there was, yes, interaction out of the school, I think it was important. For instance, what you organised yourself at your place, I think it was a good opportunity to relate, not exactly in the school context, even if it was school context. I think that was really important ... to have these kinds of opportunities to talk. (A11.13-14)

The French, in their responses, pointed to characteristics they called open-mindedness, flexibility, and what they perceived as more egalitarian values in Australia than in their traditional culture. "Open mindedness – I think if you're not open minded it's not worth going to Telopea" (A15. 20). Further, "First of all, you're coming to a new world which is going to be so different, and exactly what Telopea is. You have to be flexible. If not, forget about coming" (A15.4).

One participant, a HoFS, described his/her experience with the other formal leaders at that time:

> He always was open to discussing with me and negotiating and saying no you can't do that. But, [he said] I can offer you [another] way ... He was flexible yes and so was I. I wasn't just banging the table saying "I demand!", I was trying to explain what I needed and trying to be the go-between [for] my staff. (A14.9)

In conjunction with the acclimatisation and know-how demanded by the circumstances of the binational, bicultural, bilingual school, leaders nominated co-operation, collaboration and complementarity as particular characteristics of savoir-être (knowing how to be) which assisted in, and helped advance relationships and the development of leadership.

One interview participant, who considered co-operation important, did not perceive that it was always genuinely present at least not in his understanding of the concept:

> I often felt that cooperation was dismissed in a slightly "lip service kind of a way, that cooperation really meant that *you* will cooperate with the way I do things. [Cooperation] is that *we* [the Australians and the French] will come together and arrive at a position where there is cooperation. And I think it was that latter definition which informed my own value system. (A4.10)

It was not only formal leaders who considered co-operation as an important characteristic of savoir-être (knowing how to be). A parent commented in interview:

> The goal, the primary purpose of the leadership changes to being one of *interpreting* how it is to be an Australian leader or a French leader in this environment where the goals are set and the two are somehow going to be brought into cooperation. And, it has been very interesting to be part of, or observe, different generations of leadership rise to that same challenge which is set externally. The cultural inputs that they bring are *completely* divergent initially. I do observe that in the time they are in the school different generations of people do come together and when they exit they have a far better appreciation of the other point of view. (A23.2).

All of the characteristics noted above, sometimes perceived by leaders in different ways, were seen as fundamental to the building of the relationship between the two partners and thus to the development of leadership and its practice.

A teacher observed the nature of relationships in a more recent leadership team in the following terms:

> Trust, respect and supporting each other has to be ultimately extremely important. But [the French and Australian leaders] also, I think, are good at realising that different members of the team have different expertise and knowledge and I think they feel quite comfortable in letting those particular members of the team have ownership for that particular thing .... and even though there's different cultural and pedagogical values, and that's what makes it important, but sometimes [the French leader] will have to deal with something that [the Australian leader] might not be able to do because it's more [the French leader's] expertise or whatever. So that must be acknowledged and valued equally. To me, the most important thing is that collaborative decision-making has to be essential, and I think that does work here in this particular team .... They complement each other. (A19.14)

The level of cooperation, collaboration and complementarity in professional relationships experienced by teacher A19 followed a period in which Australian leaders explicitly prioritised collaboration, respectful relationships and reciprocity. A French leader viewed it as essential that the formal leaders get along so that teachers do not feel any tension.

> [Getting along] is even more fundamental [in this school] because not only do we have to get on well, but we must also ensure that the Australian teachers do not feel that, or French teachers, by the way, it does not matter, but they must not feel that there are tensions at the leadership level. (A10. 5)

Perhaps the words of one French leader from the expansion phase (2000–2015), appropriately summarises an individual's considerations of the purpose of, and thus the role of savoir-être (knowing how to be). In response to the question, *So, within this school, in this binational, bicultural and bilingual senior leadership team, what did you believe were the essential personal and professional values and beliefs underpinning leadership actions?* he said:

> It is essential to promote friendship between countries and between cultures. For me, that is the main thing. I have a very strong belief in this. We are in the 21st Century and it is very important to be comfortable in your place but to be comfortable interacting with people, [who are] not exactly from your background .... I think for me that's a strong belief. (A11.14)

In establishing the integrity and particular position of the dynamic of savoir-être (knowing how to be) in the development of leadership and its practice in the binational, bicultural, bilingual school Telopea, one further illustration of the dynamic is derived from an example of the different cultural practices of the two nations regarding greetings and argument.

The two cultures have rather different ways of arguing and of greeting each other. French participants who had had experience of Anglo-Saxon culture in England or Australia were aware of the striking differences between French and Australians in the way people reacted in certain circumstances, such as in an argument.

> The way Australian people are going to resolve their conflicts is not the same at all [as] in a French context. In the French context, you are very upset with each other one day and the day after, you shake hands and [it is] finish[ed]. The Australian context is not exactly that. If you raise the voice it will take ages to recover the situation. There are quite a few differences like this one but that's one of the major ones for me, especially in the context of work with sometimes, of course, pressure, tensions, conflict. That's really one of [the] things, if you ask me one of the [qualities] of a bicultural leader, it's to be able to identify the

> differences of reaction, the difference of culture and to be able to communicate them in a way it's going to be accepted by the teachers. (A11.17)

Australians recognised there were French behaviours that were acceptable for the French to participate in, but not them, such as greeting with a kiss;

> The French have a greeting and the greeting is a kiss. The two … It is interesting because in *my* background we do a similar thing but we do three! I remember when …. [the HoFS] always used to do that with the students and, you know, if *I* went up and did that to a kid at assembly …. of course, [the HoFS] used to do that even at assemblies and everyone understood that. So, there was a heightened level of cultural awareness that this is a French tradition and it's not sexualised. So that was a very important thing. (A3.10)

Developing such cultural sensitivity was recognised as fundamental to the manner in which relations developed and was a major component of the dynamic savoir-être (knowing how to be).

Savoir-être (knowing how to be) was a significant dynamic in the development of leadership and its practice in the binational, bicultural, bilingual school. In contrast to the dynamic of time, which might be described as an overarching dynamic, savoir-être (knowing how to be) could be viewed as more of an underpinning dynamic, bringing together the individual characteristics associated with personal qualities and professional attributes which can foster appropriate relationships between leaders and those with whom they work in the complex environment of a binational, bicultural, bilingual school. Such particular relationships rely on communication.

In the next section, the general dynamic of communication and the findings relating to the qualities of communication and which make it key in the development of leadership and its practice will be presented.

5.2.3 The dynamic of communication

As noted earlier in this chapter, in this thesis the third general dynamic, communication, embodies the means and mechanisms by which individuals and groups share information. As the data clearly shows there were multiple problem-causing complexities associated with communication within the research school generally, but these were even more pronounced within and upon the leadership roles. Indeed, the eventual way in which leadership in this school came to be practised was influenced greatly by the manner by which the leaders endeavoured to overcome the diversity of communication problems.

In this study technology-based communications (email, videoconferencing or telephone) are not a focus in the discussion. While the use of such technologies is widely

acknowledged in education and in schools, and were/are used within Telopea Park School Lycée Franco-Australien de Canberra, the focus of my study is on the human interactions between individuals and groups and not on the man-made vehicles of communication. With the focus of my study being on leadership and the development of leadership practice within a binational, bicultural, bilingual, school communication was primarily undertaken by the spoken or the written word. The term *explicit* might be used to describe the form of the spoken word used, however one must also be cognisant of the implicit characteristics of communication that can also be associated with the spoken or written word.

As noted previously human actions and gestures, such as a glare or a smile of eyes, or facial expressions with face-to-face communication, and shades, such as those indicated by tone or volume of voice associated with the spoken word or even simple, particular words, such as “ah” or “I see”, can all carry particular messages or interpretations of a message that enhances its communication potential, or can enhance understanding of the message by those seeing/hearing/experiencing it. Conversely, implicit characteristics of communication, such as actions; hand or facial gestures; voice tones and pitch; or, the speed of speech can obscure an explicit message, or particular information in a message, especially if the expression is not comprehended or understood.

Communication within the leadership team, and within the various committees and representative groups with whom leaders interacted was more complex than in a conversation or exchange undertaken by those who share a single language. While communication is primarily in English in schools in Australia, in the case of this binational, bicultural and bilingual school the common languages were both English and French. Staff had varying levels of bilingualism, that is the capacity to speak and comprehend both English and French. Therefore, understanding the information communicated varied, depending on the receiver’s command of the language used, especially for French leaders when group and one-to-one meetings were conducted in English.

The complexity associated with communication was, at times, further intensified by the nuances and cultural differences between the two nationalities’ ways of understanding and communicating. As the issues and episodes described below illustrate, the dynamic of communication presented considerable challenges to leaders in the interaction between the French and Australians in the school and in the development of leadership and its practice.

One problem associated with communication in the school, and the varying capacities in each other’s languages, was the language barrier. While many of the Australians did not have a command of the French language, for the French, even those with an understanding of

English, the language barrier was in relation to interpretation of the spoken or written word, or understanding and speaking at more than the literal translation:

> The language and the skill to express oneself ... the weight of every word is very important. So, the handicap of not having a whole perfect lexical field in a language [English] is obviously a serious handicap. (A10.4)
>
> I was always conscious that ... sometimes they didn't understand me, sometimes what I said didn't make much sense in English, so I felt limited and sort of downgraded [that] sort of thing. (A14.17)
>
> As long as the French Deputy or the French Principal does speak some English. I would say a fair level of English, because that's where you always feel in a difficult position because you don't get all the nuances and subtleties, and that's difficult. English would remain my – always a second language. (A15.11)

A French participant in the establishment phase reported feeling frustrated by the language barrier as meetings were conducted in English:

> It was quite difficult too – but most of the time when I had something to discuss, any matter to discuss with people from the Australian team, or with the Australian leaders, the Principal or the Deputy Principal, I discussed the matter in English. And as I said before, the teachers of French, primary and secondary, discussed in English with the other teachers. Everything (staff meetings, assemblies, board meetings) was in English. (A13.9)

The language barrier was also reported during the establishment phase in an evaluation report, the *Telopea Park School 1984–1988 Report of Research and Evaluation Studies conducted by the ACT Schools Authority* (Document 9, Appendix E). "The limited ability on both the French and Australian teams to speak the other's language ... meant that the much needed wide and effective communication amongst the whole school staff was virtually absent" (Davis, 1988, p. 13).

The nuances associated with both languages were a problem. The use of English as the working language presented challenges to French participants because nuanced meaning was often missed. For the French, when the pace of the meeting proceeded quickly, it was often difficult to fully participate in the discussion. Further, the fast pace of meetings in English did not allow time for the French leaders to construct mentally, and then verbalise, their contribution to the discussions (A14).

> I knew what I wanted to say and I wouldn't because I knew that it was too difficult to convey and because we always used to do things in a hurry. There is always that question when you are in a leadership meeting .... I was the only one

> with [the language] disability. Everybody was fluent in their own language and in their own jargon. Sometimes I had something on the tip of my tongue but it wouldn't come out, or it would come out too late. (A14.17–18)

Missing the nuance sometimes led to French leaders relying on deciphering the general message being conveyed to them. As one French participant reported: “It’s a question of okay, what message is he sending me, what should I hear? and I think that’s the most important part of it” (A15.11).

Some of the Australians were aware of the difficulties of the French who worked in English all day. One Australian expressed their concern this way: “in terms of them working in a different culture ... having to spend large parts of their day thinking in English, [for] most of them their English wasn’t good. You had to admire them for doing what they could” (A5.5).

Some Australians, too, were also aware of the language barrier, but not necessarily of the missed nuances of the communication:

> The tricky thing here is that they are not put off by initial communications which might be poor because of the language barrier. That people can sort of go “Oh gosh, did that make sense?”. You need an extra level of perseverance. (A2.7)

In response to the language barrier, French and Australian leaders took various steps to reduce the barrier within the Senior Leadership Team, as well as across the school community. Where possible, interpreters were used:

> I can remember [a French teacher] saying, “I’d be happy to [present] but I don’t want to do it in English”. And I said, “You do it in French and I will interpret for you”. And [the HoFS], conversely, when Australian presenters spoke he would [interpret]. (A4.16)

and,

> In working with [the HoFS], we struggled to explain our thinking at times but we worked on it .... a Senior Teacher in the ESL and Hearing Impaired Unit, was very helpful [with interpreting]. She had studied in the Sorbonne and was fluent in French. (A8.6–7)

Where possible, documentation and communications were translated:

> translating what was then the, *Every Chance to Learn* [curriculum] framework. That was a critical action to support; it was costly .... But, never the less, I saw it was being imperative if there was to be any traction .... from the French colleagues who were implementing a harmonised curriculum ... the expectation that they would write a harmonised curriculum was reasonable, but the

> expectation that they would do so in a second language, I thought was unreasonable. Therefore, having that document available to them in French was reasonable. (A4.2–3)

Provision was also made for staff to acquire a knowledge of the “other language” of the school. “In 2003, we started having [French] lessons for the teachers, so the English-speaking teachers were able to have an afternoon session and that was run by one of the French staff” (A6.6).

Sometimes communication was best undertaken outside the school:

> I think one of the things that helped the interactions were that in [HoFS’s name withheld]’s time,[HoFS’s name withheld] and I had lunch together outside the school once a week, which was a bit of “a no holds barred” frank discussion ….
> [I inquired further, asking: “Frank discussion?”]
> Yes, to clear the air! Sometimes I came back feeling like it was a battering, but it was a good move. We were outside the school, it was a good mechanism and [name withheld] was very good, in that if it was something he was really uptight about he would not discuss it in front of the others before he discussed it with me. (A5.6)

Individuals who were competent in both languages contributed to overcoming the language barrier:

> The language we decided to speak with [the Australian Principal] was English. He was much better than me in French than I was in English because he was a French teacher. He asked me at the very beginning. That was one of the first things he asked me, “Which language do you want to use inside the school?” I had a 20-second thought and I told him immediately English. Why? Because it’s a question of context. (A11.8)

The appointment of a bilingual Principal was viewed as both a practical response to the language barrier as well as a symbolic gesture of recognition and respect for the French leader counterpart, the French stakeholders, the French staff, the students, the parents, and the wider community. The practical and symbolic significance is reflected in this comment by A14:

> I’m sure it would have been excellent for the Australian Principal to address the school community in French at times, displaying that it counted, it mattered ....
> I’m sure that’s why when we spoke of that Australian Principal who was bilingual, I’m sure it did a lot of good to the school and to the staff, to any staff, making the French happy, making the Aussies proud.

> I'm sure that made a difference and that made a difference probably in the leadership team but also towards the school community, particularly to the French staff knowing that the Australian Principal could address himself to them in French and that they could speak to him in French. (A14.18)

In appointing a French-speaking and bilingual Principal during the expansion phase, the binational school not only helped address the language barrier but also realised that implicitly, it was making a statement of commitment and recognition of the value of the French language within that binational, bicultural and bilingual school.

The implied messages of recognition and respect for the equal value of each language formed a basis for reducing the language barrier. Such implicit messages and symbolic gestures were highly significant in binational leadership.

Other implicit messages were given by actions rather than language. The notion of an equal partnership was conveyed by co-locating the French office adjacent to the Australian Principal's office, celebrating the 25th and 30th anniversaries of the binational school, and ensuring the French and IB logo sizes were proportionate on the school letterhead. The degree to which implicit communication was significant is captured in the following quote:

> We have the two flags flying side-by-side which is very important. You could very well have the Australian flag above the French flag and I think it's a very strong signal to have them side-by-side, same level, same size. (A14.20–21)

It can be suggested that the signal sent by the flags flying side-by-side and at the same level conveyed that France was valued by its Australian partners in education. Similarly, using both English and French languages within the school community at events, such as the school assemblies, role-modelled equality of and respect for each language.

While the dynamic of communication was one of the most challenging of the dynamics in the development of leadership and its practice in a binational, bicultural, bilingual school, it nevertheless played a significant role in promoting a single, nuanced and united voice within and beyond the school. The continued action of the dynamic was interwoven with that of the other five dynamics. Moreover, like most of its counterparts, it was enmeshed with the dynamic of problem-solving.

5.2.4 The dynamic of problem-solving

Problem-solving was an integral part of the development of leadership and its practice in the school and with stakeholders and the wider community beyond the school. Problems and the processes of their resolution illustrated the maturation and development of leadership and its practice. As problems were worked through, either quickly or over time, depending on the nature and gravity of the problem and the roles and approaches of those involved in

addressing it, French–Australian relationships continued to form as they accommodated the shared nature of the school and its purposes.

An example of the ongoing nature of problem-solving, and of the presence of each of the other dynamics in its milieu, is that of the development in the recognition of the HoFS's position.

Recognising the HoFS's position. One of the early and on-going problems in leadership of the school was the question of how to share authority between the two nations, each with its own hierarchy of authority and responsibility. In particular, the status of the HoFS's position was one which would develop and change over time as a greater understanding of the nature and complexity of the school, and of this unique and important position within the school was gained by those involved in leadership and as problems associated with the role, status and authority of this position were addressed and resolved.

In both the Exchange of Letters and the Binational Agreement, the Australian and the French parties identified the position of Australian Principal as the one responsible for the administration of the whole school. The HoFS (referred to variously during the life of the school as; Assistant Principal, Principal Adjoint, French Deputy Principal, French Principal, Head of French Studies, and Proviseur) was officially identified as a teacher appointed by the French Government as an *Assistant Principal* who would: "have responsibility for the binational part of the curriculum as provided for by the Agreement, [and] will be under the administrative control of the Principal" (Exchange of Letters, Documents 1 & 2, Appendix E, n.p.).

In 1983, at the beginning of the establishment phase of the school the position of HoFS, although designated as one of the four Deputy Principal positions in the school, was a classroom teacher. By the time of the expansion phase of the school the seniority of the position had assumed the level of Proviseur, the most senior level in French schools. Under the terms of the school's establishment Agreement, whole-school oversight and responsibility for creating a coherent whole from sometimes conflicting interests, was a key expression of the Australian Principal's responsibility and authority. Their authority, however, did not work without the complementary authority bestowed upon the HoFS by the French Government. Over time the position, work and role of the HoFS was progressively prioritised, especially as the expert in French education, language and culture.

While the Australian partners in the school believed they had recognised and acknowledged the importance of the position, and those who held it, the French were not always in agreement. One Australian participant described his/her perceptions of the role and work of the HoFS as:

> the Proviseur [HoFS] has an enormous amount of responsibility in terms of communication with the French on the paperwork that they do, an enormous amount. It's a really very, very big role. Not only all the stuff on the Australian side in the school, but all the stuff that they do on the French side as well. (A12.19)

Another Australian noted, in particular, the characteristics of the person appointed to the role of HoFS:

> I relied very heavily on [name withheld] the French Principal Adjoint to take a lead in staff meetings so that he and his colleagues were seen to have equal dignity and professional standing with the remainder of the staff. He was an outstanding contributor to the development of the Telopea Park binational, bicultural, bilingual school with his enthusiasm for it and his wise counselling of myself and others in the team. (A8.4)

One participant noted how he/she perceived that assistance was provided to the HoFS:

> I can remember [teacher name withheld] saying "I'd be happy to do it, but I don't want to do it in English". And I said, "You do it in French and I will interpret for you". And [HoFS name withheld], conversely, when Australian presenters [spoke] he would do that [interpret]. And, gee there was a glue, a leadership glue, at work there. (A4.15)

The HoFS was also seen as a link to the French community and to the French government associates: "My relationship with the French through the Proviseur [HoFS] is vital for the good operation of this school" (A7.24). While another participant believed that leadership had endeavoured to promote the role of the HoFS:

> When I worked with the previous Proviseur [HoFS] delivering information at Information Evenings, often the parents are being exclusively the French parents I have made sure that the French Proviseur [HoFS] has delivered the bulk of the meeting, but I have been there on hand to explain things from the Australian and ACT perspective. (A2.5)

One participant alluded to the complexities and difficulties associated with the position from his/her perspective:

> The French Proviseur [HoFS] in a [French] school has a lot more power than an Australian Principal and sort of working through those issues ... I think that on the whole that they weren't prepared for what it was. The preparation from France had not been sufficient to explain that the Australian Principal *was* the head of the school, that it was a public school, it wasn't a selective school and

> that therefore, the teachers, whether they are paid for by the French system or not, had to follow the rules and customs and requirements of our [Australian] system. (A5.8)

Despite the Australian perceptions of the efforts to recognise and acknowledge the HoFS, such efforts were seen as inadequate by the French, particularly in the period between the establishment and the consolidation phases. Documents such as the letter from Cultural and Cooperation Counsellor, to the Chairperson of the School Board (Document 13, Appendix E); the *Rapport de fin de Mission de Michel Charleux French Deputy Principal/Principal Adjoint Septembre 1987–Juin 1991* (Document 14, Appendix E); and the *Rapport sur le Functionnement de Telopea Park School au Mars 1992: Problèmes, Enjeux et Strategies* (Document 17, Appendix E) indicated that recognition and the status of the HoFS was an issue for the French.

Documents from the school archives showed that French incumbents indicated that the reality of the French position was a role far larger and more complex than had been foreseen. Furthermore, in letters to their superiors, early Heads of French Studies felt that their status was unrecognised specifically because they were not members of the School Board, the official governing body within the school governance structure. The Australian Principal was a member of the School Board. This situation was reported to the Paris authorities. The problem was addressed in two stages.

The matter was brought to light when the then Cultural and Cooperation Counsellor wrote to the Chair of the School Board in early 1989 seeking to address the official standing of the HoFS within the school. The letter set out the administrative and pedagogical roles of the HoFS and concluded with the following statement about the importance of the position of HoFS:

> I think it is important that, in the spirit of close cooperation without which Telopea would never have become what it is today, and with all due respect to the ACT establishments, the status of the "French Assistant Principal" be clearly redefined and reaffirmed. (Letter from Cultural Counsellor to School Board Chair, dated 2 February 1989, Document 13, Appendix E, n.p.).

Representatives of the French Government made a decision to appoint the HoFS as one of the two French Government representatives on the 1994 Review Committee. This government appointment indicated that decisions were made in official French political channels, outside the school, perhaps to elevate the status of the HoFS within the school. Subsequently, the Review Committee, comprising both French and Australian representatives (which did not

include the Australian Principal at that time), recommended that the HoFS be made a member of the School Board.

In this particular episode, pressure was brought to bear from the wider political, diplomatic and governance network. Subsequent to this episode a detailed statement, an extract of which is shown in Figure 5.2, appeared in the School Performance Review and Development (SPRAD) report of 1994–1998 (Document 21, Appendix E) clearly clarifying the roles of the Australian Principal, the HoFS and the Australian Deputy Principals.

3.3 The Principal

The role of the principal is complex in relation to the French staff ... French teachers, including the French deputy principal, are placed "under the administrative control of the principal". The principal is Executive Officer of the Board, on which the French and Australian governments and the ACT Department of Education and Training are represented. The principal is responsible for the overall operation and development of the school and for ensuring that the operation of the school conforms with the aims and objectives of the Agreement as defined and updated by the Mixed Commission and within the regulations of the ACT Department of Education and Training.

The teachers who are on contract with the ACT Department of Education and Training or who are permanent offices of the Department are responsible to the principal and other Australian authorities within and without the school for many matters, as well as the French deputy principal and the French system for others. The potential for misunderstanding and the need for cooperation is obvious.

3.4 French Deputy Principal (Principal adjoint)

Under the terms of the Agreement, the Principal adjoint is responsible for "the French part of the curriculum".

The French deputy principal is a representative of the French government and bound to ensure that the operation of the school conforms broadly with the aims and objectives of the Agreement and with the regulations of the French government. Although under the authority of the principal, the French deputy principal is accountable to the Cultural Counsellor at the French Embassy who is his immediate superior in the French system.

Status and role of the French deputy principal was broadly defined in a letter (2 March, 1989) to the Board by the Cultural Counsellor, Mr George Zask "… in accordance with the intention of the Agreement and under the authority of the principal" the *Principal adjoint* is "the deputy principal, in charge of French studies". This means:

An administrative role in respect of:

a. French teachers funded by France, or detached from the French National education system;

b. the budget made available to the establishment by the French Government; the allocation of funds from this budget in accordance with the general policies as directed by Paris;

c. the Cultural Counsellor at the Embassy, representing the Schools Department of the French Ministry of Foreign Affairs.

A pedagogic role in respect of:

a. his involvement in part-time teaching and instruction [A footnote in the source document clarified that, after 1989, this became a non-teaching role];

b. all French teachers and those who teach in French;

c. the families whose children are involved in the bilingual system;

d. the programs which must conform to the specifications of the Accord and allow the equivalence of the two systems, Australian and French, to be respected at all levels. This necessitates a high level of collaboration and cooperation, in liaison with the pedagogic [*sic*] Counsellor in the primary part of the school;

e. the principal and the Australian colleagues without whom the school would be neither bilingual nor binational.

Although the Agreement states that the French deputy principal " has responsibility for the French part of the curriculum" the integrated nature of the French and Australian parts of the program with bilingual students being dispersed in Australian classes when not in French, means that the French

deputy principal must be fully involved in most aspects of the organisation and operation of both primary and secondary parts of the school and must work in close collaboration with his Australian counterparts.

3.5 Australian Deputy Principals

The ACT Department of Education and Training provides a deputy principal, in accordance with the arrangement for other ACT schools. As well as deputising for the principal in cross school [*sic*] rolls the deputy principal has specific responsibility for financial/ budget management processes and for the organisation and management of the secondary part of the school. In recognition of the structure of the school and special nature of the principal's responsibilities the school contributes staffing points to create a second deputy's position to enable a primary specialist to assume, in addition to cross school [*sic*] rolls, responsibilities for the organisation and management of the primary part of the school.

The interdependence and interrelated nature of the English–French program from K–10 and beyond and the English language program, as well as the primary and secondary parts of the school necessitates constant close communication, and cooperation on all matters of policy, management, general organisation and curriculum issues. The two Australian deputies work in close collaboration with the principal, each other and with the French deputy principal. The potential for overlap and ambiguity is obvious. The Australian deputies work to the principal*, the French deputy principal works to the principal and to his line superior, the Cultural Counsellor*. French staff generally are responsible to the Australian deputies and Australian senior teachers in charge of faculties/areas for many matters, as well as to the French deputy principal for others. Clarification is necessary to ensure that these connections are understood, especially with the high level of turnover of French teachers.

The integration of the French deputy principal into the administrative structure of the school has resolved some of the early administrative difficulties and ambiguities and has increased collaborative French-Australian management structures. The French deputy principal forms part of the senior management team, along with the principal, Australian deputies and senior teachers and participating *[sic]* in all management decisions relating to such matters as timetabling, deployment of staff, student enrolment procedures and overall school organisation. The French deputy principal also participates in policy developments in relation, for example, to homework, excursions, assessment and reporting, as well as oversighting curriculum development and harmonisation. There is still a need, however, to explain and promote the respective responsibilities, roles and authorities of the senior team to staff and parents. [emphasis added]

Figure 5.2. Extract from the 1994–1998 SPRAD Report

Source: School Performance Review and Development (SPRAD) Report, 1994–1998, n.d., pp 20–24 ((Document 21, Appendix E)

Interestingly, as can be seen in this extract, some complexity and ambiguity continued even after the initial solution to the problem, to define roles, was put in place as the "French deputy principal works to the principal and to his line superior, the Cultural Counsellor". The position of who held the final authority – the Australian Principal or the Cultural Counsellor, remained ambiguous at the time of the completion of my study.

Further, despite the clarified status, the actual practice of leadership in the binational, bicultural, bilingual school continued to remain unclear as Heads of French Studies (HoFS)

did not always understand the experience of the Australian Principal as *leader* because *leadership* does not pertain to schools in France; there is no equivalent term: "It's no coincidence there is no translation in French" (A11.19).

A French participant from the expansion phase, when the position of HoFS had been elevated to the most senior level in a French school, reflected that, "we [the French] don't have an equivalent to leader of the leadership" (A14.1).

From an Australian perspective, the position of principal or, the "leader of the leadership" team, was recognition that there was someone orchestrating; overseeing leadership concurrent with others having major leadership roles. The leader of the leadership (the Australian Principal) was being cast as the "first amongst equals" (A21.6), the head of leaders, but someone who had the responsibility for organising leadership for, and sharing leadership with, others. Within the situation where the Australian Principal was the leader of the leadership and the first amongst equals, the Heads of French Studies in the expansion phase, as the most senior French person in the binational school, adjusted their familiar French proviseurs' perspective to fit it in with the binational school's administrative structure.

From a French perspective, as the appointed French representative and as the appointed proviseur, the HoFS would have expected to be able to make decisions and solve problems as in a similar proviseur's position in France. But, their familiar decision-making structures, and their primary and often singular role within that, had to be reconciled with the new and far more collaborative and cooperative decision-making situation in the binational school. As A French participant acknowledged;

> I hold a position that is really very special because I am still in charge of a French structure with requirements .... in a typically Australian structure with a fairly well defined role, a role that has been defined over thirty years without having a true recognition in the Australian leadership. The term of proviseur does not exist anywhere [in Australia]. So necessarily, that is something very specific to this school but that has been created so as to include areas of intervention and responsibilities, and other things that have been specifically designed in fact for this ... unique position. [English translation from French] (A10.3–4)

Their familiar conception of "self" was one of holding the vision and responsibility for "showing the way", as these three French participants describe:

> The idea is to have a vision and an objective and to know where we are going and this creates the whole difference on the teaching and learning. [English translation from French] (A10.2)

> You need a good vision [for] your school and where you want to go and where you don't want to go. (A11.20)
>
> It is implied when you are ... a proviseur, the title itself implies that you are a leader, that you are the one who is going to show the way and give the direction, ... to say in this school we do this and we do that because this is my vision. (A14.1)

This familiar role had to be adapted in the research school. Their familiar role had to be re-formed in a context in which local Australian Capital Territory education system collaborative and shared decision-making processes were used. At the same time, they were to remain an agent or representative of the French State.

An equally difficult problem for French leaders was working under two hierarchies; having the Australian Principal as their superior in the school as well as their French superiors at the Embassy of France and in Paris. According to one French interview participant their accountability was spread between the Australian Principal within the school and the Cultural and Cooperation Counsellor at the Embassy of France.

> We are here, in a sort of a pyramid but a pyramid that is a little bit crooked, not quite straight. The Australian Principal is in charge of the whole school but there are interactions and areas causing the responsibilities to be a little bit transferred to the French side, delegated to the French Proviseur, or the Cultural and Cooperation Counsellor at the Embassy, creating some grey areas where it is necessary to have a very special leadership that is a group leadership and more complex to put in place. [English translation from French] (A10.2)

In essence, in relation to the position and authority of HoFS, a "dual hierarchy" existed that recognised the authority of both the Australian Principal and the HoFS along with the Cultural Counsellor at the French Embassy. Figure 5.3 illustrates dual hierarchy, which had the effect of creating and recognising both "chains of command" (A10.8)

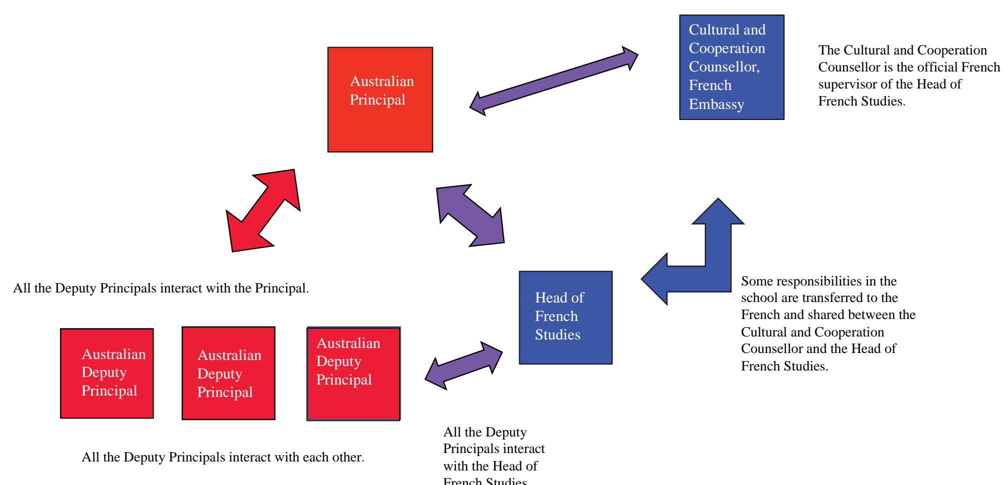


Figure 5.3. The dual hierarchy

At the completion of my study the status of the position of the HoFS was continuing to evolve.

A second example of the dynamic of problem-solving in action, and an example of a problem that illustrates the external complexities of the relationships encountered in leadership development and its practice, can be found in the episode of the withdrawal of accreditation (with eventual reinstatement) of the school by the *Agence pour l'enseignement français à l'étranger* (Agency for French Education Abroad [AEFE]).

Problem-solving and the status of Telopea Park School Lycée Franco-Australien de Canberra with Agence pour l'enseignement français à l'étranger (the Agency for French Education Abroad). As noted in the previous chapter, the schools of the Agency for French Education Abroad (AEFE) are considered "an essential agent of a French policy of influence" (Lane, 2013, p. 103). It might be assumed therefore that leaders of French schools become integral to promoting France abroad.

Within the AEFE network, the research school is *homologué* (or accredited) indicating that it has some or all of the distinguishing features of the AEFE schools, particularly compliance with French education requirements (AEFE, 2017). However, this accreditation was not to be taken for granted. Rather, accreditation, or more correctly the withdrawal of accreditation, by the AEFE during the consolidation phase was an episode further illustrating the dynamic of problem-solving as it pertained to the development of leadership and its practice in this binational, bicultural, bilingual school.

A French participant reported the dislocation of relations between the binational school and the AEFE. Following a disappointing visit by a senior AEFE official, the HoFS was informed, at a briefing in Paris, that the school was no longer a member of the AEFE, the international education section of the French Ministry for Foreign Affairs;

> So, when I arrived in Canberra I had one bad news, that was one and one good news because before I came we were accredited by the French Department of Education to deliver the scientific Baccalauréat only. I came with the final agreement that we were accredited to deliver the literary Baccalauréat. So that was a big improvement.
>
> But the bad news was to tell the French community, but also the Australian authority, that we were not in the AEFE anymore. So, everybody was afraid that that was the end of the school, that it was the collapse of the school and in fact, to a certain degree that's what happened because when I came there were six or seven [French] expats and then when I left there were only two or three. (A14.24)

Through the withdrawal of the AEFE status, strong signals of disapproval had been conveyed to the school from the AEFE via the HoFS. Consequently, this HoFS, and their successors, had to rebuild the confidence of the AEFE in the school. The result of their collaborative efforts with the Australian formal leaders resulted in the reinstatement of the school in 2012. While expatriate staffing levels in the research school did not return to earlier levels, the relationship with the AEFE reconfirmed the school's status as a recognised French school which is part of France's network of French schools abroad. In 2018, the research school website stated the extent of the continuing involvement of the AEFE in the following manner;

> Being part of the AEFE (Agency for French Teaching Abroad) [*sic*] enables us to be registered with the French Ministry of Education, to deliver French education around the world, to access national exams, to hire qualified and committed staff supporting students with innovative and dynamic teaching practices. (Telopea Park School Lycée Franco-Australian de Canberra, 2018)

As with other problems, the resolution of the problem of accreditation with the AEFE reflected the development of leadership and its practice, and the interwoven and symbiotic dynamics of time; savoir-être (knowing how to be); communication; problem-solving; duple; and diplomacy especially in the form of cultural diplomacy. It can be suggested that this, and other problems, made formal leaders within the school more aware of what was required of leadership in order to continually develop and to refine leadership and its practice for the binational, bicultural and bilingual.

Perhaps a footnote to the above episode is a fitting conclusion to the illustration of the dynamic of problem-solving in this binational, bicultural, bilingual school. Today, not only is Telopea Park School Lycée Franco-Australien de Canberra recognised as complying with the guidelines of the AEFE, the school was accredited with *Partenaire* status with the AEFE in 2012. Partenaire status means that the school has access to services provided by the AEFE, and supporting financial arrangements are now put in place (Agence Pour l'Enseignement Français à l'Étranger, 2017b).

5.3 The evidence: Specific dynamics in the development of leadership and its practice

The first of the specific dynamics to be discussed is the dynamic of duple. This will be followed by the discussion relating to diplomacy, the other specific dynamic.

5.3.1. The dynamic of duple

Essentially, the dynamic of duple highlights the dual nature of the school, its contexts and its complexities. Like its preceding general counterparts, the dynamic of duple underpins the development of leadership and its practice in this *bi*national, *bi*cultural and *bi*lingual school. However, unlike the characteristic of "general", which can be applied to the preceding dynamics it is argued that the nature of duple is special to the nature of a binational, bicultural, bilingual school that was founded on, and is bound by, an international treaty in which two cultures and two languages co-exist and interact, as equal partners in the relationship. It will be seen from the episodes detailed below, however, that duple cannot simply be taken as something constituted from dual or two parts. Rather, it represents numerous *shades* and dimensions of the notion of two. The character of the dynamic duple, and its place in the development of leadership and its practice, was instrumental in defining the school, its community and the school's binational, bicultural and bilingual culture.

Documents provide evidence of the origin of the duple dynamic in relation to the partnership. For example, duple was introduced through the Exchange of Letters (Ryan, 1983) and the Binational Agreement (Commonwealth of Australia, 1983) and highlighted in reports from French Inspectors and Binational Reviews (Appendix E). Artefacts also provided evidence that duple was represented in the values, attitudes and norms of behaviour within the school and its community. The binational school logo; the bilingual signage; the binational and bilingual vision statement and a range of jointly constructed school policies, such as the enrolment policy, demonstrate considerations of the dimensions and nuances of duple in the school. As noted earlier in this chapter, the use of two languages, the national flags flying side-by-side, the co-location of offices, and both the Australian Principal *and* the HoFS speaking at assemblies and events were all actions that embodied the dynamic of duple.

The Exchange of Letters (Documents 1 and 2, Appendix E) defined what the *binational school* would be;

> The term ‘bi-national school’ means, first, that its constitution and operation are guaranteed by our two governments; second, that its curriculum is agreed as satisfying the requirements of both nations and in this instance the French Ministry of National Education and the ACT Schools Authority or any successor body; and third, that it provides equal respect for both languages. (Ryan, 1983, 29 April, n.p.)

The Exchange of Letters also describes *binational education* in terms of students being able to “undertake approximately half of [the binational education] in English and half in French” (Ryan, 1983, 29 April, n.p.).

Interviews provided evidence of the manner in which formal leaders considered duple in their leadership practice. One participant expressed duple in terms of making decisions about future directions:

> Well in a school like Telopea Park School [*sic*], which is a binational school, it’s very important that everyone feels as valued as everyone else. We’re all certainly equal in this school. So, in our senior leadership team we have the Australian Principal, the Proviseur, Head of French Studies, and the ... Deputy Principals, and it’s very important that everyone is on the same page. It’s very important that we all agree on the direction of the school. It’s very important that that bicultural leadership is strong and it’s agreed by everyone. (A7.3–4)

Another participant viewed duple in terms of merging the French and Australian curricula so these do not exist in the school as two separate and unconnected curricula:

> The [French primary] school curriculum has been [merged] with the ACT curriculum, which is really a complex thing in itself as to how you can have the French national curriculum [merged] with the local ACT curriculum and now an Australian curriculum. So that in itself is a pretty significant challenge. That challenge has been taken up [by formal leaders] and its success can be viewed by how the French and Australian staff have developed one curriculum. How they have successfully merged the curricula and how the students can get the French component and how they can get the Australian component, but [also] how those two relate to one another rather than being two tram lines. (A26 .3)

A further participant viewed duple as valuing each other’s pedagogical approaches and modelling to students the benefits of working together as a team:

> We have to understand that we are not in the school to impose our view but to try to share a common view, and I think that's very important, especially because the way you teach in an Anglo-Saxon class is so different from the way we teach in a French class ... I think the beauty is when the leaders of the school can understand the value of mixing the two approaches, because that's where the kids are going to learn two ways of learning, are going to learn two concepts, are going to see the value of team playing or [working in teams]. (A15.7)

However, duple could certainly be problematic. Its dimensions and complexities sometimes caused contestation that had to be addressed. The absence of duple can be found in the episode of the absent French national anthem.

The absence of the French national anthem. Early in the consolidation phase, the newly arrived HoFS enquired of the Australian Principal as to why the French national anthem was not played, as was the Australian national anthem, at the weekly assemblies of the secondary school. The HoFS had noticed other missing signs that would have acknowledged the presence of the French in the binational school.

> When I arrived there was no office for me, no assistant, no French flag… And there was not even the French national anthem at any assembly in the secondary. So, I spoke with [Principal's name withheld] and I said, "[Principal's name withheld], you keep saying Franco-Australian school and so on, but I don't feel respected as representing France." (A15.6)

As a HoFS, for this individual, only playing the Australian anthem created an impression that the French presence in the assembly was not recognised, the dual nature of the school was not evident in the assembly, and more particularly, the position of the HoFS, as a representative of the French State, was not appropriately recognised. However, the Australian Principal defended the practice by explaining: "But it's not because of us, it's because of the French staff. They don't want the French national anthem to be played" (A15.6). Consultations about playing the French anthem at the assembly had been held with the French staff of the secondary school, prior to the arrival of this new HoFS. According to the staff it was not a part of the culture of French schools. Thus, they did not think it was necessary to play the anthem at the school assembly given it was not a familiar event in French schools. In contrast, playing the Australian national anthem at assemblies was a tradition in most Australian schools.

Two elements of the nature of duple are exemplified in this small encounter. The first is the notion of the difference in opinions between the HoFS and the French staff. The playing of the anthem was important to the HoFS in line with his role and position as a representative

of the French government and as a member of the formal leadership of a school in which the French were in *equal* partnership with Australia. In contrast, his French colleagues, from their positions within the school as classroom teachers, were perhaps unaware (not being members of the formal leadership) of the interpretations placed on the situation by the HoFS, or perhaps were unconcerned about notions of duple in their focus on the everyday, or weekly, school events such as the assembly. They did not see the absence of the French anthem as disrespect. The three-way considerations in this episode of the Australian Principal, the HoFS and the French staff illustrate the complexity of duple.

A second element of the episode pertains directly to the dynamic of duple in relation to the development of leadership and its practices. While the Australian Principal had, in what might be called the style of the Australian Capital Territory (ACT), consulted with the French staff, the sense of savoir-être (knowing how to be) in relation to the dynamic of duple was undoubtedly heightened in relation to the HoFS and his request, because following this episode or encounter, the French anthem was played at public events within the binational school. Further, as international protocol demands, the French anthem was played before the Australian anthem.

The above episode suggests that consideration of duple was perhaps more explicit and of greater significance for leaders than it was for other staff in the school. However, secondary staff, rather than the leadership, perceived of duple as being present in relation to playground duty. The following illustration uses an example described by Australian participants of an episode that demonstrates the notion of duple as two, but separate and not together. The matter remained unresolved at the time of the completion of my study.

The playground duty dilemma. In their interviews, several Australian participants referred to differences in the professional duties of teaching staff, especially relating to playground duty, a supervisory task usually undertaken by most teaching staff in Australian schools. In France, playground duty is not part of a teacher's duties since non-teaching staff are employed to supervise students in the playground. In the research school, a decision had been taken at a previous time to use only Australian staff for playground duty in the secondary school. No reason was found in the data for this previous decision. The consequence of the differentiation in playground duty responsibilities was resentment amongst Australian staff, which periodically surfaced. During the expansion phase (2000–2015), Australian staff thought that it was unfair that, while they were expected to do playground duty, secondary French staff were not:

> So, for example, when the 'golden oldie', "Why don't French staff do playground duty?" [arises], you say, "Well ..." and they say, "Well, why don't

> they?" Then you looked into people working across campuses and all of the exam [constraints] and you think, "Oh, goodness. I would prefer to do playground duty than do all of that!". (A4.14)

Australian formal leaders looked into the problem and addressed it with staff. Formal leaders realised that French staff did not do playground duty in secondary school, but they had other imposts on their time, which Australian staff did not have. French staff taught across campuses that were two kilometres apart; there were constraints of public examinations for the French system and the preparations and work involved in this external assessment; and French staff were obliged to attend *conseil de classe* at which the progress of each student is considered. While the Australian system also has student progress meetings, *conseil de classe* occurs at much more regular intervals through the year within the French education system and each child's progress in each class is discussed with each teacher. The time for French staff involved in their assessment of student progress is a considerably longer and more involved process than Australian teacher–student assessments and/or parent–teacher interviews.

One other Australian participant in the school used the expression "swings and roundabouts", in relation to managing the playground duty issue, to illustrate that while French staff seem to gain, they lose at other times in ways that Australians do not. The issue of resentment over playground duty in secondary school remained a challenging issue for Australian leaders. The issue was raised on a number of later occasions, too. Each time Australian leaders investigated the issue.

The Australian staff resentment about playground duty illustrated that Australian leaders of the binational school developed practices to deal with contested or difficult and unresolvable issues where duple was two or separate and not together.

A further example of the importance of the dynamic of duple, and the development of leadership and its practice, demonstrates how awareness of duple, or a problem with it in the school, sometimes took a great deal of time to be acknowledged and addressed. This, again, illustrates how the sensitivities associated with the dynamic of duple were expected to be addressed by leadership and its practice.

The name of the annual school community fair. From 1984, the annual school community fair was called, Le Burp (Telopea Park School, 1986). The name Le Burp had been considered a jovial Australian way to combine the English and French languages. One participant indicated the name occurred because people thought it was a "good fun, Aussie larrikin … you know 'Le Burp' is a good fun Aussie larrikin" (A4.7).

The French community tolerated the name for more than two decades but there was continuing disquiet because the French perceived their language was being used in a pejorative manner.

The matter became an issue to be resolved by both the French and Australians when a parent of the school, who also happened to be the French Ambassador, asked at a meeting of the Parents' and Citizen's Association (P&C) why the annual school community fair was called by that name. While the Ambassador indicated that he was there as a parent and not in an official capacity, his presence was considered an unusual event and signalled the gravity of the issue at hand.

One Australian participant, familiar with this episode, indicated at interview that he could understand the sense of indignity the French felt regarding the use of their language:

> the name of the fete. I remember how controversial that was …. it seemed, nothing could have seemed more obvious to me as a sacred cow that was in need of changing. Well, I thought, "What sort of community are we running here? Are these the colonies?" And yet, it was so clear to me that I know that even at that Senior Leadership Team level that triggered a lot of unrest. It triggered what I think was healthy "envelope pushing" leadership unrest in the sense that people had to take on the question. (A4.7)

Resolving the issue was neither simple nor straightforward. There was strong resistance to the proposed name change. There was parent, student and teacher unrest: "Yes, but also community unrest. There was a feeling that the school was becoming too French; a feeling that the French community didn't want to be seen as creating trouble; that they were not behind this" (A4.7). Despite these barriers, the Australian Principal pushed forward. The name was successfully changed to La Grande Fête, a name acceptable to the French community and accepted by the Australian community. It had taken nearly 25 years to have the name changed.

The final finding of my study relates to the specific dynamic of diplomacy. Diplomacy worked in conjunction with each of the other dynamics, but, as with duple, in its cultural and international dimensions it was specific to the development of leadership and its practice in a binational, bicultural, bilingual school.

5.3.2 The dynamic of diplomacy

International relations formed a "touchstone"; a standard or criterion by which the school was judged by both nations and, in turn, by which the leadership of the school was judged. With its binational, bicultural and bilingual characteristics, and born of a political agreement between two different nations, the *inter*national, cultural dimensions of the

dynamic of diplomacy were an ever-present consideration in the development of leadership and its practice at Telopea.

The dynamic of diplomacy was integral to the school and its operation in a multitude of ways. Most certainly the "art of dealing with people in a sensitive and tactful way" (Oxford University, 2018) was essential in the leadership of this school, if not unique to the complexities of the research school. Dealing with sensitivity and tact in the context of its binational, bicultural and bilingual character, or in a situation which might be more explicitly called on as international diplomacy, was perhaps unique for a school.

Within the realm of international diplomacy, cultural diplomacy, largely in the interwoven and symbiotic ways in which it responded to the complexities of problems and challenges, provided particular evidence to the question of how leadership was developed and practised in the binational, bicultural and bilingual school. Friendship was a central focus of the partnership. "[The French Embassy] looked [to] use the school to promote the French-Australian friendship" (A11.12).

The different elements and artefacts of international diplomacy (international agreements, protocols and processes) and the personal, professional, and experiential characteristics of savoir-être (knowing how to be) (values and beliefs underlying cultural diplomacy), both personal and professional, comprise the dynamic of diplomacy. These elements help explain the ways in which the dynamic of diplomacy was key to the development of leadership in the binational, bicultural and bilingual school.

Within the context of this dynamic, Australian and French leaders were expected to consider ways of approaching their leadership in a landscape replete with international obligations and protocols. Leaders could not presume that their cultural perspective would prevail in a problem situation or issue resolution. Rather, dialogue, negotiation, compromise and sometimes the intervention of French diplomats and Australian education representatives, helped conciliate and mediate problems. As previous episodes have shown, problems were often resolved through mediation and negotiation between formal leaders, even though some issues were brought to the attention of leadership through diplomatic channels. Further, diplomacy formed a considerable support for the partnership as, despite the rhetoric of equality and equivalence, the French considered themselves guests in the relationship, their Australian colleagues being their hosts. The protocols established through the *Vienna Convention of Diplomatic Relations 1961* (United Nations, 2005), noted in Chapter 2, highlight that representatives of member nations are bound to observe local laws and traditions when acting as their country's representative and guest in another member country.

The protocols established by this convention were evident in the perception by French participants of their status as *guest* in Australia:

> This is not our country. It is not our school. It may be set up under a binational agreement, but nonetheless, we are not in our country and we are not in our school and they are not our laws, and things are sensibly different to what they are in France. (A14.10)
>
> Yes, we are not in France. We are in Australia when you are in Telopea. That makes a huge difference. Imagine the same situation in Paris. A French school with an Australian stream, the Australian stream would be the guest. (A11.21)

An Australian participant quoted a French diplomat using a French expression to explain the concept of guest: "*Faites comme chez vous mais n'oubliez pas que vous êtes chez nous.*" [Make yourself at home but don't forget that you're at our place] (A4 follow-up member checking interview, 13 July 2014, Sydney, NSW).

The French, as time proceeded, viewed themselves as guests of equal status to the Australian colleagues in their linguistic, cultural and professional standing and expertise. As one participant noted:

> What did it mean for both sides when they came into an organisation or a school, which was hybrid by nature? ... I used to say it's like re-learning your own language. Sometimes it's just easier to speak a foreign language because it's different. Whereas, your language spoken with elements of a different accent that could be very much food for thought. (A4.11)

A second example of the dynamic of diplomacy as a key dynamic in the development of leadership and its practice in a binational, bicultural, bilingual school can be derived from the experience of networks and diplomacy in relation to their influence in the school.

Influence from networks and diplomacy. Documents, such as Letter from His Excellency M. Jean-Bernard Merimee, French Ambassador to Australia to Honourable Susan Ryan, Minister for Education and Youth Affairs, 2 May 1983 (Document 2, Appendix E); *Rapport de Fin de Mission de Michel Charleux French Deputy Principal/Principal Adjoint Septembre 1987—Juin 1991 Volumes I–4*, Document 14, Appendix E) and Letter from Mr Bruce Bannerman, Chairman of the School Board, Telopea Park School to M. Arnaud Littardi, Cultural and Cooperation Counsellor, Embassy of France, 2 November 2000 (Document 31, Appendix E); and interview data indicated that the most significant French diplomats to the binational school were the Ambassador for France and the Cultural and Cooperation Counsellor. There were no Australian diplomats identified, rather Australian Government representatives were present from government education departments at ACT

and Commonwealth of Australia levels. The connections and relationships between the diplomatic and education networks and the governance and administrative structure are illustrated in Figure 5.4. The governance and administrative structure of the school is represented in purple, the double-headed arrows between them indicate their interconnection, as noted in Section 5.2.1 of this chapter. Other double-headed arrows represent relationships and interactions between those in formal leadership positions with government agencies representing both France and Australia. As can be seen there is a concentration of connections between the formal leaders, notably the Australian Principal and the HoFS, with the Embassy of France, especially with the Ambassador and with the Cultural and Cooperation Counsellor.

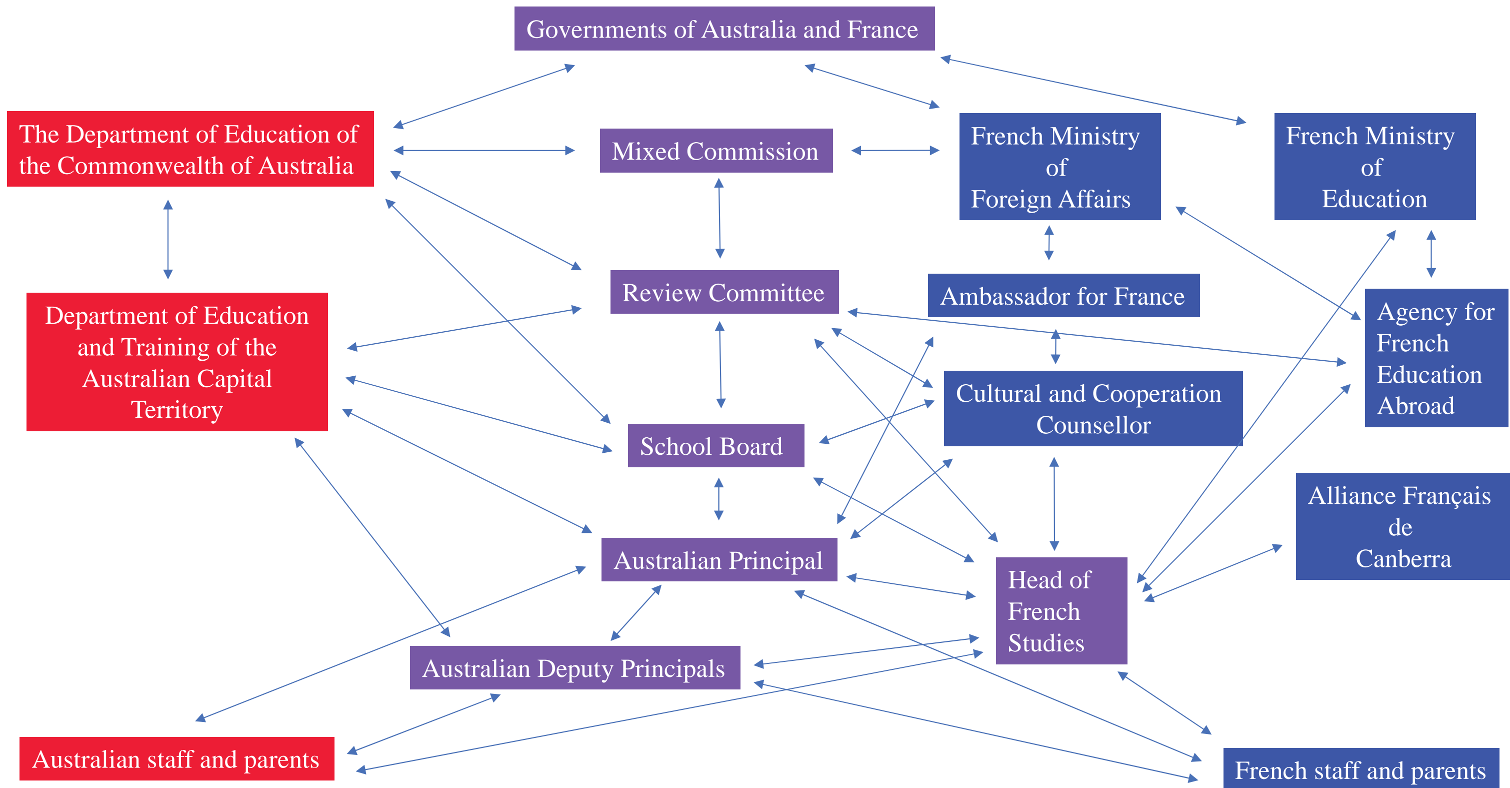


Figure 5.4. Relationships within diplomatic and government networks

Relations with the French Ambassador were important to both the French and Australians. The Australians sought and maintained a good working relationship with them. In the earlier phases of the school, regular meetings with the Ambassador were reported: "I used to have lunch ... on a fairly regular basis with the [Ambassador].... I made it my business to have a good working relationship with whoever the current Ambassador was" (A12.13–14).

Once the school was established, while communication with the Ambassador occurred, the priority was on maintaining relations:

> Over the years they've been very understanding, they've been very inclusive. I have conversations with the Ambassador, who values what we're doing at this school, and lets me know about that. I'm left with no uncertain – well in no uncertain manner, that he truly values the bicultural, bilingual nature of this school, which is very comforting. (A7.13)

Although good relations with the Ambassador were always prioritised, two Australian Principals reported that they had to assert clear boundaries in regard to interventions from the Embassy of France, particularly if they had children in the school. One participant felt the need to create a buffer between teachers and the parents from the Embassy of France:

> I didn't allow any direct contact [between] the Embassy people with primary school staff because it wasn't fair. But, you did [facilitate the contact] by working with the Ambassador. (A12.13)

The other Australian participant felt confident the Embassy knew the role of the Australian Principal in regard to enrolments;

> The Embassy generally were very even handed ... they were certainly very fair and we had a few issues around enrolments and they kept right out and said … they were clear enough on what my role was. (A5.7)

French leaders reported working closely with the Ambassador and that they were assigned roles supporting the French diplomatic mission in Australia:

> This is what is a little bit different also from a more traditional position in France in so far as we can see via the Embassy link that I will be asked to extend to a much larger action, one that will go beyond the school environment. For instance, and in particular with Australia, I will maintain a strong relationship with the Lycée in Sydney. We have to start a relationship with New Caledonia, the idea of an international section. So, we are dealing with things that are a bit larger, that go beyond the limits of Telopea and the French-Australian Lycée, and they are an action linked to the second part of my mission here, an action

> linked to the Embassy and the influence of [the] French in Australia. [English translation from French] (A10.14)

The links with the Ambassador were augmented through the Cultural and Cooperation Counsellor who was an important member of the school's external network. As noted earlier, the Cultural and Cooperation Counsellor was the French Government representative on the School Board and the immediate French superior to the HoFS. The status was described by a HoFS from the expansion phase as:

> the Cultural and Cooperation Counsellor has rank of ... I should not say Inspector of [the] Academy ... rank of Academic Director. This means that he has the rank of a person responsible for the French education services in the country. So, at the senior level the Cultural and Cooperation Counsellor is the senior officer of proviseurs and principals of a country. So, here in Australia, [the Cultural and Cooperation Counsellor] is the senior officer for the ... Lycée Condorcet in Sydney and also the French-Australian Lycée in Canberra. [English translation from French] (A10.8)

Besides serving as an immediate superior to the HoFS, and representing the French Government on the School Board (as noted in 5.2.1 of this chapter), the Cultural and Cooperation Counsellor assisted in solving problems, usually through the HoFS.

> The Cultural and Cooperation Counsellor is rarely from an education background ... he is not basically someone who is a pedagogue and he will not be automatically aware of the educational tools to put in place in order to provide students with a successful outcome. So, generally, most of them place great trust in the heads of schools for everything educational. [English translation from French]. (A10.9)

However, the position of Cultural and Cooperation Counsellor became a conduit between the binational school, the HoFS and the broader French cultural activities within Australia. This part of the HoFS's role was explained:

> The other thing was the way the French Embassy operated in Canberra ... a meeting at the French Embassy with the [Cultural and Cooperation Counsellor], with Alliance Français, with the Scientific Attaché, with the University Attaché. That means all these people around the table talking about what everyone is doing in his [or her] own sector. For me, that was really helpful because after that we organised a lot of things. We had support for education.
>
> With the sciences, for the Café Scientifique, with the Alliance Français there were a lot of things .... the French Embassy was not only supportive but I would

> say creating ideas .... I think we had a lot of activities, a lot of actions started around this table or were coordinated around this table. That was really the very strong [involvement] of the French Embassy and it was really supporting Telopea, at the end. At the end, it was in our interest. (A11.12–13)

The position of the Cultural and Cooperation Counsellor, however, in relation to the development of leadership and its practice in the school, did have some limitations. French participants highlighted that a non-English speaking Cultural and Cooperation Counsellor was unable to provide input to decisions nor support the HoFS at the School Board level; "the Cultural Counsellor could not attend the [School] Board because he had not a single word of English" (A15.12). Nor could they make connections with the school and provide support as noted here: "Well I would say I was left on my own by the Cultural Counsellor because of his lack of English" (A15.18).

When the Cultural and Cooperation Counsellor was unavailable to give needed support or guidance Heads of French Studies had to approach superiors in Paris for that support or guidance: "I had to send some letters to the Ministry in Paris to discuss some matters because [the Cultural and Cooperation Counsellor] was unable to answer some of my questions" (A13.13).

However, participants also suggested that Paris-based bureaucrats had limited understanding of the school and this required Heads of French Studies to often advocate for the school on visits to Paris.

> Every time I flew back to Paris, so every December/January, I used [to visit] the Director of la AEFE, the Agency for French Education Abroad, and he kept saying to me, "Your school in Australia is so costly for us." So, I heard that once, twice, and the third time I said, "Let's stop that because it's not my school, it's the French school or the school of France, and you [shouldn't just] count ..." – because they were always counting the value of the school by dividing the number of French students with the cost of the school. (A15.19)

Apart from the diplomatic network, local French support came from organisations such as the Alliance Français de Canberra which became a provider of French lessons for students and parents (A13) and a venue for student events and activities.

Along with the French diplomatic and education networks, Australian education networks were also integral to the development and formation of leadership. Of particular importance were the ACT education authorities that had been delegated responsibility for the school by the Australian Government, as noted in Chapter 2. While these Australian networks provided resources and support, Australian formal leaders had to solve some problems

sensitively on their own with French formal leaders because the complexity of the binational school was not always comprehended by the education agencies, just as had been experienced by French formal leaders with government bureaucrats in Paris:

> I have a [government supervisor] who is very understanding, but I don't believe understands the complexities of this school. I don't think many people do because you need to be working in a school like this to understand those complexities. (A7.13–14)

Even though, as an Australian participant experienced, the Australian education agencies recognised the binational school's unique status: "I understood that while it was never a carte blanche to go and do your own thing I understood that there was recognition at the highest level of the unique charter of the school" (A4.14). But, while the school was seen as unique, the degree to which it was comprehended varied between incumbents at the most senior level of leadership within the government education agency: "I think I worked with three CEOs [Chief Executive Officers] and I think *my* experience with the degree to which the school was recognised as unique was quite variable under those three CEOs [Chief Executive Officers]" (A4.14). Thus, the complexity of the binational school and the varied willingness of leadership at the most senior levels of the education agencies to view the school as particularly unique meant that it was largely left up to Australian formal leaders to develop practices and strategies with their French formal leaders on how to make decisions and solve problems in pursuit and achievement of the aims and goals of the Agreement. As an Australian observed: "as long as I got on with the French and wasn't upsetting things like that, we could do what we liked" (A12.14). In the expansion phase, however, there was a perception by education agencies that getting along with the French by cooperating might compromise the Australians: "there was a sense somehow, paradoxically, that the strong level of cooperation somehow meant that something was being compromised and I never held that view" (A4.14). Hence, in this diplomatic context, Australian leaders had to work somewhat independently of education agencies to maintain relations with the French partners, including with the French Ministry of Education and the AEFE, by working tactfully, sensitively and cooperatively.

An example of the dynamic of diplomacy in action, including the diplomatic and political sensitivities and their implications for school leadership, occurred in the consolidation phase. The incident had long-lasting effects that had to be managed over many years by successive teams of formal leaders.

Student boycott of the French national anthem. Diplomacy in leadership, both international and cultural, was sometimes required to resolve problems within the school to

avert concern at government-to-government level. One episode in 1995, which illustrates diplomacy in the development and practice of leadership, occurred at a sensitive and politically tense period in French-Australian relations. The sensitive and significant nature of the particular incident was related to political events unfolding within Australia and South Pacific nations at the time when there was wide-spread condemnation of French nuclear testing activities, by then below-ground, in the South Pacific (Henningham, 1992).

At a school assembly, some of the secondary school students boycotted the French national anthem by sitting down while it was played. The Australian Principal's response to the students, which was reported in the local newspaper, *The Canberra Times*, escalated the issue. A parent was reported as saying the Australian Principal had spoken to Year 9 students following the Assembly and called them "racist bigots" (R. Campbell, 1995). The following day, students' conflicting reports were given. One said that the Australian Principal had called them "racist bigots" (Mapstone, 1995), while another student reported the Australian Principal as saying, "they were 'immature and irresponsible' for refusing to stand during the French anthem but [the student] did not think [the Australian Principal] had called them racist" (Mapstone, 1995, p. 2). A statement from the Australian Principal was released and published in the local newspaper saying the students were not called "racist bigots" (Mapstone, 1995, p. 2). The Australian Principal's response to the students resulted in the barricading of the school by local unions and a security guard being employed at the school (Mapstone, 1995). A local union, the President of which was a parent of a secondary student, led the barricade. Consequently, the student issue then involved parents and the local union movement. These actions suggest the Australian Principal may have come down strongly and on the side of the French.

The immediate response of the Australian Principal to the students' behaviour was deeply important as their response was critical to preserving *both* the bilateral relationship and school community relationships. The Australian Principal was in a quandary because her responsibility as principal was to preserve the binational relations within the school, but with a partner nation with whom the wider Australian community had serious issues. The Australian Principal found herself dealing with an international political issue.

With this evolving and very sensitive crisis, advice was sought from both the local education department Chief Executive Officer and the Ambassador for France at the Embassy of France, each of whom represented the partners to the Agreement. To address the issue, a *joint* plan was devised through cooperation and collaboration. The Australian Principal was not to make any public statements but, at the same time, she conceived of the issue as a political issue; one that was external to the school. Consequently, they directed their prime

focus towards maintaining the integrity of relationships within the school community; between French and Australian students, staff and parents.

The Australian Principal modelled their desired behaviours of unity and mutual respect in the community. They encouraged staff and students to take care with what was said and to avoid being critical of either the French or the Australians (A12). They used their knowledge of French staff dissatisfaction with nuclear testing to bring the whole staff together (A12). They listened to parent concerns and addressed these at a parent meeting (A12). The Australian Principal remained non-partisan despite community and parent abuse for not standing with the Australians over the nuclear testing (A12). The Australian Principal emphasised that the school was not a place for political matters (A12).

Out of this experience, the Australian Principal learnt that the relationships with their French counterpart were essential: "come what may, I have to work productively and closely with my French counterpart" (A12.8). The potential damage done to the binational relationship is indicated by the following comment: "[this incident] does illustrate for me how fragile this understanding of two countries can be. So, you need to keep consolidating the relationship between the two countries, and to understand each other without judging each other" (A15.7).

The student boycott of the French national anthem had the potential to fracture French-Australian relations but, as the HoFS observed, a solution lay in an element of diplomacy by not judging each other and by maintaining mutual respect. The Australian Principal knew how to prioritise to diplomatically maintain relations and to sensitise the community to the importance of language for the maintenance of positive French-Australian relations. At the same time, the Australian Principal cooperated and collaborated with the external education and diplomatic network to resolve the crisis. This crisis was so significant that ten years after the event several participants referred to the incident and its potential effects on relationships within leadership of the binational, bicultural and bilingual school.

The dynamics of the diplomacy of international relations, its management and its associated interpersonal skills and tact were potent influences on the nature of leadership practice in the binational, bicultural and bilingual school. The diplomacy of international relations not only influenced the development of the binational, bicultural and bilingual school, its community and special culture, but also influenced the purpose of leadership, how it developed and matured, and how it was practised. The diplomatic skill and tact demanded by this unfamiliar *education-within-diplomacy context* required French and Australian leaders to refine their approaches to making decisions and solving problems to be in accord with the international relations environment.

Formal leaders developed tactful and sensitive strategies, which further influenced the manner in which diplomacy impacted on practice. Consequently, the dynamic of diplomacy could be considered germane to the development, maturation and practice of leadership in the school. It could be argued that, of all the dynamics identified by my study, diplomacy with its inherent obligations and protocols played a seminal role in the development, maturation and the distinguishing practices of leadership in the binational, bicultural and bilingual school. Moreover, in this international endeavour the dynamic of diplomacy had the effect of reinforcing to formal leaders the importance of promoting friendship between countries and unfamiliar cultures.

The cumulative effect of the success with which formal leaders were able to navigate these diplomatic relationships, and the influence of diplomacy's forceful impact on the emergence, evolution and practice of leadership, could be seen in major diplomatic events at the binational, bicultural and bilingual school. In 2013, the 30th anniversary of the signing of the international treaty was celebrated with a series of celebratory events, including the planting of a tree by the Ambassador for France. Later in 2013, the President of the French Republic made an official visit to the school. In 2018, in Sydney, Australia, students from the school played a key role at the commemoration of the centenary of the end of World War 1, attended by the current President of the French Republic, M. Emmanuel Macron, who was an official guest of the Prime Minister of Australia (Telopea Park School Lycée Franco-Australian de Canberra, 2018).

Concluding comments

The findings presented in this chapter identified general and specific dynamics associated with the development and practice of leadership in the complex and multi-layered context of the research school. General dynamics of leadership, which could be associated with leadership in any school – time, savoir-être (knowing how to be), communication and problem-solving, were given a particular character over time by the specific dynamics of duple and diplomacy, which were themselves integral to the development and practice of leadership in this binational, bicultural and bilingual school, a school created by international treaty between France and Australia. Of particular note is that duple is more than just dual or two in the binational, bicultural and bilingual. It may, in fact, represent separateness but that separateness is integrated over time as accepted elements of leadership practice in the binational, bicultural and bilingual school. Furthermore, the role of the Cultural and Cooperation Counsellor at the Embassy of France, in leadership within the research school is acknowledged as being influential.

In the following chapter, the findings of my study will be considered using the existing research and theoretical literature and my own experience as a formal leader within the research school to help reveal an explanatory theory for the development and practice of leadership in a binational, bicultural and bilingual school.

Chapter 6

Theory and Practice: The Development of Leadership in a Binational, Bicultural and Bilingual School

> It is fundamentally an attitude of admitting that 'I may be wrong and you may be right, and by an effort, we may get nearer to the truth.' (Popper, 1966, p. 225)

The previous chapter presented the findings of the study. It incorporated the results of examinations of artefacts and documents associated with the school and the perspectives of past and present formal leaders of the school and other participants. Chapter 2 described the school itself, its character and the nature of the contexts in which Telopea Park School Lycée Franco-Australien de Canberra is situated. It provided the reader with evidence pointing to the complexity of relations and undertakings associated with leadership within these contexts. Chapter 5 gave voice to participants' perspectives of leadership and, in particular, to dynamics that were found to be key in the development of leadership and its practice in the school, namely: the general dynamics of time, savoir-être (knowing how to be), communication, and problem-solving; and, the specific dynamics of duple and diplomacy, which were particular to the circumstances of the binational, bicultural, bilingual school.

My purpose in this chapter is to bring together the various dimensions of the study into a form that responds to the research question and which allows for the generation of theoretical ideas in relation to the development of leadership and its practice in this binational, bicultural, bilingual school. The chapter is informed, too, by my reflections derived from my role as a participant–researcher, as a member of the Senior Leadership Team (SLT) during a period of the time encompassed by my study.

In the initial investigation of the research literature theoretical and conceptual frameworks which might inform the study were offered in the work of Collard (2007, 2009) and the field of intercultural school leadership research which suggested such considerations as cultural contexts and dynamics. Collard's work influenced the development of my thesis, and, in particular, acknowledgement of the ambiguity and complexities associated with cultural and linguistic knowledge. Both of these have been seen to be integral components of the leadership of Telopea Park School Lycée Franco-Australien de Canberra. Further, in his work Collard brought into focus the personal characteristics of leaders; their values, beliefs and assumptions and the ways in which these might influence leadership and its practice. While these were not designated as overt individual foci of this study, they were nevertheless intrinsic to the actions and responses of individual leaders within the school. They were also

explicit in my interactions with leaders as a member of the SLT and implicit in my reflections as a participant–researcher. In bringing together the findings of the study I believe I need to acknowledge and articulate the leaders' personal characteristics and practical actions as factors interacting with the complexity of the context and the dynamics in the development and practice of leadership at Telopea Park School Lycée Franco-Australien de Canberra.

The following discussion returns to the notion, presented initially in Chapter 3, of "ganma", the Indigenous Australian concept for the merging of Indigenous and non-Indigenous knowledge systems, as the metaphor of this thesis and the third place, as an image bringing together the elements of the study; the contexts of the school, the dynamics of the development of leadership and its practice, and the personal traits and actions of leaders in a way which acknowledges the integral contribution of each to the whole.

With the elements of the study in mind, such as the complex context and the general and specific dynamics, one may imagine them as different streams of water flowing into, merging, interweaving, morphing and transforming in the third place, that is, the metaphorical "ganma". The personal dispositions of the leaders themselves and their actions form, not simply another stream of water entering the estuary or lagoon to join the water flow at the third place, but rather, might be imagined as factors which influence the character of individual streams of dynamics and the context of the river in flow in the estuary. Hence, the personal dispositions might be likened to visible and invisible elements; the tidal ebb and flow, the stream's volume, its brackishness, its colours, its eddies all coming together with its other constituent parts to form the spirit and power that is, metaphorically, the meeting of cultures and knowledge systems. In reality, this continual and ever-changing flow of water could perhaps be likened to how leadership is developed and practised in a binational, bicultural, bilingual school.

The next section of this chapter presents insights from the findings and reflects on their relationships along with suggestions and observations from the research literature.

6.1 Insights from the findings

6.1.1 The context of culture

While Chapter 2 discussed the complex contexts in which leadership lived, perhaps the most dominant characteristic was that of culture. In presenting insights from the findings, the example of culture as a context serves to illustrate the complexity associated with the multilayered, multifaceted contexts of the school and its leadership.

The study considered culture from a number of perspectives. As Schein (2004, 2010) argued, culture was evident at various levels. Culture was embodied in each of the two nations which formed the partnership to the school yet the school, itself, was seen to have its own

culture as O'Mahoney et al. (2006) suggests. Furthermore, as highlighted by Braun and colleagues (2011) the school was situated and interacted within a number of broader layers of contextual culture including those of its local community, the Australian Capital Territory, and the cultural peculiarities of being situated in the city of Canberra, the national capital and the centre of federal and international politics in Australia. Further, formal leaders were members of professional cultures within the teaching profession, within the ACT education department and within the French education ministry (Braun et al., 2011). Branson (2009) and Branson et al. (2018) talk about the responsibility of formal leadership for fostering a culture in the school and developing a culture of leadership. The formal leaders in the research school, as those responsible for responding to and developing a unique and supportive culture for the school, also developed a culture of leadership, in this case using the dynamic of duple because of the binational, bicultural and bilingual nature of the school. By doing so, they demonstrated the relationship between culture and leadership by successfully understanding the need to align leadership practise more closely with what was required in the uniquely complex context (Branson, 2009; Branson et al., 2018).

The most obvious perspective of culture *as a context* was formed from the presence of: two national cultures (Australian and French); two education systems; two languages (English and French); two professional milieux (Australian and French) and two arms of two governments (Australian and French). In line with Karim's (2003) noting of intercultural leadership contexts as being complex and ambiguous, the cultural context of the research school was potentially volatile because it contained multiple, and, at times, competing cultural components, which the formal leaders had to come to know about and heed (Clarke & O'Donoghue, 2017).

Certainly some aspects of complexity in the context were immediately apparent, others did not surface until later.

Education systems. As an example, the presence of both Australian (ACT) and the French education systems had a direct cultural influence on the development of leadership and its practice. The existence of two education systems complicated the degree of authority vested in each of the formal leaders; the roles and responsibilities allocated to each position; the means by which decisions were made, and the manner in which problems were solved was convoluted. Where culturally, the French education system was largely bureaucratic and hierarchical with its historical philosophy in Republican ideals, the ACT educations system emphasised a participative approach. Bringing the two somewhat divergent approaches together was undoubtedly a complex undertaking which became a "work-in-progress". Evidence of this work-in-progress or dynamic was the offering of both the French curriculum,

which would allow students to return to France to seamlessly continue their studies in the French education system and a membership of the AEFE, in parallel with the offering of the Australian(ACT) curriculum that allows students to complete an Australian (ACT) education and perhaps, to progress to the Australian tertiary education system.

Delegated authority. The delegated authority of the Australian Principal, as defined by the Agreement, was changed, over time, resulting from the increased authority of the Head of French Studies (HoFS). The increased authority occurred as a result of the influence of the local representatives of the French Government at the Embassy of France in Australia. The intervention by diplomats from the Embassy of France represented a significant moment in the development of leadership. The clarification of roles and responsibilities reiterated the overall authority of the Australian Principal and confirmed the position of authority of the HoFS. The more clearly delineated roles and responsibilities of the HoFS provided greater recognition of the position and status (Friedrichs, 2016) of the HoFS as the representative of the French State (Normand & Derouet, 2016).

Hierarchy of accountability. As leadership was realised in the positions of authority, and in the associated roles and responsibilities, a somewhat disjointed, twofold or dual hierarchy of accountability was formed, as indicated in Figure 5.3 in the previous chapter. Rather than responding to a single set of government positions, policies and guidelines there were two sets, one of which had nested in it two hierarchies from within the French Government line of accountability: the French education hierarchy and the French diplomatic hierarchy via the Embassy of France in Australia. Within the French diplomatic hierarchy, the position of Cultural and Cooperation Counsellor at the Embassy of France was the immediate superior to the HoFS and so, indirectly influenced the maturing of the leadership and its practice via advice, direction and interventions. Furthermore, the Cultural and Cooperation Counsellor oversaw the participation of the HoFS in the organisation of French cultural activities in Australia and the Pacific, which led to the research school participating in those activities which in turn, served to raise the importance of the leadership of the binational, bicultural and bilingual school in Australasia. The involvement of the position of Cultural and Cooperation Counsellor in the decision-making processes of the school suggested different processes from those generally occurring in Australian schools were used for making decisions and solving problems in the binational, bicultural and bilingual school.

Decision making. Within the twofold hierarchy, the process for making decisions and solving problems was markedly different between Australia (ACT) and France. The local Australian (ACT) education leadership context of a participatory approach to decision-making and problem-solving embraces an ethos of cooperation, consultation, collaboration and

collegiality. The structures and processes typical of such an approach seek outcomes to decisions and solutions that are based on inclusion and compromise, but which reflect the government education authority's guidelines. However, the singular French approach to decision-making and problem-solving is far less collaborative and collegial. The more bureaucratic French approach (House et al., 2002) typically sees superiors within the government hierarchy make the decisions after which solutions to problems are then conveyed to others to implement. Within this system, some decisions may be made at the school level. Consequently, in the binational, bicultural, bilingual school, while Australian formal leaders perceived that they had introduced each HoFS to the participatory approaches to decision-making and problem-solving, and then assumed that these approaches were understood and would become the practice of the HoFS, in reality the Heads of French Studies frequently had to continue addressing problems through the French bureaucratic, hierarchical method of making decisions and solving problems.

Harmonisation. One further consequence, from my observations of the presence of two education systems in the school, was the requirement that the bicultural and bilingual education program be a blend of French and Australian curricula, teaching and learning, assessment and reporting. The degree of blending, or harmonising, was partially determined by the commonalities found between the curricula, teaching and learning, assessment and reporting. Above all else, the binational education program had to be approved by both governments and be presented and implemented as of equal value. In terms of culture, and the development of leadership and its practice, the detection of what was required for the common good (Duignan, 2012), the requirement for government approval and for establishing equal value meant that leadership had to be inclusive of professional and cultural expertise from each nation. Moreover, respective professional and cultural expertise was used in solving problems relating to the development of the blended binational education program (Frawley & Fasoli, 2012; Ober & Bat, 2007). In this shared experience, leaders endeavoured to work together as one to address the requirements of both authorities.

Symbolic representations. The symbolic representations of one school culture in the twofold, binational context is represented by school symbols, such as the creation of a binational logo and vision statement, and in the shared practices, such as the retention of the weekly meeting of formal leaders. These symbols and shared practices not only aimed to convey a message of unity and a shared culture, they also helped simplify the contextual complexity and make what was complex more understandable (Norman, 2011).

As can be seen from the examples above the effects of culture on the development of leadership and its practice in this school, in relation to the twofold cultural context of the

school, might be interpreted in three ways. The first could be characterised as *both done separately*, the second as *in parallel*, and the third as *working together, as one*, depending on the task at hand (Frawley & Fasoli, 2012; Ober & Bat, 2007).

Complexity and the constantly changing circumstances of the cultural context. The development of leadership and its practice occurred in continually changing circumstances stimulated by new governmental plans and policy priorities, financial constraints, and political events (Fullan, 2008, 2011; Schein, 2010). For example, the episode of the students remaining seated during the playing of the French national anthem in protest against French nuclear testing in the Pacific Ocean at that time, was an episode steeped in international controversy, but one which saw the uniting of formal leaders from both nations and the forging of stronger bonds between French and Australian staff within the school. While the students' position reflected the concerns of many in the nation and internationally, leadership in the school needed to walk a "fine line" between its duty to concerns being expressed by the nation and its duty to the French partners in the school, the French students, French parents and French staff of the school. It could be considered very much a complex aspect which reflected changing circumstances of the cultural context (Clarke & O'Donoghue, 2017).

Similarly, the circumstances of the unexpected presence of the Ambassador for France, albeit as a parent, at a parents' meeting to ask a question about the name of the annual school community fair opened up an opportunity for the formal leaders to negotiate a change to the name of the annual school community fair. Although the name of the annual school community fair, and the circumstances in which the question was raised, had the potential to be misunderstood or misinterpreted by individuals for whom the name of the fair was either a tradition or a concern, the question gave rise to a positive opportunity to develop a more mature leadership practice, enacting values embedded within the dynamics of the development of leadership and its practice, such as cooperation and respect.

These contextual contributions stemming from the multiple facets and layers of the binational, bicultural and bilingual school context created complexities and ambiguities (Karim, 2003) to be considered and responded to in the development of leadership and its practice. This complex, multifaceted, multilayered, and sometimes changeable and ambiguous environment was where the dynamics helped shape the development of leadership and its practice (Clarke & O'Donoghue, 2017).

6.1.2 Contributions of the dynamics

The dynamics, classified as general and specific, were key to the development of leadership and its practice within the complexities and ambiguities of the multifaceted and multilayered school context. The general and specific dynamics help simplify the reader's

understanding of a complex environment of leadership and its development in the binational, bicultural and bilingual school.

General Dynamics. The general dynamics suggested and reinforced their universal and fundamental applicability to the leadership of schools, especially in Anglo-Saxon cultures. The specific dynamics, however, addressed the particular characteristics of the *bi*national, *bi*cultural and *bi*lingual in a school founded by a partnership between two different nations with different cultures, different languages and different ways of doing things.

Time allowed governance and administrative structures to take a shape and mature. Monitoring and governance bodies became more representative, over time, of the expertise required to address the complex needs of the multifaceted and multilayered school. Over time, different formal leaders contributed to the SLT by developing structures and practices that nurtured the development of leadership and its practice, such as the regular weekly meetings; the documentation of respective roles and responsibilities; the development of school values and the vision statement; and, the coordination of activities, plans and requirements of the different sectors of the binational, bicultural and bilingual school. Also with time, leadership matured as social, political and other issues were progressively addressed. At the same time, formal leaders grew in the awareness of savoir-être (knowing how to be).

Savoir-être (knowing how to be) contributed to the development of leadership and its practice as it recognised and acknowledged the values, beliefs and assumptions brought to the experience, or adopted, by individuals in the SLT. The increasing confidence of formal leaders' capacity for, and commitment to, cooperation, consultation and collaboration allowed trust to form and become evident in professional and social relationships. These relationships became fundamental and, perhaps, essential to the practice of leadership (Branson et al., 2018). However, differences in individual's personal dispositions, values, beliefs and assumptions gave the elements of savoir-être (knowing how to be) different facets as individual formal leaders interpreted their leadership situation in the school (Crow & Møller, 2017; Gurr, 2017; Hallinger, 2018). For example, some individuals believed they were prepared for their role in the school, while others felt they were not. Some felt that savoir-être (knowing how to be) was enhanced through experience in the school, either through time in the new position or from previous work in the school before becoming a formal leader. Others saw their new formal leadership role as an opportunity, despite the perceived trauma associated with working in an unfamiliar environment, to willingly engage with, and to learn from and with, another culture (Brotto, 2011; Frawley, Dang, & Kittiphanh, 2015; Frawley & Fasoli, 2012; Ober & Bat, 2007). For a few, life experience in each other's culture developed cultural insights that enabled them to help others understand behaviours which might

otherwise be misunderstood and misinterpreted, such as the French greeting of a kiss and the effect on relationships of a raised voice during an argument. Savoir-être (knowing how to be) also meant formal leaders worked to ensure that their culture was identifiable and that loyalty to either nation was not compromised (Frawley & Fasoli, 2012; Ober & Bat, 2007). Savoir-être (knowing how to be) was enhanced and enabled by communication and, at the same time, savoir-être (knowing how to be) facilitated aspects of communication.

Communication was essential for the development of leadership and its practice. It was the means of conveying information within the SLT, around the school and beyond. Explicit communication enabled conversations to be had that helped relationships to form, ideas and issues to be conveyed and discussed, decisions to be made, solutions to problems identified, and to give voice to both parties. Implicit communication via signals, such as the offices of the Australian Principal and the HoFS being located adjacent to each other, or formal leaders being seen to work and walk together, conveyed the idea that the development of leadership and its practice was cooperative. But there were problems with communication.

The major problem in communication was caused by a language barrier. Two languages were present in the school, but neither French nor Australian leaders were sufficiently bilingual to enable all business to be conducted in either language interchangeably so that clear and nuanced meanings were conveyed. The business of leadership was conducted in English, which meant the nuanced meanings embedded in the English language were sometimes missed by French formal leaders and this, they felt, affected their full participation in meetings. From my observations, perhaps due to lack of time or to human oversight, insufficient attention was given in meetings by Australian formal leaders to the potential for the HoFS to miss nuanced meanings. But, despite the presence of the language barrier its effects were reduced with savoir-être (knowing how to be) and problem-solving.

Problem-solving was another key dynamic that enabled the development of leadership and its practice. Problems were solved with the interests of the binational school in mind. Processes for problem-solving included frequent and open dialogue (Council of Europe Ministers of Foreign Affairs, 2008, May 7) between the members of the SLT and relied on the willingness of both French and Australian formal leaders to cooperate, consult, collaborate, negotiate and compromise. But, the existence of a twofold or dual hierarchy meant that some decisions and solutions to problems were influenced by those in positions external to the SLT. One particular position that was influential was that of the Cultural and Cooperation Counsellor at the Embassy of France, who played an important role in the resolution of some problems, such as that of the status of the position of the HoFS. Unresolved and repeated problems, such as the perception by Australian staff of the inequity of playground duties in

the secondary school, serve as examples of divergent perceptions that the formal leaders had to be aware of and to address. While the solutions to other problems, over time, such as the student boycott of the French anthem or the changing of the name of the annual school community fair, called on savoir-être (knowing how to be) and communication, a far more flexible, inclusive but purposeful problem-solving approach by the formal leaders was also essential.

Problem-solving, as a dynamic in its own right, worked integrally with the other dynamics. Hence it was actioned through explicit and implicit communication and embraced savoir-être as a cognitive and behavioural guide. Naturally, time was pivotal to the solution of a problem. Integral, too, to each of the general dynamics in this particular case of a binational, bicultural and bilingual school were the two specific dynamics of duple and diplomacy.

Specific dynamics. The two specific dynamics, duple and diplomacy, gave the development of leadership and its practice its distinguishing characteristics in this case study. The specific dynamics set the development of leadership and its practice apart from, and added an uncommon level of complexity to, the general school leadership practice in Australian schools and from the administration and management practices of the French educational system. As described in the previous chapter, the dynamics of duple and diplomacy gave the development of leadership and its practice in the binational, bicultural and bilingual school a complexity uncommon to the leadership of Australian schools and to the hierarchical systems approach of French schools. The dynamic of duple was enfolded in the very fabric of the school in the forms of: two nations, two education systems, two cultures with their accompanying set of philosophies and traditions, and two languages.

Duple was embedded in structures, functions and administration and was a prism through which decisions, solutions to problems and the actions to be taken were considered. Formal leaders were responsible for developing, nurturing and sustaining the duple as leadership developed (Ober & Bat, 2007). Formal leaders, both French and Australian, struggled over time, together, to find ways to ensure that duple was apparent in leadership so that duple was both a goal *and* a source of unity binding leadership into a coherent whole (Gronn, 2010) in a binational, bicultural and bilingual school. Duple also included strategies to work within the twofold or dual hierarchy and to implement French and Australian government requirements. As a consequence of the existence of the dual hierarchy, duple was sometimes perceived to be enacted as divergent approaches, for example, the use of external inspections by the French to monitor and develop teacher quality alongside the Australia (ACT) methods to monitor and develop teacher quality that were based on government guidelines implemented by the school principal. In this situation, duple as a divergent

approach, created parallel approaches which became accepted as an integral part of the development of leadership and its practice. Hence, duple appeared to be active in leadership in multiple ways, many of which were obvious. Others were more subtle.

The *obvious* ways duple was apparent included, for example, the binational membership of the Review Committee (RC), School Board and the SLT; the binational name adopted by the school; both French and Australian formal leaders participating in the weekly meetings of the SLT; both the Australian Principal and the HoFS speaking at assembly; both languages being used together in educational terminology, for example, "brevet" and "school assembly", and for the dissemination of information to the school community. *Subtle* elements of duple evident in leadership and its practice included, for example, an attitude that enabled leaders to align their own thinking more closely with what duple required (Branson, 2009). Leaders' attitudes were evident through their approaches to work expressed through cooperation, tolerance and acceptance of difference, and a willingness to bridge cultural gaps using dialogue to conciliate, mediate and compromise (Frawley & Fasoli, 2012; Ober & Bat, 2007). Informing duple in the development of leadership and its practice in the binational, bicultural and bilingual school was the dynamic of diplomacy.

Diplomacy contributed a unique parameter to the school context in relation to the development of leadership and its practice in the binational, bicultural and bilingual school. Diplomacy added international obligations and protocols to the leadership landscape. Formal leaders were obliged to cooperate and conduct themselves in a manner in accord with their role as defined by a binational treaty which had brought the binational, bicultural, bilingual school into existence. The bicultural nature of Telopea Park School Lycée Franco-Australien de Canberra, in conjunction with its binational characteristic, suggested a host-guest relationship between the two nations; Australia as host and France as guest. In the school, because of the inter-governmental Agreement, the host-guest relationship between formal leaders often relied on the dynamic of diplomacy to address national and cultural differences between the host and the guest.

The host-guest relationship brought with it obligations to ensure that, in terms of the Agreement, expectations of both governments were met (Kenway & Fahey, 2009). Sometimes expectations were not met and had to be prompted and activated by the actions of the other, for example, the episode in which a HoFS called for the French national anthem to be played at school assemblies and an Australian Principal determined that the name of the annual school community fair had to be changed from a culturally insensitive name to one that was more culturally sensitive. The change of the name of the fair had been initiated by the guest, through direct action from the most senior level at the Embassy of France.

The role of diplomats at the Embassy of France in Australia formed a potent and influential part of the external network of formal leaders. Their influence was glimpsed in the actions of the Ambassador for France asking a question at a public meeting about the then name of the annual school community fair. Similarly, the influence of the position of the Cultural and Cooperation Counsellor was also apparent in relation to the change of status of the position of the HoFS. Through their actions, French diplomats influenced decisions taken by the formal leaders in the binational, bicultural and bilingual school. Equally, the French diplomats cooperated with the formal leaders to negotiate and to facilitate solutions to more serious problems, especially those that had the potential to damage bilateral ties, such as the episode of the student boycott of the French national anthem, which occurred during a period of local community alarm over French nuclear testing in the Pacific Ocean. In response, formal leaders were obliged by protocol, or hierarchical position (in the case of the HoFS), to recognise the role of the French diplomats and find ways to cooperate with them, and to meet their requests, where possible.

The diplomacy dynamic in the development of leadership and its practice positioned formal leaders as representatives of their respective nations by which they were obligated to observe international law and international diplomatic protocols. In this sense, diplomacy gave the development of leadership and its practice a unique character. Diplomacy, along with duple, demanded particular values, personal attitudes and behaviours from the formal leaders, which sometimes required the leaders to adjust their attitudes, values and thinking to what the subtleties and nuances of the binational context required.

The preceding sections have both noted, as did the earlier chapters, reference being made to values, beliefs and assumptions and "the way we do things", or, as they might be called, "the unwritten rules", as being associated with the dynamics of leadership. As the literature has recognised the integral roles these characteristics play in the development of leadership and its practice, a brief note is made here of their contribution.

6.1.3 Acknowledging other contributions

Both the contexts and the dynamics of leadership contributed significantly to the development of leadership and its practice at Telopea Park School Lycée Franco-Australien de Canberra. Arguably, it would be an oversight if this study did not acknowledge and make particular note of the contribution of values, beliefs and assumptions and the unwritten rules which guided formal leaders in the school. These elements are considered subsidiaries of the dynamics, and like the dynamics themselves, interacted with each other and the general and specific dynamics. However, it is argued that the role they played in the development of leadership and its practice in this school make them worthy of particular reference.

The first is the interface of values, beliefs and attitudes in the actions of formal leaders. The second is what I propose to call, “unwritten rules”. These “rules”, in conjunction with the values, beliefs and attitudes, were seen to very subtly, influence the expected behavioural responses of formal leaders when making decisions and solving problems and issues in the school. The interaction amongst values, beliefs and attitudes; the actions of formal leaders; and, the unwritten rules could be said to have become relatively stable and consistent across different leadership teams (as different leaders joined and left the SLT over time) even though the episodes depicted in Chapter 5 might appear to, and often did, focus on issues or incidents that were in essence ambiguous, sometimes contentious and perhaps controversial.

Values, beliefs and attitudes. As an example of the contribution of values, beliefs and attitudes to the development of leadership and its practice, the openness towards each other and the willingness to come to appreciate and value the cultural, educational and professional perspectives of each other, helped enable the implementation of an internationally binding agreement. These, and other similar, attitudes, beliefs and values adopted by individual leaders helped in the building of connections across cultural and professional boundaries (Collard, 2007, 2009) and reducing the cultural and professional divide that may have existed.

Unwritten rules. As a participant–researcher, I experienced and witnessed unwritten rules, which had developed over time and through the experience of previous formal leaders. The unwritten rules helped to guide the building of connections across cultural and professional boundaries so that leadership, itself, developed a more global perspective, which, in turn, helped to address the needs of an international education partnership in an international relations context (Collard, 2007; Crossley, 2000; Crossley & Watson, 2003). The unwritten rules endeavoured to recognise and acknowledge the complexities and ambiguities of the leadership context. These unwritten rules recognised and gave status to (Friedrichs, 2016) educational expertise and cultural perspectives (Collard, 2007, 2009). In the table below (Table 6.1) the unwritten rules have been divided into different categories for the purposes of illustrating how their intention might be seen through the behaviours of formal leaders, described in the table as “particular unwritten rules”.

Table 6.1 *The Unwritten Rules*

Categories of unwritten rules	Particular unwritten rules
Nurture and build trusting relationships:	• Be amiable and act with good will • Model desired values through personal behaviour
Respect and accommodate:	• Cultural perspectives and enable others' culture and language • Each other's delegated authority • Roles and responsibilities • Imperatives from respective government hierarchies • Professional and cultural expertise, perspectives and opinions • Differing philosophical approaches to teaching and learning
Communicate:	• Be open and transparent • Use frequent and direct, person-to-person dialogue • Acknowledge and work to reduce the language barrier
Solve problems and make decisions together:	• Be non-adversarial: disagree, but do not be disagreeable • Be flexible, compromise and create a 'win-win' outcome • Retain what is culturally important • Advocate for the school and each other
Be loyal to the team:	• Be unified within the school community, regardless of differences of opinion

These unwritten rules served to illustrate the need for heightened cultural sensitivity within interactions between members of the Senior Leadership Team (SLT) (Frawley et al., 2010) so that cultural identity and worth were preserved (Friedrichs, 2016). The authority of the Australian Principal over the whole school was recognised, as were the two sources of delegated authority that existed as a form of "liquid authority" (Macdonald & Macdonald, 2017, p. 329) whereby the delegated authority of each party came into play at different times according to the issue under consideration. In addition, the dual hierarchies and the associated dual chains of command were respected. There was much potential for conflict, but in general, the leaders learnt to work within the complexity by using experience to forge core ways of being, such as those suggested by the unwritten rules.

This study has explored the development and practice of leadership in a binational, bicultural and bilingual school from the perspectives of individual leaders, the multiple and complex contexts, and from the perspective of a participant–researcher. It now remains to place the findings of the study in a framework that might better enable future explorations of leadership and its practice in schools, such as Telopea Park School Lycée Franco-Australien de Canberra, which may be founded through international agreements and bring together the national, cultural and languages of two – or more – nations into a single educational endeavour.

6.2 Intercultural school leadership theory and leadership in a binational, bicultural, bilingual school

In Chapter 3 of this study, the review of research and literature introduced and explained the concept of *interculturality* and associated terms. As a brief reminder, the term *intercultural* is used to describe and explain cultural interactions between two or more discrete social (usually national) groups. *Interculturality* is a slightly more definitive term than intercultural and implies *evolving* relations between different or diverse cultural groups through which shared experiences develop. *Intercultural leadership* studies, as noted by Frawley and Fasoli (2012), emphasise the nature of interactions between leaders of cultural groups. *Intercultural school leadership* research is an overarching concept describing the study of interactions between formal leaders from different cultural groups who are focused on leadership together.

My case study of intercultural school leadership involved formal leaders from the two national cultures (Australia and France) and focused on joint leadership or leadership together as a group, the SLT. It incorporated the individual values, beliefs and assumptions of formal leaders that manifested themselves as behaviours in relation to the contexts and dynamics of leadership and its practice in the binational, bicultural, binational school. The work of Collard, (2007, 2009) and his conceptual theory of intercultural school leadership was of particular interest to my research study and an exploration of his theory was encapsulated in the foundations of the study.

Collard (2007) suggested that intercultural school leadership research should address situations where leaders pay attention to the interactive effects of cultures working together. He called for exploration of the dynamics of school leadership within intercultural situation. Inspired by this, my study took the notion of dynamics and explored the interactive effects in an intercultural context, that of a binational, bicultural and bilingual school in Australia. My study, in its gathering of data from interviews with past and present formal leaders in the school and others who witnessed the evolution of leadership in the school over time, enacted a further element of consideration in Collard's approach. It explored the manner in which the formal leaders perceived that they came together, interacted and responded in their roles as formal leaders within the binational school. In addition, based on leaders' perceptions of their coming together, interactions and responses, my study explored the foundational dynamics of leadership in the light of the complex contexts in which formal leaders perceived they were working.

Collard considered an issue raised by Chapman, Aspin and Taylor (1998), that of the leaders being reflective beings in their practice. He posited that the particular character of leaders as reflective practitioners is critical to an understanding of intercultural leadership and its contexts. That is, intercultural leadership in its context is facilitated by individuals who are reflective individuals, whose thinking and practices incorporate the ability to respond in a flexible and an adaptive way to specific contexts rather than individuals who are steeped in tradition and who simply assert the expectations of their government and society. The findings of this study provided some evidence of individual formal leaders having each of these contrasting positions at different times in the school's history. However, over time, and with the interaction of all the dynamics of time, savoir-être, communication, problem-solving, duple and diplomacy, the characteristics of a reflective individual, with thinking and practices of flexibility and adaptability, seemed to become more predominant amongst formal leaders.

It might be said that inherent in Collard's idea of intercultural school leadership is a recognition of the complexity of contexts in which intercultural schools exist. Such complexities were found in the contexts of Telopea Park School Lycée Franco-Australien de Canberra. Further, as Collard (2007, 2009) proposed might happen through sharing in intercultural leadership, working across the national boundaries necessitated *bridge-building* (Crossley, 2000, 2008), that is, connecting processes between cultures to bring the cultures closer to a state of we, together (Council of Europe Ministers of Foreign Affairs, 2008, May 7; Frawley & Fasoli, 2012; Lewin, 1999; Said, 2001, 2004; Sergiovanni, 1996).

In the development of leadership and its practice in the school, connecting or bridge-building processes were formed over time at individual, group, community, and international levels. The progressive accumulation of the bridge-building created a suite of approaches used by formal leaders to span national boundaries, approaches founded in the contexts and dynamics, and within these dynamics, on assumptions, values and norms of behaviour.

The gradual evolution of leadership practice continued as successive individual leaders responded to the perceived needs of the context (Clarke & O'Donoghue, 2017; Gurr, 2017). The personal interests, dispositions, approaches and priorities of individual leaders changed as leaders retired or moved on and were replaced by persons of different dispositions, interests and approaches (Crow & Møller, 2017; Gurr, 2017; Hallinger, 2018). In conjunction with regular changes made to leadership practice by individuals, changes were also occurring in response to the international context, to changes in the national and local (ACT) education priorities, and changes in France's education priorities. As leadership practice evolved in response to contextual change and the change by individuals, so change became a natural part

of the evolution. Cooperation and its associated characteristics became the "touchstones" for responding to the change.

Cooperation was assumed through altruism, a selfless interest in acting for the common good, and virtue, an interest in acting with prudence, integrity and wisdom in the interest of others (Branson, 2009). The conduit to the international links, which facilitated cooperation was relationships. To give effect to the developing relationship, a shared set of values, attitudes and assumptions developed and worked within the dynamics to underpin norms of behaviour in school leadership. These norms of behaviour were iteratively developed through ongoing cooperation, participation and the evolution of knowing how to be. Moreover, these norms of behaviour came to subsume the inclusion of international diplomatic protocols in decision-making and problem-solving, enabling influence to be brought to bear from each country that was party to the international partnership in the school.

Formal school leaders, as individual agents and representatives of their national culture, had the responsibility to cooperate and to enter into intercultural exchange through dialogue. They overcame their own cultural boundaries to co-exist and cooperate with unfamiliar others by drawing on the trust that had formed through relationships. Unfamiliar others were accorded recognition and status (Friedrichs, 2016) so that cultural identities became interwoven and interconnected with the identity of leadership of the binational school. This capacity evolved as formal leaders became more sensitive and finessed in their ability to align their thoughts and actions with the needs of intercultural exchanges in a binational context.

Understanding of the dynamics of leadership and its practice in relation to intercultural situations, is particularly required when a new form of leadership is being developed. In the case of my study, the intercultural situation in which the dynamics were developed was that of international diplomacy, particularly cultural diplomacy, as determined and guided by international protocols based upon cooperation and respect for all parties (United Nations, 2005). International diplomacy and its associated protocols played an important part in developing a particular view of leadership in case of my study.

In summary, it can be suggested that my study provides empirical evidence in support of Collard's conceptual theory of intercultural school leadership. The findings of my study of the interactions amongst formal leaders, who were focused on a shared approach to leadership, also suggests a greater complexity in relationships within a binational, bicultural and bilingual context than to that which the conceptual theory of intercultural school leadership previously alluded. This complexity might well be represented by the notion of the third place. Given that future developments in intercultural education might be assumed to become even more complex, perhaps with a greater number of nations and cultures working

together, it might be even more appropriate to conceptualise a third place as a broadly encompassing shape for research into the development of leadership and its practice in such international, intercultural and multi-lingual schools.

In line with this suggestion, the following section briefly discusses the notion of the third place in relation to the development of leadership and its practice in a binational, bicultural, bilingual school. It also positions “ganma”, as the metaphorical third place.

6.3 Imagining the third place

Rizvi (Rizvi, 2014) suggests the need for a new “social imaginary” (p. 291), or a way of thinking about the world that is developed and shared by a group of people. Rizvi’s concept of a social imaginary describes a process used by a school to imagine and then create a new way of thinking about itself in a highly interconnected global community; a shared imaginary that links valued local education traditions with contemporary developments in international education. This concept of a social imaginary, generated from an amalgam of the old and the new, perhaps may be instructive in understanding the way that a new kind of school leadership for the binational, bicultural and bilingual school can be imagined and created. The development of this new kind of school leadership and its practice for an international endeavour, such as in Telopea Park School Lycée Franco-Australien de Canberra, might be considered to surface in a notional third place; a place that is neither French nor Australian and that simultaneously functions with local and global perspectives to form an inclusive new entity.

The idea of a third place was raised in the third chapter of my thesis along with that of “ganma” (the metaphorical place of the convergence of water systems and of knowledge systems) as visual forms which might serve as a metaphor for the study in a way that acknowledges the integral contribution of each to the whole.

In imagining what a theoretical proposition for more globally-conscious leadership in a binational, bicultural, bilingual school might encompass, based on the findings of this study, this section draws on the imagined third place. The third place is represented in this study by the metaphorical “ganma” as the place of convergence of binational, bicultural and bilingual knowledge systems. It is hoped that the choice of the “ganma” metaphor might provide an imaginative, and hopefully creative, visualisation of the possibilities and potential in researching and developing leadership and its practice in a binational, bicultural and bilingual school.

In this study the notional third place formed as successive teams of French and Australian formal leaders came together to construct the joint, shared or co-leadership (Court, 2003) that was neither fully French, nor fully Australian. Rather, it was a place in which a

new form of leadership was imagined and realised that was inclusive of French and Australian approaches to positions of authority and where decision-making and problem-solving were continually adjusted to enable formal leaders to work as one together. There was continuous international exchange between the French and Australian leaders. There was continuous interaction of the leaders with the binational context, between individuals, and between leaders and their predecessors' knowledge and experience. The general and specific dynamics of leadership played a role here in the development of leadership and its practice.

This third place can, therefore, be viewed as a place in which once familiar cultural reference points were transcended and looked beyond, as the formal leaders interacted with each other to form a new consciousness that consisted of shared learnings gained from shared experience (United Nations Educational, Scientific and Cultural Organization, 2008). In this sense, the third place is a space derived from new cultural experiences that resulted in new leadership practice. While not fully relinquishing their familiar cultural markers, the formal leaders were prepared to suspend their familiar cultural perspectives in order to engage with each other, and to learn about each other's cultural and educational viewpoints (Collard, 2007). Furthermore, in the spirit of what might be termed participatory democracy (Lewin, 1999) and cooperation, this engagement and reciprocal learning led to the emergence of new ways of being and collaborating. As a consequence of this engagement, reciprocal learning and collaboration, new leadership actions emerged that were motivated by a determination to fulfil the shared educational purposes of student learning and development, teaching practice and international cooperation.

As an image, the third place might metaphorically assume the character of "ganma", the point in the estuary or lagoon where two different bodies of water meet and merge at multiple levels (Marika, 1999). Figure 6.1 illustrates this original idea of "ganma" adopted by Ober and Bat (2007, p. 74).

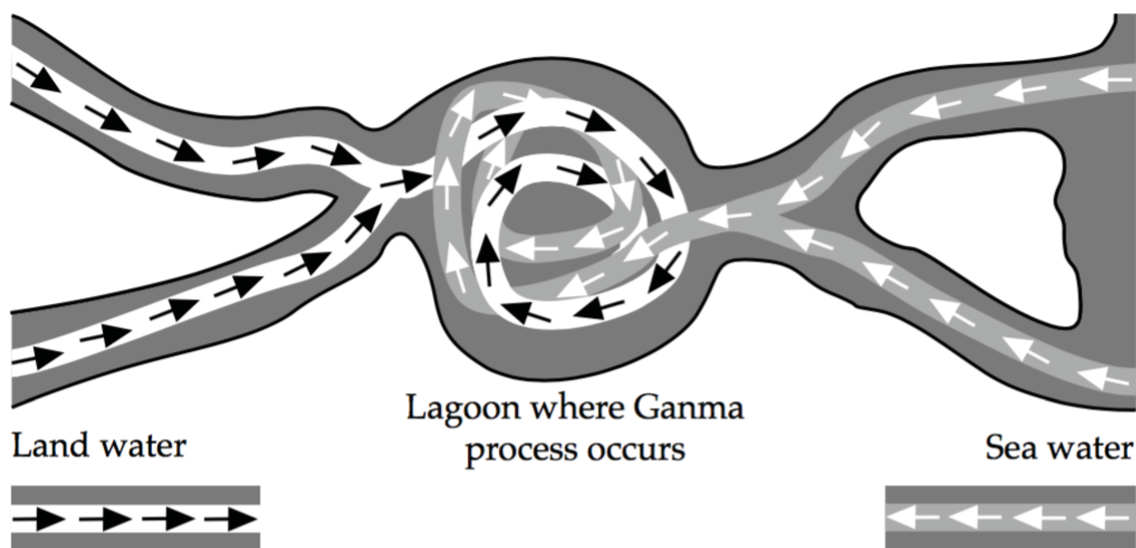


Figure 6.1. “Ganma”: the original metaphor from Marika (1999)

Figure 6.2 adapts “ganma” for the purposes of my study to reflect the array of diverse elements associated with how the French and Australians leaders came in a most complex, multilayered way of becoming united as a leadership team and as a team of leaders.

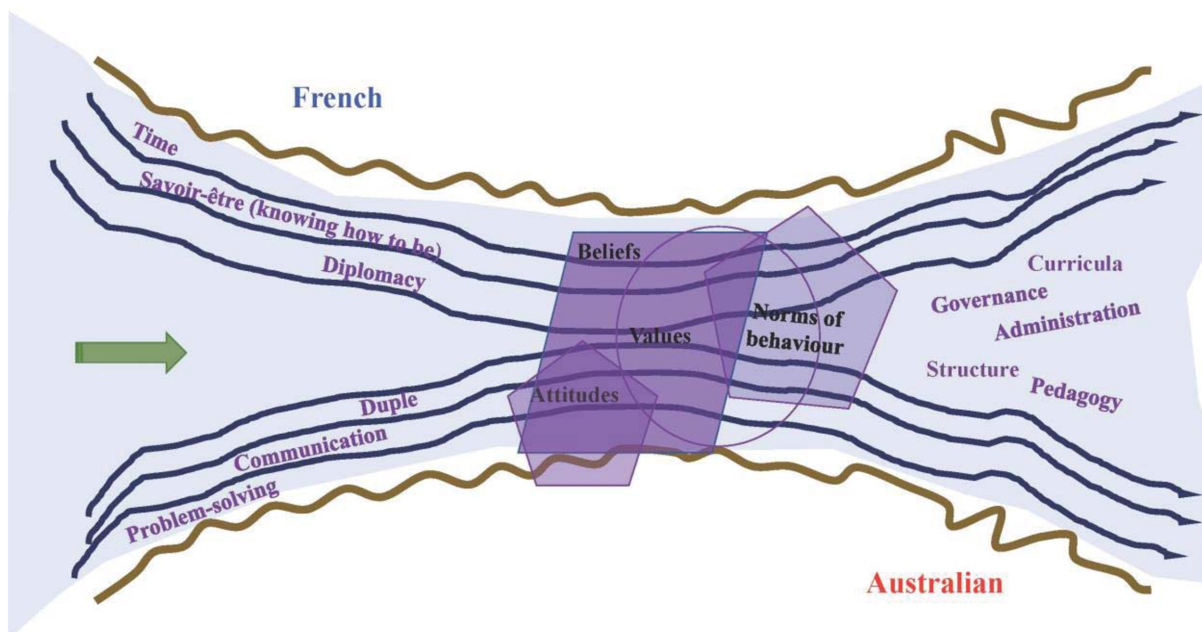


Figure 6.2. Adapted “ganma”: The confluence of knowledge for the third space

Embedded in this meeting place are the streams of the dynamics: time, savoir-être, communication, problem-solving, duple and diplomacy. The streams of the dynamics are coloured by the values, beliefs and assumptions of individual formal leaders. The streams of the dynamics and the values, beliefs and assumptions of individual continually merge with decision-making and problem-solving structures, governance processes, financial and human resources administration, curricula articulation and pedagogy to produce the strength of leadership in the binational, bicultural, bilingual school as it continues to develop as it moves forward into the future.

6.4 Conceptualising frameworks for future research and practice

This study suggests some theoretical ideas which might be useful in future research and practice. In this study those ideas relate to the development of leadership in the context of binational, bicultural bilingual schools. This thesis began by noting the coming together of the world's community and the notion of globalisation in school education. While the conceptual theory of intercultural leadership has provided a suitable framework for exploring the nature of *a singular* leadership and its context in a binational, bicultural and bilingual school in relation to two particular nations and cultures and languages, it might be suggested that as the world moves continually towards greater communication and globalisation, it is likely we will see multiple nations, a diversity of cultures, and a diversity of languages coming together in a more global, formally connected educational enterprise. Hence, we might see binational or multi-national, bicultural or multi-cultural, bilingual or multi-lingual schools. Moreover, as this thesis has shown in the case of two nations working together, the depth of complexity and the complicated nature of relationships is considerable. One might ask what further depths of complexity could be expected where multiple nations and cultures and languages become part of such ventures. The notion of a third place as the appropriate notional space for research and development in these new endeavours and the metaphor of "ganma", the bringing together of different knowledge systems, have provided a visualisation of a possible framework for school leadership which can embrace these broader perspectives. The work of this study also suggests that future research might need to investigate the development of a broader theoretical platform than intercultural school leadership provides.

One such notion recently appearing in contemporary research literature is that of the concept of *cosmopolitanism*. Cosmopolitanism is based on the belief in an openness to and appreciation of other cultural points of view that exist beyond local and familiar experiences and national boundaries (Kendall, Woodward, & Skrbis, 2009; Papastergiadis, 2012). In more recent times cosmopolitanism has been explored in relation to particular disciplines and fields. For example, Papastergiadis (2012) relates cosmopolitanism to the production of art and

human expression that transcends cultural boundaries through the exercise of human imagination. Via artistic forms, humans may connect across cultural boundaries in a dialogue about a collective concern that, at the same time, enables individuals to engage in the global dialogue from the perspective of their local context. Kendall et al. (2009) explore cosmopolitanism within the field of sociology: its characteristics in different social contexts (political, economic, cultural); and how these characteristics are exhibited in a "cosmopolitan" person. Cosmopolitanism might be considered an attitude for viewing the world and humanity that encompasses characteristics for being open to seeing the connections between cultures from the position of *global* or *universal*. A cosmopolitan worldview prefers to imagine or see the possibilities beyond the boundaries of national and single cultural entities. Unlike interculturalism, which recognises the bringing together of discrete cultures, cosmopolitanism as a construct, suggests a necessary attitude which facilitates going beyond the notion of discrete cultures working together to a view of humanity as holistic and interconnected through global relationships based on international cooperation.

In many ways the ideas of a cosmopolitan perspective might reflect similar dimensions to the dynamics and contexts elaborated in this study. As with the concept of intercultural school leadership, it begins with the person and their attitude of openness to a culture beyond their own national boundaries and their willingness to find ways to reduce cultural distances. Cosmopolitanism's broad, perhaps more open approach, might allow for even further exploration of the complexities of school leadership which might not occur in contexts of single nation or even binational endeavours, but which might be critical to multi-national, multi-cultural and multi-lingual situations. It is proposed, therefore, that the ideas of cosmopolitanism might be added to considerations which the discipline of education leadership incorporates into its research and practice endeavours, especially with regards to leadership in future binational, bicultural and bilingual schools. Such explorations and developments might well be called investigations and development in *cosmopolitan leadership.*

Concluding comments

This chapter provided detailed insights from the findings and synthesised the insights further. It brought together the notions of a third place and, using the metaphor of "ganma", illustrated how the various elements of leadership, as perceived from the conceptual theory of intercultural school leadership, came together in the development of leadership and its practice in a binational, bicultural, bilingual school. The chapter concluded by returning to the methodology of grounded theory in suggesting a future theoretical idea, based on the findings of this study, which might be considered in future research and development in education

leadership. Some of the implications for understanding educational leadership in a bicultural and bilingual school context are elaborated upon in the recommendations put forward in the following chapter.

In the next, and final, chapter the study is briefly summarised, there are suggestions as to what the significance of the study might be, and recommendations are made for future research and practice in school leadership, particularly in relation to binational, bicultural and bilingual schools.

Chapter 7
Conclusions and Recommendations

> It is the awareness of one's limitations, the intellectual modesty of those who know how they err, and how much they depend on others even for this knowledge. It is the realization that they must not expect too much from reason; that argument rarely settles a question, although it is the only means of learning - not to see clearly, but to see more clearly than before. (Popper, 1966, p. 227)

7.1 Summary of the study

This qualitative study set out to explore leadership in a binational, bicultural and bilingual school. In particular, the study focused on how leadership develops and is practised in a binational, bicultural and bilingual school. Of special interest were the contexts in which the school was situated and the dynamics of leadership active in a joint leadership (Australian and French) of Telopea Park School Lycée Franco-Australien de Canberra, located in Canberra in the Australian Capital Territory (ACT), Australia. The school is a binational, bicultural and bilingual school.

The aims of the study were:

1. To undertake an analytical, empirical and conceptual investigation examining the perspectives of leaders both past and present, parents, staff and government supervisors in regard to the distinctive nature of leadership in a binational, bicultural and bilingual school.
2. To clarify some of the conceptual, professional and practical issues relevant to leadership in a binational, bicultural and bilingual school.
3. To generate theoretical ideas and practical recommendations for research and practice relevant to the exercise of leadership in a binational, bicultural school.

The question guiding the research was:

- *How is leadership developed and practised in a binational, bicultural and bilingual school?*

The two sub-questions which operationalised the research question and crystallised it for data-gathering and analysis were:

- What is the nature of the complexity in relation to leadership and its practice in the binational, bicultural and bilingual school under study?
- How are competing cultural influences addressed in the practice of leadership in this binational, bicultural and bilingual school?

The framework for the study was established in evolutionary epistemology, interpretive theory and a grounded theory methodology. Data sources included archival documents; the formal agreements between the government of Australia and the government of France which were the foundation documents of the school; minutes of the School Board meetings; school review reports; and other publicly available documents detailing the various milestones of the school and/or the implementation of decisions relating to the practices of the school, such as the joint vision statement or the protocol of using both English and French languages for communication and signage. Artefacts included such items as the school logo and the school newsletter.

Semi-structured interviews gathered the perceptions of those in, or who had held senior leadership positions in the school and who were, or had been, close to events or witness to the episodes related in the thesis. Other personnel, including teachers and parents, participated in focus group interviews. The observations and recording of my perceptions as a participant–researcher documented my experiences as a member of the Senior Leadership Team (SLT), and of the practices of leadership in the school. These data were used to clarify or enhance explanations of aspects of the study and to address the trustworthiness of the data.

The findings of the study into the nature of leadership in this particular binational, bicultural and bilingual school confirmed that the school, set in considerably layered, multifaceted contexts, was both complicated and challenging. The challenges for the development of leadership and its practice in these complex contexts included the two fold nature of the endeavour, the partnership between the two governments of Australia and France and the associated diplomatic relationship which accompanied the signing of a formal agreement between the two nations establishing the school. Similarly, the role of the two different cultures of French and Australian, with their diverse educational structures, traditions, philosophies and expectations of education were influential in the development of leadership and its practice within the school. Further, the two languages of English and French posed yet another challenge to the development of leadership as only a relatively small number of staff and those involved with the leadership of the school were fully bilingual.

The findings indicated that culture played an important part in the development of leadership and its practice in this school. Two key categories of dynamics were central to the development and practice of leadership in the school. The first category of dynamics was classified as general dynamics, those which might be found in schools in general: time, savoir-être (knowing how to be), communication and problem-solving. The second category

of dynamics was classified as specific dynamics, those derived from the particular nature of the school: the dynamic of duple and the dynamic of diplomacy.

In the light of the findings, the thesis has put forward a number of recommendations for the consideration in future research into leadership in binational, bicultural and bilingual schools and further considerations for the practice of leadership in similar schools.

7.2 Limitations of the study

This qualitative study of leadership in a binational, bicultural and bilingual school in Canberra, Australia was undertaken in a single school. While it is possible that some or all of the characteristics of this school might be shared by other schools, and in particular other binational, bicultural, bilingual schools, it is not assumed that the unique characteristic of this school will be shared across all other schools. Also, the data has been analysed and interpreted from an Australian perspective. While I was familiar with the binational context, the French language and the French culture, I am not completely bilingual nor bicultural and this position limited the extent to which data and findings could be interpreted from a French perspective. From a methodological perspective, purposive sampling within the binational school and its government networks reduces the generalisability of the findings. It might be suggested, however, that the findings of the study may be applicable, in a moderated form, where leaders find themselves in similar or like intercultural situations and where their understanding of their situation is particularly one in which more than one societal culture is participating in the actions of leadership. The findings may also apply to similar international school contexts, thereby providing ideas for ways of proceeding, and which might maximise productive intercultural school leadership.

7.3 Significance of the study at its conclusion

The significance of my can now be stated in more detail. The findings suggested that the significance was both broader and deeper than was envisaged when the study commenced. The real significance lies in the contributions the findings make to new knowledge in the existing field of education and to the area of international relations, especially school education in cultural diplomacy. In particular, is the recognition and understanding of the complex nature and contexts of a binational, bicultural, bilingual school. An additional significance of this particular study are the general leadership dynamics of time, savoir-être (knowing how to be), communication, and problem-solving, and those specific dynamics, duple and diplomacy, seemingly particular to binational, bicultural and bilingual situations formed through international agreement. The specific dynamics could be said to underpin the development of leadership and its practice in a binational school.

Cultural diplomacy, in the context of school leadership in a binational, bicultural and bilingual school, also plays an important role in relation to leadership in these particular circumstances (binational, bicultural and bilingual). Similarly, the foundation of the school, a formal agreement between two governments, France and Australia, provided a rather different context for school leadership research. In the context of cultural diplomacy, the study also extends our understanding of how countries influence other countries through person-to-person contact via cultural organisations and institutions, like that of a school.

The study demonstrates the manner in which culture, in this case the differing cultures of the two partners, Australia and France, may have a bearing in both obvious and nuanced ways on the practice of school leadership.

In Australian school leadership contexts, where senior leadership teams are frequently multi-cultural or made up of individuals from diverse family and ethnic backgrounds, individual leaders need to understand the nature of cultural influence on their own, and others', interpretations of leadership and leadership practice. The influences arising out of family and ethnic cultures on leadership are even more marked in a binational school that has been formed through a formal international agreement, especially those in which not only family and ethnic cultures may be interacting, but two differing societal and professional cultures, as well as two discrete governments, are interacting. The study further draws attention to the interaction of values, assumptions and norms of behaviour in problem-solving approaches and decision-making which often require sensitive and nuanced mediation, conciliation, negotiation and compromise.

With regard to existing intercultural school leadership theory, the study confirmed principles from Collard's (2007, 2009) conceptual theory of intercultural leadership dynamics and extends it by applying the principles of the conceptual theory to a binational school education setting in which two developed nations had entered into equal partnership to deliver bicultural and bilingual school education. The findings of the study suggest that shared assumptions, values and norms of behaviour can be developed through collaboration, a respect for the cultures involved, and a willingness to learn through the experience.

Within the parameters of the significance of this study are a number of implications for understanding educational leadership in a binational, bicultural and bilingual school. These implications have been encompassed into the recommendations made in the following section, which puts forwards recommendations for future research arising from my study.

7.4 Recommendations for development of leadership and its practice

The findings of the study suggest a number of recommendations for practice in relation to leadership in a binational, bicultural and bilingual school.

7.4.1 Recognition of complex contexts: Applications of the dynamics of duple and diplomacy

It is recommended that:

- the links between cultural diplomacy, the nature of duple and school education need to be made explicit in situations of binational, bicultural and bilingual schooling where the genesis of the partnership is through international agreements between the governments of two or more discrete nations. All levels in the binational partnership should be made explicitly aware of how and why they are involved in person-to-person diplomacy within the context of the school.
- Formal leaders need to be made aware of their counterpart nations' expectations and the involvement of diplomatic understandings and protocols, particularly in regard to roles, portfolios, avenues of guidance and input into decision making.
- At an individual level, formal leaders, as part of their preparation for, and induction into, their binational school leadership role should be formally inducted into the nature and practices of cultural diplomacy. The imperative for doing so is the impact cultural diplomacy and its implications have on the fundamental relations between formal leaders and the enactment of their roles as school leaders in a binational context.
- At a school level, the whole school community (formal leaders, their binational executive team, the staff, students and parents) is integral to furthering the purposes of cultural diplomacy. Community-wide, clear guidance is needed for members of the community in relation to their contribution to the diplomatic, understandings underpinning the policies and processes of the school.
- At a systems level, education bureaucrats who represent each party to the agreement would benefit from understanding, in the complex context of the binational school, the constraints placed on familiar school leadership practice as it occurs in single nation schools. Without these considerations, bureaucratic intentions and actions may impact on and overshadow the efficacy of cultural diplomacy as it is being exercised at the school leadership level through formal leaders.
- At an international level, representatives for each participating nation would benefit from understanding both the process of formation of school leadership as well as the form it takes within the international relations context of a

binational school. Should the nature and dynamics of school leadership be recognised, known and understood by all parties to an agreement, then national agencies may provide more informed advice to their school-based representatives at formal leadership levels.

7.4.2 Recognition of the general dynamics in relation to sensitivities, awareness and advanced professional practice

The above recommendations deal with actions relating to the complex contexts in which a binational, bicultural, bilingual school exists and actions and practices related to the two specific dynamics of duple and diplomacy.

It is also recommended that:

- within the professional learning of all staff, and in particular those in leadership positions, formal recognition be given to and include explicit knowledge of the roles of the general dynamics (time, savoir-être (knowing how to be), communication and problem-solving) and the various concepts such as; values, beliefs and assumptions, which might be associated with school leadership.
- an awareness and knowledge of the values, beliefs and assumptions may further promote greater shared norms of behaviour and foster strategies of cooperation, collaboration, conciliation, mediation, negotiation and compromise as colleagues recognise the notion of two parties working as one in the school.
- it might also be anticipated that such professional learning might increase awareness of subtle professional problems arising from the language barriers and missed nuances in communications and strengthen the flexibility and adaptability of staff in broadening and more openly embracing 'other' in promoting education for a global and, perhaps, a more globally conscious world.

7.5 Recommendations for further research

During the course of this study, other potential areas of research relating to leadership in binational, bicultural and bilingual schools transpired.

Within the context of the school, research questions might be generated which would explore more precisely:

i. The leadership preparation required to undertake formal leadership roles in schools in which cultural diplomacy plays a role.

ii. The impact on leadership visioning and strategic planning of working binationally, bilingually and biculturally.
iii. The impact of working bilingually in decision-making and problem-solving from the perspective of second language speakers.
iv. The influence of different previous leadership experiences on the capacity of formal leaders to undertake their role in a binational school.
v. The impact of a binational school structure on curriculum articulation and delivery.

In the wider educational framework of school leadership in general, in an Australian context and in the international arena, research might consider exploring:

i. The role of school education leadership in the practice of cultural diplomacy and the role of cultural diplomacy in school education leadership in differing contexts.
ii. Ways in which school leaders from diverse national cultures can work together to improve student learning internationally.
iii. The development of school leadership in contexts in which the Anglo-Saxon discipline of school leadership is not known or recognised, but where it may be expressed through one or more other concepts.
iv. Based on the work of Friedrichs (2016), leadership in binational, bicultural, bilingual schools where self-worth is viewed through fundamentally different eyes by the two partners to an international partnership.
v. The roles of different diplomatic positions (such as the Cultural and Cooperation Counsellor) in relation to the practice of leadership in a binational, bicultural and bilingual school.
vi. The role of education authorities (such as the French Inspectors) in relation to the leadership of curriculum implementation and of pedagogy in a binational, bicultural and bilingual school.

Concluding statement

The introduction to this thesis noted the increasing interconnection of the world and the coming together of a world community as individual nations seek to share and work together. The binational, bicultural and bilingual school, Telopea Park School Lycée Franco-Australien de Canberra, located in Canberra in the Australian Capital Territory (ACT), Australia, is an example of this shared endeavour between two nations. The focus of this study was on the leadership within this shared endeavour and how leadership was developed and practised within the school. The study found that the contexts in which the school was situated were

multifaceted, multilayered and complex. Further, it found that a series of dynamics underpinning the development and practice of leadership within the school contained both general dynamics, those which might be found in most schools, and two which it suggests are unique to the situation of a binational, bicultural, bilingual school established by an international agreement between the two nations.

It could be said that it is likely that Telopea Park School Lycée Franco-Australien de Canberra will be one of a number of such educational enterprises in the coming years. Moreover, it is highly likely that the discipline of educational leadership, and within that school leadership, will be asked to contribute to the continual development of new and different partnerships in education across the globe in the future. While current theories and practices have, to date, supported the discipline and practice of educational leadership well in English-speaking countries, such as Australia, it is also likely that future scenarios will witness the bringing together of nations, cultures and languages into a much more cohesive, but ever more complex, ways. New ways of envisaging the discipline of education leadership and its practice will be required. However, as the voice of one of the participants in this study indicates time will tell.

> I really do think that it has been under construction for thirty years and that now it is no longer really a French Australian school but the French and the Australians have already worked out how to work together and that we as an executive team, our leadership team or senior executive team, we are relying on this. We are relying on those thirty years of cooperation and maybe sometimes of misunderstandings and everything. And we are relying on all this construction and this is much easier for us to rely on these thirty years than if we were just starting a new school. (translated from French) (A10.15)

Over the last thirty years scholars around the world have been engaged in finding and creating new ways of envisaging the discipline of educational leadership and its practice. This thesis is offered as significant addition to this rich and active field of research and theory.

References

Abdallah-Pretcielle, M. (2006). Interculturalism as a paradigm for thinking about diversity. *Intercultural Education, 17*(5), 475–483. doi:10.108/14675980601065764

ACT Board of Secondary School Studies. (2017). ACT Scaling Test. Retrieved from http://www.bsss.act.edu.au/information_for_students/act_scaling_test

ACT Education and Training Directorate. (2012). *Telopea Park School Lycée Franco--Australien de Canberra board report 2011*. Retrieved from http://www.telopea.act.edu.au/

Agassi, J., & Jarvie, I. C. (2008). *A critical rationalist aesthetics*. Amsterdam, Netherlands: Rodopi.

Agence Pour l'Enseignement Français à l'Étranger. (2017a). Pilotage, soutien, conseils. Retrieved from http://www.aefe.fr

Agence Pour l'Enseignement Français à l'Étranger. (2017b). Système éducatif français à l'étranger. Retrieved from http://www.aefe.fr

Agence Pour l'Enseignement Français à l'Étranger. (2018a). Institutionnels et partenaires pédagogiques. Retrieved from http://www.aefe.fr

Agence Pour l'Enseignement Français à l'Étranger. (2018b). L'homologation et le suivi d'homologation. Retrieved from http://www.aefe.fr

Aronson Fontes, L. (2009). *Interviewing Clients Across Cultures: A Practitioner's Guide*. New York: The Guilford Press.

Asian Languages Professional Learning Project. (2005). *Getting started with intercultural language learning a resource for schools*. Canberra: Commonwealth of Australia

Aspin, D. N., & Chapman, J. D. (2010). Lifelong learning: Concepts and conceptions. *International Journal of Lifelong Education, 19*(3), 2–19. doi:10.1080/026013700293421

Australian Capital Territory Government. (2000). *Leadership and management framework*. Canberra: The O'Connell Centre

Australian Capital Territory Government. (2007). *School leadership framework*. Canberra: ACT Government Retrieved from http://www.det.act.gov.au/__data/assets/pdf_file/0006/44457/leadership_flyer.pdf

Australian Capital Territory Government. (2012). *ACT school leadership strategy*. Canberra: ACT Government

Australian Capital Territory Heritage Council. (2011). *Heritage (decision about registration for Telopea Park School, Barton) notice 2011*. Retrieved from www.legislation.act.gov.au

Australian Curriculum, Assessment and Reporting Authority. (2017). NAPLAN: National assessment program. Retrieved from http://www.acara.edu.au

Australian Institute for Teaching and School Leadership. (2017). About Us. Retrieved from https://www.aitsl.edu.au/about-aitsl

Australian Institute for Teaching and School Leadership. (2018). Australian professional standards for principals and the leadership profiles. Retrieved from https://www.aitsl.edu.au

Bachman, B. (n.d.). *Mouth of the Murray River, South Australia*. [Photograph]. Alemy Stock Photo.

Baldwin, J. R., Faulkner, S. L., Hecht, M. L., & Lindsley, S. L. (2005). *Redefining culture perspectives across the disciplines*. Hoboken, NJ: Taylor and Francis.

Bass, B. M., & Stogdill, R. M. (1990). *Bass & Stogdill's handbook of leadership: Theory, research, and managerial applications* (3rd ed.). New York: Free Press

Bazeley, P. (2007). *Qualitative data analysis with NVivo*. London: SAGE.

Bazeley, P. (2013). *Qualitative data analysis practical strategies*. Thousand Oaks, CA: SAGE.

Begley, P. (2003). In pursuit of authentic school leadership practice. In P. T. Begley & O. Johansson (Eds.), *The ethical dimensions of school leadership* (pp. 1-12). Dordrecht: Kluwer Academic Publishers.

Bhabha, H. K. (1994). *The location of culture*. London: Routledge.

Blumer, H. (1969). *Symbolic Interactionism: Perspective and Method*. Berkley, CA: University of California Press.

Branson, C. M. (2009). *Leadership for an age of wisdom*. Dordrecht, The Netherlands: Springer.

Branson, C. M., Marra, M., Franken, M., & Penney, D. (2018). *Leadership in higher education from a transrelational perspective*. London: Bloomsbury Academic.

Braun, A., Ball, S. J., Maguire, M., & Hoskins, K. (2011). Taking Context Seriously: Towards Explaining Policy Enactments in the Secondary School. *Discourse: Studies in the Cultural Politics of Education, 32*(4), 585-596. doi:10.1080/01596306.2011.601555

Briggs, A. R. J. (2010). Leading educational partnerships: New models for leadership. In T. Bush, L. Bell, & D. Middlewood (Eds.), *The principles of educational leadership & management* (2nd ed., pp. 236-254). London: Sage.

Brotto, F. (2011). Findings in translation: Negotiating and leading learning across borders. In T. Townsend & J. MacBeath (Eds.), *International handbook of leadership for learning* (pp. 1169–1193). Dordrecht, The Netherlands: Springer.

Bryant, A., & Charmaz, K. (Eds.). (2007). *The SAGE handbook of grounded theory*. Los Angeles, CA: SAGE.

Bunnell, T. (2008). The Yew Chung model of dual culture co-principalship: A unique form of distributed leadership. *Theory and Practice, 11*(2), 191–210. doi:10.1080/13603120701721813

Bunnell, T. (2015). The 'Yew Chung Model' of international education: The scope for investigation and research. *Journal of Research in International Education, 14*(3), 258–270. doi:10.1177/1475240915615785

Campbell, D. T. (1974). Evolutionary epistemology. In P. A. Schilpp & K. R. Popper (Eds.), *The philosophy of Karl Popper* (1st ed. ed., pp. 413–463). La Salle, Ill.: Open Court.

Campbell, R. (1995, Monday 19 June). French Embassy fury Organisers incited defiance: police. *The Canberra Times,* pp. 1-2. Retrieved from https://trove.nla.gov.au/newspaper/article/127531562?browse=ndp%3Abrowse%2Ftitle%2FC%2Ftitle%2F11%2F1995%2F06%2F19%2Fpage%2F14186179%2Farticle%2F127531562

Castel, P., Deneire, M., Kurc, A., & Lacassagne, M.-F. (2013). Universalism and exceptionalism: French business leadership. In J. S. Chhokar, F. C. Brodbeck, & R. J. House (Eds.). A. P. Brief & J. P. Walsh (Series Eds.), *Lea's Organization and Management Series. Culture and leadership across the world: The GLOBE book of in-depth studies of 25 societies*. Retrieved from http://proquestcombo.safaribooksonline.com.ezproxy1.acu.edu.au/9780805859973?uicode=austcathu

Chapman, J. D., Aspin, D., & Taylor, B. (1998). Lifelong learning and the principal. *Leading and Managing, 4*(1), 11–31.

Chapman, J. D., & Aspin, D. N. (2013). A problem-solving approach to addressing current global challenges in education. *British Journal of Educational Studies, 61*(1), 49-62. doi:10.1080/00071005.2012.756166

Charmaz, K. (2006). *Constructing grounded theory: A practical guide through qualitative analysis*. Thousand Oaks, CA: SAGE.

Charmaz, K. (2014). *Constructing grounded theory* (2nd ed.). London: SAGE.

Chhokar, J. S., Brodbeck, F. C., & House, R. J. (2013). *Culture and Leadership Across the World: the GLOBE Book of In-Depth Studies of 25 Societies*(1 ed.). Retrieved from http://proquestcombo.safaribooksonline.com.ezproxy2.acu.edu.au/book/leadership/9780805859973/iv-latin-europe-cluster/chapter15_xhtml?uicode=austcathu doi:10.4324/9780203936665

Clarke, S., & O'Donoghue, T. (2017). Educational leadership and context: A rendering of an inseparable relationship. *British Journal of Educational Studies, 65*(2), 167–182. doi:10.1080/00071005.2016.1199772

Collard, J. (2007). Constructing theory for leadership in intercultural contexts. [Yes]. *Journal of Educational Administration, 45*(6), 740–755. doi:10.1108/09578230710829919

Collard, J. (2009). Constructing theory for leadership in intercultural contexts. In J. Collard & A. Normore (Eds.), *Leadership and intercultural dynamics* (pp. 3–22). Charlotte, NC: Information Age Publishing, Inc.

Commonwealth of Australia. (1978). *Cultural agreement between the Government of Australia and the Government of the French Republic*. Canberra: Commonwealth of Australia

Commonwealth of Australia. (1983). *Agreement between the Government of Australia and the Government of the French Republic concerning the establishment of a French–Australian school in Canberra*. Canberra: Australian Government Publishing Service Retrieved from http://www.austlii.edu.au/au/other/dfat/treaties/ATS/1983/8.html

Corvi, R. (1996). *An introduction to the thought of Karl Popper*. Retrieved from https://ebookcentral-proquest-com.ezproxy2.acu.edu.au/lib/acu/detail.action?docID=237282

Coulby, D. (2006). Intercultural education: Theory and practice. *Intercultural Education, 17*(3), 245–257. doi:10.1080/14675980600840274

Council of Europe Ministers of Foreign Affairs. (2008, May 7). *White paper on intercultural dialogue "Living Together as Equals in Dignity". Paper presented at the 118th Ministerial Session, Strasburg.* Retrieved from Strasburg: www.coe.int/dialogue

Court, M. (2003). Towards democratic leadership. Co-principal initiatives. *International Journal of Leadership in Education, 6*(2), 161–183. doi:10.1080/1360312032000093944

Cranston, N. C., & Ehrich, L. C. (Eds.). (2009). *Australian school leadership today*. Bowen Hills, NSW: Australian Academic Press.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th, international student edition. ed.). Thousand Oaks, CA: SAGE.

Crossley, M. (2000). Bridging cultures and traditions in the reconceptualisation of comparative and international education. *Comparative Education, 36*(3), 319–332. doi:10.1080/713656615

Crossley, M. (2008). Bridging cultures and traditions for educational and international development: Comparative research, dialogue and difference. *International Review of Education, 54*(3), 319–336. doi:10.1007/s11159-008-9089-9

Crossley, M., & Watson, K. (2003). *Comparative and international research in education: Globalisation, context and difference*. London: RoutledgeFalmer.

Crotty, M. (1998). *The foundations of social research: Meaning and perspectives in the research process*. St. Leonards, NSW: Allen and Unwin.

Crow, G. M., & Møller, J. (2017). Professional identities of school leaders across international contexts: An introduction and rationale. *Educational Management Administration & Leadership, 45*(5), 749–758. doi:10.1177/1741143217714485

Cziko, G. A. (2001). Universal selection theory and the complimentarity of different types of blind variation and selective retention. In C. Heyes & D. Hull (Eds.), *Selection theory and social construction: The evolutionary naturalistic epistemology of Donald T. Campbell* (pp. 15–34). Albany, NY: State University of New York Press.

Davis, E. (1988). *Telopea Park School 1984–1988 report of research and evaluation studies conducted by the ACT Schools Authority*. ACT Schools Authority. Canberra.

Degenhardt, L. M. (2006). *Reinventing a school for the 21st century: A case study of change in a Mary Ward School* (Doctor of Philosophy), Australian Catholic University,

Dempster, N. (2009). What do we know about leadership? In J. MacBeath & N. Dempster (Eds.), *Connecting leadership and learning principles for practice* (pp. 20–31). London: Routledge Taylor & Francis Group.

Dempster, N., Robson, G., & Gaffney, M. (2011). Leadership for learning: Research findings and frontiers from Down Under. In T. Townsend & J. MacBeath (Eds.), *International handbook for leadership for learning* (pp. 143–163). Dordrecht, The Netherlands: Springer.

Denis, J.-L., Langley, A., & Sergi, V. (2012). Leadership in the plural. *The Academy of Management Annals, 6*(1), 211–283.

Denzin, N. K., & Lincoln, Y. S. (2013). *Strategies of qualitative inquiry* (4th. ed.). Thousand Oaks, CA: SAGE.

Derouet, J.-L., & Normand, R. (2008). French universities at a crossroads between crisis and radical reform toward a new academic regime? *European Education, 40*(1), 20–34. doi:10.2753/EUE1056-4934400102

Derouet, J.-L., & Normand, R. (2011). Caesars and Rubicon: The hesitations of French policymakers in identifying a Third Way in education and training. *Journal of Education Administration and History, 43*(2), 141–163. doi:10.1080/00220620.2011.560256

Dimmock, C. (2000). *Designing the learning-centred school: A cross-cultural perspective*. London: Palmer Press.

Dimmock, C., & Lam, M. (2012). Grounded theory research. In A. R. J. Briggs, M. Coleman, & M. Morrison (Eds.), *Research methods in educational leadership and management* (3rd ed., pp. 188–204). London: SAGE.

Dimmock, C., & Walker, A. (1998). Towards comparative educational administration: Building the case for a cross-cultural school-based approach. *Journal of Educational Administration, 36*(4), 379–401. doi:10.1108/09578239810211554

Dimmock, C., & Walker, A. (2005). *Educational leadership: Culture and diversity*. London: SAGE.

Domenici, G., & Derouet, J.-L. (2015). Educational leadership in Latin Europe: Development and evolution lines between the 20th and 21st century. *Educational Cultural and Psychological Studies,* (June 2015), 11–25. Retrieved from http://www.ledonline.it/ECPS-Journal/

Duignan, P. (2012). *Educational leadership: Together creating ethical learning environments* (2nd ed.). Melbourne: Cambridge University Press.

Foskett, A. (2017). ACT education: The formative years, 1912–1978: The evolution of new education systems in Canberra, part one [online]. *Canberra Historical Journal*(79), 29–36.

France Diplomatie. (2018). The French school system abroad. Retrieved from https://www.diplomatie.gouv.fr/en/french-overseas/the-french-school-system-abroad-aefe/

Frawley, J., Dang, K. A., & Kittiphanh, D. (2015). Productive confusion: Advancing intercultural perspectives through a multicultural professional development program for educational leaders. [Peer-reviewed]. *Journal of Praxis in Multicultural Education, 9*(1), 1–9.

Frawley, J., & Fasoli, L. (2012). Working together: Intercultural leadership capabilities for both-ways education. *School Leadership and Management: Formerly School Organisation, 32*(4), 309–320.

Frawley, J., Fasoli, L., D'Arbon, T., & Ober, R. (2010). The linking worlds research project: Identifying intercultural educational leadership capabilities. *Leading and Managing, 16*(1), 1–15.

Friedrichs, J. (2016). An intercultural theory of international relations: How self-worth underlies politics among nations. *International Theory, 8*(01), 63–96. doi:10.1017/S1752971915000202

Fullan, M. (2008). *What's worth fighting for in the principalship?* (2nd ed.). New York: Teachers College Press Ontario Prinicpals' Council.

Fullan, M. (2011). *The Moral Imperative Realized*. Paper presented at the The Moral Imperative Realized, Canberra.

Geertz, C. (2003). Thick description: Toward an interpretive theory of culture: Tying knots in a handkerchief. In Y. S. Lincoln & N. K. Denzin (Eds.), *Turning points in qualitative research* (pp. 143–168). Walnut Creek: AltaMira.

Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory strategies for qualitative research*. Chicago: Aldine Publishing Company.

Glasser, W. (1990). *The quality school managing students without coercion*. New York: HarperPerennial A Divison of HarperCollins Publishers.

Goulding, C. (2002). *Grounded theory: A practical guide for management, business and market researchers*. London: SAGE.

Gronn, P. (2010). Where to next for educational leadership? In T. Bush, L. Bell, & D. Middlewood (Eds.), *The principles of educational leadership & management* (2nd ed., pp. 70–85). London: SAGE.

Gronn, P., & Hamilton, A. (2004). "A Bit More Life in the Leadership": Co-principalship as distributed leadership practice. *Leadership and Policy in Schools, 3*(1), 3–35. doi:10.1076/lpos.3.1.3.27842

Gurr, D. (2017). A model of successful school leadership from the International Successful School Principalship Project. In K. Leithwood, J. Sun, & K. Pollock (Eds.), *Studies in Educational Leadership. How school leaders contribute to student success: The Four Paths framework* (Vol. 23, pp. 15–29). doi:10.1007/978-3-319-50980-8

Hadfield, M., & Chapman, C. (2009). *Leading school-based networks*. Abingdon, Oxon: Routledge.

Hallinger, P. (1995). Culture and leadership: Developing an international perspective on educational administration. *UCEA Review, XXXVI*(2), 3–13.

Hallinger, P. (2011). Leadership for learning: Lessons from 40 years of empirical research. *Journal of Educational Administration, 49*(2), 125–142. doi:10.1108/09578231111116699

Hallinger, P. (2018). Bringing context out of the shadows of leadership. *Educational Management Administration and Leadership, 46*(1), 5–24.

Hallinger, P., & Chen, J. (2015). Review of esearch on educational leadership and management in Asia: A comparative analysis of research topics and methods, 1995–2012. [yes]. *Educational Management Administration and Leadership, 43*(1), 5–27.

Hallinger, P., & Leithwood, K. (1996). Culture and educational administration: A case of finding out what you don't know you don't know. *Journal of Educational Administration, 34*(5), 98–116. doi:10.1108/09578239610148296

Hallinger, P., & Leithwood, K. (1998). Unseen forces: The impact of social culture on school leadership. *Peabody Journal of Education, 73*(2), 126–151. doi:10.1207/s15327930pje7302_6

Halverson, R. R. (2003). Systems of practice: How leaders use artifacts to create professional community in schools. ERIC. (37). Retrieved 12/3/2010, from Education Policy Analysis Archives http://epaa.asu.edu/epaa/v11n37/

Hargreaves, A., & Shirley, D. (2009). *The Fourth Way: The inspiring future for educational change*. Thousand Oaks, CA: Corwin Press.

Harris, A. (2008). *Distributed school leadership: Developing tomorrow's leaders*. London: Routledge.

Hayden, M., Thompson, J., & Walker, G. (Eds.). (2002). *International education in practice: Dimensions for national and international schools*. London: RoutledgeFalmer.

Heck, R. (1996). Leadership and culture: Conceptual and methodological issues in comparing models across cultural settings. *Journal of Educational Administration, 34*(5), 74–97. doi:10.1108/09578239610148287

Heck, R. (1998). Conceptual and methodological issues in investigating principal leadership across cultures. *Peabody Journal of Education, 73*(2), 51–80. doi:10.1207/s15327930pje7302_3

Henningham, S. (1992). *France and the South Pacific: A contemporary history*. Sydney: Allen and Unwin.

Hodgkinson, C. (1991). *Educational leadership: The moral art*. Albany, NY: State University of New York.

Hörner, W. (2007). *The education systems of Europe*. Dordrecht, The Netherlands: Springer.

House, R., Javidan, M., Hanges, P., & Dorfman, P. (2002). Understanding cultures and implicit leadership theories across the globe: An introduction to project GLOBE. *Journal of World Business, 37*(1), 3–10. doi:10.1016/S1090-9516(01)00069-4

Huber, S., & Meuret, D. (2004). France: Recruitment and extensive training in state responsibility. In S. Huber (Ed.), *Preparing school leaders for the 21st century: An international comparison of development programs in 15 countries*. Lisse: Taylor and Francis

Hunt, V. (2011). Learning from success stories: Leadership structures that support dual language programs over time in New York City. *International Journal of Bilingual Education and Bilingualism, 14*(2), 187–206. doi:10.1080/13670050.2010.539673

Jacob, N. (2003). *Intercultural management*. London: Kogan Page.

Karim, A. U. (2003). A developmental progression model for intercultural consciousness: A leadership imperative. *Journal of Education for Business, 79*(1), 34–39. doi:10.1080/08832320309599085

Kendall, G., Woodward, I., & Skrbis, Z. (2009). *The sociology of cosmopolitanism: Globalization, identity, culture and government*. London: Palgrave Macmillan.

Kenway, J., & Fahey, J. (2009). Academic mobility and hospitality: The good host and the good guest. *European Educational Research Journal, 8*(4), 555–559. doi:10.2304/eerj.2009.8.4.555

Kluckhohn, C. (1964). *Mirror for man*. New York: Premier Books.

Lane, P. (2013). *French scientific and cultural diplomacy*. Liverpool: Liverpool University Press.

Leithwood, K., Sun, J., & Pollock, K. (2017). *How school leaders contribute to student success: The Four Paths framework*. Cham: Springer International Publishing.

Lewin, K. (1999). *The complete social scientist : A Kurt Lewin reader*. Washington DC: American Psychological Association.

Lewis, R. D. (2006). *When cultures collide: Leading across cultures* (3rd ed.). Boston: Nicholas Brealey International.

Louis, K. S. (2015). *The Messy Middle: Beyond Top Down vs Bottom Up*. Paper presented at the Education Leadership Symposium, Zug, Switzerland.

MacBeath, J. (2006a). Leadership for learning: A quest for meaning. *Leading and Managing, 12*(2), 1–9.

MacBeath, J. (2006b). *Stories of improvement: Exploring and embracing diversity*. Paper presented at the International Congress on School Effectiveness and Improvement, Fort Lauderdale, Florida.

MacBeath, J. (2006c). A story of change: Growing leadership for learning. *Journal of Educational Change, 7*(1), 33–46. doi:10.1007/s10833-006-0011-6

MacBeath, J., & Dempster, N. (Eds.). (2009). *Connecting leadership and learning: Principles for practice*. London: Routledge.

MacBeath, J., Frost, D., Swaffield, S., & Waterhouse, J. (2006). *LfL leadership for learning carpe vitam making the connections: The story of a seven country odyssey in search of a practical theory*. Cambridge, England: University of Cambridge.

Macdonald, K., & Macdonald, T. (2017). Liquid authority and political legitimacy in transnational governance. *International Theory, 9*(2), 329–351. doi:10.1017/S1752971916000300

Mackay, J. (2006). *Coat of many pockets: Managing classroom interactions*. Camberwell, Victoria: ACER Press.

Mapstone, N. (1995, 20 June). School feels tests fallout, Education. *The Canberra Times,* pp. 1-2. Retrieved from https://trove.nla.gov.au/newspaper/article/127531771/14186217

Marika, R. (1999). Milthun latju wäna romgu Yolnu: Valuing Yolnu knowledge in the education system. *Ngoonjook: a Journal of Australian Indigenous Issues*(December).

Marshall, C., & Rossman, G. B. (2011). *Designing qualitative research* (5th ed.). Thousand Oaks, CA: SAGE.

Marshall, C., & Rossman, G. B. (2016). *Designing qualitative research* (6th ed.). Thousand Oaks, CA: SAGE.

McClorry, J. (2017). *The Soft Power 30: A global ranking of soft power 2017*. Retrieved from https://softpower30.com/soft-power-30-2017/

McLuhan, M. (1964). Understanding media: The extensions of Man [Ch.1]. In *The medium is the message* (pp. 1–18). Retrieved from www.mit.edu

Merriam, S. B. (1998). *Qualitative research and case study applications in education: Revised and expanded from case study research in education*. San Francisco, CA: Jossey-Bass.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation* (3rd ed.). San Francisco, CA: Jossey-Bass.

Merriam, S. B. (2010). Qualitative case studies. In P. Peterson, E. Baker, & B. McGaw (Eds.), *International encyclopedia of education* (3rd ed., pp. 456–462). Retrieved from

https://www.sciencedirect.com/referencework/9780080448947/international-encyclopedia-of-education

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: SAGE.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Thousand Oaks, CA: SAGE.

Miller, D. (1985). Introduction. In D. Miller (Ed.), *Popper selections*. Princeton, NJ: Princeton University Press.

Ministerial Council on Education, Employment Training and Youth Affairs. (2008). *Melbourne declaration on educational goals for young Australians*. Melbourne: Commonwealth of Australia Retrieved from www.curriculum.edu.au

Morrison, M. (2012a). Ethnography. In A. R. J. Briggs, M. Coleman, & M. Morrison (Eds.), *Research methods in educational leadership and management* (3rd ed., pp. 205–222). London: SAGE.

Morrison, M. (2012b). Understanding methodology. In A. R. J. Briggs, M. Coleman, & M. Morrison (Eds.), *Research methods in educational leadership and management* (3rd ed., pp. 14–28). London: SAGE Publications Ltd.

New Zealand Ministry for Culture and Heritage. (1973). *World Court condemns French nuclear tests*. Retrieved from http://www.nzhistory.net.nz/world-court-issues-injunction-against-french-nuclear-testing-in-the-pacific

Norman, D. A. (2011). *Living with complexity*. Cambridge, MA: The MIT Press.

Normand, R. (2008). School effectiveness or the horizon of the world as a laboratory. *British Journal of Sociology of Education, 29*(6), 665–676. doi:10.1080/01425690802423346

Normand, R. (2013). Doubts and uncertainties of French educators in the face of travelling policies In T. Seddon & J. S. Levin (Eds.), *Educators, professionalism and politics: Global transition, national spaces and professional projects* (pp. 184–200). Abingdon: Routledge.

Normand, R., & Derouet, J.-L. (2016). Top-down accountability and local management: Tensions and contradictions experienced by French principals as leaders. In J. Easley & P. Tulowitzki (Eds.), *Educational accountability: International perspectives on challenges and possibilities for school leadership* (pp. 155–165). London: Routledge.

Nye, J. S. (2008). Public diplomacy and soft power. *The annals of the American Academy of Political and Social Sciences, 616*(1), 94–109. doi:10.1177/0002716207311

O'Donoghue, T. (2007). *Planning your qualitative research project: An introduction to interpretivist research in education*. London: Routledge.

O'Donoghue, T., & Clarke, S. (2010). *Leading learning: Process, themes and issues in international contexts*. London: Routledge.

O'Mahoney, G., Barnett, B., & Matthews, R. (2006). *Building culture: A framework for school improvement*. Heatherton, Victoria: Hawker Brownlow.

Ober, R., & Bat, M. (2007). Paper 1: Both-ways: The philosophy. *Ngoonjook: Journal of Australian Indigenous Issues, 31*(2007), 64–86.

Obin, J.-P. (Mai 2007). *Améliorer la direction des établissements scolaires: Rapport de base nationale de la France*. In. Retrieved from http://www.oecd.org/fr/education/scolaire/39487500.pdf

Oliva, M. (2009). Shifting landscapes / shifting langue: Qualitative research from the in-between. In J. Collard & A. Normore (Eds.), *Leadership and intercultural dynamics* (pp. 297–323). Charlotte, NC: Information Age Publishing.

Oxford University. (2018). English Oxford living dictionaries. Retrieved July, 2018, from Oxford University Press https://en.oxforddictionaries.com

Papastergiadis, N. (1996). Tracing hybridity in theory. In P. Werbner & T. Modood (Eds.), *Debating cultural hybridity: Multiple cultural identities and the politics of anti-racism* (pp. 257–281). London: Zed Books.

Papastergiadis, N. (2012). *Cosmopolitanism and culture*. Cambridge, England: Polity.

Papastergiadis, N. (2015). Tracing hybridity in theory. In P. Werbner & T. Madood (Eds.), *Debating cultural hybridity: Multicultural identities and the politics of anti-racism* (pp. 257–281). London: Zed Books.

Parvin, P. (2013). *Karl Popper*. New York: Bloomsbury.

Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (4th ed.). Thousand Oaks, CA: SAGE.

Perkinson, H. J. (1982). Education and learning from our mistakes. In P. Levinson (Ed.), *In pursuit of truth: Essays on the philosophy of Karl Popper on the occasion of his 80th birthday* (pp. 126–153). Atlantic Highlands, NJ: Humanities Press.

Pollock, D. C., & Van Reken, R. E. (2009). *Third culture kids: Growing up among worlds* (Rev ed ed.). Boston, MA: Nicholas Brealey Publishing.

Pont, B., Nusche, D., & Moorman, H. (2008). *Improving school leadership* (Vol. 1). Paris: OECD.

Popper, K. R. (1966). *The open society and its enemies (Vol. 2): Hegel & Marx* (Rev. 5th ed.). London: Routledge and Kegan.

Popper, K. R. (1980). *The logic of scientific discovery*. London: Routledge.

Popper, K. R., & Notturno, M. A. (1994). *Knowledge and the body-mind problem: In defence of interaction*. London: Routledge.

Price, B. (1999). The story behind Telopea Park's emergence as a bi-national school. *Canberra Historical Journal, 43*(March 1999), 2–8.

Price, B. (2005). Pioneers of the ACT Government school system. Retrieved from https://www.archives.act.gov.au/__data/assets/pdf_file/0008/562616/Pioneers_of_the_ACT_Government_School_System_by_Barry_Price.pdf

Pring, R. (2000). *Philosophy of educational research*. New York: Continuum.

Punch, K. F. (2009). *Introduction to research methods in education*. London: SAGE.

Review Committee of the Telopea Park School. (1988). *Report by the review committee of the Telopea Park School to the Franco–Australian mixed commission for cultural and scientific co-operation at its sixth session, 5–6 December 1988*. Canberra: Australian Government

Rizvi, F. (2014). Old elite schools, history and the construction of a new imaginary. *Globalisation, Societies and Education, 12*(2), 290–308. doi:10.1080/14767724.2014.890886

Ryan, S. (1983, 29 April, 29th April). [Letter to His Excellency M. Jean-Bernard Merimee, Ambassador of France, Embassy of France, 6 Darwin Avenue,Yarralumla ACT 2600].

Said, E. W. (2001). *Reflections on exile and other literary and cultural essays*. London: Granta Books.

Said, E. W. (2004). *Humanism and democratic criticism*. New York: Palgrave MacMillan.

Schein, E. H. (2004). *Organizational culture and leadership* (3rd ed.). San Francisco, CA: Jossey-Bass.

Schein, E. H. (2010). *Organizational culture and leadership*(4th ed.).

Schwandt, T. A. (2003). Three epistemological stances for qualitative inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research theories and issues* (2nd ed., pp. 292–331). Thousand Oaks, CA: SAGE.

Sciolino, E. (2011). *La séduction: How the French play the game of life*. London: Beautiful Books.

Seale, C. (1999). Quality in qualitative research. *Qualitative Inquiry, 5*(4), 465–478. doi:10.1177/107780049900500402

Senge, P. M. (2006). *The fifth discipline: The art and practice of the learning organization* (Rev. and updated ed. ed.). London: Random House.

Sergiovanni, T. J. (1994). Organizations or communities? Changing the metaphor changes the theory. *Education Administration Quarterly, 30*(2), 214–226. doi:10.1177/0013161X94030002007

Sergiovanni, T. J. (1996). *Leadership for the schoolhouse: How is it different? Why is it important?* San Francisco, CA: Jossey-Bass Publishers.

Sergiovanni, T. J. (2001). *Leadership: What is in it for schools?* London: RoutledgeFalmer.

Sergiovanni, T. J. (2007). *Rethinking leadership: A collection of articles* (2nd ed.. ed.). Thousand Oaks, CA: Corwin Press.

Skilbeck, M. (1984). *School-based curriculum development*. London, England: Harper & Row.

Spradley, J. P. (1980). *Participant observation*. New York: Holt, Rinehart and Winston.

Stake, R. (1995). *The art of case study research*. Thousand Oaks, CA: SAGE.

Stephens, D. (2012). The role of culture in interpreting and conducting research. In A. R. J. Briggs, M. Coleman, & M. Morrison (Eds.), *Research methods in educational leadership and management* (3rd ed., pp. 46–60). London: Sage.

Sutherland, K. (1983–2014; [Appendix E compiled in 2016]). *Archival and extant documents accessed from Telopea Park School Lycée Franco-Australien de Canberra 1983–2014*. Documents 1–60.

Swann, J. (2012). *Learning, teaching and education research in the 21st Century*. London: Continuum International Publishing Group.

Telopea Park School. (2003). *Vision statement*. Telopea Park School–Lycée Franco-Australien de Canberra, Canberra.

Telopea Park School Lycée Franco-Australian de Canberra. (2010). *Telopea Park School Lycée Franco-Australian de Canberra K-6 Harmonised Curriculum*. Telopea Park School Lycée Franco-Australian de Canberra.

Telopea Park School Lycée Franco-Australian de Canberra. (2018). Telopea Park School Lycée Franco-Australien de Canberra an ACT public school. Retrieved from http://www.telopea.act.edu.au

Townsend, T., & MacBeath, J. (2011). *International handbook of leadership for learning*. Dordrecht, The Netherlands: Springer.

Tschannen-Moran, M. (2014). *Trust matters: Leadership for successful schools* (2nd ed.. ed.). San Francisco, CA: Jossey-Bass.

Turney, C. (Ed.) (1975). *Sources in the history of Australian education: A book of readings* (First ed.). Sydney: Angus and Robertson.

United Nations. (2005). Vienna Convention of Diplomatic Relations 1961. Retrieved from http://legal.un.org/ilc/texts/instruments/english/conventions/9_1_1961.pdf

United Nations Educational, Scientific and Cultural Organization. (1996). Learning the treasure within: Report to UNESCO of the international commission on education for the 21st Century. Retrieved from http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf

United Nations Educational, Scientific and Cultural Organization. (2008). *UNESCO Guidelines on Intercultural Education*. Retrieved from http://unesdoc.unesco.org/images/0014/001478/147878e.pdf

Useem, J., & Useem, R. (1967). The interfaces of a binational third culture: A study of the American community in India. *Journal of Social Sciences, 23*(1), 130–143. doi:10.1111/j.1540-4560.1967.tb00567.x

Virgil, & Gould, B. A. (1826). *Works of Virgil, translated into English prose, as near the original as the different idioms of the Latin and English languages will allow; with the Latin text and order of construction on the same page; and critical, historical, geographical, and classical notes in English. From the best commentators, both ancient and modern, beside a great number of notes entirely new: For the use of schools, as well as private gentlemen.* [2](A new edition ed., Vol. 2). Retrieved from https://books.google.com.au/books?id=XB5HAQAAMAAJ&pg=PA230&dq=Spectans+orientia+solis+lumina+meaning&hl=en&sa=X&ved=0ahUKEwjhnKDM9oXZAhVEVZQKHZ_cAQoQ6AEIJzAA#v=onepage&q=Spectans%20orientia%20solis%20lumina%20meaning&f=false

Walker, A. (2003). Developing cross-cultural perspectives on education and community. In P. T. Begley & O. Johansson (Eds.), *The ethical dimensions of school leadership* (pp. 145–160). Dordrecht, The Netherlands: Kluwer Academic Publishers.

Walker, A., Hu, R., & Qian, H. (2012). Principal leadership in China: An initial review. *School Effectiveness and School Improvement, 23*(4), 369–399. doi:10.1080/09243453.2012.678863

Walker, A., & Qian, H. (2015). Review of research on school principal leadership in mainland China, 1998–2013: Continuity and change. *Journal of Educational Administration, 53*(4), 467–491. doi:10.1108/JEA-05-2014-0063

Walker, A., & Chen, S. (2007). Leader authenticity in intercultural school contexts. *Educational Managment Administration & Leadership, 35*(2), 185–204. doi:10.1177/1741143207075388

Wiersma, W., & Jurs, S. G. (2005). *Research methods in education: An introduction* (8th ed.). Boston: Pearson/Allyn and Bacon.

Wroblewski, N. (n.d.). Dogwood [greeting card]. In: Artists to Watch.

Wuketits, F. (2006). Evolutionary epistemology: The non-adaptationist approach. In N. Gontier, J. P. v. Bendegem, & D. Aerts (Eds.), *Evolutionary epistemology, language and culture: A non-adaptationist, systems theoretical approach* (pp. 33–46). Dordrecht, The Netherlands: Springer.

Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). Thousand Oaks, CA: SAGE.

Zajda, J., & Gamage, D. T. (2009). *Decentralisation, school-based management, and quality*. Dordrecht, The Netherlands: Springer.

Appendix A:
Agreement between the Government of Australia and the Government of the French Republic concerning the Establishment of a French – Australian School in Canberra

Australian Treaty Series 1983 No 8

DEPARTMENT OF FOREIGN AFFAIRS
CANBERRA

Agreement between the Government of Australia and the Government of the French Republic concerning the Establishment of a French – Australian School in Canberra

(Canberra, 4 July 1983)
Entry into force: 4 July 1983

AUSTRALIAN TREATY SERIES

1983 No. 8

Australian Government Publishing Service
Canberra

© Commonwealth of Australia

AGREEMENT BETWEEN THE GOVERNMENT OF AUSTRALIA AND THE GOVERNMENT OF THE FRENCH REPUBLIC CONCERNING THE ESTABLISHMENT OF A FRENCH-AUSTRALIAN SCHOOL IN CANBERRA

THE GOVERNMENT OF AUSTRALIA AND THE GOVERNMENT OF THE FRENCH REPUBLIC;

Within the framework of Article 10 of the Cultural Agreement between the Government of Australia and the Government of the French Republic done in Paris on 27 June 1977,

HAVE AGREED as follows:

Article 1

The Government of Australia and the Government of the French Republic shall establish a binational French-Australian School in Canberra in the Australian Capital Territory which shall open at the beginning of the 1984 school year. The School shall be administered within the framework of the Australian Capital Territory Schools Authority schools system in accordance with the provisions of this Agreement.

Article 2

The objectives of the school shall be as follows:

(a) to provide bilingual education in the English and French languages from kindergarten [*sic*] to Year ten [*sic*] level for students aged from five years to at least the end of compulsory schooling;

(b) to promote progressive bilingualism in its educational program and to enhance access by students to quality bilingual education;

(c) to foster respect for other cultures;

(d) to provide a normal Australian education at secondary level, as a neighbourhood school; and

(e) to contribute to French-Australian educational and cultural relations and in particular to support the achievement of the aims of the Cultural Agreement.

Article 3

The Government of Australia shall provide the School, through the Australian Capital Territory Schools Authority, with the staffing and other resources as are available under the normal entitlements for schools of the said Authority. The personnel shall be members of the Commonwealth Teaching Service. Recognising the special character of the school in providing binational education in the English and French languages, the Government of Australia shall also provide four additional teachers, also members of the Commonwealth Teaching Service for the duration of this Agreement.

Article 4

The Government of the French Republic shall provide initially four teachers to the school [*sic*] although it may increase this level of support, depending on the levels of enrolment at the School and subject to the relevant French procedures. These teachers, in carrying out their duties, shall be place [*sic*] under the administrative control of the School Principal. Teaching personnel placed at the school's disposal and detached from the French administration shall retain their status in accordance with provisions of the regulations of the

French civil service, in particular those which relate to recruitment, salary, promotion, disciplinary action, assessment and working conditions.

Article 5

The Principal of the school shall be a member of the Commonwealth Teaching Service and shall be selected and appointed in accordance with procedures prescribed by the Chief Education Officer of the Australian Capital Schools Authority. The Principal shall be responsible for the administration of the School, subject to the general direction of the Board, and shall have the same powers in this regard as are prescribed by the Chief Education Officer of the Australian Capital Territory Schools Authority for other schools.

Article 6

The Government of the French Republic shall supply an officer as an Assistant Principal of the School with responsibility for the French part of the curriculum.

Article 7

Teaching staff of the School shall not be employed except in accordance with Articles 3, 4, 5, and 6 of the Agreement. However, existing staff other than those employed in accordance with Articles 3 to 6 may be retained or replaced until December, 1983.

Article 8

The levels of staffing specified in this agreement shall be provided for a period of four years from the 1983 school year including the interim period referred to in Article 11. If the Parties decide to terminate this Agreement, however, existing levels of staffing and other resources shall be maintained for the two-year period prior to termination.

Article 9

The French-Australian curriculum for the School shall be submitted for approval by the appropriate Australian and French education authorities. For this purpose the Australian education authority shall be the Australian Capital Territory Schools Authority.

Article 10

Matters relating to the review and revision of the approved curriculum may be referred to a Review Committee which shall normally meet once a year during the third school term. The Australian Minister for Education and the French Ambassador in Australia shall each nominate two members of the Review Committee. This Committee shall supervise the implementation of the Agreement.

Article 11

During 1983 interim arrangements shall apply. They shall be instituted by the Ambassador of France in Australia and the Australian authorities, on the basis of existing French-Australian programs at Red Hill Primary School and Telopea Park High School, and

shall include continued support for the French-Australian pre-school and Narrabundah College.

Article 12

The School shall have a Board constituted as follows:

(a) Principal (ex-officio);

(b) Two teachers;

(c) Three parents or other citizens;

(d) Two secondary students;

(e) A nominee of the ACT Schools Authority;

(f) Up to three co-opted members;

(g) Two nominees of the French Government; and

(h) One nominee of the Australian Minister of Education.

Teachers, parents or citizens, and students elected to the School Board and coopted [*sic*] members shall be chosen in accordance with the Regulations made under the Australian Capital Territory Schools Authority Ordinance. The representatives of the French Government shall be nominated by the French Ambassador to Australia.

Article 13

The establishment, powers and functions of the Board shall be set out in the provisions of Australian Capital Territory Schools Authority Ordinance, having regard to the objectives defined by Article 2, except to the extent that these powers are qualified by the terms of this Agreement.

Article 14

The operation of the School shall be reviewed by the Government of Australia and the Government of the French Republic at meetings of the Mixed Commission convened under Article 12 of the Cultural Agreement. The first review shall be held in 1984, and reviews shall be held at four-yearly intervals thereafter unless the two Governments decide to terminate this Agreement. In preparation for these reviews, a report on the work of the School shall be prepared in advance of each meeting.

Article 15

This Agreement shall enter into force upon the date of signature and shall remain in force until 31 December 1986. Thereafter it shall remain in force for subsequent periods of two years. This Agreement shall terminate upon the date of expiry of the current period if

either Party gives notice of termination to the other Party at least two years before the date of expiry of that period.

IN WITNESS WHEREOF the undersigned acting with due authority have signed this Agreement.

DONE at Canberra this fourth day of July 1983 in duplicate in the English and French languages, both texts being equally authentic.

FOR THE GOVERNMENT OF FOR THE GOVERNMENT OF
AUSTRALIA: THE FRENCH REPUBLIC:

[Signed:] [Signed:]

SUSAN RYAN JEAN-BERNARD MERIMEE

Minister for Education Ambassador of France to Australia

Source: Retrieved from http://www.austlii.edu.au/au/dfat/treaties/ATS/1983/8.html.

Appendix B:

***Aide-mémoire* for Semi-structured One-to-one Interviews**

In this interview, I am interested in your thinking and experience in regard to effective school leadership. Particularly, I am interested in your thinking and experience framed within the context of the French-Australian binational, bicultural and bilingual school, Canberra, Australia.

I am especially interested in first of all how interactions within the Senior Leadership Team at Telopea Park School Lycée Franco-Australien de Canberra, achieve effective leadership and result in effective teaching and learning. Also, what are the essential characteristics of this effective leadership (values and beliefs, assumptions and actions [knowledge and skills])? There are six sets of questions.

QUESTIONS:

1. School Leadership

What school leadership actions, do you believe, most effectively improve teaching and learning?

2. Individual Leadership Actions in a Binational, Bicultural and Bilingual Context

In the context of a binational, bicultural and bilingual school what individual actions do you take in the Senior Leadership Team to improve teaching and learning?

a. Could you tell me about the individual actions you have taken within the Senior Leadership Team to ensure improvement in teaching and learning?
b. How did you develop yourself to enable effective interactions within the Senior Leadership Team within a binational, bicultural and bilingual context? What did/do you learn and why?

3. Senior Leadership Team Actions in a Binational, Bicultural and Bilingual Context

In the context of the Senior Leadership Team in a binational, bicultural and bilingual school,

what actions between members of the team most effectively improve teaching and learning? What actions as a group most effectively improve teaching and learning?

a. What did you/do you consider are the goals of the Senior Leadership Team?
b. How could the individual and group interactions of the Senior Leadership Team have been enabled or inhibited?
c. What support have respective governments provided via their agencies (the Australian Department of Education, Employment and Workplace Relations, the ACT Education and Training Directorate, the French Ministry of Foreign Affairs, the French Ministry of Education)? How does the support foster and develop the group interactions of the Senior Leadership Team and improve student learning?
d. What could enhance Senior Leadership Team group interactions?
e. What actions of the Senior Leadership Team as a whole enable/enabled it to achieve its goals and fulfil its purpose?

4. Personal and Professional Values and Beliefs

Within the binational, bicultural and bilingual Senior Leadership Team what do you believe are the essential personal and professional values and beliefs underpinning leadership actions? More specifically:

a. What do you believe are the essential personal and leadership values and beliefs that enable school outcomes to be achieved? Why?
b. How are the core values and beliefs of leadership established?
c. How do you rationalise and manage any value/belief conflict arising from different national or cultural backgrounds and traditions?

5. Personal and Professional Assumptions

Within the Senior Leadership Team what are the shared assumptions among people from different societal cultures in regard to the purpose of schooling, teaching and learning, and the leadership actions required to achieve desired student outcomes?

a. Within the Senior Leadership Team what do you assume are fundamental purposes of your role within the French-Australian school?

b. What are the basic assumptions shared by the Senior Leadership Team regarding the purpose of schooling, teaching and learning, and the leadership actions required to achieve desired student outcomes?
c. How do you manage the situation where French and Australian fundamental assumptions do not align?

6. The Impact of This Binational, Bicultural and Bilingual Leadership Experience

How do you think your understanding and approach to leadership has changed as a result of this leadership experience? How might it have changed you personally?

Further Comments

You are very welcome to add further comments.

THANK YOU

Appendix C:
Focus Group Guiding Questions

There are two sets of guiding questions, one for teachers and one for parents.

In each case, the facilitator introduces herself.

The facilitator speaks generally about the nature of the topic for discussion. That is, effective school leadership, particularly in this unique French-Australian binational, bicultural and bilingual school.

Parents

Facilitator: I am interested in participants' thinking and experiences. As a form of introduction, could you take two or three sentences to introduce yourself and your experience of school leadership and in what capacity? At the same time, if you could speak about your experiences with binational, bicultural and bilingual environments of any kind.

As each parent puts their contribution, some probing questions are asked to deepen understanding of participants' experience and thinking.

Following introductions, three questions are put.

1. From your different experiences of the school, what have been the challenges you have seen in having a binational, bicultural and bilingual school? How have you seen leadership address those challenges and make sure things go well?
2. Is there a suitable metaphor to describe leadership?
3. You've been asked to make recommendations regarding the qualities required of the leader for a similar school. What is the one personal quality you would recommend to look for? What is the one thing they should know how to do?
4. Are there any other issues you would like to raise?

Conclusion: Thank you very much.

Teachers

Facilitator commences the teacher focus group in a similar manner to that of the parents' focus group.

Since this would be a binational group, with both French and English speakers, time will be provided for everyone to express themselves in either language.

The desire is that everyone participate equally.

Questions put to participants then follows the format of those for parents with the inclusion of this question: What distinguished leadership teams that worked, from those that did not?

Conclusion: Thank you so much.

Appendix D:
Interview Schedule

Date	ID	Location	Medium
13/5/2013	A1	Canberra, ACT	In person
17/5/2013	A2	Canberra, ACT	In person
29/5/2013	A3	Canberra, ACT	In person
7/6/2013	A26	Canberra, ACT	In person
10/6/2013	A4	Sydney, NSW	In person
13/6/2013	A5	Canberra, ACT	In person
19/6/2013	A16	Canberra, ACT	In person
3/7/2013	A9	Canberra, ACT	In person
8/7/2013	A6	Canberra, ACT	In person
10/7/2013	A7	Canberra, ACT	In person
3/8/2013	A8	South Coast, NSW	In person
27/8/2013	A10	Canberra, ACT	In person
1/10/2013	A11	Asia-Pacific	Skype
11/10/2013	A12	Canberra, ACT	In person
16/10/2013	A27	Canberra, ACT	Focus group
16/10/2013	A23	Canberra, ACT	Focus group
16/10/2013	A20	Canberra, ACT	Focus group
17/10/2013	A18	Canberra, ACT	Focus group
17/10/2013	A17	Canberra, ACT	Focus group
17/10/2013	A22	Canberra, ACT	Focus group
17/10/2013	A19	Canberra, ACT	Focus group
17/10/2013	A21	Canberra, ACT	Focus group
17/10/2013	A24	Canberra, ACT	Focus group
17/10/2013	A25	Canberra, ACT	Focus group
27/10/2013	A14	Canberra, ACT	In person
3/11/2013	A13	Asia-Pacific	Skype
20/12/2013	A15	Geneva, Switzerland	In person

Appendix E:

Archival and Extant Documents Accessed from of Telopea Park School Lycée Franco-Australien de Canberra

Archival and Extant Documents Accessed from Telopea Park School Lycée Franco-Australien de Canberra

1. Letter from The Honourable Susan Ryan, Minister for Education and Youth Affairs to His Excellency M. Jean-Bernard Merimee, French Ambassador, 29 April 1983
2. Letter from His Excellency M. Jean-Bernard Merimee, French Ambassador to Honourable Susan Ryan, Minister for Education and Youth Affairs, 2 May 1983
3. *Rapport de la Commission de Revision sur L'Établissement de Telopea Park Présente à la 4ème Commission Mixte* (n.d.)
4. *Telopea Topics*, March 1985
5. Telopea Park School Report 1986
6. Letter to the Chairman of ACT Schools Authority from Chairman, School Board dated 14 November 1986
7. "Telopea Plans – The Ten-Year Plan" (dated 16 November 1987)
8. Language Learning at Telopea Park School Report on Levels of Attainment in French and English Language of Year 3 Students in the Bilingual Program, Patricia Geasley, October 1987
9. Telopea Park School 1984–1988 Report of Research and Evaluation Studies conducted by the ACT Schools Authority, E. Davis 1988
10. Telopea Park School Timeline for the Introduction of Compulsory Language Years 7–10 (based on School Board Minutes 1986–1988) TPS Archives
11. Report by the Review Committee of the Telopea Park School to the Franco-Australian Mixed Commission for Cultural and Scientific Cooperation at its Sixth Session: 5–6 December 1988
12. Telopea Park School, Canberra Outstanding Achievement in the Area of Binational/Bilingual Education c.1989
13. Letter from G. Zask, Cultural and Cooperation Counsellor to I. Harvey, School Board Chair, dated 2 February 1989
14. *Rapport de Fin de Mission de Michel Charleux French Deputy Principal/Principal-Adjoint Septembre 1987–Juin 1991* Volumes 1–4
15.The French-Australian Mixed Commission for Cultural and Scientific Cooperation (Seventh Session: 18–20 September 1991 Record
16. "Review and Accountability Issues in relation to Telopea Park School/Lycée Franco-Australien" (McNeil, n.d.)
17. *Rapport sur le Functionnement de Telopea Park School au 1 Mars 1992: Problemes, Enjeux et Strategies.* Y. Thèzé
18. Memo from M. Yves Thèzé to Mr Guillet and Mrs Gwen McNeil, "Main Subjects we would speak of at the meeting on 14 October 1992"
19. *Visite du Directeur de l'AEFE, S.E.M. Alain Bry, en Australie du 26 au 28 Avril 1994*
20. Intergovernment Review 1994/95
21. Telopea Park School Lycée Franco-Australien de Canberra, School Performance Review and Development 1994–1998
22. Report by the Review Committee of the Telopea Park School to the Franco-Australian Mixed Commission for Cultural and Scientific Cooperation1994 Telopea Park School
23. LYCÉE FRANCO-AUSTRALIEN TELOPEA PARK SCHOOL *Société GECOP*

Archival and Extant Documents Accessed from Telopea Park School Lycée Franco-Australien de Canberra

24. Telopea Park School French-Australian Bilingual School Mission Report, Jean Duverger (8–14, September, 1998)
25. “The story behind Telopea Park’s emergence as a binational school” by Barry Price March 1999
26. Letter from Mr Bruce Bannermann, Chairman of the Board, Telopea Park School to His Excellency, Ambassador of France, Monsieur Dominique Girard, 10 February 2000
27. School Board Minutes, 10 April 2000 that included Executive Summary of the 1999 School Review Report and Review of Telopea Park School – Lycée Franco-Australien de Canberra
28. School Board Minutes, 22 April 2000 that included the 1999 School Board Annual Report
29. *Telopea Park School Lycée Franco-Australien de Canberra LIVRET D’ACCUIEL ET D’INFORMATION DES NOUVEAUX ENSEIGNANTS, Juillet 1999*
30. School Board Minutes, 9 October 2000 that included Letter to Mr Bruce Bannermann, Chairman of the School Board, Telopea Park School from M. Arnaud Littardi, Cultural and Scientific Counsellor, Embassy of France. Canberra, 18 September 2000
31. School Board Minutes, n.d. November 2000 that included Letter from Mr Bruce Bannermann, Chairman of the Board, Telopea Park School to Arnaud Littardi, Cultural and Scientific Counsellor, Embassy of France, 2 November 2000
32. School Board Minutes, 4 December 2000 including Harmonised Curriculum Time Allocations
33. School Board Minutes 19 March 2001 including *Proviseur*’s Report; *EVOLUTION DES EFFECTIFS DES ÉLÈVES DANS LE COURANT BILINGUE DEPUIS 1984/*The Evolution of Student Numbers in the Bilingual Stream since 1984. The 2000 School Board Annual Report.
34. School Board Minutes, 2 April, 2001 including *Le Projet d’Établissement 1998–2002*
35. Review of Telopea Park School Lycee Franco-Australien de Canberra
36. School Board Meeting 4 June 2001 including the Non-official Report Visit by Mr Jacques VERCLYTTE, Director of the AEFE (Canberra, 28 May 2001) by Arnaud Littardi. Canberra, 4 June 2001
37. School Board Minutes, 2 July 2001 at 4.45 p.m. including Binational School K–10 or International School K–10 and *Proviseur*’s Report Monday 2 July 2001
38. Telopea Park School Minutes of Board Meeting 6 May 2002 at 4.45 p.m.
39. School Response to the recommendations of the La Bianco’s 2003 Review of Aspects of French Immersion at Telopea Park School, Lycée Franco-Australien de Canberra
40. School Board Annual Report 2003
41. Telopea Park School – Strategic Plan 2003–2005
42. School Board Annual Report 2004
43. School Board Annual Report 2005
44. Annual School Board Report 2006
45. Telopea Park School Lycée Franco-Australien de Canberra Strategic Plan 2006–2009

Archival and Extant Documents Accessed from Telopea Park School Lycée Franco-Australien de Canberra

46. Telopea Park School Lycée Franco-Australien de Canberra, Established as a Binational School 1983 c. 2008
47. Telopea Park School: A Brief History of Telopea Park School c. 2008
48. School Board Minutes, 23 February 2009
49. Telopea Park School Lycée Franco-Australien de Canberra Charter of Common Professional Values
50. Telopea Park School Lycée Franco-Australien de Canberra External School Review Report 2009
51. *Note complémentaire au rapport d'audit concernant Telopea Park School Lycée Franco-Australien de Canberra (Australie)* Alain Warzee, *Inspecteur general de l'éducation nationale Groupe/Établissements et vie scolaire* dated 4/1/2010
52. School Board Minutes 22 November 2010 Chair Report by Jonathon Long
53. *Le lycée franco-australien de Canberra – fiche synthèse 2012*
54. Telopea Park School Lycée Franco-Australien de Canberra Advertising Feature 2013
55. 30th Anniversary of the Agreement on the French-Australian school, Telopea Park School July 2013
56. School Binational Review Report 2013 Telopea Park School Lycée Franco-Australien de Canberra
57. Telopea Park School Lycée Franco-Australien de Canberra *RAPPORT D'ÉVALUATION 2013*
58. Telopea Park School Lycée Franco-Australien de Canberra Binational Review Report 2013: Summary of Key Commendations and Recommendations
59. Telopea Park School Board Report 2013
60. Telopea Park School Lycée Franco-Australien de Canberra Strategic Plan 2014–2017, South Weston Network

Source: Compiled by the doctoral author, Kathleen Sutherland, in 2016, from the archival and extant documents of Telopea Park School Lycée Franco-Australien de Canberra, herein Documents 1–60, 1983–2014.

Appendix F:

Examples of Information Letter and Consent Forms in English and French

Faculty of Education
115 Victoria Parade, Fitzroy.
Victoria Australia 3065

INFORMATION LETTER FOR PAST SENIOR EXECUTIVE STAFF

PROJECT TITLE: Intercultural Leadership Dynamics in a Binational, Bicultural and Bilingual School.
SUPERVISORS: Professor Judith Chapman and Associate Professor Sue McNamara
STUDENT RESEARCHER: Ms Kathleen (Kate) Sutherland
STUDENT'S DEGREE: Doctor of Philosophy

Dear Participant,

You are invited to participate in the research project described below.

What is the project about?
My doctoral study is concerned with intercultural school leadership. The purpose of the study is to investigate and understand the nature of leadership between individuals originating from different societal cultures. It focuses on school leadership between those in senior executive positions within the senior leadership team at Telopea Park School Lycée Franco-Australien de Canberra. The intention is to gather your insights into how you practised educational leadership in this binational, bicultural and bilingual setting. As a past leader in this school, I believe your expertise and experience would make a valuable contribution to my study.

Who is undertaking the project?
This project will be conducted by me and will form the basis for the degree of Doctor of Philosophy at the Australian Catholic University under the supervision of Professor Judith Chapman and Associate Professor Sue McNamara.

Are there any risks associated with participating in this project?
There are negligible risks associated with this study but to reduce risk to you the following will occur. I am cognisant of your role within the school and the necessity to maintain strong inter-government relations. You will be provided with a copy of the transcript (in translation if necessary) for you to confirm your responses. Your name will not be provided to others without your permission and data would be coded, analysed and reported in such a way that you would not be identified. In final reports you will not be identifiable.

What will I be asked to do?
Your involvement would involve an audio taped interview responding to semi-structured questions. The timing of the interview would be within the next few months at a mutually convenient location. At the interview, you would be invited to present a visual metaphor that represents 'intercultural leadership' (the directions for doing so are attached to this letter). Afterwards there would be a short follow-up questionnaire.

For the purpose of efficient use of time the major interview questions are as follows:

1. What school leadership actions, do you believe, most effectively improve teaching and learning?
2. In the context of a binational, bicultural and bilingual school what individual actions did you take in the Senior Leadership Team to improve teaching and learning?
3. In the context of the Senior Leadership Team in a binational, bicultural and bilingual school what actions between members of the team most effectively improved teaching and learning? What actions as a group most effectively improved teaching and learning?
4. Within the binational, bicultural and bilingual Senior Leadership Team what do you believe were the essential personal and professional values and beliefs underpinning leadership actions?

5. Within the Senior Leadership Team what were the shared assumptions among people from Australian and French societal cultures in regard to the purpose of schooling, teaching and learning, and the leadership actions required to achieve desired student outcomes?
6. What impact might this binational, bicultural and bilingual leadership experience have had on the members of the Senior Leadership Team?

How much time will the project take?
The interview and presentation of the visual metaphor would take one hour. The follow-up questionnaire would take less than half an hour to complete.

What are the benefits of the research project?
Through your participation you will be contributing to a new field of international research in which your experience will be of fundamental significance, especially in understanding the dynamic of intercultural leadership. The research itself may be valuable to similar settings in Australia and internationally.

Can I withdraw from the study?
Participation is voluntary, so you may choose not to participate without giving a reason. If you do become involved you would be free to withdraw your consent at any time during the study and discontinue your participation without giving a reason and without prejudice.

Will anyone else know the results of the project?
Outcomes from the research will be included in my research thesis and may be published later in professional journals and so aim to inform intercultural school leadership into the future. Once completed, copies of the study will be available at the school and through the Library of the Australian Catholic University.

Who do I contact if I have questions about the project?
If you have any questions about my study, please contact me, or my Supervisors. My contact details are: Telopea Park School, NSW Crescent, Barton, 2600, ACT, Australia. Phone:
61-2-62055599. My Supervisors' contact details are:

Professor Judith Chapman
Telephone: 61-3-99533254
Faculty of Education
ACU Melbourne - St Patrick's Campus
115 Victoria Parade , Fitzroy VIC 3065
Australia

Associate Professor Sue McNamara
Telephone: 61-3-53365368
Faculty of Education
ACU Ballarat - Aquinas Campus
1200 Mair St, Ballarat, 3353
Australia

What if I have a complaint or any concerns?
The Human Research Ethics Committee of the Australian Catholic University has approved my study (N 2011-16, 7 July 2011). If you have a complaint or concerns about the conduct of the project, you may write to the Chair of the Human Research Ethics Committee care of the Office of the Deputy Vice-Chancellor (Research).

Chair, HREC, C/o Research Services, Australian Catholic University,
Melbourne Campus, Locked Bag 4115 Fitzroy VIC 3065
Tel: 61-3-9953 3158, Fax:61-3-9953 3315,
Email: res.ethics@acu.edu.au

Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome.

I want to participate! How do I sign up?
If you agree to participate in this study, please sign both copies of the Consent Form, keep one copy for yourself and return the other copy to me.

Yours sincerely,

Ms Kathleen Sutherland — for Professor J. Chapman & Associate Professor S. McNamara
Student Researcher — Supervisor — Co-Supervisor

CONSENT FORM – COPY TO KEEP

TITLE OF PROJECT: Intercultural Leadership Dynamics in a Binational, Bicultural and Bilingual School.
SUPERVISORS: Professor Judith Chapman and Associate Professor Sue McNamara
STUDENT RESEARCHER: Ms Kathleen (Kate) Sutherland
COURSE: Doctor of Philosophy

Participant's section

I, …………………………….. have read and understood the information in the letter inviting participation in the research, and any questions I have asked have been answered to my satisfaction. I agree to participate in this activity and understand I can withdraw at any time.

I also agree to:

- participate in a one-hour interview responding to semi-structured questions
- create a visual metaphor that represents 'intercultural leadership', which I would explain at the interview
- complete a follow-up questionnaire, which would take less than half an hour to complete

I agree that research data collected for the study may be published in a form that does not identify me in any way.

Name of participant (block letters):
Phone:
Signature: Date:

Research Student: Ms Kate Sutherland
Signature: Date:

Supervisor: Professor Judith Chapman
Signature: Date:

Associate Professor Sue McNamara
Signature: Date:

CONSENT FORM – RESEARCHER'S COPY

TITLE OF PROJECT: Intercultural Leadership Dynamics in a Binational, Bicultural and Bilingual School.
SUPERVISORS: Professor Judith Chapman and Associate Professor Sue McNamara
STUDENT RESEARCHER: Ms Kathleen (Kate) Sutherland
COURSE: Doctor of Philosophy

Participant's section

I, ……………………………... have read and understood the information in the letter inviting participation in the research, and any questions I have asked have been answered to my satisfaction. I agree to participate in this activity and understand I can withdraw at any time.

I also agree to:

- participate in a one-hour interview responding to semi-structured questions
- create a visual metaphor that represents 'intercultural leadership', which I would explain at the interview
- complete a follow-up questionnaire, which would take less than half an hour to complete

I agree that research data collected for the study may be published in a form that does not identify me in any way.

Name of participant (block letters):
Phone:
Signature: Date:

Research Student: Ms Kate Sutherland
Signature: Date:

Supervisor: Professor Judith Chapman
Signature: Date:

Associate Professor Sue McNamara
Signature: Date:

Please return this form to Ms Sutherland at the following address.

Ms K. Sutherland
Telopea Park School Lycée Franco-Australien de Canberra
New South Wales Crescent
Barton 2600 ACT
Australia

ACU
AUSTRALIAN CATHOLIC UNIVERSITY

Faculté d'Éducation
115 Victoria Parade, Fitzroy.
Victoria Australie 3065

LETTRE D'INFORMATION

DESTINÉE AUX ANCIENS MEMBRES DE LA DIRECTION

TITRE DU PROJET: Dynamique du leadership interculturel en milieu scolaire binational, biculturel et bilingue.
SUPERVISEURS: Professeure Judith Chapman et Sue McNamara, Maître de conférences
DOCTORANTE: Ms Kathleen (Kate) Sutherland
CURSUS: Docteur en Philosophie

Cher participant,

Permettez-moi de vous inviter à participer à ma recherche doctorale décrite ci-dessous.

L'objet de ma recherche
Mon projet doctoral s'intéresse au leadership interculturel en milieu scolaire. L'objectif de cette étude est d'examiner et de comprendre la nature du leadership entre des personnes issues de cultures sociétales différentes. Et plus précisément, le leadership scolaire entre tous les acteurs occupant des postes de responsabilité au sein de l'équipe de direction chargée de leadership au Lycée franco-australien de Canberra, soit Telopea Park School. L'idée est d'avoir votre opinion sur la façon dont vous exerciez un leadership éducatif dans ce contexte binational, biculturel et bilingue. En tant que personne préalablement chargée de responsabilités vis-à-vis de l'école, votre expérience et votre expertise pourraient, il me semble, s'avérer précieuses pour cette étude.

Les responsables du projet
Cette étude sera conduite par moi-même dans le cadre de mon Doctorat de Philosophie à l'Université catholique australienne. Elle est placée sous la supervision de la Professeure Judith Chapman et de Sue McNamara, Maître de conférences.

Existe-t-il des risques associés à une participation à ce projet?
Ils sont négligeables, mais en vue de minimiser tout impact éventuel, la procédure suivante sera engagée. Je suis parfaitement consciente de votre rôle au sein de l'école et de la nécessité de maintenir la solidité des relations intergouvernementales. Une copie de la transcription, traduite si nécessaire, vous sera remise pour vous permettre de confirmer vos réponses. Votre identité ne sera communiquée à personne sans votre accord préalable et les informations que vous aurez données seront codées, analysées et transmises de façon telle que votre anonymat sera préservé. Dans les rapports finaux, vous ne pourrez en aucun cas être identifié.

Quel serait votre rôle?
Votre participation consisterait en une entrevue enregistrée au cours de laquelle vous auriez à répondre à des questions semi-structurées. Cette entrevue serait organisée dans les prochains mois dans un lieu à votre convenance. Lors de cette entrevue, vous seriez invité(e) à présenter une métaphore visuelle représentant 'le leadership interculturel' (plus amples informations à ce propos sont jointes à cette lettre).
L'entrevue serait suivie d'un court questionnaire.

En vue de gagner du temps, voici une liste des principales questions présentées lors de l'entrevue:

1. En vous référant au leadership scolaire, quel type d'actions selon vous, favorise le plus l'enseignement et les apprentissages?
2. Dans ce contexte d'une école binationale, biculturelle et bilingue, quelles <u>actions entrepreniez-vous à titre personnel</u> en tant que membre de l'équipe de direction chargée du leadership pour améliorer l'enseignement et les apprentissages?
3. Dans le contexte d'une équipe de direction chargée du leadership au sein d'une école binationale, biculturelle et bilingue, quelles <u>actions entre les membres de l'équipe</u> favorisèrent plus efficacement l'enseignement et les apprentissages? Quelles <u>actions en tant que groupe</u> favorisèrent le plus efficacement l'enseignement et les apprentissages?
4. Au sein de cette équipe de direction binationale, biculturelle et binationale chargée du leadership, quelles étaient pour vous, <u>sur le plan personnel et le plan professionnel, les notions de valeurs et les convictions</u>

essentielles à la base des actions de leadership?

5. Au sein de l'équipe de direction chargée du leadership, quels furent les principes partagés par les cultures sociétales française et australienne en ce qui concerne la scolarisation, l'enseignement et les apprentissages? Et quelles actions de leadership furent nécessaires pour obtenir des élèves les résultats souhaités?
6. Quel impact pourrait avoir exercé cette expérience binationale, biculturelle et bilingue sur les membres de l'équipe de direction en charge du leadership?

Quel engagement en matière de temps requiert la participation au projet?
L'entrevue et la présentation de la métaphore visuelle se feraient en une heure. Le questionnaire en aval prendrait moins de trente minutes.

Quels sont les bénéfices de ce projet de recherche?
Votre participation contribuera à une recherche de pointe au niveau international dans laquelle votre expérience sera essentielle en particulier en ce qui concerne la dynamique du leadership interculturel. Cette recherche peut s'avérer d'importance pour des contextes similaires en Australie et de par le monde.

Peut-on se retirer du projet?
La participation est entièrement volontaire, vous pouvez donc refuser d'y participer sans fournir de justification. Si vous décidiez d'y participer, vous pourriez vous en retirer à tout moment sans justification ni conséquences.

Qui aura connaissance des résultats de cette étude?
Les résultats en seront inclus dans ma thèse de doctorat et pourront être publiés ultérieurement dans la presse professionnelle pour informer les futurs leaders éducatifs interculturels. Une fois l'étude complétée, des copies seront mises à disposition à l'école et dans la Bibliothèque de l'Université catholique australienne.

Qui contacter en cas de questions sur le projet ?
En cas de questions concernant mon projet d'étude, vous pouvez me contacter directement ou contacter mes superviseurs.
Mon adresse de contact: c/o Telopea Park School, NSW Crescent, Barton, 2600 ACT, Australie.
Mon numéro de téléphone: 61-2-62055599.
En ce qui concerne mes superviseurs:

Professeure Judith Chapman
Téléphone : 61-3-99533254
Faculté d'Éducation
ACU Melbourne – St Patrick's Campus
115 Victoria Parade Fitzroy VIC 3065 Australie

Associate Professeure Sue McNamara,
Téléphone : 61-3-53365368
Faculté d'Éducation
ACU Ballarat – Aquina Campus
1200 Mair St Ballarat VIC 3353 Australie

En cas de réclamation ou de problème
Ma recherche a reçu l'aval du Comité d'éthique sur les recherches humaines de l'Université catholique australienne (N 2011-16, 7 Juillet 2011). En cas de plainte ou de souci concernant le déroulement de cette étude, vous pouvez contacter le Président du Comité d'éthique à l'adresse suivante : c/o Office of the Deputy Vice-Chancellor (Research) : Président, HREC, C/o Research Services, Université Catholique Australienne
Campus de Melbourne, Locked Bag 4115, Fitzroy VIC 3065
Tél : 61-3-9953 3158, Fax : 61-3-9953 3315, Email : res.ethics@acu.edu.au

Toute plainte ou requête fera l'objet d'une enquête approfondie sous couvert de confidentialité. Vous serez par ailleurs informé(e) de toute décision en résultant.

Vous souhaitez participer ? Renseignez la fiche jointe.
Si vous acceptez de participer à ce projet de recherche, veuillez signer les deux formulaires de consentement. Conservez-en une copie et faites-moi parvenir l'autre copie.

Bien cordialement,

Ms Kathleen Sutherland
Doctorante

Professeure J. Chapman
Co-Superviseur

Associate Professeure S. McNamara,
Co-Superviseur

AUSTRALIAN CATHOLIC UNIVERSITY

FORMULAIRE DE CONSENTEMENT - COPIE A CONSERVER

TITRE DU PROJET : Dynamique du leadership interculturel en milieu scolaire binational, biculturel et bilingue.
SUPERVISEURS : Professeure Judith Chapman et Sue McNamara, Maître de conférences
DOCTORANTE : Ms Kathleen (Kate) Sutherland
CURSUS : Docteur en Philosophie

Section du participant

Je soussigné(e), ………………………………………ai pris connaissance des informations contenues dans ce document invitant ma participation à ce projet de recherche. Réponse satisfaisante a été apportée à mes questions éventuelles. J'accepte d'y participer et j'ai connaissance du fait que je peux retirer ma participation à tout moment.
J'accepte par ailleurs :

- de participer à une entrevue d'une heure au cours de laquelle je répondrai à des questions semi-structurées
- de réfléchir à une métaphore visuelle représentant 'le leadership interculturel', métaphore que j'expliquerai lors de l'entrevue
- de compléter un questionnaire subséquent, pour une durée de trente minutes au plus.

Je consens à ce que les informations données pour cette étude soient publiées éventuellement dans un format qui préserve mon anonymat.

Nom du participant (en lettres majuscules) :
Tél :
Signature : Date :

Doctorante :
Signature : Date :
Co-superviseur : Professeure Judith Chapman
Signature : Date :
Co-superviseur : Associate Professeure Sue McNamara,
Signature : Date :

FORMULAIRE DE CONSENTEMENT – COPIE POUR LA DOCTORANTE

TITRE DU PROJET : Dynamique du leadership interculturel en milieu scolaire binational, biculturel et bilingue.
SUPERVISEURS : Professeure Judith Chapman et Associate Professeure Sue McNamara,
DOCTORANTE : Ms Kathleen (Kate) Sutherland
CURSUS : Docteur en Philosophie

Section du participant

Je soussigné(e), ……………………………………… ai pris connaissance des informations contenues dans ce document invitant ma participation à ce projet de recherche. Réponse satisfaisante a été apportée à mes questions éventuelles. J'accepte d'y participer et j'ai connaissance du fait que je peux retirer ma participation à tout moment.

J'accepte par ailleurs :

- de participer à une entrevue d'une heure au cours de laquelle je répondrai à des questions semi-structurées
- de réfléchir à une métaphore visuelle représentant 'le leadership interculturel', métaphore que j'expliquerai lors de l'entrevue
- de compléter un questionnaire subséquent, pour une durée de trente minutes au plus.

Je consens à ce que les informations données pour cette étude soient publiées éventuellement dans un format qui préserve mon anonymat.

Nom du participant (en lettres majuscules) :
Tél :
Signature : Date :

Doctorante : Ms Kathleen Sutherland
Signature : Date :

<u>Veuillez faire parvenir ce formulaire à Ms Sutherland à l'adresse qui suit:</u>
Ms K. Sutherland
Lycée franco-australien de Canberra/Telopea Park School
New South Wales Crescent
Barton 2600
Australian Capital Territory Australia