Management of Inclusion in Mainstream Schools:

Effect of the organizational culture and the leadership style of the headteacher on the operation of inclusion policy in Israel: A study of middle schools in one city.

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Abstract

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A major criterion for evaluating a society is how it treats its citizens with special needs – especially children. Since 1988 all mainstream schools in Israel are obligated by law to include children with special needs and provide them with all the aid they are entitled to – within a mainstream environment. All the involved bodies (governmental, educational, municipal, legal, parental, etc) have sought the best way to this. Stemming from human rights- it was obvious that this law was right – but in the absence of field experience, most conclusions have been the result of trial and error inside the classrooms. The need for research in inclusion practice is therefore vital.

The purposes of this study were:

1. To analyze the legal requirements published by the Ministry of Education for mainstream schools.
2. To determine whether and how the law is implemented differently in different mainstream middle schools in one city.
3. To determine possible reasons for such differences, relating to the two variables already known to influence inclusiveness of schools: leadership style of the headteacher and the organizational culture of the school.

The study was two-phased: in the survey phase, questionnaires were given to the educational counselors of all 15 middle schools in the city, examining the different aspects of "shiluv" (Hebrew word for 'inclusion'). The three schools found to be most different from each other in implementing the policy went into the second, case study phase. Here, in-depth semi structured and specialized interviews were conducted with different role holders in the same school in order to determine why some schools manage to implement inclusion better than others?

Differences were found between the 15 schools in the city in the four investigated aspects of "shiluv". The key for the differences was found to be the professionalism of <u>all</u> of the teaching staff: a broad knowledge, an ability to translate the aims of the school to daily work, and to conceptualize educational dilemmas.

The main conclusion of this thesis is that such professionalism was shown to result from the organizational culture of the school, as a consequence of strategic management that stresses an 'integrative' type of organizational culture.

Thesis table of contents

3. Chapter three: Methodology (p.103-156)

CHAPTER ONE: INTRODUCTION

A. The Background and History of Special Education:

a. Definition and meaning of special education

Special education constitutes a unique educational sector. The official Israeli definition refers to this sector as a system constructed to assist exceptional children by means of:

> *Instructing, teaching, learning and giving systematic treatment... including physiotherapy, speech therapy, motorial therapy and treatment in other professional fields that will be determined, including accompanying services...all according to the needs of the 'special needs child* (Israeli Special Education Law 1988 para 1[a]).

The aims of special education defined by the Israeli government are:

> *...to advance and develop the qualifications and capability of the child with special needs, to correct and improve his/her physical, mental, emotional and behavioural performance, to impart knowledge, skill and habits to him/her and to accustom him/her to acceptable social behaviour with the aim of easing his/her integration in society and in the work circuit/orbit.* (Israeli Special Education Law 1988,para 2)

The "inclusion" approach (see pp. 16-19) has become widespread in the world as a means of improving the involvement of students with disabilities

and difficulties (generally called "students with special needs") in mainstream education (Daniels et al 2000). In itself, it is a humane justified cause, derived from social justice principles (further discussion in pp.16-19). Even so, many schools continue to call for assignment of children with special education needs to special education schools rather than to mainstream schools. The call for exclusion expresses the problematics in providing special educational services within the mainstream schools- a service which schools around the world are required to provide by law (see pp.19-28). One of the main problems appears to be that children with special educational needs are not of central concern within the larger context of formulating education policies and reforms, particularly in light of the primary demand on schools to produce the highest possible students' grades and greatest progress – including those of students with special needs, while remaining within the lowest feasible budget. The consequent pressure on schools has created great difficulties, including an increase in the number of special needs children excluded from the mainstream schools. Simply put, from the school's point of view, students with special educational needs lower the school's achievement profile as a whole.

The accumulation of a variety of policies, sometimes contradictory, on individual schools causes tension, confusion and serious obstacles to making the radical changes in the school system that are necessary to enable the full inclusion of students with special educational needs in mainstream schools (Cooper 2001 p. 58). In order to enable full inclusion schools require organizational change enabling them also to focus on the individual (Norwich 2000) within (or despite) the need to be responsible for the whole school's learning achievements (Lazer 1995). This focus, on children's individual and personal experiences, must be adopted and pursued through developing innovatory practices in classroom organization, discipline, curriculum, pedagogy and assessment. These practices should cover both the "social" inclusion and the "learning" inclusion, in which "physical" inclusion (Stephans et al 1992) should not be merely a measure of whether the student is included in the mainstream. Physically placing a child with special needs in a mainstream class without addressing his/her needs will lead to explicitly

promoting the child's exclusion and regress. The decision on whether to include a child or not should therefore not automatically be in favour of inclusion, but rather must assess the ability of the school to achieve successful learning and social inclusion (Michael 1990). The focus of the present thesis is on the efforts that the selected schools in this study have made in order to include children with special needs from the learning aspect only. It is only reasonable that there is mutual influence between the three types of inclusion. It can be expected, for example, that when physically placing children together, social connections will develop - but those are not a consequence of school efforts. It is the school's doing that is the aim of this study. In addition, social inclusion is a large issue and can be examined in a different thesis.

b. The History of Children's Rights

Worldwide

The rights of man in general and the rights of a child in particular have been perceived throughout history in different ways in different places. The changes that have taken place in the perception of man's rights stem from two sources: the change in perception of the essence of man; and the change in the social order: what is preferable, what is right for society?

Prior to the 18th century, when the prevailing logic in western society was that of the Christian ethic, children were considered inferior to adults as they were seen as further from God. Why were they further? Because, inasmuch as they were young, they could not yet control their impulses nor were they aware of their obligations. The exceptional child, who is unable to attain such control or knowledge, was thus seen as even more inferior than the 'normal' child (Reyter 1992). The 18th century, in contrast, saw a distancing from religion and a drawing closer to science. In addition, state laws, whose origins lay in the social order and not in divine precepts, began to crystallize. At that time the value of a human life was measured by his/her contribution to the

state. A "deficient" child who did not contribute to the military or to the economy was considered a worthless investment (Reyter 1992). In the second half of the 18th century, however, voices began to be heard calling for equality and freedom. For the first time the idea emerged that a child could have rights simply by his/her very nature and his/her needs, and not necessarily as a result of his/her contribution.

In the course of the 19th century social laws were passed in various countries in the western world. Society was no longer perceived as a totality of the individuals living in it, but rather as built of individuals with specific values, and this led to the concept of the right of every person to be different (Ben-Ezra and Cohen 1997). The call for social pluralism enabled every group to demand its own right to its own specific expression. The idea of **inclusion** was first developed in Scandinavia. The guiding principle in the approach was "to enable" the mentally or physically retarded individual an existence as close to normal as possible.

Up to the 20th century only serious abnormalities such as mental retardation, physical disability, deafness and blindness had been dealt with by law. However, the progress made in developing programs for exceptional children now turned attention also to children suffering from less serious deficiencies, such as communication disorders, learning deficiencies, behavioural disorders, etc. A change also occurred in the perception of the reasons for abnormality. The definition of abnormality was now perceived not only as a result of the personal characteristics of the child, but was also linked with the demands of the individual's environment. This recognition diverted the focus of interest from the medical model – which saw abnormality as an individual problem – to the ecological model – which sees abnormality as a product of a disposition composed of mutual relations with the environment. In the course of the last twenty years there has been a trend towards establishing treatment and other frameworks that are integrated to various degrees within the regular education system. The leading idea is that of normalization and a less restrictive environment.

Children in general and children with special needs in particular, are nowadays perceived as a group of citizens to whom society is obligated, with the main aim of preventing inequality (Sikes and Vincent 1998). This perception is reflected in the official laws of the developed countries in the world, allowing for the different cultural contexts in each area. In South Africa, for example, inclusive education is predominantly concerned with racial equality, while in Ontario, Canada, it is focused on culture and language (Rause and Florian 2001). Between 1960-1970 the educational rights of children were legislated in 45 countries around the world.

Israeli laws

Children's rights have been protected by Israeli law since 1949, a year after establishment of the State of Israel. Five Israeli laws relate to children's rights. They are noted here in chronological order:

(1) Compulsory Education Law 1949 relates to all children and youths *"Compulsory education will incorporate every child and youth up to 14 or 15 years old"* (para. 2.(a)). Children are entitled to free education in an official educational institution (para. 6 (a)). According to this law the State is responsible for providing compulsory education, and the State together with the local municipality are responsible for maintaining official education institutions (para. 7 (a) and (b)). Parents are obligated by the law *"to see to it that the child or the youth will learn in a systematic manner in a recognized educational institution"* (para. 4(a)). With respect to exceptional children, there is a single reference to institutions for those with learning difficulties and for the disabled (para. 9(a),(b) and (c)):

> *The minister is authorized to obligate by order... to open and maintain an official education institution for children or youths with learning difficulties or for children that are disabled...*

(2) Two years later, the Equal Rights of Women Law -1951 stated: If there are differences of opinion between the father and mother, then the final decision made is in accord with *"the good of the child"* principle (para. d[b]). The subject of this law is not directly related to children but it illustrates that the general concern for children and their rights is also reflected in other laws.

(3) Another reference to children with educational difficulties and to disabled children was legislated eight years later: Compulsory Education and State Education Ordinances (REGISTRATION) – 1959. The third section of this law relates to registration of students with learning difficulties and with disabilities. In this section there is reference to directing students for whom *"...a medical or other examination shows that the student has educational difficulties or has a disability..."* to an appropriate school. The parents of the student are entitled to appeal the decision (Peled 1998).

(4) The Legal Qualification and Guardianship Law – 1962 mainly focuses on the obligation of guardians toward children. Parental rights can be rescinded but the rights of children remain. The law states: *"Every person qualifies for rights and obligations from his/her birth to his/her death"* (para. 1). Where the parents are the natural guardians (para. 14), they are required to see to *"the needs of the minor, including his/her education, his/her studies, his/her preparation for work and an occupation..."* (para. 15). Everything they do must indeed be for *"the good of the minor just as devoted parents would do in the context of the circumstances" (para. 17).* When a guardian is appointed in place of the natural parents of the minor (when these do not fulfill their obligations to the minor, or when the minor is put at risk by them...) he/she is chosen as the person *"most suitable for the good of the protected* [minor]" (para. 35) , and he/she is obligated to see to the needs of the minor exactly as would be the natural guardians (para. 35). A decision to place the child for adoption is made also only *"if the court finds that it is for the good of the child"* (Child Adoption Law – 1981). It is clear that children's rights are protected through both direct and indirect laws.

Until the 1970s there was a tendency in Israel to set up separate schools for special needs children, established by private individuals. "Nezah Israel," established in 1932, was the first school in the country for retarded children. At the time of establishment of the State of Israel there were three large special schools: Nezah Israel, Newe Shannon and the special school in Petah Tiqwa. The idea of including children with special needs within mainstream schools was first raised in 1976 by the permanent committee of the Board of Education. Parallel to the trend in the rest of the world, there was a trend in Israel too to include the exceptional in mainstream society. The uniqueness in Israel lay in the clear readiness of society to accept the idea, since many programs of inclusion were already in progress and considered successful.

(5) The Special Education Law-1988 added a clear legal framework to the issue of special education. It concentrates the principles, regulations and procedures relevant to the child with special needs and elucidates their rights. Along with this, it does not cancel the laws preceding it (sec. e, para. 22). It is important to note that the trend towards inclusion, prominent in the message of the law, is not new; the innovation lies in the legal support given it (Shulman and Hed 1990). The law and the legal support will be discussed in pp. 26-35.

Two additional and more recent laws have been enacted in Israel specifically regarding the rights of students in schools. These laws relate to issues such as the language spoken to the child, the tone of voice of teachers, the right to transportation to school and back, the right to a break between classes, and the obligation of teachers to check and return exams within a certain time (www.lawdata.co.il 20.8.04). The laws were published in the schools and each school in the country was obligated to dedicate a whole school day to examining the details and meaning of them. Although the laws may seem to be dealing with too many details, the overall idea places emphasis on children's rights, and draws the attention of children to their rights in general.

c. The Rationale of Inclusion

The changes that have taken place in terminology, as described below, reflect the changes in perception on inclusion: today the discourse is not about accepting the different but rather about seeing difference as a value, about perceiving the uniqueness in every individual, and about the advantages of mutual learning, from every single individual in the community:

> *The basic principle of inclusive education is the appreciation of the variety of the human community. ... therefore educators should not diminish the aspect of special needs, assuming this would make the students more included. When we adopt the inclusive education idea we drop the perception that all children should be "normal".*(Kune 1992)

Tilstone et al (2000) state: *"Inclusive education is about responding to diversity"* (p. 11).

This rationale is reflected in the focus that different countries give in their legislation. In the United States, Wolfensberger (cited in Ronen 1992) broadened the Scandinavian concept of inclusion, generalizing it with respect to all the children with special needs and not just the "retarded". Both spoke of "normalization" – reaching agreement between different factions in society with the aim of enabling everyone to enjoy educational conditions that are at least as good as those of the average inhabitant from the aspect of income, appearance, experience and education. The concept of "normalization" relates to the use of services in as normal conditions as possible in the course of the inclusion process. This means that although the environment will not always be objectively "normal", it will always be as normal as possible for the needs of the child (Moshel 1993). Inclusion is therefore an active action of training the included child and training the community (environment) to accept the special needs in terms of attitudes and services. "Normalization" received a new term in the public law passed in the United States in 1975, "The Law of Education for All Children with Difficulties". This law was enacted

to ensure maximum inclusion of children with deficiencies in regular schools. The language of the American law is "Least Restrictive Environment". The new term reflects the rationale even better.

In recent years there has also been a shift from using the term "mainstreaming" to the term "full inclusion". There are two main reasons for this. First, children should not only be transferred to the mainstream through their own efforts and by showing progress - but should be included in the educational and social life in their neighborhood school. In order for them to be included the environment needs to make an effort as well. The term "inclusion" emphasizes the two-way effort better: the community's and the child's. Second, "integration" has a rehabilitative significance. It means returning to the mainstream for the children to whom that kind of education had been denied – and who had been excluded to special education schools. "Inclusion" means preventing that exclusion in the first place – making maximum efforts not to exclude (Stainback et al 1992). Moreover, even the term given to exceptional children in the different countries indicates the differences in attitude to these children. In Switzerland and Austria the approach is that deviation can be cured through educational means and the prevalent definition is "Healing Pedagogy". In England the term currently in use is "Children with Special Needs", which expresses a functional perception. In the United Stated the acceptable term is "Educating Exceptional Children", a term that expresses a fundamental change in perception of the exceptional (Evans 2000). The fifth amendment to the Israeli special education law, published in July 2000, states that the term "a child with special needs" will replace any other term used before in any document. This is an objective perception that includes within the framework all those eligible for different education, including gifted children. Special attention should be given to the issue of 'Learning disability' which is the most common disability in the education system (Israeli Ministry of Education, General Director Circular, Dec, 1st 2003). It is expected that 10% of all students have learning disabilities that require an adjusted learning demands. The Israeli definition (based on the National Joint Committee on Learning Disabilities 1994) states that a student is identified as having learning

disabilities if two conditions are met: there is a gap between his/her learning achievements and his/her age group learning achievements and, there is a gap between those achievements and the students' intellectual abilities as diagnosed in objective exams (General Director Circular, Dec 1st 2003).

Inclusion belongs to a chain of concepts at one end of which is "segregation" (or: "exclusion"), which argues for separate frameworks in education according to the child's needs. The next concept is that of "mainstreaming" or "integration", whose goal is to integrate the child into the regular education system with the aim of achieving normalization - leading to conformity among all the students (Ben-Ezra 1997). Then comes the stage of 'inclusion', whose aim is to include every individual in the education system while seeing the difference and accepting it. The concept of 'difference "as a value does not demand its acceptance but rather an answer to its requirements. The final (and most extreme) concept in the inclusion continuum is 'full inclusion', wherein all the students are educated in schools in the areas in which they live (Introduction, Bulletin for Educational Counsellors, no. 9, The Center for Technological Pedagogy Publ.1998, Tel Aviv).

The rationale of inclusion is therefore clear: derived from children's rights to equality, every child is entitled to education near his/her own home, where his/her neighbours are educated. It is not 'up to his/her achievements' and not 'even though he is different', but rather the obligation of society to meet his/her needs thanks to his/her differences. When relating to the term "needs" it is common to differentiate between "individual needs", which are those needs of the child that are different from all other children, "special needs", also required by some other children, and "common needs", which all other children have too. Society's obligation is to meet all needs of all children.

Although the rational is clear to researchers in the field of education and to the role holders in the Ministry of education who develop and publish General Director's circulars and different articles, the clarity of the rational is still a very fade issue. While trying to understand the deep meaning of the rational it becomes clear that it is not 'up to the achievements of the child' to determine

if is excluded from the mainstream education system or not. As mentioned above, this is a two way effort. Yet, the wording of the formal law and the formal Ministry of Education Circulars do give a very large value to the achievements of the child. As will be shown ahead (in this chapter), those academic achievements appear to be the major criterion to examine the ability of the child to be included. It is not surprising, therefore, that it was found in the present research and in a publication of the evaluation department of the Ministry of Education in Israel, that most school focus on 'curing' the children's learning problems by taking them out of the mainstream class and teaching them as a group of students with low academic achievements (withdrawing).

The transition from the formal understanding of the rational of inclusion to the deep understanding of it is manifested in the role of the external MATYA professionals. Those guides and supervisors are responsible for guiding the schools in translating the formal obligations into actions that are according to the spirit of the law (see ahead).

Yet, it is discussed in the present study, not all schools are able to 'hug' that guidance and benefit the best out of it. It appears that the existence of that professional guidance is not enough. The capacity of the school as an organization to use that guidance is a major issue discussed in the present thesis (see literature review). Having an understanding of the rational of inclusion will enable the school to implement different models of inclusion (see Literature review for details) such as a "shiluv" teacher guiding different students within the mainstream class while working in a collaborative manner with the mainstream teacher. in addition, that kind of coolaborative work leads to teaching the whole mainstream class in different teaching methods that some other students (rather than those formally defined as "shiluv" students) may benefit from. This kind of practice expresses a well understanding of the school of the deep meaning of the rational of inclusion: a proven effort of a school to answer individual needs, special needs and common needs.

How many schools can reach that point? It will be shown that from all the right reasons – only a very few.

B. The Law on Special Education

a. Special Education Laws in the World:

"Special needs children" are clearly first of all children and only after "special needs". Therefore two kinds of needs of the child – those identical to all children and the special and individual needs– should be taken into consideration in special education. However, they have not been so in every period, nor in all countries in the world. For hundreds of years the exceptional suffered from abandonment, scorn, neglect, and social rejection. Even today such attitudes find expression in the definition of special education in various countries. In the Soviet Union, for example, special education is defined as 'defectology': education of the limited (Reyter 1992). In the following, special education laws in the U.S.A , England, Australia and Israel will be compared in the national context and in content, principles and implications of the law.

In **England**, relating to children with special needs began in 1978 with the publication of the 'Warnock Report', which argued for two changes in perception of a child as exceptional. The first is in the perception of the source of the problem of the pupil with special needs: the source of the problem should be seen not as the pupil him/herself, but rather as a result of interaction between the strengths and weaknesses of the child and the resources (or absence of resources) of the social environment. The second change is in the perception of the aims of education: these aims should be uniform for all children, although their degree and methods of attainment by different children may differ from one child to another (Norwich 1992). In her report Warnock estimated that 20% of all pupils have special needs at various stages of their education. Of these, in her view, only 2% will require attention within the framework of special education (SEN), after being diagnosed as suitable for such by means of statement to SEN services. Regular mainstream schools should tailor their services to the remaining 18% with the help of outside experts (Wyhiwsky 1995).

In 1981 the Special Education Act was enacted in England. The act implemented the fundamental policy of the Warnock Report. The principles in the law can be grouped into three main subjects: 1) the nature of special education: origins of the concept, degree of special education; 2): rights of students with special needs and the rights of their parents; and 3) effectiveness of the identification process, diagnosis, and assessment. Noted also in the law are the aims, the compensatory nature of education, and education as a preparation for life. This law obligates cooperation among all the authorities that provide services to children: the Ministry of Education and Science (DES), local education authorities, the Ministry of Health, and social services (Goacher 1988). Ten years after the act came into force, a study was conducted by the audit commission and Her Majesty's Inspectorate of Schools (HMI - 1988). The findings revealed that there had indeed been great progress in decreasing the number of students directed to and being educated in the special education schools, and in increasing the number of included students. The study noted three areas in which there was difficulty in implementing the law: 1). Lack of clarity in division of responsibility between schools and Local Education Authorities (LEAs); 2). Lack of accountability for the progress; and 3). Lack of motivation of the LEAs to implement. In parallel to the study, a new reform was introduced in England: Local Management of Schools (LMS -1988). This demanded organizational changes in the education system: a uniform national curriculum, and autonomous management of schools. As a result of the need to combine the two reforms, the way the special education law was implemented had to change. In 1993 a new Education Act relating to inclusion was introduced. Part 3 relates to new and more specific areas of the Special Education law: roles and responsibilities, co-ordination arrangements, admission arrangements, SEN specialists, accessibility, resource allocation, organization of SEN provision, curriculum access, evaluation, handling of complaints, staff training, outside support, links with other schools.

In the following year, 1994, the Code of Practice respecting identification and assessment of children with special education needs, the regulations and guidance to implementation was passed. Now, for the first time, beyond any

doubt, the responsibility of the educational bodies for the subject of special education was defined:

As part of their statutory duties, governing bodies of all maintained schools must publish information about, and report on, the school's policy on special education needs. While the governing body and the headteacher will take overall responsibility for the school's SEN policy the school as a whole should be involved in its development (Code of Practice 1994.2:10 p.8)

The updated laws on inclusion are in accord with the spirit of the Warnock report and in the spirit of the structural changes in education in England. The 1997 green paper 'Excellence for all' (Wyhiwsky 1995; Beveridge 1999) talks of a 'continuum of inclusion' of children with special needs in order to ensure their progress and learning. This enables (and obligates) headteachers in schools to adjust to local needs, and relate to them (as opposed to Australian schools).

In the **United States** the aim of all the laws dealing with the education of students with disabilities is to secure their and their parents' rights. The right to education is a basic right defined in the 14th Amendment, which specifies that schools cannot discriminate against students because of their disabilities and that their parents have a say in decisions regarding their child's education. Generally, both English and US laws are based on the ideology of human's rights and children's rights in particular. The Elementary and Secondary Education Act **1965** (ESEA) was the first American effort to advance populations defined by being given special programs. A federal body entrusted with the care of special populations (called at the time the Bureau for the Education of the Handicapped BEA), was established in 1966. This body initiated many programs targeted at special populations, such as the blind, the deaf and those with other specific deficiencies.
Judicial precedents and hard data on students who had remained outside any education system led Congress to pass the Rehabilitation Act in **1973,** in which para. 504 defines the rights of the parents and the students. Without a

proper budget, however, the law did not withstand the test of reality. In **1975** a state law called 'Education for All Handicapped Children Act' (public law 94-142) was enacted. The updated name of the law, fixed upon in 1990, was 'Individuals with Disabilities Education Act' (IDEA). IDEA offers federal money to States that have in effect a policy that assures all children with disabilities the right to a free appropriate education. All States currently receive IDEA funding (Allen 1996). The American special education law deals with five issues:

1) Encouraging identification and diagnosis of students with deficiencies and their entitlements to special education services through a special budget for this: "The children's fund".
2) Individualized education program (IEP) – the program must be well planned from the outset, agreed upon by the parents, and in the course of its operation must be evaluated.
3) Placement in a **least restrictive environment**. The meaning of this principle, which has also been adopted in Israel, was explained in previous sections. With this principle the American law gave very strong precedence to including students in mainstream schools. Not only are schools required to open their doors, but they are also required by law to modify the entire system – to the needs of the student. There is almost no excuse acceptable to the law as justification for distancing such a student.
4) The establishment of state educational agencies to train "regular" teachers for inclusion of students with special needs.
5) Entitlement to auxiliary services (that are not educational), such as meals, transportation, equipment, instruments. The law stipulates that organizational and technical subjects such as the curriculum and IEP are within the jurisdiction of the local municipalities.

Later, in **1990**, the 'Americans with Disabilities Act' (ADA) was passed and defined the rights of all disabled persons from the aspect of employment, transportation, accommodation and telecommunications.

Rights of students with disabilities are therefore secured by three legal sources: by ADA and by para.504 in the Rehabilitation Act, which relate to <u>any person</u> with deficiencies; and by IDEA as <u>a student</u> with rights.

In both the American and the English laws, the responsibility for implementation of the principles is generally that of the schools with the help of the local authority. The American law already specifically related to the training of 'mainstream' teachers in the original (1975) law.

Australia began to relate legally to children with special education needs relatively late. The 'Disability Anti Discrimination Act' (Australia 1992) guarantees that no student will be discriminated against on account of race, gender, ethnicity or disability. Slee (1996) argues that in practice, however, the education system in Australia is exclusive and the law is in name only. He notes that schools in Australia categorically do not accept differences among students. The central problem lies in the distribution of resources, the lack of funding for skilled and expert personnel for special education work within the schools. The education system in Australia is centralized. All the schools are directly financed by the Ministry of Education. Thus, there is a high degree of uniformity in the educational policy, and in the educational initiatives and work. As such, there is little possibility for developing local "adaptations" for pupils with special needs in mainstream schools. the differences between countries lie, therefore, not only in the principles underlying the laws, but also in the structure of the educational system and in the way that system carries out the implementation of the law. While in England and in the US means were found for cooperation between local authorities and schools to advance inclusion, it appears that Australia has not yet managed to do so.

b. The education system and special education law in Israel:

The Israeli national education system

The Ministry of Education in Israel is a supreme body. In addition to technical management functions such as spokesman, comptroller, legal advisor, internal comptroller, economist and budget officer – the main office has appointed six district education bureaus in charge of education in all the cities and settlements belonging to the relevant district. The districts are: north, south and center, with the three central cities, Jerusalem, Haifa and Tel Aviv, having three separate bureaus (www.education.gov.co.il 5.3.04). Each district has an array of supervisors, advisors and persons responsible for pedagogy. Each district has a number of settlements for which the local municipalities are responsible and for which they maintain education bodies.

Inbar (1994) sees Israel as a bastion of a centralized education system.

> *Centralized control is probably the most common pattern of educational provision to be found throughout the world although the degree and nature of this control is varied and changing.* (Gaziel 1994)

There are a number of reasons for control to be exercised from the center in any public system. The first is that of quality control: identical goals make the inspection comparative. Another reason is to ensure reform implementation: local interests cannot hinder national policies (Gaziel 1994). Public education systems differ in their structure from other public sectors in that they are "loosely coupled". They are composed of organizational sub sectors: districts, local authorities, schools and classrooms. Because of the special structure of the education systems, division of roles and authority is very complex.

The responsibility for setting up official educational institutions to provide free compulsory education – as defined in the Israeli Compulsory Education Law 1949, para. 7 – is the State's and the local municipality's, cooperatively.

However, regulations pertaining to the local municipalities at the time divided the responsibilities in a practical way: the pedagogical roles – to the Ministry of Education; and populating (dividing the city's student population among the city schools) and maintenance of the structures – to the local municipalities. During that period it was easy to control all State schools pedagogically since the national educational policy was very centralized. Its aim was clear: to create a "melting pot": All the immigrant Jews from all over the world would relinquish their different identities in favour of "Israeliness". Following changes that took place over time, the 'Zanbar' Committee (1981) dealt with a new division of roles in the field of education, between central government and local government. The committee proposed a working model according to which the local municipalities would have autonomy in managing education within the limits of their jurisdiction, based on agreed upon principles. The 'Knesset' (Israeli parliament) discussed the recommendations of the committee and the government approved them, but as of today there has still been no change in the law (Peleg 1993). In the absence of any change in the law, in so small a State (as Israel), the centralized structure tends to strengthen and preserve its power and central control (Inbar 1984).

Today, Israeli society has clear pluralistic properties. Although the responsibility and supervision of what is done in the schools from the pedagogic aspect is currently in the hands of the Ministry of Education, the influence of local municipalities on subjects of an educational character is gradually increasing (Peleg 1993). The heads of these local municipalities have become aware that education is a means of strengthening a town socially and economically, and thus have begun introducing changes under direct university guidance. Many teaching hours have been added, financed by the local municipality through direct allocation to schools. Thus two opposing powers are currently operating in the education system: those strengthening the centralization and those pressing for decentralization. As the law stands today, it is on the side of the centralization forces.

Aims of the special education law:

The Israeli special education law, resembling that of the U.S., refers to three main issues: **the process** of identification, assessment and assignment of pupils from mainstream to special education frameworks; the main principles of **actual studies** in special education classes; and the **administrative procedures.**

Three fundamental principles can be derived from the law:
(a) The curriculum should be suited to the unique needs of the student in order to enable him/her to advance from/within the learning level he/she functions in.
(b) The education system should relate on an emotional, behavioural and social plane that will enable the student to adapt to norms of behaviour acceptable in the society and community.
(c) The aim is to improve the quality of life of the student and his/her family despite his/her functional limitations
(www.education.gov.il/special 10.12.04)

The aims and principles of special education, promoting inclusion, are represented in paragraph 7 of the Special Education Law:

> *In determining the placement of an exceptional child, the placement committee will give priority to placing him/her in a recognized educational institution that is not an institution for special education....*

The Board of Education considered this law a major policy change. It involved many aspects: from social justice and economics through educational and organizational matters. Furthermore, despite the high level of demands, the Director General's circulars published on the subject do not leave the schools a choice: all the required preparatory work must be carried out:

> *One of the criteria of education in Israel is its ability and readiness to provide a proper educational-teaching answer to the special needs of students who, from the learning or social aspects, have difficulty in adapting to the acceptable norms in the framework of the regular education, and to avoid as much as possible directing them to the special education frameworks.* (Director General Circular 1989, Ministry of Education and Culture).

> *The administration of the Ministry of Education and Culture endeavors to have the regular school provide an answer to the general population it serves, and it will integrate into the educational system more students with difficulties in the realms of learning, mental, physical, behavioural and emotional deficiencies – all in keeping with the ability and qualifications of the student.* (Director General 'h' 1989, Ministry of Education and Culture)

According to the same circular *"Directing students to frameworks of special education should be avoided until all other possibilities are exhausted..."* All existing resources both within and outside the school and those outside the school (teachers of students with learning deficiencies, special treatment, treatment centers and educational and psychological advisory services) should be mobilized, and only if there is no other option, should the assessment committee be turned to. The assessment committee should not automatically direct the student to a special education framework either, but rather weigh the benefit of transferring him/her to another regular class or another regular school. Only in cases where the abnormality is too great, and in consideration of the child's own good, will he/she be directed to a special framework.

> *The suitable learning framework must be determined upon consideration of the overall characteristics of each student. Among the considerations: the chances of learning rehabilitation to the point of partial or full inclusion within the regular education framework; the capability of functioning socially; the need for special treatments...* (Special Circular 'd' 1997 – Learning Deficiency).

In order to ensure that exceptional pupils will be directed to the appropriate framework, the law states that only the assessment committee, whose composition is set by law, is authorized to determine the placement of an exceptional child. The law sets out the order of referral to the placement committee, its authority, the order of discussion in it, and the possibility of appealing its decisions. The assessment committee is therefore the "end" of a long journey of different investments in the child, in all educational aspects (learning, behavioural, emotional, motorial), by a large range of specialists. This committee has become in many aspects the critical body of the school simply by asking, "What have <u>you</u> (the school) done for this child?". The question of what mainstream schools should do for the child was and still is a very difficult one.

The special education law in Israel was enacted, as noted, in 1988. Since then, and to the present day, the education system, the judicial and political systems and the network of local municipalities have been dealing with its implementation and implications. Along with the legislation, its stage-wise implementation from 1991 to 1997 was decided on. When implementation began, the final date was postponed to 1999 and it was only in 1994 that the Ministry of Education finally initiated a program of extensive implementation of the law based on the recommendations of the "Bashi Committee", headed by Prof. Bashi, Chief Scientist of the Ministry of Education and Culture, which convened in 1989. The main recommendation of the committee was the establishment of a "special inclusion force" body that would provide suitable administrative arrangements (Nesher 1999).
The master-plan of the Ministry of Education (published in 1994) was called the "Shiluv" program as it still is today. "Shiluv" is one of the Hebrew words for

'inclusion'; "shiluv" also mean to combine, to fold (arms), to integrate. The special body responsible for implementing the "Shiluv" program in each local municipality is called "MATYA", (a Hebrew acronym for 'local support center'). Today (2003) the "Shiluv" program is implemented in full throughout the country by the 76 MATYAs responsible. (www.education.gov.il/special 10.12.04).

"Shiluv" and MATYA

Director General Special Circular 12, 1994, gives the educational rationale of the "shiluv" program:

> *Successful inclusion of a student that has difficulty, in a regular class, reinforces the self-image of the child and proves to him/her that he has worth and capability. Continuing in a regular class avoids the label of exceptional. The Ministry sees in the inclusion of a student with special needs, a chance for education of significant value in the school. Successful inclusion of a student that has difficulty in mainstream education constitutes a valuable message also for the rest of the students with regard to tolerance towards others, accepting difference and mutual help.*

In the master plan, which is the operation of the special education law 1988, special education services were to be given to children who are "inclusionable" in the mainstream classes. The aim was to enable those "shiluv pupils" to continue their studies in mainstream classes and avoid their assignment to special education frameworks. Who is "inclusionable"? how is that determined? Those answers were not detrmined in the formal publications. Schools therefore, turned to the childe's academic achievements. (www.education.gov/special 30.8.04). Some of the students fit the program for "preventive" reasons: to prevent their assignment to a special education class; and some for rehabilitation reasons: they have reached a high level in the special education class and are now ready for inclusion.

The aims of the "shiluv" program are: (Director General Circular 'nt/g' 1999):

1. To ensure care-giving support to students with serious learning deficiencies within regular education frameworks – in special education classes and in regular classes.
2. To enable regular education frameworks to receive services that were until now meant only for special education frameworks. These services will be given to pupils who from a learning and social aspect, with the help of these services, can continue to be included in the mainstream education, thereby avoiding referral to the assessment committees.
3. To encourage a local systematic vision of ways of treating children with special needs, while coordinating the different programs that run in the education system in treating this population.
4. To foster cooperation and reciprocal relations between the special education and regular education systems to advance students with special needs.
5. To encourage initiatives in some of the students with serious deficiencies to gradually integrate into the regular education framework.
6. To enable maximum flexibility in exploiting the 'basket' of inclusion services in accordance with the changing needs of the student population in every local municipality.

> *The "shiluv" program is mainly intended to encourage development of local system-wise vision of ways of treating children who have special needs and of integrating them in regular frameworks, to enable variation in ways of treatment and to increase the autonomy and the responsibility of the school staff for the progress of the student (Director General Circular, nt/g 1999)*

Not every child with special needs is a "shiluv" pupil: only one who is actually enjoying the services of the "shiluv" program. The gap between the number of students in need of "shiluv" services and the number of students who are actually "shiluv" pupils is a subject that will be addressed further on. How are "shiluv" students selected? The criteria for selection were set out in the Director General's Circular 1999/1(a): students fitting priority 'A' are entitled to

6-8 "shiluv" hours from the MATYA services; students fitting priority 'B' are entitled to 2-4 "shiluv" hours. While the rationale and aims are quite general, the criteria in detailed in the Circular are very specific and focused, leaving no place for any local interpretation. In that area, therefore, no differences are expected among the schools.

Priority 'A':

a. *Children who are placed in mainstream classes (by the assessment committee) and for whom of the committee have recommended special help.*

b. *Students who were in the framework of special education, either school or class, and have been returned to mainstream education (following decision of the assessment committee) – in the first year of their studies in a "mainstream" class.*

c. *Students learning in a special education framework and partially included in the mainstream education.*

d. *Students with serious physical disabilities who are learning in mainstream education.*

e. *Students with sensory deficiencies who are in mainstream classes.*

f. *Children whom the placement committee decided to place in special education but have remained in a mainstream class due to problems of geographic distance or of security.*

g. *Students learning in boarding-schools for "children at risk" studying in mainstream classes, whom the interdisciplinary staff of the school have found in need of services from "MATYA".*

Priority 'B': in accordance with mapping of students needing support from "MATYA":

> *Students with complex functional problems in the realms of learning and behavior whom the interdisciplinary staff of the school have found in need of the "shiluv" services."* (www.education.gov.il/special 31.2.04)

This, as opposed to the criteria for students in priority 'A', is a very wide definition, which covers every student who has problematic behaviour or inability to learn. A child is in need of special care not only if there are physical disabilities. Emotional stress, a sense of powerlessness, fear of failure, alienation – all are causes of disfunctional behaviour and of the dynamics that may lead to exclusion (Cooper 2000).

The educational frameworks included in the program are: (in accordance with Director General's Circular 1999/1(a)): *"...regular pre-compulsory kindergartens, regular compulsory kindergartens, regular primary schools, regular middle schools".*

MATYA

Preparations for the "shiluv" program are made by the local body responsible for training the teaching staff, to suit the curricula and to prepare "shiluv" students and their parents. That body is called "MATYA" (the Hebrew acronym for Local Support Centers) and *"...is the operational and organizational arm of the "shiluv" program in every local authority. "MATYA" will be under the supervision of the special education system and will be put into operation in 1997".* (www.education.gov.il/special 3.2.04). The Israeli "MATYA" is similar in some aspects to the English Special Education Consortium (Stobbs 1992), which was set up at local, and not national, initiative. That body was established in order to respond to a number of issues:

...support to schools in reviewing and developing their curriculum and their teaching strategies to make these appropriate to all children in the school... advice and support to schools in developing sound forms of assessment and provision... advice to schools on appropriate forms of school organization... specialist advice and support...detailed advice on working with individual pupils...coordination with health and social services ... (Stobbs 1992 p. 377).

Preparation on a local level is required in order to place efficient and useful tools at the disposal of the educational institutions in order to contend with the tasks allotted them, by means of concentrating the special education resources in the settlement or area it is responsible for. "MATYA" enables enrichment and variegation of services in three main areas:

1. Remedial teaching: includes defining the specific subjects of specialization of the teaching process: mathematics, reading, learning strategies.
2. Para-medical treatments: motorial therapy, speech therapy, physiotherapy
3. Treatments for behavioural/emotional problems: stabilizing behaviour or therapy in creativity and expression: art, drama, movement, music, dance, bibliotherapy.

In order to meet the aims of "shiluv" maximum flexibility should be demonstrated in suiting the methods of treatment to the changing needs of the students in every educational framework. That is the reason MATYA does not offer a uniform series of treatments, but rather a variety of services for the individual student and for the schools themselves:

The functions of "MATYA" are:

1. To guide schools in mapping the needs of students with special needs.
2. To provide ongoing guidance and instruction to the "shiluv" teachers within schools and the headteachers of the schools in every aspect of the "shiluv" program.

3. To provide directives to the "shiluv" teachers in preparing a full educational program for each "shiluv" pupil and an ongoing follow-up as well as after its completion.
4. To initiate and conduct advanced-study-activities for the schools' "shiluv" teachers for the purpose of deepening and enriching their professional knowledge.
5. To organize guidance activities for the mainstream pedagogic staff.
6. To initiate introduction of new therapy programs and introduce changes in the existing programs operated in the framework of the "shiluv".
7. To initiate feedback on the contribution of "MATYA" and the "shiluv" teachers to improvement in meeting the students' needs and in their ability to be included in a "mainstream" class.
8. To maintain a continuous tie with the headteachers of the "regular" education institutions in order to check needs, to coordinate and to obtain feedback regarding running the "shiluv" program.

This body enables a cooperative tie between it and the local municipality in planning and coordinating the services for students with special needs. Local and school preparation for operating the "shiluv" program from year to year is done in stages. The school's interdisciplinary care-giving team (the composition of this staff is defined in the Director General's Circular) recommends children with special needs for services given by "MATYA" (priority 'A' and 'B' as noted). "MATYA" then prepares a proposal for allocating the services according to the needs of the pupils in the school. After receiving approval, schools prepare to start the "shiluv" program by: a) Informing the parents of the students who will enjoy priorities 'A' and 'B' ; noting the number of hours and type of help they will be given; and obtaining the parents' agreement in writing; and b) preparing a work program for "shiluv" including the class time-schedule and additional plans for follow-up and approval, preparing individual educational programs, and personal curriculum if necessary. The services given by "MATYA" are very flexible in:

> *... provision of treatment: in groups or individually; time of treatment: morning or afternoon; place of treatment: in a treatment center, in the mainstream class, in a different room...:* (Director General's Circular 'nt/6' 1999)

Although the rationale, aims and procedures are equal throughout the country, this latter quotation from the General Circular indicates that differences among schools in implementing the "shiluv" program can be expected. In fact, research around the world (see Literature review pp. 64-76) and in Israel (Israeli Evaluation Department 1998) shows differences among schools in the management of inclusion, organization of learning, evaluation and collaboration.

Municipal educational system

The Education Administration in the city is the body responsible for the entire field of education. It belongs to the local municipality and its employees' salaries, as well as its structure and maintenance, are funded by that municipality.

The Secondary Education Division is the body within the Education Administration that is responsible for secondary education (middle schools and high schools). This division comprises different support services for the city's population and schools: psychological services, welfare and social work services, regular supervisory services on regular visits, computerized and organizational services, all provided by the municipality. Cooperation between the different bodies is prescribed in accordance with the educational subject under discussion. Placement of a student from mainstream education into special education obliges the involvement of the Ministry of Education's district supervisor of special education, as well as a psychologist, social worker and others from the local municipality services.

In general, therefore, the treatment of individual problems will involve supervisors and other workers from the Ministry of Education (for the specific area) and from the local municipality. This level of complexity reflects Gaziel's (1994) *"loosely coupled"* organizational sub-sectors in the public education system.
The municipal MATYA body is an external body accountable directly to the Ministry of Education – Supervisory Board for Special Education. It is "external" in that it does not belong to the municipal Education Administration, but provides services only to the city's students. All its employees: examiners, school instructors, program developers and the head - are directly overseen by the supervisor of Special Education and receive their salaries from the Ministry of Education but provide services to students within an individual municipality. At the basis of the decision for this organizational set- up is an ideology connected to the aims of MATYA to be a professional external body (see section 2.B.). This organizational set-up, however, causes a lack of clarity regarding the connection between the local municipality and the schools in the matter of responsibility for students with special needs, as noted in the "Bashi" report (mentioned above).

MATYA provides services to students directly – at the request of the school – namely, individual courses, study groups and testing, and also indirectly – support to mainstream schools in including students with special needs. MATYA has school instructors whose role is defined as supervising implementation of the special education law in regular (mainstream) schools, and also specialist instructors in specific fields: listening and concentration disturbances (AD(H)D), art therapy, speech and communication therapy, development of mathematics learning programs. When all the services given to the school by MATYA work in cooperation under one 'umbrella', the resulting output is more effective. In this thesis, inter alia, the work of the MATYA school instructors and specialist instructors is examined.

There are fifteen junior (middle) high schools in the city in which this study was conducted. Thirteen of them are independent from a pedagogic and managerial aspect and two are attached to senior high schools but have their

own headteachers. However, the independent junior highs also "belong" in principle to certain senior high schools in the city. For about ten years the transition from junior high to the 10-12th grades has been managed according to the idea of a "six-year continuity", or in the local slang, "education borough". The intention is for all the students in the junior high school to transfer 'naturally' to the high school geographically closest to where they live. This does in fact occur for 90% of the students; however, some prefer and choose to learn in other high schools in the city, for various reasons.

The management structure of the junior (middle) high school is basically uniform - in the city and in the whole country – and stems from standards for receiving benefits and compensations in salaries recognized by the Ministry of Education.

The 'managing staff" of middle schools comprises the headteacher, assistant headteacher, pedagogic coordinator, social coordinator, grade-level coordinators, and educational advisors. The "extended management staff", or by its other name "staff of coordinators", includes the limited management staff and all the coordinators of the professions taught. The pedagogic staff constitutes the entire body of teachers in the school.

C. Purposes and Aims of the Research

In 1988 the government in Israel enacted the *Special Education Law*. The message was clear: children with special education needs should be included in mainstream classes and their difficulties should be addressed there. The new law affected all educational frames. This thesis examines the 'reality of inclusion': how national mainstream middle schools in one city in Israel have managed to operationalize the ideology into practice; how aspects of management (culture and leadership style) promote or hold back the level of inclusiveness of the school.

The differences among the schools in implementing the "shiluv" program are examined from the four aspects of inclusion (Stephans et al 1992; Evans 2000; Dyson and Millward 2000; Daniels 2000): Management of inclusion (team work, decision -making, penetration of policy); organization of learning; evaluation of the "shiluv" children; and the way that the school works with those who are not part of the organic school staff.

The first aim of this study was to determine whether the 15 mainstream schools that are guided, supervised and supported formally by a single MATYA body all implement the "shiluv" program in the same uniform way; and if not – why not? Based on literature and research in the field of implementation of inclusion in the world and in Israel, there was reason to believe that not only is there is no uniformity, but that the differences are connected to the school's organizational culture and leadership. Regarding leadership, the Israeli literature examines the specific connection of inclusion to the 'leadership style' theory, a specific theory in leadership that its connection to inclusion has not been examined in the world. Following the Israeli research, the present thesis also examines (in addition to the organizational culture) the connection of the leadership style of the headteacher to the degree the inclusiveness of the schools.

Research Aims

1. **To analyze the legal requirements published by the Ministry of Education for mainstream schools: clarity, focus, detail, generalization, particular procedures, etc.**
2. **To determine whether and how the law is implemented differently in different mainstream middle schools in one city.**
3. **To determine possible reasons for such differences, relating to the two variables already known to influence inclusiveness of schools: leadership style of the headteacher and the organizational culture of the school.**

Main research questions

1. In what ways do the middle schools studied differ from one another in:
   a. Data (no. of included children, hours, no. of children)
   b. Management of inclusion (team work, decision making, penetration of policy, role holders)
   c. organization of learning
   d. evaluation of "shiluv" pupils
   e. working with others
   What is the significance of the differences?

2. What are the differences between the staffs of the different schools in their level of professionalism (level of knowledge, understanding, internalizing and belief in the rationale and vision of inclusion)? How is professionalism expressed? Are the differences between individual teachers or between entire staffs?

3. What are there differences between schools in their organizational culture? Is there a connection between the organizational culture and level of professionalism (knowledge and understanding) of teachers? Is there a connection to the degree of inclusiveness of the school?

4. What are there differences between schools in the staff's perception of their headteachers's leadership style? Is there a connection between the style of leadership of the headteacher and the level of professionalism (knowledge and understanding) of teachers? Is there a connection to the degree of inclusiveness of the school?

Relevant theoretical areas:

The first conceptual area dealt with here is that of policy and policy implementation. Differences between different bodies in implementing the same policy has been perceived in the past as a failure of the policy itself and as a failure of its designers. Traditional theories that describe models for transition from declared policy to practice in every-day life put emphasis on policy content. Over the years, following field studies – differences began to be perceived as modifications, as accommodation to local contexts. Theoreticians have also abandoned models that are focused on the person executing the change in favour of the organizational environment in which he/she functions -as the main cause for how the policy is operationalized. In this conceptual area of the literature review, it will be shown how a change in policy, such as legislation, demands a strategic change from schools: a change in culture and in leadership.

All research in education to some degree engages with policy. It is difficult to imagine such research taking place outside policy. There is, thus, considerable scope for work in this area. The personal orientation of a policy researcher towards a policy problem is likely to affect the kind of investigation that he or she carries out. When policy is perceived as a dynamic, process-oriented term, it becomes more accessible even at the classroom level and beyond the formal level, which is seldom accessible. Such research can constitute commentary or criticism of new policies presented by legislative bodies. A stronger academic engagement with policy research in education would help to inhibit the misuse or simplification of research by policymakers, who denigrate or ignore research that does not support their chosen policy

direction, while claiming to be committed to 'evidence- based' policy making. Policy is to be found everywhere – not only at the level of central government. Ozga (2000) notes that only if a wide range of people become involved in research in education policy – can it become engaged with. Research on education policy is a valuable resource for the education community, who can thereby gain the tools to become independent inclusion practitioners and to develop their own policy-making skills.

The second conceptual area dealt with here- that of managing inclusion in schools- reviews theories (mostly based on research) – about models of inclusion, effectiveness of inclusion and the problems that schools face. Managing inclusion at schools is perceived here as a "case study" for managing a strategic, educational change. However, field studies show that inclusion policies demand from schools what no other strategic change appears to have done.

This research is of the 'theory testing and theory seeking' type. It seeks to determine whether schools implement the "shiluv" policy differently from one another; and if so – how and why? This issue has been covered in the literature and continues to be explored worldwide. In Israel, however, only two major studies have been conducted: one by the Ministry of Education (the Evaluation Department) and the other by a private researcher with the backing of a major university in Israel. The present research, though not nationwide, is therefore important for its contribution to this area, and because of the local angle (one city) it provides. It focuses on examining the effect of the two most influential factors on inclusive practice: the organizational culture of the school (collaborative or not?) and the leadership style of the headteacher. This is, therefore, the third conceptual area covered in the present study.

Organizational culture and leadership style of the headteacher, have been found to most greatly influence the degree of inclusiveness in schools (Hopkins et al 1994; Raus and Florin 1996; Mendes and Morse 1991; Villa and Thousand 1995; Avisar 1999; Stanovich and Jordon 1998; Dyson and

Millward 2000; Clough and Corbett 2000; Booth and Ainscow 1998). Worldwide studies do not focus on the leadership style theory, but rather analyze the connection to different aspects of leadership in education (for example, strategic leadership). Referring to the Israeli research, the present study also examines the leadership style theory. The factors were found to effect the quality and professionalism of the staff regarding inclusive practices and rationale, and, consequently – the quality, amount and variety of treatments and solutions that schools offer for students with 'special needs' or 'individual needs'.

The three conceptual areas covered in the present study are therefore a).the issue of policy, policy implementation and strategic change, b).the issue of practical aspects of inclusion in practice, and c).the issue of organizational culture and leadership.

D. Methodology

This study examines a contemporary phenomenon in a real life context. It relates to an existing body of knowledge, and adds a specific, local angle. In so doing, it presents an interpretive study- with a case study approach, resulting in a rounded picture and adding to the existing knowledge on the subject.

The study was carried out in two phases. The aim of the first survey phase was to provide the study material for the second case study phase: to identify three schools that implement the "shiluv" program most differently from one another. The survey phase, was conducted in all the 15 middle schools of the city. Headteachers and educational counsellors were given a questionnaire. The questionnaire had been piloted beforehand: three headteachers, not from the same city, responded to it and also made their comments on the questions and format. According to the answers and comments, modifications were made. The 15 headteachers of the middle schools in the city received a questionnaire that was already piloted and improved. Analysis of their answers revealed differences in what are considered to be the four aspects of inclusion: management of inclusion, organization of learning, evaluation of "shiluv" students and working with others (Dyson and Millward 2000; Sommefeldt 2001; Tilstone 2000). Subsequently, three schools were selected for the case study phase. Two of these schools (schools #5 and #11) were very different from all the other schools and one (school #1) was chosen as a median representative of those schools that appeared to be implementing "shiluv" similarly.

The aim of the case study phase was to understand and focus on the local variables that had led to the differences found in the first phase. As mentioned above, the search for 'local variables' was carried out against a background of previous knowledge accumulated world wide. Although additional influences were not disqualified- previous research in Israel and around the world had shown that the two factors most influencing inclusive

practice are the organizational culture of the school and leadership (see Literature review pp. 83-100).

In order to attain a broad perspective of the staff's perception on how inclusion is practiced in the school and on the organizational culture and leadership style of the head - in the three schools, semi-structured interviews (with the addition of some specialized questions) were carried out. In each school the following were interviewed: educational counsellor, homeroom teacher, age group coordinator, pedagogical coordinator, a subject teacher, "shiluv" teacher, special education class homeroom teacher (if available). Data analysis was done systematically as described in the methodology chapter (p. 101).

CHAPTER TWO:
LITERATURE REVIEW

A. Structure

Inclusion in middle schools in Israel is a reality all schools are obligated to adjust to and for which the headteacher is accountable. The obligation remains only as far as "in the spirit of the law", but has also been validated by general circulars. Since 1999 (general circular 'nt/g' 1999) all middle schools must implement fully the "shiluv" program (see introduction pages 29-35).
The management of inclusive schools is the main concern of this research. The issue is relevant, controversial and in the public eye. The aim of the literature review is to present and analyze theories that illuminate the connection between organizational culture and leadership style of the headteacher- and the management of implementation of the strategic change demanded by new legislation or policy, such as "shiluv" (in the Israeli context).

Management of Implementation of "shiluv" policy

Organizational culture ↗ ↖ Leadership style of the headteacher

The accumulated worldwide knowledge suggests that collaborative schools, in which the leadership is vision driven and strategic, implement the inclusive policy more effectively. It would appear that only a collaborative culture will enable the teachers to work in the effective pattern required if the school is to provide the children with the best possible treatment throughout the whole school day. A collaborative culture also encourages group learning and team problem solving, thereby promoting greater professionalism among teachers in teaching and educating all students.

In the specific case of Israel, an in-depth study revealed that a headteacher whose style of leadership is a "responder" (as apposed to "initiator" or "manager") implemented the "shiluv" policy in his/her school more effectively (see p. 86-87 afterward, in this chapter). The issue of 'effective inclusion' is also discussed in this review.

The literature review is divided into three parts according to the above. The first part discusses the aspect of inclusion policy as a strategic change: what is a policy, what is educational policy, what are the specific characteristics of the inclusion policy? Why are gaps expected between policy and practice, and why does a new educational policy, in fact, demand a strategic change? This latter point is particularly important since theories that discuss strategic change refer to an accompanying organizational cultural change as a "must".

The second part of the literature review presents and discusses different models for managing inclusion of children with special educational needs in mainstream classes in the world and in Israel. In other words, it deals with the question of ***how*** inclusive learning can be managed. Emphasis is given to middle schools since this study focuses on middle schools in one city in Israel. Three major aspects of learning inclusion are presented: organization of learning, evaluation of students and working with others. These three aspects were the basis for examination of the schools: according to which, the research tools were developed and according to which, the schools were examined and analyzed.

The third part relates to the issues of the headteacher's leadership style and the organizational culture as the two main factors influencing the implementation of the inclusion policy in schools. Field studies in Israel and around the world are presented to support the connection of those factors with implementation of inclusion/ "shiluv". This part, therefore, deals with the question of ***why*** inclusive learning is managed the way it is.

The presented theories (mostly based on field research) provided the basis for the research questions of the present study and for determining the criteria for examination of the schools. The study relates to existing theories worldwide and examines a local, Israeli angle.

B. Policy and policy implementation

a. Definitions and characteristics of a policy – the characteristics of the inclusion policy

There is no fixed, single definition of 'policy'. How the term is used depends to a considerable degree on the context and on the perspective of the writer (Ozga 2000). There are, however, two main perspectives: there are those who understand policy in quite straightforward terms as the actions of government, aimed at securing particular outcomes, such as the definition by Kogan (1975) as cited at Ball (1997) p.258:

> *"Policy is an operational declaration of values and outlooks formulated in writing by an authoritative body."*

Or, expressing the same perspective, the definition by Ball (1997): *"writing a concept in the form of a project."* (p. 259) Bowe et al (1992), maintaining the same straightforward meaning, defined policy as:

> *"arranging rules and procedures in a single compilation and publishing them for the organizations executing them with the aim of abstracting and summarizing all the ideas, values and worldly outlooks on a specific subject before beginning reform on that subject."* (p.82)

That is one perspective of understanding the term 'policy'.

There is also another, more diffuse way to view policy: as a process, rather than a product, involving negotiation, contestation or struggle between different groups that may lie outside the formal machinery of official policymaking (Ozga 2000). It is the latter perspective that guides this research. By seeking to elucidate the reasons for the differences between schools that implement the "shiluv" policy, this study in fact seeks to determine the consequences of 'negotiation' between the "shiluv" policy itself and the 'outside groups' (using

Ozga's terms) or the 'implementing bodies'.

The use of the term 'policy' in the context of education, in the literature, changes in accord with the context. Sometimes the term is connected to the legislative process on a fundamental social level and thus resembles the term *reform* as defined by Avisar (1999): a social educational movement that sets as its aim to effect intrinsic change in the education system through contending with fundamental questions. Or in other words: *"a prevalent battle cry in many countries which strive for the improvement of human experience"* (Ben-Perez 1995 p. 86). Sometimes, mainly in the modern literature, the term 'policy' is used in the local-school context even at the teacher and pupil levels. The definitions of policy by West (1997 p. 80-81) can aid us in distinguishing between the two levels of policy:

a) Generic Policy, which focuses on complex areas of concern. Rooted in it are central values such as equal rights, prevention of discrimination, teaching and learning. There are many possibilities of interpreting it and therefore follow-up and supervision are required after implementation.

b) *Specific Policy* is a list of behaviours that can be documented as protocol, for example, policy regarding dress, visits, budget. Policy of this type is intended to lead to implementing an educational value in the school, as defined in generic policy.

The inclusion policy or "shiluv" - as it is called in Israel, is a generic policy, wherein the basic values of the policy are universal and touch on equality, respect, rights and mutuality. In addition, this policy is aimed at making or reflecting an intrinsic social change and that is, in fact, the only source of its existence. In schools that implement this policy, procedures, work patterns and educational principles are expected to change accordingly and appear as specific policies.

Ranson (1995) introduces five characteristics of generic policy concerning five aspects: a structure of control and regulation, range of individuals, range of tasks

involved, examination and evaluation, and planning procedures.
The "shiluv" policy displays all the components of generic policy as defined by Ranson: a supervisory body, an executive body, a definition of all the role carriers in the school and their authority regarding "shiluv", criteria for making decisions respecting children in the inclusion setup, and clear periodic processes to which the school is obligated (see introduction pages 29-35).

The move for legislation on social issues is usually motivated by public opinion on particular social matters, by pressure groups, by interest groups, revelations of surveys published by experts, changes in budgetary policy and distribution of resources. A change can take place when there is an "*open policy window*" (Kogan 1975, cited at Ball 1997 p.273): optimal time for introducing a change is when the subject is under public discussion, there is a political lobby, dissemination, and solutions are existent and tangible. Samuel (1990) introduced the concept "gap in performance": there is a need for a defined change when there is a gap between the level of performance and expectations; the prevalent outlook on the conceptual information – and the performance. It is that gap which seems to be one of the factors that generates an open policy window.

The legislation on special education is a consequence of social change. Oliver, (1988) argues that disability was once perceived as an individual problem, it then came to be seen as a social construction and, finally, it is beginning to be perceived as a social creation. Largely due to the growing power of disabled people, the definition of disability as a social creation is now gradually being accepted as the most appropriate one. In fact, Oliver shows how educational policy has not developed separately from other initiatives, for example in the area of health, housing, social security, family support and so on. Furthermore, Florian and Rouse (2001) contend that:

> *Special education has become a proxy for wider concerns about education and social policy. It is certainly at the center of debates about*

inclusion and exclusion, about identity and diversity, about professional roles and responsibilities and about the extent to which similar standards and targets can be set for all children (Florian and Rouse 2001 p. 285).

The inclusion policy, all over the world, was initially raised as an ideology- out of social concern. The motivation here was to do the right thing for the children and to fulfill their rights. There was no field research at first to convince the implementing bodies – only social arguments. This made the implementation a lot more difficult and confusing. The 'best' way to include students with special needs in mainstream schools is still being explored today.

The Special Education Law in Israel, as differentiated from the legislation in England and the United States, was enacted when the public was ready for it, and even pressured for it. Groups of parents and research findings presenting the success of inclusion in several local projects in Israel led to a public that was prepared and ripe for reform (Shulman and Hed 1989; Moshel 1993; Ronen 1992). Despite and aside from the relatively small Israeli experience in inclusion– the content of the idea was easy to sympathize with. It is humane, it appears to be driven by the needs of social justice, and every parent would like to be assured that his/her child will not be excluded under any circumstances. The association of 'exclusion' in the Jewish awareness should not be ignored in this connection as well.
There are those who claim that the reform in fact began long before the formal legislation and the "shiluv" policy was published (Shulman and Hed 1989). The question remains, were schools ready for it? Was there enough knowledge and enough personnel, time, procedures, classes? Were schools and local authorities ready to face the challenge of the new 'shiluv' policy?

In trying to define the challenges that educational organizations face when implementing new policies, Inbar and Pereg (2000), in Israel, relate to a new policy as having three components: long term nature, obligation for managerial

actions and obligation for cultural, structural thinking. This analysis is similar to the definition of "*strategic change*" (Lumby 1998) as will be shown below.

b. New policy as strategic change – Inclusion as a major one.

The overlapping of the terms 'new policy' and 'reform' was shown earlier (Avisar 1999; Ben-Perez 1995; Bowe et al 1992). Both terms have the same components: values, social matter and intrinsic change. Affinities can also be found with the term 'curriculum'. *" Any definition of curriculum....must offer much more than a statement about the knowledge context or merely the subjects..."* (Kelly 1999 p. 3). It must have a deep concern and rationale and reflect on the total values and purposes of the whole school (Kelly 1999). Again, the same components are found: values, purposes, whole school.

For the conceptual approach of this research, the term 'strategic change' was found to be the most suitable one to express the deep meaning of new policy. The term facilitates understanding of the challenges that schools face when having to implement a new policy, and consequently of the challenges they face when implementing the "shiluv" policy.

Any change in education is multidimensional. Fullen(1992) characterized change as a complexity of many variants. Different educational researchers have focused on different variables in order to describe this complexity:
Fullen (1992) uses the term 'multilevel change' and sees the two most complex variants as being long-term and holistic: *"Innovations have become increasingly more holistic in scope as reformers have realized that introducing single curriculum changes amounts to tinkering"*. (Fullen 1992, p. 120). Fullen uses 'holistic' in the sense of coordinating many individuals:

> *A large part of the problem (is...) a question of the difficulties related to planning and coordinating a multilevel social process involving thousands of people.* (Fullen 1992, p. 109).

Goacher (1988) sees the complexity in the many managerial actions required: planning, organizing, developing, guiding, designing, decision making:

> *Policy implementation is a complex interaction between ideas, structure, systems, groups and individuals.* (Goacher 1988, p. 161).

The degree of difficulty involved for the individual to implement the change is another variable in the complexity: to what extent does it require qualifications, alteration of beliefs, teaching strategies, use of learning materials? The degree of complexity increases even more when it involves a wide array of activities, change in structures, diagnosis and necessary training.

Although complexity creates difficulties in implementation, it leads to a broader change. *'Strategic change'* (Lumby 1998) is, again, concerned with changes that are long term and affect the whole organization. It is also concerned, at any point in time, with shifts/evolution in the culture of the organization or whole organization capacity. This latter approach resembles the characteristics of new policy defined by Inbar and Pereg (2001) and relates to the whole set of variables as presented above. The authors explain *how* new policy affects the whole organization on several planes: it has a future orientation as against traditional orientations and heritage – which were customary till then; it obligates methodical and planning as against spontaneous projects, natural growth and "additions"; it obligates an exact, explicit analysis of data and processes as against obtuseness and "impromptu" solutions; it obligates dynamism as against inertness; it obligates a new thinking about the organizational structure (grouping teams and merger of different parts and functions of the organization); and it calls for

planning and execution (proactive instead of a strategy of reaction).
The new inclusion policy does not demand a change in only one department of a school. Inherently, it is a basic change that has an impact on the school's vision, mission and strategic plans, and demands new working patterns and culture. Theories describing characteristics of inclusive schools (Ainscow 1999; Skirtik 1991) identify organizational aspects as most promoting inclusive practices (see pages 94-97). When asking how to manage a strategic change such as the implementation of "shiluv" – responsibility of the school as a whole was not always the leading theory that guided headteachers on how to accomplish it, as will be shown below.

c. Managing strategic change

It could be said that change is successful only if it becomes a part of the natural behaviour of the school – a way of life (Hopkins et al 1994). It is only *"when the change in behavior is maintainable"* (Jackson 1990 p. 35) that it can be defined as successful. A top–down, speedy process of planning and implementing appears to bring about the required changes, though no evidence is presented as to their long-term stability (Lumby 1998).

Achieving a strategic change is possible, therefore, through a strategic approach to management. It requires an explicit sense of direction and purpose by defining the school's vision, mission and strategy. Those three concepts are used to capture the sense of direction and purpose in an organization (Bush and Coleman 2000). It can be concluded, very generally at this point, that in order to manage a new "shiluv" policy - schools need a strategic approach to management.

In order to fully understand the meaning of 'strategic management' it is necessary to first clarify the meaning of the three basic concepts: vision, mission and strategy.

Vision:

> *refers to a desirable future state of the organization. It relates to the intended purposes of the school, expressed in terms of values and clarifying the direction to be taken in an institution. It should be inspirational so that organizational members are motivated to work towards it with pride and enthusiasm* (Bush and Coleman 2000, p. 10)

Mission explains the overall aims and philosophy of the organization and provides a guide to action for the members. Mission is often captured in a short sentence or passage.

Strategy relates to the desired values and is a translation of both vision and mission into significant, measurable and practical outcomes (Avisar 1999).

As noted earlier, the theory of strategic management is distinguished by two components: its extended timescale and its holistic approach to the organization (Bush and Coleman 2000). How long is an "extended timescale"? Strategic planning generally covers a period of three to five years. The nature of such long-term planning is open and dynamic to enable the school to relate to rapid changes in the environment. Strategic planning is achieved by 'small steps' planning called 'development planning' which usually relates to a shorter timescale of about a year (Bush and Coleman 2000) and typically includes targets and performance indicators and details of specific action. The process of 'development planning' is one of creating the plan according to the vision and mission of the school, and then ensuring that it is put into effect. It involves reaching agreement on a sensible set of priorities for the school and then taking action to realize the plan. Development planning can be seen as a derivative of strategic planning.

An "*adaptive approach*" to managing strategic change achieves the major goal by means of minor adjustments, in a gradual way, through indirect approaches, political intelligence and negotiation. The adoptive approach resembles the definition of Ozga (2000) to policy: not a straightforward plan but rather a negotiation between the policy and the implementing bodies.
Strategic change, therefore, can be reached by means of annual plans (development planning), and strategic thinking guided by the vision of schools, in a gradual manner (adaptive approach). As a result, the strategic change will become an established way of life at the school. Regarding the "shiluv" policy, this study examines if and how it is anchored in the vision of the school (as presented by teachers) and in the daily work procedures.

The question of 'who should be involved in the planning?', links to the question of 'what is a holistic approach to organization?', which is the basis for strategic management. The involvement of the staff in the planning process is very important. It is argued that staff at all levels increasingly need to be involved in decision-making and policy formulation- albeit to varying degrees – and to be encouraged to develop a sense of ownership and a share in the organization's mission.

Many researchers believe that partnership with responsible workers is the only way to achieve a change (Wilkinson and Pedler 1994; Fullen 1999). That this approach - the *collegial* approach - is the only way to achieve any true change, is supported by research (Lumby 1998). Fullen (1992) states three reasons to encourage collegiality: increased professional accountability, increased participation in organizational development, and an alternative to the headteacher's power. 'Ownership' of change is achieved when all staff agree on the direction and objectives of the change and on specific means to achieve it. A collegial type of culture and ownership of the concept of change appear to be key components in achieving strategic change, although arguments about the ability of schools to achieve this have been made (Hargreaves 1991). Later on in this

review, it will be shown that collegial type culture has proven itself to be a key factor in successfully managing inclusive schools.

There is also the critical role of the headteacher in achieving strategic change (Lumby 1998). This is essential for enlisting support for broad policies and purposes and for devising long- range plans, and is identified with beliefs and commitment. Organizational culture and leadership are two basic concepts in the analysis of strategic management of any strategic change and of the inclusion policy specifically.

Although strategic planning is essentially seen as a rational approach to help leaders attain a measure of control over the always changing environment and to look beyond the immediate problems, in practice many factors disrupt strategic planning at schools: multiplicity of goals, cultural heterogeneity and unpredictable crises. The term 'strategic intent' is thought to be more effective to describe the direct, intuitive understanding of the leadership of the school that guides the organization and all its members in the presence of a turbulent environment. 'Strategic intent' or 'strategic thinking' is long-term, relates to the whole organization and is reflective, seeking to fully utilize whole organization capabilities; it is conceptual, creative, breaking new ground, more concerned with effectiveness, identifying opportunities, constantly examining the external environment, demonstrating a 'hands-off' approach, with a 'bird's eye view' (Middlewood 1998). There is some similarity between the concept of 'strategic intent' and 'flexible planning' (Wallace 1992). In both the terms, emphasis is on the need for a quick response alongside long-term planned thinking.

> *Flexible planning is perhaps an oxymoron. Flexibility implies the ability to respond rapidly to changing circumstances while the notion of planning suggests the formulation of a design which will lead to a sequence of prespecified changes over time.* (Wallace 1992 p.160).

A tension therefore exists between the two contradictory influences. Wallace explains how the contradictions are settled: flexibility is to be gained from incremental planning. Modifications to existing plans can be made rapidly as circumstances evolve without having to replan from scratch. There must be coherence between short-term plans and long-term aims. Such coherence can be gained from periodic review and planning exercises, looking far ahead. This may serve as an explanation why 'responsive' headteachers (who tend to put effort into responding to immediate problems) were found to manage inclusion most effectively in Israeli schools (Avisar 1999).

As opposed to a strategic approach to managing strategic change, until the 1970's change appears to have been related to worldwide as a one-time local event. The term "adoption" was used- a term that expressed an individual decision, the answer to which was dichotomous: to use or not to use. Implementation of such a decision was technical and short. It took time till change was perceived as a process and even then, the focus of the change was on the *idea/content of the change*. Time, thought, manpower and economic resources were devoted in the development of the idea as part of the change itself – to budget it and devote the necessary time and planning to it in a manner equal to the investment in developing the idea (Goacher 1988).
The term 'mutual adoption' was first defined in the 1980s, and it signified that the program had been adjusted to local needs and the local implementers had adapted themselves to the program. For the first time it became clear that a good program is not sufficient and that mutual adaptation is required (Hall and Carter 1995).

In the late 1980s a comprehensive model was developed to implement the various policy changes in the field of education: the 'concern-based adoption model', CBAM (Hall and Carter 1995), which constituted a theoretical as well as a study model and also contributed to the decision on what research tools would

be used. In this model, the implementation of a new policy is examined from the point of view of the *individual working within the system,* under the assumption that nothing will change in the school if the individuals in it do not themselves undergo a process of change.

The development of the subject of policy implementation in the 1980s has tended to focus on the persons implementing it: the headteacher and the teachers, as well as on the relation between the headteacher and the teachers and that among the teachers themselves. From the vision of change (content of the idea of the change) as central, the main weight was now transferred to a vision of the persons implementing it as central: from the seed to the soil. A school does not change if the individuals working in it do not change in a maintainable way. The change lies in the persons executing it:

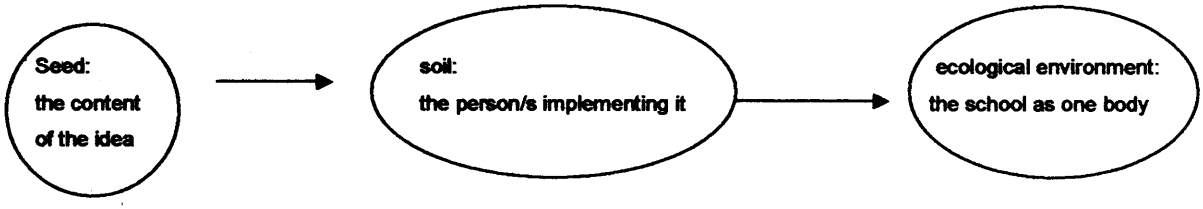
> *Change is in each and every individual who will be involved in implementing new policies' programs and processes.* (Hord 1995)

Havelock (1971) developed his model on dissemination of changes: from the basic 'seed - soil' approach to the recognition that the

> *key to the adoption and implementation of the innovation is the social climate of the receiving body and the success or failure will hinge on channels of communication there* (p.110).

Since the early 1990s the focus has tended to be on the *school as one body*, through which the individuals can best be influenced. The organization needs to achieve coalition in such a way that any new teacher will flourish accordingly. The focus is on the whole 'ecological environment'. The driving force in strategic management is the vision and mission of the school. The culture is the tool and can/should be changed if not appropriate, through strategic leadership.

Diagram#1: The development in thinking of the notion of change



Although some educational research has shown that the value of strategic planning to schools is limited, its process has generally proved to be valuable and is nowadays perceived to provide the best prospect of an appropriate response to strategic changes. It would certainly appear that planning is likely to be most successful where there is a shared culture and understanding within the school.

The above review of the literature on how to manage strategic changes was aimed at showing a direct connection between the "shiluv" policy (as a strategic change) and strategic management. There is no reason why headteachers should try to invent new ways to manage such change when the knowledge, based on many field studies, is there and available. When implementing the "shiluv" policy, it is clearly more efficient for headteachers to use the available strategic intent/thinking and strategic management by addressing the school as one body, rather than by relying on the responsibility of each teacher to carry out the necessary "shiluv" actions, just as separate patches do not make a quilt.

d. Implementation gap

> *Is it possible that after all the reforms started in schools in the last century the school experience appears to be as it always was?*
> (Fullen 1991, p. 28)

The gap between laws and the way they are implemented is a known phenomenon. Consequently, there is also often a gap between the different

bodies implementing the same law. The common connotation of the term "gap" is negative. It is perceived as a reduction from the ideal and as a compromise. But when policy is perceived as a negotiable matter (Ozga 2000), and not as a product – the gap can be seen as an adjustment to local needs. The cause for gaps in implementation of any strategic change (policy) lies firstly in the clarity of the formulation and wording of the policy:

> *Legislation and many other new policies and programs are sometimes deliberately stated at general level in order to avoid conflict and promote acceptance and adoption* (Fullen 1992, p. 113).

Clarity of aims and of means is necessary. There is very often false clarity, which is directly connected with deficient implementation. This happens when the implementers are not exposed to one of the two components: either they are exposed to the aims with no understanding of the ways to implement; or, alternatively, they are required to take a number of actions without seeing the aim. The "shiluv" policy is very well explained and defined in the general circulars given to headteachers, both in terms of rationale and in more practical matters (criteria and forum of decision-making about entitlement to "shiluv" services). However, the "shiluv" services themselves "*may differ in form, time and place*" (Director General's Circular nt/6 1999. for further discussion see Introduction chapter page 34), a wording that invites gaps between schools. In addition, it is not clear how cognizant the teachers are with the published rationale.

Another cause for gaps between any policy (not only the Israeli "shiluv" policy) and implementation is presented by Fullen (1999), who argues that the cause lies in the impossible load and combination of new policies:

> *The consequences of these political vulnerabilities of large systems are unrealistic timelines and policy clutter. Policies are introduced without attention paid to timelines and strategies of implementation that would be*

needed for success. The impatient search to address urgent problems makes the system susceptible to magical solutions. At the same time there are many urgent problems and frequent changes in government. (p.54)

Such multiplicity of policies creates a great burden for schools. Schools may reach a state whereby new policies are piled one atop the other without any one of them being implemented properly. Despite attempts to make educational policies 'friendlier' from the implementers' point of view, no one has yet succeeded in defining the precise shape of education reform on a state/national level in order for it to be implemented in the exact same way.

What should policy look like on the macro level (Fullen 1999)? Only one thing is clear: greater cohesion among policies will lead to healthier education systems. The use of strategic management inside schools enables leaders of educational organizations to create links between policies in the framework of the vision and goals of the organization.

Inclusion of pupils with special needs in mainstream classes is a field that touches on a large number of other ongoing reforms in the education system in Israel in recent years: contending with pupils with dyslexia in mainstream classes, alternative methods of teaching, alternative evaluation, autonomy of the schools, preventing dropout from the education system, locating and treating under-achievers, violence in schools and discipline/ behavioural problems, as well as the 'six-year-schools reform' currently being strongly promoted by the Israeli Ministry of Education.

In light of the above review, it appear that an ideological connection among all reforms and policies could contribute to the more successful implementation of the "shiluv" program: the school system should seek to provide better education for all children, deal with all of the difficulties and not try to exclude. On the other

hand, this connection is 'only' an ideological one and not formal. In reality, programs are different, have different inspection systems, and schools are obligated to follow all the different instructions given by the formal bodies – creating confusion and extra work load.

Even if, conceptually, policies were standardized, internal cultural difficulties are inevitable when trying to implement a strategic change. That may be another cause for gaps between any policy and its implementation.

> *...collegiality may be the orthodoxy of the professional in education but is often impossible to achieve* (Lumby 1998, p. 199).

Too many studies have shown that if ownership is defined as all staff agreeing on the direction and objectives of change and on specific means to achieve it- it would seem to preclude the majority of institutions ever achieving it. Hargreaves (1991) indicates that there may even be a refusal to become involved in the collegial process, and even if such a process does take place, there are doubts as to its exact nature.

Inclusion of children with special needs in mainstream classes raises another specific, inherent cause for gaps not only between policy and the way it is implemented in an individual school, but also among implementers: the extensive range of student diversity and needs (Dyson and Millward 2000). A series of structures and practices, through which the learning needs of a wider range of students can be met, are available in the special education literature and are generally accepted. It is the local characteristics, either those of the students (diversity of needs) or of the school (culture, management, clear vision), that constitute therefore major factors when discussing differences among schools in managing inclusion. The different ways that inclusion is practiced is the focus of the next section.

C. Managing inclusion in schools:

Models of learning inclusion

There are a number of practical expressions of inclusion: ***Physical inclusion*** relates to the question of where the child will be physically located for most of the school day. Different case studies attempted to recommend how much time should a child physically attend a mainstream class? This is recommended by Ronen (1992) in Israel, for example, as being no less than 50% of the time in the mainstream class. This recommendation is not based on a study about children in elementary school with severe dyslexia, and therefore, cannot be considered as relevant to all children with special needs who have different problems and different needs.
Learning inclusion relates to what subjects will the child learn within his homeroom class and whether, or what kind of, adjustments need to be made to the child's learning program in accordance with his/her special needs. ***Social inclusion*** relates to the question of the extent to which child with special needs is involved with his peers' social life, and not only physically sits near them.

The "least restrictive environment" taken from U.S.A legislation (see introduction page 22),which is the basis of the inclusion policy, is designed to answer the child's needs in gaining both **social and learning** skills:

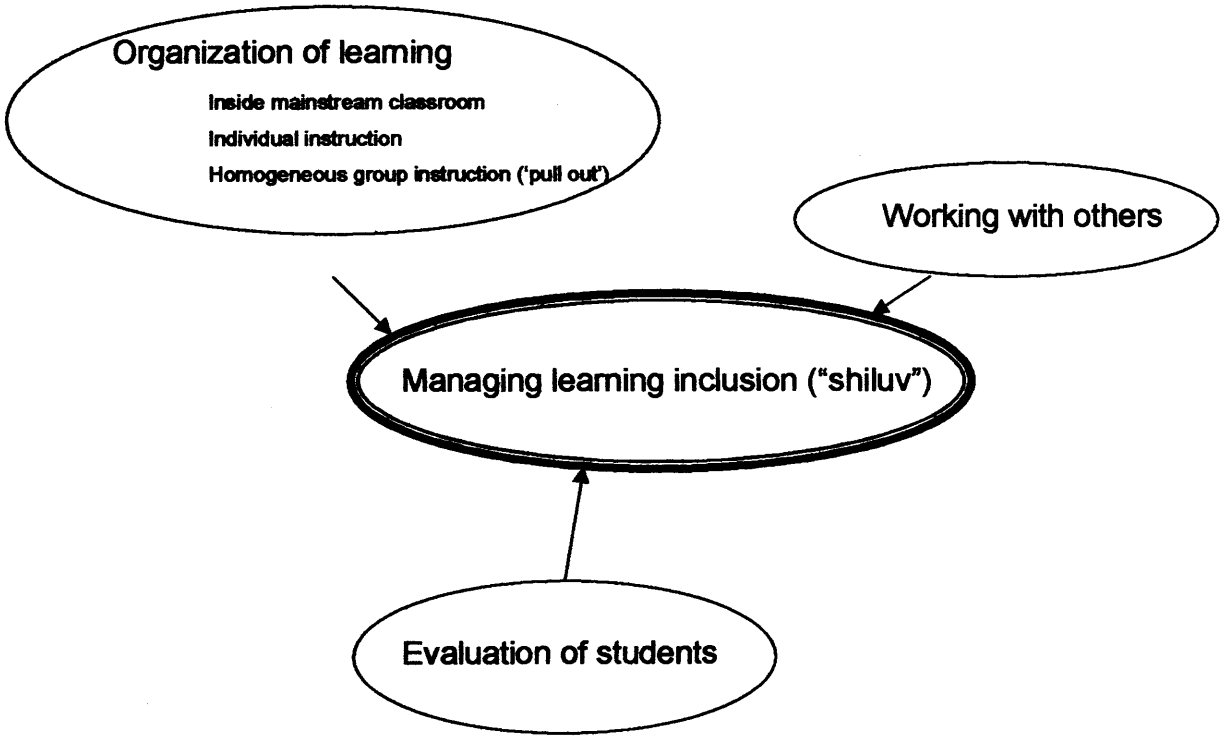
> *"In the least restrictive setting, just being in a mainstream school does not ensure inclusion"* (Tilstone et al 2000, p.11).

Or as Ainscow (cited in Dyson et al 2000 p.31) states:

> *...I see inclusion as a never ending process, rather than a simple change of state, and as dependent on continuous pedagogical and organizational development within the mainstream.*

In the literature on inclusive teaching and learning, all three aspects are included (Lewis and Doorlag 1991). The present research, however, focuses on managing the ***learning*** expression of inclusion in mainstream classes and the question of whether and how this is practiced differently in different schools. Research conducted in Israel and around the world has shown three major categories to examine inclusive learning: organization of learning, working with others, evaluation of learning. The aim of this section of the literature review is to present the categories and the data on how it is implemented in Israel. **These categories served as criteria to examine the learning inclusion in mainstream schools in the present study** (see Methodology chapter p.111).

Diagram #2: **Three major categories to examine inclusive learning**



a. Organization of learning

The data on how schools have managed to organize learning for children with special needs is collected by qualitative design of research since qualitative approach offers the best way to collecting internal data. A number of studies were conducted in Israel (Reyter 1989; Golan 1990; Hen et al. 1990; Michael 1990; Lazer 1993; Lifschitz 1994; Avisar 1995;) each was a case study in a different school around the country and was written as a report. Those studies did not aim to examine the reasons of the schools to implement the models, although recommendations were given. Gathering and comparing these studies, enabled to identify **three** main options of organization of the learning of students with special needs in mainstream schools, which are practiced in Israel so far: inclusion inside the mainstream class; taking a student out of class for individual instruction; and taking students out of class for instruction in small homogeneous group. These three main options are presented below, and in addition to the examination of the Israeli studies (mentioned above and others), examples from international field studies on inclusion are also presented:

Inclusion inside the mainstream class: In this approach two teachers routinely teach all of the students in a mainstream class – one of them is the mainstream teacher and the other is a "shiluv" teacher specializing in Special Education. This option is presented in two Israeli case studies (Golan 1990; Lifschitz 1994) as practiced in two Israeli elementary schools.
Alternatively, in addition to the mainstream teacher, there may be an 'assistant' or a 'co-teacher', both providing regular teaching only to children who have difficulties in the class. This possibility is presented in a case study by Reyter (1992) which was conducted in an experimental elementary school in the north of Israel. Being so, this case study can not serve as a representative of other elementary schools nor to middle schools. An 'assistant teacher' or a 'co-teacher' are functions that are not available today to the schools by the Ministry of Education nor by the local authorities. A headteacher might place two

mainstream teachers in one classroom where one of them serves as an assistant. In anyway, it is a local arrangement that might be practices by other headteachers and that is the reason it is presented here.
A third possibility in this option is that of learning assistance being given separately to a group of children, by a "shiluv" teacher, during the course of the lesson, (in coordination with the mainstream teacher) inside the classroom or just outside the classroom door.

The evaluation and research department of the Ministry of Education in Israel conducted an in-depth survey in 1998, the only one that is recent and comparative among the studies in the field. They published a paper called: The "shiluv" program: the present state". 94 schools (73 elementary schools and 21 middle schools) were sampled and examined by questionnaires and interviews. It was found in this study, that this approach (two teachers teach in one mainstream class) is used only in primary schools and only in one of the two options: an individual student receives assistance by the "shiluv" teacher who sits by him/her in the homeroom class and quietly assists him/her or, or, an individual student receives individual assistance by the "shiluv" teacher in a nearby place. In these ways only the individual students who are categorized as "shiluv" students receive learning assistance by the "shiluv" teacher, while it was found that 10-25% of the students in mainstream classes are in need of some kind of learning help (Ronen 1992). The majority of students, therefore, remain 'behind'. In the world, more than these three options are found to practice the option of two teachers. A recent publication by Evans (2000) in England, presents five ways for organizing study in classes in which there are two teachers, one of whom is not a professional teacher but is there to aid the students with special needs, and the other of whom is the class teacher. The teacher's aide passes among those having difficulties in class, who receive specially organized, more absorbable, and simpler to understand learning material in advance. The teacher's aide and the class teacher work together with all of the students, while the student with special needs works on the separate material given to him in

advance.

Dyson and Millward (2000) conducted comparative research in four schools in England. They report that although the four schools practiced in-class support, the various ways of organizing learning (they use the term *"technology of inclusion"* p.138) was *"striking"*, this was:

> *...delivered by a range of personnel – specialist teachers, subject teachers, specially trained LSAs, relatively untrained LSAs and even sixth-formers – in a range of contexts: full size class, small 'bottom' sets, on a team basis with two subject teachers, as a form of general classroom assistance, as a form targeted support to a specified individual....with higher or lower levels of pre – planning and co-operation...* (p. 139).

Sommefeldt (2001) identifies this type of learning as "*LSAs: learning support assistance*" (p.166). She found, while examining different published articles, that the role of assistance differed according to the needs of the students, and all of the schools were aware of the need to avoid learning dependency on the assistant:

> *Adoptive materials were often produced in collaboration with learning support assistants and could include something as simple as worksheets geared to different abilities or a use of computer equipment...* (Sommefeldt 2001 p.166).

<u>*Taking a student out of class for individual instruction*</u> is the second category: Individual instruction, at the expense of mainstream class hours or in addition to them, is given by a teacher specializing in rehabilitative instruction or special education ("shiluv" teacher) (Ministry of Education report 1998).

Taking a student out of class for instruction in small homogeneous groups: at the expense of the homeroom hours or in addition, by a teacher specializing in rehabilitative instruction or special education (in Israel: "shiluv" teacher) in her/his classroom. Sommefeldt (2001) identifies this category as *"withdrawal"* program (p.166), where students are taken out of regular timetable activities for group learning. Setting in groups according to ability is becoming an increasingly popular response to the need to cater for individual rates of learning (Sommefeldt 2001). It was found in the study by the Evaluation department of the Ministry of Education, to be almost the only way in use in middle schools in Israel: 125 middle schools (80%) implement only this option. The study does not indicate how the child learns the rest of the week, which is the major learning period. That setting is also called in the literature: *"pull out resource room settings within the mainstream"* or, by a less positive connotation: *"restricted setting"* (Vaughn and Klingner 1998 p.79). The efficiency of "withdrawing" is discussed further on in this literature review, yet, it is not surprising to be common. Organizing groups of students does not demand cooperation between teachers and preserves the isolation of the teacher in her/his class. The curriculum manager or the vice-headteacher can actually technically organize it.

Extra lessons: after school is a way to organize the special help for students with special needs by the school teaching staff (Hen et al 1990). All the schools are *"concerned at the lack of time available to fit in everything they saw is necessary to students with SEN"* (Sommefeldt 2001 p.167) this is a sub-section of the 'pull out' method where still, the isolation of the teacher remains. The main difference is in the expertise of the teacher providing the aid.

Para-medical aid: The educational possibilities in this group, not provided by the organic school staff, include: clinical communication; speech therapy; motorical therapy; physiotherapy; music; plastic arts; and movement therapy. External care-providing staff is extremely necessary in schools involved in inclusion. In Israel, field studies do not mention this special kind of provision. But, from the

survey published by the Evaluation department of the Ministry of Education in Israel (1998) mentioned earlier, it is stated that:

> *One third of the elementary schools hire para-medical workers. Only in about 10% of the middle schools, para-medical specialists work.* (p. 15).

Since 21 middle schools were examined in the study, it is only 2 middle schools that provide para- medical services to its students. The question of how those treatments are provided remains open.

Two models of ways in which the specialists work with the school staff were found in articles published in England. One (Evans 2000) is a clinical model, according to which a professional person arrives to school and works with a student privately. In the other model the professionals guide the teaching staff in ways to contend with students with special needs within the mainstream class. The second way is considered to be more efficient (Evans 2000) however, the question that arises is where and when will the child receive the professional treatments that he needs, since a mainstream teacher in the school cannot possibly become professional in all the para-medical realms, nor can he/she be free in the course of a school day to give private treatments. This mainly relates to students whose parents cannot afford to give them (i.e., to pay for) individual, private treatment in the afternoon. The question of if and how para-medical aid is given, is examined in this study as well.

Fish (1985) adds an additional category – *educate at home.* This is suited for students (hospitalized or otherwise) who are ill for a long period, or following an accident, or for students who are convalescing. In Israel, these students are considered as having special educational needs, only after they return to school. Till then, a separate educational body, named "Tlalim", is responsible for providing the studying they need.

The three main approaches to organize the learning of students with special needs mentioned above (inside the mainstream classroom, individual instruction and homogeneous group 'pull out'), are the ones implemented in Israel as reflected from the Israeli studies published so far. Which of the options is best? Or, In other words, what is most effective? That question will be discussed further on in this review. Another question, however, that rises from the data published by the Ministry of Education in its survey, is why there are so few options implemented in middle schools in Israel? Why is the picture in middle schools in Israel so monotony? This study also draws a monotony picture of the middle schools examined. Most of them implement learning inclusion in the same way. The reasons for that are discussed in the 'Discussion' chapter.

Worldwide, Manset and Semmel (1997), from the University of California, U.S.A., compared eight inclusion programs in different schools. Here again three main options of organizing the learning of students with special needs exist: some kind of support inside the mainstream class, individualized 'pull out' learning and group 'pull out' learning.
Each program needed to find means to include children with mild disabilities within the traditional public education and they were compared in terms of characteristics and outcomes in three major aspects: *highly structured teaching practices*: individualized basic skill instruction and frequent testing; *addition or redistribution of resources*: reducing class size or increasing staff or peer supported instruction; *curricular changes*: specialized instruction programming.
The eight programs were as follows:
1.Success for all: program facilitator added to staff, program advisory committee, family support team, tutors, special education teachers working as tutors and reading teachers, multi-aged, homogeneous reading classes for Grades 1-3.

2.Adaptive learning environment model: family involvement component, specialists consult and provide support services for general education teachers within classrooms, flexible, multi-age grouping, data-based staff developments.

3.Mainstream experiences for the learning disabled (MELD): committee to develop school-based decision rules for child placements, specialists consult and provide support services for general education teachers as needed.

4. Integrated classroom: 24 students per class, 1:2 ratio of learning disability (LD) to non-handicapped, dual-certified teacher, 1.5-3 hours teacher aide time per day.

5.Team approach to mastery (TAM): 1 special education and 1 general education teacher per class, 28 students per class, average number of students with disabilities to non-disabled peers 7:21.

6. Consultation programming: consultation with and without direct services (in-class support/tutoring).

7.8. Two additional programs: the first features specialists and aides providing in-class instruction, with minimal pull-out for math or spelling instruction and peer tutoring. The second features bi-weekly planning meetings of teachers, specialists, and aides and in class instruction to the teachers by guides. Pull out teaching was done only for very special cases and to individual pupils only.
The main conclusion of the investigators: The focal issue of inclusion is an organizational change in allocating resources:

> *What has made special education so unique, has been that special education constitutes a deliberate organization and allocation of extraordinary effort within the structural and organizational constraints of the school environment. (Semmel and Manset 1997, p. 157)*

The above study clearly shows that one major aspect of managing inclusion is that of managing the work together with people who are not part of the organic school staff (see section B: Working with others- the second category to examine

inclusive schools).

Harrop (2000) presents a *'whole school modular learning model'*. He argues that the basic assumption that students of the same age level group should reach identical achievements in a hierarchical manner is mistaken. However, all the organization of teaching in mainstream schools today is based on the approach of age levels, with different curricula for every age level. This approach, to his opinion, necessarily categorizes whoever fails to meet the requirements as having special needs. Harrop's proposed model, however, is not based on field research and other than providing a general idea and relevant arguments – does not provide practical ideas of how to face the difficulties involved in implementing his model. The writer is far-reaching, stating that in every school in which the studies are planned according to the pupil's chronological age, students who do not make sufficient progress from an academic aspect are deprived of the right to inclusion. The writer also notes France, Portugal and Switzerland as examples in which studies are organized following the approach of horizontal structure based on ability. In those schools, the personal study programs that are necessary for included students do not exist, because there is no need for them. Harrop calls for the training of all teaching staff in the school in education for students with special needs. The homeroom teacher in the mainstream class must specialize in giving special education services to students in his/her class that have special needs and must take social and learning/teaching responsibility for them. He considers any model in which the homeroom teacher is assisted by auxiliary help (an aide, a care-giver teacher, a specializing teacher) as mistaken and inefficient. However, a great deal of help should concomitantly be put at the disposal of the homeroom teacher in the realm of preparing materials, cooperation and consultation. Harrop calls for wide deployment of specialist staff from the special education services. In Israel, a practical perspective is practiced:

Without some kind of help of the "shiluv" teacher inside the maistream class, it is hard to imagine that any change will occur in the mainstream class... it is quite difficult to a mainstream teacher to address individual differences that are beyond a limited realm (Ronen 1992 p.79).

Although Ronen (1992) in Israel, practices a practical approach, he also presents a theoretical model that resembles the principles of Harrop's *'whole school modular learning'*, on a classroom level. Ronen introduces the 'class that is adjusted to individual differences' (p.86) in which the mainstream teacher and the "shiluv" teacher diagnose all the students, and than develop a separate learning program for each one. Ronen does not address main issues like how these different programs are taught and how different learning subjects are treated (Math, English, Bible, Literature, Technology etc.). It is important to note that in the past three years, few elementary schools in Israel implement the two age-level learning: kinder garden and first grade. It is still experimental and only relevant to a very few elementary schools.
All the theoretical models need to be implemented and examined in a number of schools before introducing them as an option to all schools.

b. Working with others

Pupils with special needs often have many people involved in their care and education. The more support needs they have, the greater the number of people involved. All of them need to work in cooperation (Tilstone et al 2000).
In Israel, 'other people' can be external educational team provided by the local authority: psychologist, MATYA's different guides and specialists, social worker, and attendance inspector. 'Other people' are also families and private therapists employed by the child's parents. Although communication with the families and the schools is defined as 'vital' (Tilstone 2000 p. 64), communication with MATYA's supervisor was found to be of greater weight in Israeli middle schools.

In the study conducted by the Evaluation Department of the Ministry of Education in Israel mentioned earlier, teachers were asked to relate to the 'people you work with' in regard to children receiving special treatments. 70% of the teachers were willing to work with MATYA guides, but only 57% of homeroom teachers presented satisfaction in that area. The teachers expressed willingness to learn from MATYA guides more about subjects connected to inclusion: firstly, the handling of behavioral problems; then, treating learning disabilities and dyslexia; and finally, didactic diagnosis. The same study found that headteachers perceived the MATYA guides as professionals, a source of guidance and support. However, in all of the "shiluv" actions, MATYA guides were insufficient to satisfy the headeacher's 'hunger' and the need was expressed to increase the involvement of guidance in various issues: working with the interdisciplinary team, defining methods to identify children with special needs inside the school, preparing the yearly programs, solving urgent problems, guiding and supporting the schools staff. Why did some teachers receive the chance to work cooperatively with professional guidance and others did not? The above survey did not aim to examine the reasons. This study, however, examines how this cooperation 'works' and under which circumstances.

In a recent field study conducted by Miller (2002), who initiated a 'Speech and Language Therapy Pilot Project' in two LEA's in England, the researcher noted that the therapists withdrew individual children for activities, participated in other class activities and participated in literacy hours to a noticeable extent. But when it was asked how often the therapist ran a staff training or attended staff meetings – the answer was 'never'. The conclusion was that the integration of the outside therapists among the 'regular' staff is problematic and that specialists should be trained for that as well. None of the other field studies in Israel, related to this question.

There are a variety of types of communication between outside guides and specialists and the schools, in the involvement of different teams and individuals,

areas of guidance, guidance style (inspection / supervision). This category will also be examined in this thesis.

c. Evaluating Interventions

In addition to the continuous assessment of targeted learning, a summarising evaluation of progress is also needed (Tilstone 2000). This should reflect back on agreed learning priorities and their associated targets. This evaluation should be at various levels, reflect the 'ecology' of teaching and learning, review pupils progress over the mid to long term, look at aspects of teaching and learning environment such as grouping or classroom layout, and conclusions should be drawn regarding wider school considerations such as the material taught in a certain subject or style of tests and exams. These levels of review are interlinked and can help schools to identify areas of curriculum change and staff development. How, in practice, is such evaluation done? What kind of a report card does the included child receive? Who gives the grade? Who is involved in evaluating the child for each subject? How is the child tested? Although all the studies argue that evaluation is a crucial part of learning (Dean 1989; Tilstone 2000) none of the research models relate to this neither does the survey conducted in Israel regarding the present state of the "shiluv" program. All schools do, in fact, evaluate all their pupils and the way they do so is another category that will be examined in the present research.

d. Effectiveness of inclusion: for whom?

Evaluation is supposed to give the answer if the implementation of the program is effective enough in reaching the main targets. A few questions regarding that effectiveness arise when speaking of the case of inclusion:

How is effectiveness examined?

The question of the effectiveness of inclusion has been examined in two ways (Miller et al 1996): survey and performance. In studies of the survey type, usually conducted by questionnaires, most are directed at teachers, who are asked to assess the effectiveness of inclusion. Very few studies have examined the attitudes of students and parents regarding the effectiveness of inclusion (one comprehensive research on attitudes of student by Vaugh et al 1998, will be discussed later). Attitudes are important, but present only one perspective. Research of the performance type is likely to give another perspective, an empiric one (Miller et al 1996). Such studies mostly examine the students' behaviour in daily life. Only a few studies have examined the learning achievements of students and even fewer have studied behaviour of the teacher inside the classroom. Miller et al (1996) call for strengthening empirical research and publishing more performance type studies - in order to estimate effectiveness of the inclusion in recent decades from this aspect.
In Israel, the only formal study, mentioned earlier in this review, conducted by the Evaluation Department of the Ministry of Education in 1998 was a 'survey type'. Teachers and headteachers were asked how they perceived the effectiveness of inclusion, and it was then evaluated according to their perception. That study covered 100 schools (elementary and middle) in 26 settlements.
The achievements of students with special needs and their behaviour, a performance type of study, was examined only in a very few local school projects. The data from both types of studies is presented below.

Effective for whom?

On the effectiveness of inclusion, the following can generally be said:

> *Evidence is accumulating for the benefits of inclusive education for disabled and non-disabled students alike across academic and non-academic domains.* (Evans 2000, p. 82).

It is common to examine effectiveness of inclusion by examining the effect on the **included child** and the including environment that is, the **mainstream students**. But there is also another aspect, no less important, and that is the effectiveness of inclusion in furthering the experience and professionalism of **teachers** and on **the school** as a whole.

The effect on the included child:

One of the main indicators of the effectiveness of inclusion is reflected in the decreased number of referrals from mainstream educational framework to special education frameworks. In the above mentioned study in Israel, half of the headteachers reported that the number of such referrals to special education had, in fact, decreased. Moreover, 70% of headteachers reported that the "shiluv" policy has a potential for even greater decrease in the number of students referred to placement committees.

Generally, one third of the "shiluv" teachers thought the program to be highly effective for the students from the learning aspect, but less so from the social aspect. 60% to 70% of all teachers in the study (137 schools supervised by 20 MATYAs) thought that although the program has many difficulties, it is still better for the included children than placement in special schools.

In the eyes of the headteachers, although the new "shiluv" program is considered

to give a better answer to the needs of children, not all their needs are answered, especially of those children in priority B (see Introduction).
Several small-scale case studies conducted in Israel produced different findings: "BEZAVTA" (Hebrew word for 'together'), a "shiluv" project in 1994, was found to be effective in reducing the number of students directed to special education (Brandes and Nesher 1990). In a "shiluv" project in Herzeliya (a city in Israel), it was shown that the learning achievements of students with special needs who were taught in mainstream class were improving. It was found that when a child has a sense of belonging, his motivation to learn is higher and so are his grades. However, this link was not found in other research conducted in Israel since the law was passed (Hen et al 1989). Another research (Hen et al 1989) compared learning achievements of students with about the same special needs who studied in mainstream classes with those studying in special classes. They found that the learning achievements of the former were better. The social involvement, however, was better in special classes. The same conclusion was drawn by Battle and Bowers (1982) who found that the self-esteem of students with special needs in special classes was higher. Moshel (1993) found that when the teaching assistant in the mainstream class had a special education background, the learning achievements of the included students were higher.

On the other hand, Lazer (1995) in Israel contends that no definite conclusion can be made about the effect of inclusion on learning achievements of students with special needs. This also emerges from worldwide studies, which show that the general learning progress of students with learning disabilities, placed full-time in general education class, was minimal (Vaughn and Klingner 1998). Moreover, research has shown the advantages of special homogeneous classes on the learning achievements. The issue of which way to include is best, is therefore very complex. When students with special needs are placed in the mainstream, some studies show insufficient learning progress while others show better achievements. It is difficult to standardize the expected achievements and examine the effectiveness of the different methods according to them, since the

students' difficulties and needs differ. What can be expected from one student might not be expected from the other. A different way of learning should be offered to each. Since a sweeping conclusion is not relevant, what is expected from schools is flexibility and a variety of options to enable an accord between the needs and abilities of the students and the learning options available.

The perspective of the included pupils themselves on the issue of inclusion has not been sufficiently examined in Israel, but a synthesis of eight studies from the USA, conducted by Vaughn and Klinger (1998) concludes that:

> *The majority of students with learning disabilities preferred to receive specialized instruction outside of the general education classroom for part of the school day....because the work is easier and fun and they get the help they need to do their work....(and) because it was better for making friends.* (p.79)

In Israel, Margalit et al (2002) interviewed students from higher education and concluded that asking the pupils what helps them during the learning progress and in the examinations– must be part of the diagnosis. This, the researchers argue, should be done in order to increase the effectiveness of the learning progress.

The target of the inclusion program is to advance the student with special needs. However, inclusion can also affect mainstream students. This too was examined in the study done by the Evaluation Department of the Ministry of Education in Israel. Two aspects were examined: the contribution to all students and the 'cost' of the program. 60% of the "shiluv" teachers believed that the program enabled the school to identify children's difficulties and help them, as well as to educate towards accepting differences between people, to be patient and tolerant.
80% of all teachers thought the program did not create additional behavioural problems and did not harm the achievements of good students. In the project in Herzeliya it was found that when children who had low grades but were not

defined as having special needs were assisted by two teachers, their learning achievements were better. Wizeberg (1981) found in her research on "peer teaching" in elementary schools in Israel, that the mainstream children who were involved in inclusion were contributed to both emotionally and socially by the project. It was also found that the learning level of the class with the included children was not lower than the homogeneous mainstream class. It can be concluded, therefore, that:

> *Most of the research into successful inclusion projects has found that improved provision and practices that include children with special needs also improve the educational experience of all students* (Sommefeldt 2001 p.170).

The contribution of the program to the teachers and the school was examined in the same Ministry of Education study -from the aspect of the professional development of the teachers, collaboration between teachers, and effect on the whole school approach towards special needs.
It was found that the main contribution of the program to the school lay in the collaboration and better communication and information exchange between mainstream teachers and "shiluv" teachers, in the school's organizational culture and climate.
From the headteacher's point of view the program did not give enough support to the difficulties of the teachers. It is important to note that only 40% to 50% of the teachers in that study reported receiving any type of help/ guidance at all by MATYA. It is a given, however, that even the smallest experience makes some contribution to the teachers, especially if there is a chance to discuss and reflect on it during that experience. In the world, Cooper (2000) studied the provision of special education to children with behavioural disabilities in seven schools. Among other insights, Copper points out that teachers in some of the schools

were able to analyze their thinking and practice, and use strategies- to address an intervention dilemma. This is given here as an example for the contribution of inclusion to the improvement of teachers' skills and abilities. Students with special needs definitely challenge the teachers and the whole educational system.

In order to evaluate the effectiveness of inclusion, the concept of the evaluation should be changed. It can not remain in its traditional form, where all students are tested and evaluated according to a standardized ladder of expected achievements in different areas. In inclusive learning, evaluation is more frequent; the steps in the ladder must be changed frequently according to the child's progress; and different objectives other than the included child himself, must be taken into consideration. What is, therefore, the most effective method to include from the learning aspect? The one that is most suitable for the child with preference to placement within the mainstream classroom.

e. Summary

A review of field research and in Israel and in the world on how schools in fact include children with special needs in mainstream classes, shows mainly, that differences are greater than the uniform in the three categories. There are many ways to **'organize the learning'** of the students in need. The amount of the different ways was described as "striking" to researchers in the field. In **'working with others'** it was shown that not only the various professions and people are involved but also different kind of communication types can be practiced. **'Evaluation'**, it is said, should be in various levels, linked with different targets (to the individual student, to the classroom, and to wider considerations of the school). This review provides a justification for forthcoming research: how do different middle schools in one city in Israel manage to 'complete the puzzle'?

The three categories reviewed reflect, in fact, on how the school as a whole operates: work norms and procedures, team work, team meetings, division of

work between mainstream teachers and inclusion /"shiluv" teachers.
In order to draw a clear picture of the 'inclusion model' of each school examined in this study, a fourth parameter of differences were therefore defined: management of inclusion (decision making, team work). This, in addition to the three others: organization of learning (two teachers, pull-out programs), evaluation of included pupils (who, how, type) and working with others (professionals, guidance).
The way the schools were examined according to those parameters is explained in the "Methodology" chapter.

D. The organizational culture of the school and the headteacher's leadership style as main factors influencing how inclusion is implemented

It is now clear that the inclusion policy is a major strategic change (section A) and that there are many different options to practice it, called 'models of inclusion' (section B). in order to determine what is the schools 'model of inclusion' , four categories were defined (see above). When trying to analyze **why** a school practices a specific 'model of inclusion', it is necessary to examine the *local* factors that influence the implementation of the "shiluv" policy.

The *local* factors that influence success in introducing and managing any strategic change have been found to be also the most influential in studies on managing inclusion in mainstream schools. Leadership and school organizational culture are the two factors that have been shown to most advance or hold back the extent to which a school is inclusive (Hopkins et al 1994; Rouse and Florian 1996; Mendes and Morse 1991; Villa and Thousand 1995; Avisar 1999; Stanovich and Jordon 1998; Dyson and Millward 2000; Clough and Corbett 2000; Booth and Ainscow 1998). Those two factors are found to be the reason for gaps in implementation of the inclusion policy specifically. Next, in this section of the literature review, the two major factors will be introduced and the influence on inclusion will be discussed: a. headteacher's leadership style and
b. organizational culture.

a. Headteacher's leadership style and the connection to inclusion policy:

"The concept of leadership is complex and evolving" (Coleman and Bush 2000 p. 18) partly because it is viewed differently in different cultures around the world. Leadership and management, however, both contribute to effectiveness in education and are likely to overlap and be carried out within the same role, despite their actual differences: *"Leadership tends to be equated with vision and values, and management to processes and structures"* (Coleman and Bush 2000, p. 19). Generally, a **style of leadership** constitutes a repeated set of behaviours that occur in a predictable manner as a response to specific situations. When a headteacher demonstrates a certain style, we can predict ahead how he/she will act in a known situation (Avisar 1999). It is argued that different leadership styles might suit different groups in different situations (Coleman and Bush 2000).

However, it seems that the recent theories that examine strategic changes (such as "shiluv") do not incorporate the classical 'leadership style' theory, but rather stress for dimensions of good leadership (that advance strategic changes) that are, in principle, common to all leadership in an educational environment. A list of those dimensions, offered by Bush and Coleman (2000 p.22), drawn from a review of the literature on leadership in education, includes: an emphasis given to "transformational leadership", meaning an attempt to empower staff and share leadership functions (further discussion on transformational leadership-ahead); the existence of a vision that is communicated in a way that secures commitment among members of the organization; developing a school-based management and collaborative decision- making process; and planning for future needs within the local and national contexts. Although many leaders in education spend a large proportion of their time in tasks that are considered administrative or technical, the literature on leadership argues that it is not those activities that advance the school, but rather the ones connected with developing the vision of

the school, its organizational culture and the professionalism of teachers (Bush and Coleman 2000). It should be mentioned here, that studies on educational strategic changes also incorporate the theory on 'management styles' (Bush 1995). As explained ahead, this was not the focus in the present study.

Strategic change can be achieved if the leader displays *"an optimal leadership profile"* (Bush and Coleman 2000, p.23), which means exhibit 'transformational leadership'. In 'transformational leadership' the leader attempts to empower staff and improve the school by inspirational motivation, intellectual stimulation, acting as a role model, fostering teacher development by helping the teachers to solve problems together more effectively by fostering structural procedures (Bush and Coleman 2000). By these actions, the leader not only adopts a vision, "sells" it to the staff and moves on, but he/she also monitors the translation of the strategic idea into action: into how to overcome obstacles and adjust it to the local context.

Leadership and inclusion

Leadership has been found to be very relevant to implementation of the inclusion policy in worldwide studies as well as in Israel. The theories, based on field studies in the world are introduced and analyzed below:

A study by Hopkins and Ainscow (1994) investigated the project "Improving Quality Education for All (IQEA) in England, which directs schools in responding to the demand for full inclusion. Raus and Florin (1996) carried out an in-depth comparative study between primary schools in Utah and those in one of the London boroughs. The findings from both studies reinforced the connection between the degree of the school's "inclusiveness" and the school's **vision**, when the school's **mission** and **culture** emphasized learning and development. In the area of vision and mission, the **headteacher** was found to be the factor most influencing the development of the school in an inclusive direction.

Villa and Thousand (1995) "translated" the necessary traits for a headteacher to succeed in any changes – to the specific process of turning a school into an inclusive school that grants services to all. The traits: **"Vision"** – constructing an educational vision for the school according to which all the students are entitled to an education that is suited/adapted to their needs. **"Skill"** – training and professional fostering of teachers to be integrating teachers. **"Incentive"** – creating incentives to join the move for change in the school. **"Resources"** – reorganization and broadening the human and material resources necessary for an inclusive school. **"Vision and action"** – planning activities and operating efficient strategies to realize the vision of inclusion. Villa and Thousand's "vision in action" is similar to "mission" in the above studies, both providing a guide for action with accord to the vision.

A study conducted in the state of Texas by Mendes-Morse (1991), examined the significance of the role of the headteacher in leading pedagogic changes in the context of inclusion of students with special needs and in the context of students at risk. Mendes-Morse enumerates five characteristic behaviours of headteachers: **support for teachers** in varying ways of teaching and adapting teaching/learning materials to the needs of the learners; **locating** financial and other **resources**; visits to classes as a means of paying attention to the work of the teachers; setting in motion processes of **feedback** on ways of teaching as a lever for developing the staff; analysis of students' achievements as a lever for **improving teaching**. This study emphasizes the ways in which the skills of teachers may be improved: feedback and evaluation. Both are stressed for in collaborative organizational cultures as stated in the following study.

Dyson and Millward (2000), summarize and analyze case studies in four secondary schools in England that sought to develop more inclusive practices. They found that all the schools had a leadership that was **committed** to inclusive principles. In three of the schools, that leadership was provided by a headteacher who had a clear **'vision'** of the direction in which the school should move. In all

four schools emphasis was given to the **professional development** of staff as a means of embedding responses to diversity in the ordinary classrooms. Another feature was the emphasis on **collaborative relationships** between staff specializing in special education and mainstream teaching staff.

Contradictions among the findings cannot be found. There are, however, themes that are common to all: all studies emphasize the clear and focused educational vision, in which all students are entitled to education suited to their needs, developed and stressed by the headteacher. All studies emphasize the professionalism of teachers (used also as "skill") as main goal of the school, while few studies state that processes of feedback and analysis of students' achievements are the way to improvement of teachers skills.

Leadership style and inclusion

The most profound study on "shiluv" as yet carried out in Israel by Avisar (1999), did make use of the leadership style theory in contrast to other studies in the field as was shown above. It was based on the study by Hall et al.(1984) which is the broadest and most comprehensive of the current studies in the field of leadership styles. Their study began in the 1980s, and their latest report was in 1997. At the beginning of the study they conducted observations and in-depth interviews at 20 primary schools. They gathered over 1900 types of behaviours of headteachers (including interactions with staff) in introducing change in their schools. In addition, they processed data from earlier research and their findings became the basis for a reservoir of behaviours that are related to success in the introduction of change and improvement in schools: the '*Facilitator Guide Inventory*'. Three types of headteachers as agents of change were defined: a headteacher who responds and answers first and foremost to his staff of teachers – a *responder* ; a headteacher whose main concerns lie in initiations and innovations – an *initiator* ; and a headteacher whose activities are organizational and who is painstaking in

the efficient operation of the system – a *manager*. It is these three types to which this study relates in its examination of inclusiveness in Israel.
The investigators (Hall et al) validated the distinction between the three types in ten additional schools. Dozens of specific behaviours were defined for each one of the types. Hall et al (1984) found that the headteachers of the *initiator type* had the greatest success in effecting change. In second place were the *manager-type* headteachers and in third place, the *responder-types*.

These descriptions are based on the classic people orientation/ task orientation division, according to which the responder has a high concern for people, relationships, motivation of staff, and the manager has a high concern for tasks and missions, and emphasizes in his actions the importance of planning, monitoring, feed-back and control. The initiator, who is concerned with inspiring and leading the staff towards his future aims, is more task than people oriented. The relative dominance in a leader of either 'concern for people and relationship' or 'concern for production and results' (based on Blake and Mouton 1964) is one of the two basic means of analyses of leadership styles (the other is according to the range from autocratic to democratic, based on Tannenbaum and Schmidt 1973) (Coleman 2000). According to the 'dominance' theory, a headteacher whose style is characterized by people-orientation, in his/her role of leading change, will ensure the provision of sufficient information regarding the change in order to convince the senior teachers and those whose opinions are sought in the staff room, so that they will draw the rest of the staff-members after them. The headteacher who is task-oriented, in contrast, will see before him/her the consumer, the user or the finished product, and will not invest effort in communication channels but rather will promote team-work through actively focusing on solutions to problems (Avisar 1999).

In 1997 Hall et al. developed the Change Facilitator Style Questionnaire (CFSQ), which was related to worldwide by more than 1500 respondents. Many researchers in the area of change and of leadership in education, made use of

the questionnaire.

This tool, having proven itself to be valid and reliable, was the one used in Israel in the context of inclusion, by Avisar (1999), who translated the questionnaire into Hebrew and with permission of the authors conducted some adjustments. Avisar aimed to examine the connection between the headteacher's change-facilitator style (or to use the earlier term: 'leadership style') and the promotion of inclusion in mainstream schools. She found that in Israeli schools it is the 'responder' type who most promotes learning inclusion (as opposed to physical or social inclusion) by his/her actions. This finding regarding inclusion contradicts the findings by Hall et al regarding strategic changes in general which are found to be most promoted by the 'initiator' type (see above). Since Avisar's research is very relevant, and perhaps the most relevant found in this area in Israel (with the exception of the study by the Ministry of Education), it could not be ignored in the present research focusing on inclusive practice in Israel. The assumption of the present study's researcher was that perhaps the Israeli context (the cultural aspects or the specific "shiluv" policy and the MATYA bodies responsible) made the leadership style theory very relevant to the implementation of "shiluv" and not to worldwide studies in the same field of inclusive practice.

Still, main questions regarding Avisar's study remain open. It was clear that a "responder" is quick in responding to daily problems and difficulties that rise, but do such responses concord with the overall vision? Is there a clear link between the daily work of the schools examined by Avisar and the vision, mission and strategy of those schools? It is also clear that a "responder" is 'people oriented', but how is that orientation expressed? Is it by empowering the staff or by improving their professionalism? The Israeli study by Avisar (1999) does not make the connection between leadership style and strategic management. It does not give answers to the above questions and none of the examining tools used (questionnaires) included specific questions regarding the daily behaviours of the teachers regarding "shiluv" in the different aspects of inclusion. It is argued

here that although the study presents an effective diagnosis of the leadership style of the head, what it lacks in diagnosing the school is the issue of how "shiluv" is actually implemented. The link between the leadership style of the head and the extent of inclusiveness of the school is not fully shown.

The link between leadership and inclusion policy has indeed been clearly demonstrated is therefore proven by worldwide field studies: the more strategic the leadership is, the more inclusive the school may become. In other words, if the head is working towards developing a strategic view of the school, analyzing and planning for its future needs within the local national context, and empowering the staff (Bush and Coleman 2000), the school will have the capacity to achieve strategic change, such as implementation of an inclusion policy. In Israel, the particular link has been shown in a field study to be between a 'responder' leadership style of the headteacher and better implementation of "shiluv".
It is claimed here that the emphasis on leadership is not inconsistent with the idea of shared responsibility within the inclusive school. As presented above (Villa and Thousand 1995, Hopkins and Ainscow 1994, Dyson and Millward 2000), the whole school community should become involved in promoting inclusion by sharing a clear vision and by improving the skills of teachers in order to empower them and to build their confidence in their ability to promote it.

In order to achieve the above-mentioned involvement of the whole school community in a common goal, it has become received wisdom that an ability both to appreciate and interpret culture is a valuable if not essential component of effective management. As stated earlier, the ability to lead people is a major part of successful strategic leadership. Sergiovanni (cited in Bush and Coleman 2000) identifies the most advanced leadership 'force' as the 'cultural' one: building a unique school culture. Because culture is deeply embedded in organizations, understanding it is a long-term process. The prevailing organizational culture can be used to contribute to strategic management and advance strategic change. A

strategic leader will take into account the culture of the organization in his/her vision building and strategic planning. Bush (2000) suggests ways in which leaders may take account of culture in developing their strategies for school development: auditing and diagnosing culture; generating new or modified culture through espousing and communicating a vision based on clearly articulated values; taking account of the prevailing culture in developing strategy but also seeking to modify it if it is inconsistent with new strategic aims; using their power as leaders to change or 'found' culture.

In reality, however, culture is a very complex issue to manage (see section on gap implementation p.60)

b. Organizational culture and its connection to implementation of the inclusion policy:

> *Culture is about people in the organizational setting and is characterized by behavior (what people say or do), relationships (how they work with and through each other).* (Whitaker 1993 p.92).

Worldwide field studies have determined the connection between collaborative school organizational culture and the promotion of inclusion practices. Before presenting and examining those studies, it is important to identify the components of any organizational culture. The theories on organizational culture presented below, served the present study as being the criteria according to which the tools to identify a school's culture were developed (see methodology chapter p.101), and according to which the schools' organizational culture were

examined. In other words, through the analysis of school organizational culture as given below, it was possible to determine the kind of organizational culture of the schools examined in the present study.

Organizational culture

The culture of an organization is reflected in how assumptions, beliefs and prejudices affect the formal and informal working of the organization. Cultural models of educational management assume that beliefs, values and ideology are at the heart of the organization (Bush 1995). Fullen and Hargreaves (1992, in Whitaker 1993 p.92) define culture simply as *"the way we do things and relate to each other around here"*. It is the informal features of organizations rather than their official aspects. The establishment of a distinctive culture as a unique feature of the organization provides the *"glue which holds individuals and groups together"* (Bush 1998 p. 32). It is important at this point to distinguish between culture and structure. The physical manifestation of the culture of an organization is its structure: formal pattern of roles, committees, working parties and other bodies which have regular and ad hoc meetings. (Bush 1995 and 1998). Culture has four identifiable features (Nias et al 1989): beliefs and values, norms, symbols and ceremonies, and preferred behaviours and styles. Bush 1998 (p.32) describes the four features of culture in much the same way: 1. Values and beliefs which underpin the behaviour and attitudes, the way events are interpreted. Using cultural norms, teachers strengthening the culture actually strengthen the aims, vision and policies; 2. Shared norms and meanings; 3. Ritual ceremonies that conceptually and verbally help to develop the same values; and 4. Heroes and heroines whose achievements embody the values and beliefs of the organization.

Whitaker (1993) offers three general cultural types:

1. Cultures of separation: professional isolation. No feedback to teachers on their effectiveness from outside the classroom. Non supportive school. Wide variation of teaching styles and pupil management. Habitual patterns of working alone. Little attempt to build agreed and cohesive professional policies.

2. Cultures of connection: *a) Balkanization*: separate and competing groups to which teachers are loyal. Groups reflecting different outlooks on learning. Poor continuity and progression in learning. Squabbles over resources and territory. b) *Comfortable collaboration*: collaboration not extending to classroom settings. Collaboration largely at the level of advice giving and resource sharing but not at the professional level. Reactive rather than proactive planning and decision making. Little contact with 'theory' of reflective practice and professional involvement from outside the school. c) *Contrived collegiality*: a set of formal, specific, bureaucratic procedures to increase the attention given to joint planning and consultation.

A preliminary phase in setting up more enduring collaborative cultures. A slick, administrative substitute for collaboration. Collegiality and partnership being imposed, creating a degree of inflexibility that violates the principles of individual teacher judgement which are at the heart of teacher professionalism.

3. Culture of integration: a fully collaborative culture enables the expression of strong and common commitment of staff collective responsibility and a special sense of pride in their institution. The staff reveal a commitment to valuing people as individuals and also valuing groups to which individuals belong. An open style of management encourages participation in the planning, fosters individual growth and ownership and creates greater responsibility.

Fullen (1999) and others have noted that collaborative schools, or as is customary to say these days, 'professional learning communities', are necessary for the success of a school in every area, and particularly in introducing change.

> *The message for managers, particularly those faced with managing change, is clear: the cultural context is all important and deliberate attention to the building of an integrative management culture is one of the most important thing school leaders can do.* (Whitaker 1993,p.97)

In trying to characterize the collaborative school, Fullen (1999) relates to the fundamental question: Why do certain schools (organizations) succeed in implementing reforms better than other schools? In his estimation this question was a successful catchphrase for many years, but in reality escapes definition (or, in Fullens' words: is a "black box"). From the latest studies in schools that have implemented complex reforms, Fullen notes the *advantages* of collaborative culture – the culture that promotes complex changes better. Again, the schools in the present study were examined according to the characteristics of collaborative culture as presented below. Only if the Israeli schools studied in this thesis demonstrated the following characteristics in the context of "shiluv" was it considered that they had a collaborative organizational culture:

1. Fosters diversity while trust building: differences of opinion are perceived in such an organization as a means of advancing goals, of learning, of changing. In teams such as these there is no aspiration for consensus: differences of opinion and opposition are advantages presented openly and teamwork is done around them. Intensive communication and transmission of information are used to solve problems and establishing priorities. This type of organizational culture turns the people involved in it into a community with a sense of belonging and faith/trust in all those involved. The fundamental assumption of such culture is that differences of opinion both provoke and contain anxiety. This is dealt with through the openness of the team in contending with difficult, complex problems, which in turn leads to release of personal and group doubts and anxieties. Until recently, emotions were perceived as sabotaging the logical process of solving problems. Damasio (1994) argues that *"to obtain best results emotions must be*

kept out. Rational processing must be unencumbered by passion". (p. 171). Collaborative organizations, however, encourage the enthusiasms and feelings of the team because these are significant in achieving complex goals.

2. Engages in knowledge creation: Ideas, knowledge, expertise, which are qualitative – are necessary in a collaborative organization. The intention is not only universal, researchable, external knowledge but also, and mainly, knowledge that is gained within the team/staff through joint study of the students' work. It is the students' achievements and their difficulties that are seen as constituting the stimulus for learning by the school's staff. A team of teachers seeking solutions to the difficulties of students will accumulate the knowledge necessary to contribute to the learning ability and progress of the entire school. When members of the staff observe each other's lessons, internal team learning of innovations, abilities of teachers, techniques and tips, take place. A study on inclusion in practice discussed earlier (p.86), which was conducted by Mendes-Morse (1991) names that way of engaging knowledge 'a process of feedback' and 'analysis of students' achievements'. The findings of that study show that this is the best way for improvement of teachers' skills.

3. Combines connectedness with openness: Schools, as much as any other organization, are under a constant work load, while also being in an unstable work environment that "burdens" them with changes, innovations, requirements, projects, ideas and new obligations. Collaborative schools:

> *integrate innovations into school improvement plans. When new ideas or policies come along, they ask not only if the idea is potentially good, but also how they can integrate it with what they are already working on.* (Fullen 1999, p. 39).

It is important to note in this connection that effective collaborative schools will be not blindly innovative but rather innovative in a selective manner. The teachers in a collaborative school will have an ability to organize independently and to take

organizational initiative. When a teacher in such school learns something new and relevant in whatever course, he/she will consequently initiate a meeting of all staff-members, involving them in thoughts on how the idea can be implemented elsewhere too and how they can help in advancing the staff's aims. In such an approach, no one orders the staff to meet. Rather, this results from internal organizational initiative by the staff themselves. Such staff constantly look for new information that can help and advance them.

> *Such a culture facilitates commitment to change and improvement, creating communities of teachers who respond to change critically, selecting and adopting those elements that will aid the improvement* ...(Whitaker 1993, p. 96)

4. *Fuses the spiritual/moral, political/power and intellectual forces*: Three forces guide the collaborative schools: 1) the aspiration to achieve social/moral aims, which creates a sense of higher purpose; 2) the use of power and support in a balanced manner to encourage activity geared to the goals; and 3) the acquired knowledge/skills are examined, evaluated and used continuously. The forces operate in a manner in which they may sometimes even merge and become one. Fullen's (1999) characterization is focused on activities. He draws a picture from which one can imagine how the teachers' room operates, what the teachers do at their meetings, what meetings they run and what the connection between teachers and students looks like. These characteristics (of the collaborative school) provide a deep understanding of the meaning of collaboration and also encourage insight and action. Murgatroyd (1988), on the other hand, relates to emotions rather than actions to characterize culture through the dynamics of feelings between the partners, and draws parallels between the dynamics of families and the culture of an organization: *Enmeshed*: in which the participants think and behave as one unit; *Connected*: in which there is a strong sense of connectedness between participants, a respect for individuals and high capacity for flexibility and adaptation to change. These dynamics and atmosphere seem to

fit the collaborative way of operation. *Separated*: in which self-interest takes precedence over the group, creating inevitable power struggles. When every change needs to be legitimized separately by each individual, such an atmosphere is likely to result in the '*Balkanization Culture*', mentioned earlier, which hides struggles; and *Disengaged:* in which the organization becomes a production economy of independent participants and there are few personal or social ties. This latter kind of dynamics will result in a '*Culture of Isolation*'.

When a cultural change is needed, in order to implement the inclusion rationale and policy, Bush (1998) suggests two ways to do so. The first is to focus on the aims, which by helping to provide a common vision and a set of values, will create a strong culture. The second is a structural change, especially those structural changes that bring teachers into working together more closely. This will affect how teachers talk to one another and define their professional relationships. It is from the new relationships and the content and style of talk arising from structural changes – that the culture begins to shift. The culture is built by daily life and norms of the school that teachers are used to.

Organizational culture and inclusion

A proof for the strong connection between collaborative culture and implementation of inclusion can be found in many studies analyzed above (Tilstone 2000, Aiscow 1999, Dyson and Millward 2000, Raus and Florin 1996, Mendes Morse 1991, Villa and Thousand 1995, Skrtic 1991). The findings are best expressed by Tilstone 2000 p.26:

> *the sensitive, supportive school, successful in including all learners will also be the one that has an active inclusion policy which will be reflected in how the school as a whole is organized to support learning.... Collaborative support at all levels can help schools to be responsive to the needs of pupils ...."*

Stanovich and Jordon (1998) examined 33 teachers in mainstream education, who teach grades 1-8 in 12 schools in a big city area in Canada, and all 12 headteachers of these schools. The study included observations, interviews and questionnaires, including a position/attitude questionnaire. The aim of the study was to identify behaviours of teachers that are connected to effective teaching in mainstream classes that include students with special needs. The main finding of the study was that the chief factors involved in effective teaching in inclusive classes are connected to school norms, the school culture and climate and the headteachers' attitudes.

The argument, based on the reviews, that collaborative cultures advance the implementation f inclusion in mainstream schools is the basis of present research. The question that remained open at this point, however, was how are the characteristics of a collaborative culture expressed in the inclusive Israeli schools examined in this study. In other words: how do inclusive Israeli middle schools foster diversity while trust building? How do they engage in knowledge creation? In what ways do the schools combine connectedness with openness? and in what ways do they fuse different forces?
The specific expressions of the collaborative culture in mainstream Israeli middle schools which implement "shiluv" are detailed in "findings" (p.174) and "discussion" (p.241) chapters.

E. Summary

This literature review opened with making the identity between the inclusion policy and strategic change. Following understanding of that identity, it became clear why managing inclusion is a problematic issue and why gaps between the policy and practice can be expected especially when the strategic policy itself is based on non empirically based theorizing but rather mostly based on social values. It is important, therefore, to examine and to understand how schools manage to 'build the puzzle' and implement the inclusion policy in their own way. In Israel, the education system faced unique challenges as emerged from the review: centralized education system, an organizational arm called MATYA and a contrast between specific directions to very general ones.

The initiatives to include students with special needs in a mainstream class have all come "from above", from outside the school following a legislative act and regulations that were added to it. The idea of that law is ideologically based, leaning on non empirical theories. From this aspect Israel does not differ from the process in the United States, England and other countries. Only few single and local experiments were practiced in schools in Israel before the legislation act itself. The implementation stage in Israel took on a new and unique form when a change in organization of the set of services (MATYA) was decided upon by the Ministry of Education in 1996. For schools as organizations (and not for teachers as individual citizens of Israel) this was not only a specific change, but rather a strategic one concerning the vision, mission and strategic plans of the schools including changes in daily patterns of work. Nowadays, including children with special needs in mainstream classes, which is, ideologically, a humane and thoughtful law, is one of the complex changes the education system in Israel must face.

Different models of managing the implementation of "shiluv" in Israel and inclusion in the world were presented. Theory, in that case, was very different from practice in middle schools in Israel: only one way of organization of learning was implemented: the "pull out" program. Reasons for this choice has not been examined in studies carried out to date in Israel, but may stem from the middle schools' organizational culture and the headteacher's leadership style, which were found to be influential on school improvement generally and specifically on promoting inclusive schools.

Theories derived from research suggest that inclusive schools are characterized in organizational aspects such as being vision and mission driven, possessing a collaborative culture, and using strategic planning. When characterizing *"moving schools"* (Ainscow 1999) two factors are presented as conditions that seem to be a feature of the *"moving school"*: effective leadership, involvement of staff, collaborative planning, inquiry and reflection and staff development. Ainscow combines a theoretically persuasive account of the relationships between inclusion, professional development and organizational development, with detailed presentation of the realities of actual schools. For Ainscow in the UK and Skirtik in the USA, the two most famous researchers in the field, inclusive approaches depend on a restructuring of schools so that they become more flexible, more supportive, practice collaborative problem solving amongst staff, and are more likely to see the problems posed by diversity as opportunities for learning and development. Yet, a major argument exists between researchers in the field regarding the issue of inclusive schools. One of the arguments is that in reality, there are only minor changes and not major ones. It is not surprising therefore that one of the major findings in the present research is that the majority of schools investigated have not yet made a significant step towards inclusiveness, but only implement the regulations as dictated in formal publications. The reasons for that connect with organizational culture and restructuring as analyzed in the review.

The issue of restructuring in Israeli middle schools is interesting firstly because of the unique organization of the set of services (MATYA) and its connection to the municipal services. Secondly, some of the middle schools are in the process of completing the new reform in Israel called "six year school" in which they unite with the three-year high school nearby (see chapter five "Discussion). It is an aspect to refer to when examining the implementation of the "shiluv" policy.

The issue that connects leadership style with inclusion is not emphasized in other studies in the field of inclusion rather than that by Avisar in Israel. It is examined in the present study because of the Israeli context (see p. 86-91 for further explanation). The theory that is emphasized worldwide is the one of strategic leadership, which is characterized by empowerment of staff, vision driven and fostering integrative organizational culture.

In order to answer the research questions posited in the present study, it was therefore determined necessary to examine three particular parameters in each of the schools:

1. The 'model of inclusion' implemented, in the four aspects (management, organization of learning, evaluation of the children, working with others).
2. The school organizational culture.
3. The headteacher's leadership style (based on the responder-initiator-manager continuum as presented in Avisar's (1999) most relevant Israeli study).

CHAPTER THREE: METHODOLOGY

A. The Research Design

a. General: a qualitative research case-study approach

Educational research should present a systematic, critical and self-critical enquiry, with the aim of contributing to the advancement of knowledge and wisdom about gathered experience in educational contexts (Bassey 1999). It also has to be relevant to practice and coordinated with preceding or follow-up research (Tooley and Darby 1998) or, as Johnson (1994, p. 44) notes: adds an "*elucidatory comment*".

Reflecting the above demands, four main research questions are asked in the present study:

1. In what ways do middle schools differ from one another in:
   a. data (no. of included children, hours, no. of children)
   b. management of inclusion (team work, decision making, introduction of policy, role tasks)
   c. organization of learning
   d. evaluation of "shiluv" children
   e. working with others

2. Are there differences between staffs of the different schools in their professionalism: level of understanding, internalization and belief in the rationale and vision of inclusion, knowledge and experience? Are the differences between individual teachers or between staffs?

3. Are there differences between schools in their organizational culture? Is there a connection between the organizational culture and

level of professionalism of teachers and the degree of inclusiveness of the school?

4. Are there differences between the schools in the staff's perception of their head's leadership style? Is there a connection between the style of leadership of the head and professionalism of teachers, and the level of inclusiveness of the school?

In order to address these questions, this study systematically gathers evidence from a real-life, natural context and setting (as relevant to a case study approach; Bassey 1999), as opposed to an experimental situation. In addition, it draws on other studies carried out in the same field: inclusion of students with special needs in mainstream schools. The local perspective also offers a practical contribution to efficient implementation of the "shiluv" program in middle schools in Israel. The present study thus answers the four criteria of research (Johnson 1994): it **focuses on a subject** and does not discuss a broad field of interest; it is **systematic** in the way evidence is collected; it **goes beyond** the general available knowledge; and the evidence **constitutes a sufficient basis** for analyzing and producing independent information stemming from the data - which relates to (confirms and combines) information that was gathered in the same field in the past. In other words, it presents sufficient data for exploration and interpretation by other researchers. In that sense this study matches Ozga's (2000) definition of an educational policy research, the '*social science*' kind, which aims to understand a certain reality and thereby contribute to existing theory (see literature review p.47-48).

There are two potential outcomes of empirical educational research: predictions of what might happen in particular circumstances; and interpretations of what has happened in particular situations (Bassey 1999). The first is based on the positivist paradigm and the second on the interpretive paradigm. The basis for discriminating between the two types of paradigms is the perception of reality and the basic beliefs regarding reality. The basic assumption of interpretive research is that reality is the way it is actually perceived by the people functioning in it. As such, there

can be no objective reality to be uncovered; rather we uncover a changing, dynamic reality, as is reflected from the individual's point of view. Thus reality cannot be identical in two different places. It is contingent on time, place, atmosphere and environment. Every type of research can contribute to the theoretical frameworks that underpin educational practice (Silverman 2000). However, whereas the positivist approach seeks to understand the laws in the process of events in an attempt to formulate predictions on the basis of those same laws, the interpretive approach seeks to understand, to enrich, to advance the world of knowledge, and to attain joint insights with other researchers and experts in the field. Although the latter may suggest possibilities and results it is not likely to positively predict future events.

The general aim of interpretive research is to make an impact on policy and practice. Although *"the impression is that the impact of the enormous amount of interpretive research has been slight"* (Bassey 1999, p. 9), it offers a worthwhile resource for guiding professional action and for making an impact. The exploration of a particular case is essentially interpretive in trying to elicit what different actors (schools) seem to be doing or thinking and in trying to analyze and interpret the collected data in order to make a coherent report.

The present research set out to determine whether there are differences between specific schools (actors) in implementing the "shiluv" policy and practical program, and if there are - to understand the reasons. Understanding educational situations in a specific place thus falls within the interpretive paradigm, which studies singularities and not samples (Bassey 1999 p. 47-51).

As an interpretive study, both the aims and the complex nature of the subject of the present research led to choosing an approach that is highly prevalent among researchers today, namely, that of a case study. The case study approach (or "*methodology*", as Silverman (2000),defines a general approach to research (p.79)), offers an efficient approach to

research when its subject is still currently in evidence, though not necessarily new or recent. The subject of this research is just such a case. Though the Israeli Special Education Law was legislated in 1988, more than a decade ago, and the program of including pupils with special needs was carried out through the local initiative of schools in Israel, the circulars issued by the General Director of the Ministry of Education and the "shiluv" program have only been fully implemented in Israel as of 1999. There have thus been known gaps between publication of circulars, directives and ordinances and the actual implementation of programs (see literature review p. 60-61). The subject of inclusion is consequently still in its infancy, being examined and scrutinized, and constitutes a focal point of interest in the education system in Israel.

In this study policy is understood as involving negotiation, contestation and struggle between competing groups, as a process rather than an output, making its approach, that of a *social science* research. The issue of equality and its enhancement or reduction through education is a key topic for research (Ozga 2000). Inclusion of pupils with special needs therefore constitutes a worthwhile topic for comprehensive research. It falls into the category of social science research, since it primarily focuses on understanding what has happened in particular situations, and only then on making an impact on policy and practice. The nature of the evidence and its interpretation in social science studies is connected to its qualitative aims. Dyson and Millward (2000) state that any policy-practice understanding in the area of school activities is complex. For that reason, in order to allow detailed analysis - a case study approach is best. Regarding inclusion of pupils with special needs, Ozga (2000) states that one of the best ways to explore the issue is:

> *...obtaining detailed descriptions of the experiences of exclusion and inclusion in education...*(Ozga 2000 p. 96).

Linked case studies from a number of different sites, as preformed in the present study, help to illuminate, more generally, the characteristics of

policy practice understanding.

This research is of a cross-sectional-study type. Data concerned with time-related processes were collected from different groups at one point in time. It used the survey method first, with selected samples (and not probability samples), in order to contribute to the case study method that followed.

Nisbet and Watt (1984) point out that the survey and case study methods can be used to complement each other. A survey can be followed up by case studies, to test conclusions by examining specific instances. Alternatively, a new problem can be opened up for research: the case study may precede a survey by identifying key issues. In addition, the use of two research tools for methodological triangulation increases the general reliability of the results. However, as stated earlier, the results of this research are not used to provide prediction formulas based on statistical formulas of prediction, but rather to provide enrichment and insight into existing theories based on analysis of new information derived from an interpretive point of view. Thus the survey in this study constituted an auxiliary tool for the more focused case study that followed it. This research is therefore of the qualitative type that makes use of different methods.

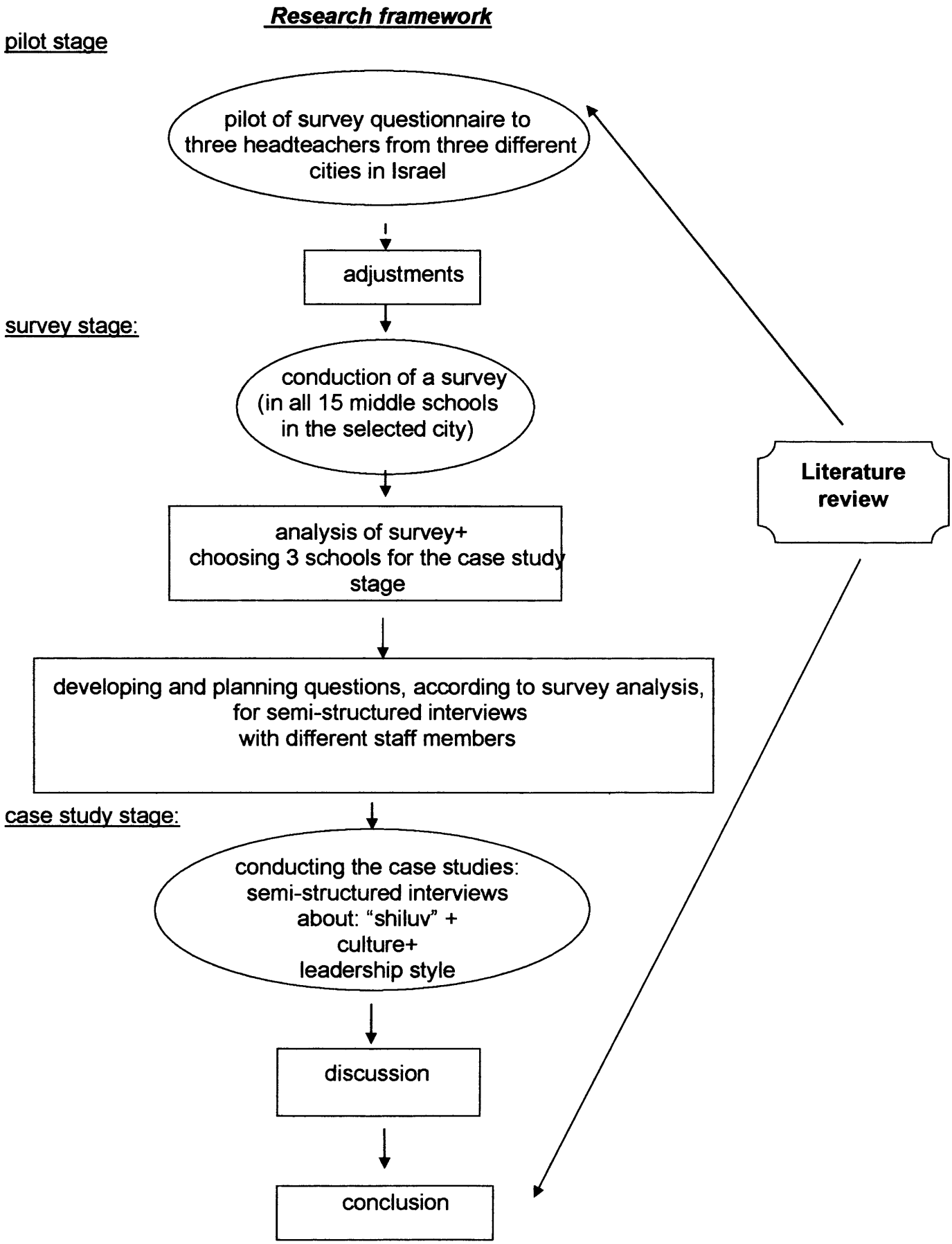
b. The research design

Research design is defined as the logical sequence connecting the empirical data to the research questions and, ultimately, to its conclusions. In other words, it is an action plan for getting from the initial set of questions to the set of conclusions (Yin 1994, p. 19). It guides the researcher in the process of collecting, analyzing and interpreting. For example, the design defines whether the study will consist of single or multiple case studies (comparative case method: Agranoff and Radin 1991) according to the particular aims (Yin 1994, p. 14).

One of the major weaknesses of the case study as a research strategy (Yin 1994) is that there is no "book of rules" for its design (Johnson 1994, p. 22). It all depends on the nature of the phenomenon investigated and the particular circumstances. The aims of the research, as stated earlier, were the considerations in the decision regarding the design of the present research.

The major difficulty at this study was to have started a study which was not all thoroughly pre-planned and developed. For example, the questions at the case study stage were planned only after the analysis of the data from the survey stage. Even than, many questions were changed, focused, expanded, as the interviews were taking place. In addition, the criteria for distinguishing the differences between schools at the survey stage, were not known precisely beforehand, but took from the course of checking the data (see page 127-8). That difficulty encouraged the researcher to practice extra awareness and sensitivity throughout the study stages.

Diagram #3:


Research framework
pilot stage
pilot of survey questionnaire to three headteachers from three different cities in Israel
adjustments
survey stage:
conduction of a survey (in all 15 middle schools in the selected city)
analysis of survey+ choosing 3 schools for the case study stage
developing and planning questions, according to survey analysis, for semi-structured interviews with different staff members
case study stage:
conducting the case studies: semi-structured interviews about: "shiluv" + culture+ leadership style
discussion
conclusion
Literature review

The aim of the survey stage (the questionnaire – appendix 1) was to answer **research question no. 1:** distinguishing among the middle schools in the city in their manner of implementation of the "shiluv" program, and, to some extent to answer **research questions no. 3 and 4**: a general distinction of the organization culture and leadership style of the headteacher.

Following approval for the study from the supervisor of the educational counsellors in the selected city and from the study supervisor at the University of Leicester, the questionnaire (in Hebrew) was distributed to 11 (out of the 15) educational counsellors in the city's middle schools in February 2002, within the framework of a monthly group meeting for purposes of guidance and supervision. At this meeting it was explained to all the educational counsellors as a group, verbally as well as in written form, what the aims of the study were and what the procedure was. The counsellors were asked to fill out the second part of the questionnaire referring to the manner of inclusion in their school in cooperation with the headteacher of their school - and to ask the headteachers to fill out the first six questions themselves. Four counsellors, who were unable to be present at the meeting, were given the questionnaire a few days later and the aims and the procedure were also personally explained to them. Out of the 15 schools, 2 questionnaires were answered by the vice- principals (schools #6 and #15) and all the rest by the educational counsellors.

About three weeks later, coordinated by telephone, the questionnaires were hand collected from the counsellors.
After processing the data (see p.126-128), three schools, each of which had reported a different and unique way of implementing the "shiluv" program, were chosen. The other eight schools reported that the implement the "shiluv" program quite similarly. Meetings were set with the headteachers of the three chosen schools, who subsequently gave their permission to interview six staff members in the school. At these same meetings, the head was given a picture of the state of affairs as reflected in the questionnaires. In addition, it was explained why these schools had

been chosen: stemming from a research-oriented, interested, inquiring standpoint, and not from a judgmental, classifying stand.

In the case study stage: times of interviews were set with the six staff members in each school: an educational counsellor, a "shiluv" teacher, a homeroom teacher of a mainstream ('regular') class, a professional subject teacher (who held only that position), a grade-level coordinator, a pedagogical coordinator, and a special education coordinator or special education homeroom teacher, if there was such. (For considerations in choosing these position-holders see p. 127-154) The interview procedure with all the role-holders in all three schools was completed by the end of November 2002. At the end of the procedure a short meeting was held with the school headteachers to thank them. The data gathered from the interviews were processed (see p. 127-154) and conclusions and 'fuzzy generalizations' were drawn (see p. 127-132).

B. The Survey

a. Method:

Survey activity is defined as *"eliciting equivalent information from an identified population"* (Johnson 1994, p. 13). The purpose of the survey was to provide a research basis for collated description or comparison and it was used here since it is suitable for single-handed project research. The present survey aimed at identifying differences between schools in implementing a program.

There are three main advantages to the survey as a standardized tool: first, it can cover a large number of respondents at a cost usually lower compared with other methods. Second, the wealth of findings can be cross-tabulated in many ways. Third, it can explore a field of study by collecting data *around* as well as *directly* on that subject and "*can give a basis for further research with a more explanatory aim*" (Johnson 1994, p. 18). Another major advantage of the survey method (Wilson 1984), although not relevant to this particular research, is that the findings can be generalized to a wider population if 'probability sampling' (see page ???) has been employed (Johnson 1994, p. 18).

b. Population

Most survey designs identify a population and then take a sample of it, with the aim of gaining knowledge that is representative of the whole population. If the sample is taken "correctly", generalizations can be made and conclusions can be drawn about the whole population. "Correctly" is when probability sampling is practiced, in which each individual in the entire population (for which generalizations are being made) must have a known and equal probability of being included in the sample. When non-probability sampling is used, surveys lose their ability to provide generalized information.

Not all research, however, aims for statistic and scientific generalization (Bassey 1999, p. 44). It is also not the aim of the present study.

The aim of the survey stage conducted here was to locate, out of all the mainstream middle schools in one city in Israel, those schools that were implementing the "shiluv" program in a way that most differed from one another. For this, a standard, uniform study was required, in order to enable comparison between the schools. The findings from the survey then served the case study stage of the research – a qualitative study of the reasons for the revealed differences. The constructed questionnaire (appendix 1) was intended to elicit uniform information about all the middle schools regarding "shiluv".

The aim here was not to generalize from the examined (15 mainstream middle schools) to the population (all the middle schools in Israel or all the middle schools in a specific education district), but rather to distinguish the differences between them. To achieve this goal, a purposive sample was made from a group of non-probability samples. This is common in small-scale surveys because, despite the disadvantages that arise from the non-representativeness, they are far less complicated to set up, and can prove to be perfectly adequate where researchers do not intend to generalize their findings beyond the sample in question (Cohen and Manion 1994, pp. 88-89). In this kind of non-probability sample, the researcher handpicks the cases to be included on the basis of his/her own judgment of its typicality. In this way the researcher can build up a sample that is satisfactory for the specific needs of the research.

The choice of a single city rather than selecting middle schools from different cities in Israel derived from two considerations: the first is relevant to the subject of the study and in keeping with its aims. All the middle schools in a single city operate under the supervision and guidance of one MATYA body, and despite the uniformity among the middle schools in this matter, there are still differences in the way the "shiluv" program is implemented in each individual school. To a great extent, uniform supervision cancels the

possibility that differences between schools stem from differences in the supervisory bodies and the school supervisors. For this reason it was decided to conduct the entire study in one city. The second reason was convenience - the physical proximity among the schools and approval for the study by the supervisor of the city's educational counsellor, with whom the researcher was personally acquainted. Obtaining approvals for a country-wide study is a long and complex procedure, which could have complicated the course of the study and encountered possible refusals.

The choice of middle schools rather than primary schools or high schools is detailed in the Introduction, and, in short, stems from the fact that the "shiluv" program was not designed for high schools, which are categorizing bodies and not heterogeneous. Although "shiluv" is also used in primary schools, the educational counsellors' supervisor preferred that the study be carried out in the city's middle schools.

c. The questionnaire: content and format

To carry out the survey, as noted, the chosen research tool was a questionnaire. "*The essence of a questionnaire, as a research tool, is that it is in the hands of the respondent, and is completed by him or her*" (Johnson 1994, p. 37). This is the main difference between a questionnaire and an interview schedule, which can be identical in its format but remains in the hands of and responsibility of the interviewer who fills out the form in accordance with the information provided by the interviewee. The questionnaire empowers the respondent and transfers control of time, order of filling out the questionnaire, degree of comprehensiveness and seriousness, and degree of expansion (Johnson 1994 p. 38). The advantage of a questionnaire is the complete uniformity of questions: there is no difference in the extent of detail, there are no additions and verbal explanations, and there are no requests for expansion or detailing. Another considerable advantage is the efficient use of time, which is very relevant when speaking of a relatively small scale study that is carried out by a single researcher (Harlen and Wake

1999). In the present study, the chief aim of the questionnaire was to obtain an overall description of the way in which the "shiluv" program was being carried out within the schools. However, in places where the respondent raised questions or required explanations, this was taken into account at the time the interviews were planned, in the case study stage of the research. In this context the complete uniformity of a questionnaire can also constitute a disadvantage in that when a question is not understood - there is no explanation or clarification and it is possible that the answers will therefore not suffice. In the present study the pilot questionnaire was created in order to prepare the final, survey stage questionnaire, clear and relevant as possible for those filling it out.

Shallow answers are the third disadvantage of a questionnaire and constitute a problem when analyzing the answers. However, in the present study the questionnaire was only the opening stage of an in-depth qualitative study. Therefore, the advantages of the questionnaire as a uniform tool for gathering straightforward descriptive information, and as efficient from the aspect of exploitation of time - tipped the scales.

Content of questions (the questionnaire: appendix 1)

The main aim of the questionnaire was to collect information for the purpose of comparison in a number of subjects. The first subject, the "focus" of this study, concerns the way in which the Special Education Law, and the **"shiluv" program** deriving from it, is implemented in Israel, from several aspects: how "shiluv" is managed; how schools organize the learning of children with special needs; how schools work with "other people"; and how evaluation interventions are done.

These aspects have been found by researchers worldwide and in Israel (see literature review for both) to be the appropriate criteria in grading the extent of inclusiveness of a school. The information that the questionnaire gathered in this area provided the basis for decisions regarding the schools that would participate in the case study stage of the research. Therefore the questionnaire had to cover the entire area in a thorough manner.

Furthermore, the use of the questionnaire increased the internal and external

validity of the study, since two research tools were used to collect identical information.

The questions (section B in the questionnaires):

Questions 1-4: were aimed at collecting data on characteristics of the school: physical dimensions; the number of pupils defined by the schools as having special needs (from the lists); presence of special education classes in the school; and classification of such. The accumulated data, which provided a general picture of the educational needs of the school, were also related to in the case study, and were taken into consideration when analyzing the results. The relevance of this general information was determined from the findings of the pilot questionnaires (see p. 123-124). The findings revealed that the headteacher of one mainstream school in which there was a special education class reported that she/he was *"abundantly blessed"* with five MATYA instructors in different realms of expertise, while the other headteachers reported that they had only one supervisor. These major differences were surprising.

Questions 5-13: explored the way inclusion is managed. All the questions except 5, 8 and 9 were phrased as in the Director General's Circular 'nt/g'1999 , which clearly defines the procedures and the required division of roles. The aim of most of the questions was to determine whether the procedures were being implemented as defined. Question no. 5 was more general and was intended to estimate the uniqueness (if such existed) of any particular school in defining a "shiluv" pupil. This question was not multiple choice, allowing each headteacher or staff-member appointed by him/her to stress the important elements in his/her school. Following the pilot, questions no. 8+9 (who do you inform and how) were replaced by open questions, since the headteachers reported informing different bodies, despite the uniform direction given in the General Director's Circular.

In addition to the professional roles defined in the General Director's Circular, the literature shows that pupils with special needs often have many other people involved in their care and education (Tilstone 2000). *"People who work*

together need time to talk" (p. 66), in order that the time spent with the pupil on teaching will be most profitably used. People working together who adopt a problem-solving approach, are fully aware of each other's roles, of their constraints and ways of working. Most of all, they have one goal and establish their priorities in the different aspects of learning. The active support of management is crucial. *"Managers need to be prepared and allow for investment of time for payoff later, and provide cover for meetings..."*? Thus Questions 12 and 13 were directed at estimating the degree of collaboration that the school operates around the subject of inclusion. This aspect has a specific connection to the organizational culture of the school around the subject of inclusion (see literature review p. 91-97).

Questions 14-24: were aimed at collecting information on the manner in which the school organizes the learning of pupils defined as having special needs ("shiluv" pupils). Dyson and Millward (2000) claim that the differences between schools in this area is greater than might be imagined, resulting from the great difference between the needs of the pupils and the different capabilities of the schools. Other studies (Moshel 1993 ; Israeli Ministry of Education 1998) have shown that there are more and less efficient ways of organizing learning, of which the most efficient is heterogeneous classes with assistance. "Organization of learning" refers to the way in which a pupil defined as a "shiluv" pupil receives help: what arrangements for help exist in the school, in which learning group, in which study subjects, and at what times. Questions 19 and 22 examined the general assistance the school also gives to pupils who are not formally defined as "shiluv" pupils but are reported as having difficulties. The aim of these questions was to estimate the degree of inclusion of the school, beyond the formal procedures of the "shiluv" program dictated by the Ministry of Education; to see how the school mobilizes to include every pupil who needs help, from the learning aspect. The answers, to a certain degree, attest to the outlook of the school and, accordingly, its actual performance.

Questions 17,18 and 19 were of an open, more qualitative nature (Harlen 1999; Zabar 1999). Their aim was to uncover the considerations of the school in determining management of learning for students with special needs. In

addition to distinguishing between schools, these questions served as an auxiliary tool in building the follow-up questions in the case study stage of the research (case studies) (see p.140-148, which explain the questions in the case study interviews).

Questions 25-29: examined how the school evaluates the achievements of the "shiluv" pupils. General Director's Circular 'nt/6'1999 defines the need to evaluate the pupils, but the way in which this evaluation should be made is stated very generally (see Introduction chapter p. 29-31). When directives are vague, there is room for local interpretation. The need for evaluation in general and for evaluation of the progress of pupils with special needs is of the greatest importance. It should reflect back on agreed learning priorities and their associated targets. It should be at various levels, reflecting the pupil's progress over the mid and long-term, with the view to making necessary changes both in the learning aspect of the pupil and in the wider aspects of school or department organization (Tilstone et al 2000). Cooperation among the evaluators and accumulating information from all those in contact with the child are likely to aid in a more comprehensive and efficient evaluation.

These questions covered four areas connected to evaluation: who evaluates; the differences between an evaluation of a pupil who is not a "shiluv" pupil and one who is (if there are such differences); timing; and the way in which the evaluation is documented and recorded.

Questions 30-36: examined the links between the school staff and external aid factors provided by MATYA; who are the external bodies; whom among the school staff-members do they work with; on which subjects; and how frequently? Schools work with many external educational bodies, mainly around the issue of inclusion (Tilstone et al 2000). In MATYA, by definition, there are resources of personnel with various expertise, who respond to the schools in accordance with the needs presented by them. Consequently, there is justification for the differences in the types of support given by MATYA to the schools. What emerges from the literature (see p. 66-76) is that

not only the type of service given, but also the way in which it is given differs from one school to another.

The second and third subjects of the questionnaire were **the school's organizational culture** and the **headteacher's leadership style**. It has been found (see literature review) that the more collaborative a school is, the greater the chance that it will be more inclusive. Dyson and Millward (2000) ask:

> *What is it about inclusion that requires teachers to work in collaborative ways that are not required in less inclusive contexts?* (p. 121).

On this subject the present study asked several direct questions and many indirect ones, whose aim was to explore the organizational culture of the school through the activities carried out around "shiluv". Therefore some of the questions regarding "shiluv" were also aimed to reveal the culture.

Both the style of leadership of the headteacher and the school organizational culture have been shown to have a direct connection to the degree of inclusiveness of the school (see literature review). In addition, it was found (Avisar 1999; Lumby 1998) that the leadership style of the headteacher and his/her intentions in the area of school culture are not always in line with the organizational culture actually existing in the school: *"collegiality.....is often impossible to achieve"* (Lumby 1998 p. 199). Hence, it was considered justified here to test these two aspects as contributors to the way the inclusion policy is carried out, and these were examined in the case studies at a later stage. However, in order to obtain a general picture of these aspects too, (as well as some idea of the culture and leadership style even in the schools that were not chosen to reach the case study stage of the study), it was decided to obtain very basic data by means of the questionnaire. Six questions therefore related to the manner of school management and decision-making processes, with three options for each. The headteacher was to mark the statements that most accorded with his/her self-perception. The leadership style of the

headteacher (responder, manager or initiator) was then determined accordingly. Thus, the more answers received that fitted, for example, a headteacher whose style is "initiator" – indicated his/her probably displaying this style of leadership. These questions at the questionnaire did not aim to determine the management style of the headteacher, certainly not on the basis of only six questions - but rather to get a general idea of the trend of leadership style. The subject was dealt with in depth in the case study stage of the study.

These questions were chosen from a broader questionnaire that had been developed by Avisar (1999), which in turn relies on a similar questionnaire that was developed for teachers by Hall et al. (1984), with their permission (Avisar 1999, p. 76; Hall et al. 1984; Hall and Hord 1987; Hall and George 1997).

Both the original questionnaire (Hall et al 1984) and that translated and adapted by Avisar (1999) are aimed at teachers, and indicate the performance of headteachers. They are based on the attribution approach and on management theories (Poper 1994) which contend that the success or failure of leaders is measured by how their leadership is perceived by those subordinate to them. This was not the intention in the present study, which aimed, rather to estimate the degree of inclusiveness of the school with reference to its culture and style of leadership. Consequently, the questions were phrased in direct language, and the headteacher him/herself was the one to answer them.

The questions were chosen to best fit two types of components: those of culture (Bush 1998; Nias et al 1989) (the way decisions are made; the work of teams; ceremonies); and those of leadership style (Coleman 2000) (the measure of clarity of educational vision; educational aims; plans of operation; extent of the headteacher's involvement in implementing operation/action; solutions to problems and answers to needs).

Questions 1-6 all relate to these components. Questions 1-4 belong to the area of "school management and processes of decision making", question 5

to the area of "determining the school's vision and mission" and question 6 to "work relations among the school staff". These are three of the areas of activity of a headteacher out of the four presented in Avisar's questionnaire. No questions were taken from the area of "management of the process of introducing change or innovation" because the main component in introducing a strategic change is that of integrating the rationale of the change into the school vision and mission (Lumby 1998). Despite the questions having been taken from a questionnaire originally intended to determine the leadership style of the headteacher, they were also able to provide an indication of the school culture.

Bush (1998) contended that one of the important things that a headteacher would be wise to do would be to diagnose the organizational culture of his/her school according to the components of organizational culture that he defined (see literature review). Questions 1-6 had the potential to yield evidence regarding the school culture since they dealt with these subjects. However, beyond this, the following questions, which dealt with inclusion, specifically elicited data regarding the organizational culture of the school: 6. How are decisions taken with respect to a "shiluv" pupil? 8. Who is informed of the decisions? 12. Frequency of staff meetings? 13. Existence of other teams/staffs? 25. Who evaluates the "shiluv" work and how? Questions 31, 32, 33 and 36 all dealt with the work of the MATYA instructor with the school teams.

These nine questions, scattered throughout the questionnaire, provided indications of the organizational culture of the school around the issue of inclusion. They mainly sought to characterize the extent of collaboration between all the staff members and not just the special education staff or the expanded "shiluv" staff, in order to improve the school's inclusiveness for "shiluv" pupils and also for those with difficulties who were not officially defined as "shiluv".

The questionnaire thus characterized the organizational culture through general questions on culture (questions 1-6): processes of taking decisions and work relations; and direct questions regarding "shiluv" (questions

6,8,12,13,25,31,32,33): the work of the teams and the work of all of the teachers' as a whole from the various aspects of inclusion.

d. Piloting the questionnaire: reasons and results

Questionnaires as a research tool, perhaps more than any other tool, require a pilot run (Johnson 1994, p.39). The pilot can check the reliability and validity of a questionnaire before distributing it to the target study population. A questionnaire requires such a pilot run due to the minimum personal mediation between researcher and study population. The pilot serves to identify problems with the research tool (the questionnaire) before distributing it to the research population.

When numerous checks made under the same conditions yield the same results - it can be said that the research tool is consistent. When the tool is shown to be consistent and stable - it can be said to be reliable. In order to use the pilot as a tool to check reliability, conditions between the different examinations must be compared. A comparison of the conditions can also be made from the aspect of population. The ideal population for participation in the pilot is one whose characteristics are identical to those of the intended research population itself (Bush 1999). Those were the considerations when choosing the population for the pilot run in this study.

For the pilot run, three headteachers (two female and one male) filled out the survey questionnaire. All three are headteachers in independent middle schools (not in the 6-year framework) in three different cities. They were also chosen because of their personal acquaintance with the researcher and their agreement to help both in filling out the questionnaire (including disclosing details of the schools under their management) and in giving advice regarding the questions, their formulation, the format of the questionnaire, and other questions that they considered should be added.

Factors known to influence the reliability of a survey are: 1. wording of questions; 2. physical setting; 3. respondent's mood; 4. the kind of interaction and tendency of the respondent to balance his/her answers when there are questions that repeat themselves. The following factors were

examined through the answers to the pilot: Degree of accord between question and answer: did the content of the answer match the demands of the question? Were there questions that the respondents didn't answer and why? Were there instructions that were not understood (circle, choose only one alternative, possibility for more than one answer, room for additional answers)?

The second purpose of a pilot run is to ensure that the research needs will be met by the information the questionnaire seeks, in other words- the validity of the tool. Validity is the ability of the tool to measure what is meant to be measured: all of it and only it. This can be done in three ways: through logical analysis of the content of the questions as against questions of the entire research, what is called a face and content type examination (Morison 1999, internal summer school document). This kind of thinking should be done at the time the questionnaire is constructed (see Methodology chapter p. 114-117). It was done here by means of the answers obtained from the pilot group. Analysis of the answers in light of the aims of the research and the aims of the questionnaire will ideally produce an answer to the question of whether answers that disclose the desired data have indeed been obtained by means of the questionnaire. A second way is to conduct an examination of the concurrent and predictive validity type, thus making a comparison with another research tool employed for the same purpose. This was applied in the case study stage of the present research.

The third way to examine the validity of this tool was performed by a content analysis (on a small scale) of data gathered from the pilot questionnaire. When the results of the analysis showed a difference between the reports of the headteachers in implementing the "shiluv" program, in different indices of inclusion (management of the inclusion, organization of the learning, evaluation, work with other people) - the questionnaire was considered to have the potential for uncovering the differences. However, this does not necessarily attest to the quality of the questionnaire - perhaps such a difference existed only between the schools participating in the pilot? At this stage it should be noted that there were also differences between the

headteachers who answered the pilot questionnaire in the way of implementation of the program, mainly from the aspect of organization of learning (that they were not all from the same city should also be taken into account). (For analysis of the results of the pilot, see below).

The pilot questionnaires were sent by mail and were returned by fax. After they were examined (by the researcher), a telephone conversation of about a half an hour was held, in which the questions themselves were discussed and the respondents were asked to give their opinion on each and every question. Despite this being perceived initially as superfluously onerous, it soon became clear that it was efficient and helpful. The comments, repeated by all three headteachers, were quite clear:

a. All three noted that one of the factors most influencing their work respecting inclusion of pupils with special needs was the objective characteristics of the school: general number of pupils; size of teaching staff; number of classes at each grade-level; number of pupils in each class (38-40, in two schools; 25-28, in one school); whether there were special education classes in the school, and if so, what characterized them? The headteachers noted that the existence of a special education class greatly influences the composition of the pedagogical staff in the school - it obligates involvement of a homeroom teacher for a special education class, sometimes in addition to his/her regular duties role; it mandates a role of coordinator of special education; it entitles the school to teachers of a variety of subjects (music, art) and to MATYA instructors; and it also brings the school closer to the supervisor of special education.

b. The headteachers noted that they reported to many and varied bodies respecting the decisions on who is defined as a "shiluv" pupil. Likewise, they reported on various <u>ways</u> of informing the different factors/bodies. (Notable, mainly, was the difference in the way in which they informed the parent of a pupil who was to be defined as a "shiluv" pupil.) In light of this, the original question, which was aclosed-ended with a number of alternatives, was replaced by an open-ended question.

c. All three headteachers left the first part of the questionnaire - relating to culture and leadership style - to the end. This was understood from the conversations held later, when they were asked which part was the hardest for them to fill out. All three had difficulty in deciding and read the three alternatives many times until deciding which was most applicable to them (in some questions they marked more than one option). This was consequently considered to pose a problem for the questionnaire distributed to the headteachers of the middle schools in the researched city. After due deliberation, it was decided to leave the question as is (see questionnaire) and to expand upon that particular question in added depth in the case study stage of the research, in order to ascertain that the answers were not randomly marked, but had been given some thought, consideration and understanding.

Further technical comments were taken into account, such as providing extra lines for longer answers and shortening the explanation on the front page of the questionnaire.

One important comment, made by only one headteacher who answered the pilot questionnaire, did not lead to changes in the questionnaire itself, but caused some thought respecting management of inclusion in schools. Following the detailed answer that was recorded (although the questionnaire did not "demand" this of the respondent), three uniform questions were added (for all the interviewees) in the case study: in answer to the question regarding the subjects a pupil receives through "shiluv" (question #16 in the questionnaire), the headteacher answered on two levels: she/he wrote a general comment that all the pupils are included (both in learning and in exams) in all the subjects, with the study subject coordinators being responsible for this. On the second level she/he marked two subjects (Bible and History), which the "shiluv" teacher teaches to small groups of pupils. In the telephone conversation the headteacher was specifically asked about this and she/he explained that she/he could not ignore the principle aspect of the answer and only focus on the matter of study subjects.

e. Survey data analysis

As recommended by Cohen and Manion (1994), analysis of the data from the questionnaire in this study was done in two stages: editing and then coding. The aim was to organize the information in preparation for comparison and conclusion.

Editing was carried out before coding as a general check of the questionnaires. It included checking the completeness of the questionnaires, that there was an answer to every question; accuracy, filled in correctly, marked in the right places; uniformity, identifying the presence of a uniform error or a uniform misunderstanding of all the respondents, indicating a problem in the instructions. After checking the questionnaires it became clear that in general, all 15 had been completed.

Coding sorts the answers from the questionnaires. When the questions are of a closed-ended type, coding can be done before receiving the results by the researcher: every possible answer receives a code beforehand. However, when the questions are of the open-ended type, prior to giving each answer a code, it is necessary to arrange the answers in groups, generating a frequency tally of the range of responses as a preliminary to coding classification (Cohen and Manion 1994, p. 102). Organizing the answers according to criteria was thus done on the basis of the answers themselves and while examining them. The criteria to be used for sorting were not known precisely beforehand, but took form in the course of checking the data. Finally, a table of frequency was obtained, which aided in distinguishing the differences between the schools in implementing "shiluv" for every one of the indices determined. The 'boxes' contained key words and key phrases (given by the respondents):

Diagram #4:

The criteria for distinguishing the differences between schools

a. Management of "shiluv"

	Definition of "shiluv" pupil (q.5)	Principles guiding the decision (q.7)	Who suggests (q.6)	Who decides (q.6)	Who is informed (q.8)	How is informed (q.9)	When is the decision made(q.6, 11)	Responsibility for implementation (q.10)	Teams that are involved (q.12,13)
School 1									
School 2									
School 3									
...									
...									

b. Organization of learning

	Type of grouping (q.14,15)	Subject learnt (q.16)	Why these subjects (q.17)	How is it determined (q.19)	What do you prefer (q.20)	Additional services+who gives+when given (q.21,22,23,24)
School 1						
School 2						
...						

c. Evaluation

	Who examines (q.25)	How examined (q.26)				Formal aspects (q.27,28)	Learning deficiencies/ dyslexia (q.29)
School 1		s	t	L			
School 2							
...							

d. Working with other people

	Number and type of guides(q.30)	Relationship with specialists (q.31)	Who does the supervisor work with (q.32,33,34)	Involvement of psychiatrist (q.35)	Themes of involvement (q.36)
School 1					
....					

Organization of the data into categories makes the comparisons easier, while tables enable clear presentation of the differences. The results of the comparison are presented in Chapter four: 'Findings' (p. 156).

The first part of the questionnaire, regarding leadership style and organizational culture, was organized and analyzed differently. Leadership style was determined by the frequency of answers: for example, if the head circled 5 answers (out of 6) identifying behavior of the 'manager' type, this indicated his/her leadership style.

The organizational culture was examined by means of the questions on "shiluv" as explained above.

C. The Case Study

a. Educational case studies: types and descriptions

A case study is an empirical inquiry that investigates a contemporary phenomenon within a real life context. It is a strategy that can be used to explore, describe or explain and can be based on mixed qualitative and quantitative evidence: it need not always include close, detailed and direct observations and can use different types of evidence (Yin 1999), just as the present study uses a survey to advance the aims of its case study.

Case studies do not purposely avoid prior commitment to any theoretical model - unlike "pure" qualitative approaches (Yin 1999, p. 14). On the contrary, if the conceptual analysis in a case study is related to some existing body of knowledge or used to create a "grounded theory", then the case study can provide a more rounded picture and thereby provide interpretations for other, similar cases. This is one of the strengths of case studies. In other words, by not being unique, case studies gain the property of 'reliability' (Bassey 1981).

The creation of grounded theory is the approach taken by many researchers in identifying the major themes according to which they organize the data emerging from their research, thereby creating a new framework of concepts. It is *"all the more important to relate the case study to existing theories..."* (Johnson 1994, p. 24).

The present study relies on theories that were developed by earlier researchers as a consequence of their case studies in the context of inclusion and in the context of organizational culture and leadership. Previous studies on inclusion worldwide eventuated in the theory on different models of inclusion according to which the schools in the present study are examined. Similarly, studies on organizational culture have provided the characteristics of culture according to which the culture of the schools in this study were

determined. Those researchers (in Israel and elsewhere) built grounded theories based on their findings. For the aims of the present study, these theories constituted a basis for focus and reference: the study relates to theories concerning factors that advance inclusiveness of schools and focusing on the organizational culture of the school and the leadership style of the headteacher. It is based on theories dealing with the effectiveness of different approaches to inclusion, and which were constructed upon the basis of field studies. Along with this, the present case study offers its own contribution to the existing theories.

There are at least four categories of **educational case study**: evaluative; theory-seeking and theory-testing; story-telling and picture-drawing; and action research (Bassey 1999). All four categories can contribute to the theoretical frameworks that underpin educational practice and policy by giving convincing arguments and supporting evidence with some kind of generalization, which Bassey (1999) terms *'fuzzy generalizations'* (see p. 51). Most of all, all four types of case studies can lend coherence to many educational studies and thereby offers a worthwhile research.

The evaluative case study is a single or a group of cases studied in depth in order to understand and thereby provide the educationalists (practitioners or decision- makers) with information that will help them to evaluate programs, policies and different actions more effectively (Bassey 1999 p.28). This definition resembles Ozga's (2000) for '*Social science policy research'* (see literature review' p. 48-51).

In the second category, **Theory-seeking and theory-testing** (named by Stenhouse 1995 - *Educational Case Study*) educational researchers seek to:

> *...enrich the thinking and discourse of educators either by the development of educational theory or by refinement of produce through the systematic and reflective documentation of evidence* (Stenhouse 1995, p. 50).

The third type, **Story-telling and picture-drawing,** is purely descriptive of a given reality.

Case study in **action research**, which is a different category, facilitates improvement and revision in educational actions through immediate feedback of information. Ethnographic research is considered an additional type of case study, where the actions are analyzed from the outsider's standpoint, providing explanations that emphasize causal, structural patterns of which the participants themselves are unaware. Action research and ethnographic case studies are both studies of singularities (Bassey 1999, p. 47), but are not relevant here because they are not '*related directly to the needs of the actors in the case*' or the practical aspects of the issue investigated (p.28)

Stake (1995) distinguished between intrinsic and instructional case studies. In the former, the researcher is interested in a specific case not because it can give an insight into other cases, or into a general problem, but because the particular case is itself important. Instructional case studies offer research into one or more particular situations in order to try to understand an outside, more general concern. The question remains: How can any case study contribute to general issues if it is not able to generalize?

Generalization in case studies

Many researchers have related to the most basic question in research of the case study type: How can one generalize to the population as a whole (and produce maximum benefit from the results of the study) when the sample studied is so small, to the point where n = 1? There are different approaches to the struggle with this question:

Yin (1994) makes a distinction between '*statistical generalization*' in which an inference is made on the whole population on the basis of empirical data collected in the sample. Stenhouse (1995) calls this type of generalization a 'predictive generalization. Yin (1994) distinguished between the latter and '*analytical generalization*': replication may be claimed when two or more cases support the same (previously developed) theory. Yin (1994) also argues strongly for the importance of theory in case study research, which is used as a template to compare empirical results of the case study. Stenhouse (1995) calls this type 'retrospective generalization', which can arise from the

analysis of case studies and is traditionally the form in which data are accumulated.

Many terms have been given by researchers in an attempt to contend with the paradox between research on the individual case and the search for generalizations: propositional generalizations; assertion, illuminative evaluation; qualitative generalization; naturalistic generalization (Bassey 1999, p. 35). Some of them coincide in their meaning, some complement each other. However, the permanent tension between special and unique learning and the need to generalize is a given and there is no need to resolve it. This tension is necessary in order to uncover the unique and the universal. Only in this way can focal issues be studied from different perspectives (Simons 1996).

In order to simplify, and to use a uniform world of concepts in the present research, I employ the concept, noted in Bassey's book (1999), that studies of singularities lead to *'fuzzy generalizations'*: This means that something may happen, but without any measure of its probability. The word "fuzzy" is linked to words like logic, principles, sets, systems. The *"fuzzy principle"* states that *"everything is a matter of degree"* (Koshko 1994, cited in Bassey 1999).

b. Type and purposes of this case study

After all the middle schools in the city had been mapped and three had been chosen as either most representative or most different in implementing the program, the research focused on an in-depth examination of the reasons and factors for these differences. Other case studies (see literature review) have pointed to a close connection between the school organizational culture and leadership style of the headteacher, and the manner of inclusion of students with special needs. In the in-depth study of the three schools this connection was examined in order to test this conclusion and, in a practical way, to recommend ways of advancing the inclusiveness of schools by improving the management of "shiluv". This case study is therefore of the *theory-testing type*. It lends coherence to other case studies of that type,

enriching the thinking and developing the theory by adding another aspect and context. In general, it is an instrumental case study, concerned with a broad, general problem and the issues of: Why do schools differ? Are school organizational culture and headteachers' leadership style of major influence in developing professional teachers and more inclusive schools? Is there a better way to include pupils with special needs?
On a local level, every time an individual study is done, all those involved in the subject have a great interest in the specific findings, irrespective of the overall problem. While the headteachers in the various schools may derive maximum benefit from reading the findings of the study, although that is not the original target of the study, this too is likely to contribute to the level of intrinsic interest in the case.

c. Population

In order to understand the reasons for a school's particular management of inclusion of pupils with special needs, it was necessary to obtain the point of view of a wide spectrum of different role–holders among the school staff. The interviewees' perspective on the "shiluv" program yielded information on two aspects: the validity of the information gathered from the questionnaire (how the different role-holders implement inclusion and whether all of them indeed implement it in the way posited by the school's headteacher); and whether the organizational culture and leadership style of the head are indeed perceived in the same way by both the staff and the headteacher. Regarding the second aspect, the different role-holders expressed their opinions and personal views on the manner of inclusion, their degree of satisfaction with the inclusion, and their explanation of their school's particular practice of inclusion.

In order to cover the range of opinions, several role-holders in the staff were chosen from each school, some with a direct and others with an indirect connection to inclusion. Wellington (2000) terms such a group: 'key informants'. They can provide the investigator with insights as well as with detailed information. The key informants at all levels of the organization were

valuable in establishing different perspectives and also in creating some kind of *'in-house triangulation'* (p. 73). The key informants selected for this research were:

1. Educational counsellor: Entrusted with the welfare of the individual in the school. In this position, the counsellor has a direct connection with the pupils who turn to her/him with their learning, family, social and emotional problems. The educational counsellor is in direct contact with the homeroom and subject teachers who turn to her/him (and she/he to them) in matters regarding certain pupils in the school. The school counsellor also provides an attentive ear to needs of parents, sometimes without the knowledge of the children. The counsellor is in contact with the different service providers from outside the school: the Psychological Service, the Welfare Department, the unit for gifted children, the unit for youth in distress, the unit for women's and young girl's health, and thus also with MATYA. The educational counsellor also integrates counsellory content in the 'social' lessons given in class by the homeroom teachers.
2. "Shiluv" teacher: Specializing in special education and trained to work with pupils with special needs. In the middle schools, carries out the inclusion in different ways, as reflected in the survey: teaching pupils with special needs in small homogeneous groups, teaching a group of pupils within the large homeroom class, organizing and writing learning materials suited to pupils with different needs, guiding teachers, testing pupils with special needs in ways of alternative evaluation, and teaching different study subjects. The "shiluv" teacher deals directly with the subject of inclusion and is there for that purpose.
3. Homeroom teacher: The teacher responsible for one class in the grade level from the aspect of organization, contact with the parents, "social" lessons and current matters. The class numbers up to 40 pupils and is heterogeneous. Most of the hours of learning are conducted within the classroom - the professional teachers come into the classroom to teach their subjects, other than subjects such as sport and art, for which the class separates into small groups. The homeroom teacher, apart from her/his role as "mother" of the class and the address for pupils to turn to -

teaches her/his class study subjects in accord with her/his area of specialization. Within the class there are pupils with special needs. Some of them have been defined by the school as "shiluv" pupils, although others, who also have special needs, have not been formally defined as such. In her/his role as homeroom teacher, personally familiar with the pupils and their families, her/his involvement in the inclusion of pupils in her/his class is important. The position of 'homeroom' teacher is considered a highly important and responsible one in schools in Israel.

4. Professional subject teacher: A subject teacher who is not a homeroom teacher. These teachers were applied to as key informants in order to obtain information from the point of view of a teacher who has minimal involvement with his/her pupils. A professional subject teacher (who is only that) teaches a large number of classes in the school, and because of the nature of the position, does not always develop a personal tie with the pupils.
5. Grade-level coordinator (or: 'head of year'): One of the homeroom teachers of one of the classes in the grade-level who also has an additional role: organizational responsibility for all the pupils in the grade-level. The grade-level coordinator is also a member of the limited school management team and works with "her/his" homeroom teachers in particular. She/he constitutes a link between the administration and the homeroom teachers in everything connected with school policy, procedures, school trips, ceremonies, holidays, projects, subjects to be discussed in the "social" lessons, dealings in matters of behaviour and discipline.
6. Pedagogical coordinator: she/he is responsible for the pedagogical organization and management in the school, is in contact with the coordinators of the study subjects, and organizes the curriculum and methods of teaching. She/he is responsible for evaluations and exams. Her/his point of view is particularly interesting: Does she/he see the role as involving any responsibility for the inclusion of pupils with special needs? Are the needs of the pupils with special needs taken into consideration when planning the study curricula, methods of instruction, and methods and times of evaluation?

7. Coordinator of special education and special education homeroom teacher: In schools in which there are special education classes (classes for pupils with learning deficiencies, behavioural disturbances, hearing problems, PDD or any other specific determination), the special education staff constitutes part of the general educational staff of the school. What has emerged is that such a staff greatly contributes to the staff room in terms of knowledge, behaviour, learning materials, methods and techniques - regarding special needs. Role-holders with a special education background (and possibly experience in other special education schools) have a different, and broader, view of what is desirable and what is available in the school. This outlook was particularly important in the present study.

It should be noted that the educational counsellors, professional teachers, and "shiluv" teachers are supervised by professional bodies of the Ministry of Education. The educational counsellors spend one day a month on advanced training, as obligated and provided by the supervisor from the Ministry of Education: Psychological and Counsellory Service. In these supplementary courses, subjects connected to the Ministry's policy in various areas, among them the inclusion of pupils with special needs, are regularly updated and transmitted. The professional teachers in all subjects take supplementary courses with the supervisor of their specific profession. Recently (academic year 2001-2002), for example, such a course was held for all mathematics teachers in the city on the subject of suiting ways of teaching mathematics to pupils with learning deficiencies.

In contrast, neither the homeroom teachers nor the grade-level coordinators are required to undergo further studies in their field of responsibility. There are no advanced courses or guiding sessions for the homeroom teachers, there are no supplementary courses for the grade-level coordinators. The extent of their training and the diverse ways in which they fulfill their jobs are dependent on the policy and procedures of the school. This matter is relevant because it influences the extent of involvement and the knowledge of staff on the subject.

The educational counsellors have a broad knowledge and also an overall view of the system. They regularly deal with school aspects of inclusion and are updated on what is happening in all the middle schools in the city. It can be said that they deal with this subject to a greater extent even than the headteacher.

The role-holders chosen to be interviewed are representative of the range of role-holders in the school. An attempt was made to choose only persons holding just one position, and not, for example, a teacher of a professional subject who was also a homeroom teacher was not chosen. However, in most cases this was not possible. A grade-level coordinator, for example, is always also a homeroom teacher in the grade-level and a professional subject teacher in one or two teaching subjects. In 13 out of 15 schools the pedagogic coordinator also held the position of homeroom teacher. In these cases emphasis was put in the course of the interview on getting answers from the point of view of the position chosen to be interviewed and this was made clear several times during the interview.

d. Tool: Semi-structured interviews:

Wellington (2000) explains the unique qualities of interviewing (p. 71):

> *Interviews allow the researcher to investigate and prompt things that we cannot observe. We can probe an interviewee's thoughts, values, prejudices, perceptions, views, feelings and perspectives. We can also elicit their version or their account of situations which they may have lived or thought through: his or her - story.*

What is an interview?

> *Any interview is a social encounter between two people, but any social encounter is not an interview. Interviews have a particular focus and purpose. They are initiated by the interviewer, with the view to gather certain information from the person interviewed.* (Johnson 1994, p. 43)

The prime aim of a *structured* interview is to get equivalent information from a number of interviewees, and this is therefore used in large-scale surveys. The principle underlying the structured interview is that of consistency through application of a standardized stimulus to the respondent by an interview schedule, which remains in the hands of the interviewer (Johnson 1994). The *semi-structured* interview, on the other hand, has a similar aim of collecting equivalent information from a number of people, but places less emphasis on a standardized approach. A more flexible style is used, adapted to the personality and circumstances of the person being interviewed. The collection of the equivalent information is balanced by the need for flexibility of approach in order to encourage the interviewee to answer freely. There is a certain tension between structure and flexibility, which the interviewer has to be aware of: in semi-structured interviews, motivating the respondent is allowed by a range of probes and prompts (Johnson 1994; Wellington 2000). Whether using probing or prompting (see this chapter p.142), the interviewer again should keep in mind the need for structure in order to achieve the aim of gathering equivalent information.

At the end of each uniform interview that was conducted in this study in a semi-structured style, several questions (not a fixed number) were added. The questions were unique to the respondent's role, in order to estimate the particular connection of the position to the subject of pupils with special needs. As it was considered that proper division of duties among the staff members and constant contact between them will indicate proper management of inclusion, the intention here was to ascertain whether all of the different role-holders in each of the schools take part in the inclusion, and if so, how and why?

Specialized interviews aim to acquire complementary information to round out data already available from other sources, and are individually tailored for particular role holders or individuals. They call for professional skills by the interviewer (Johnson 1994, pp. 47-48).

> *Specialized interviews are of great value in exploratory work, such as case studies, where the boundaries and parameters of the topic are not clearly defined, and guidance is needed from insiders about key elements of the topic under study.* (Johnson 1994, p. 51)

There is no doubt that the help of role-holders in the schools was required in order to understand the inner workings of matters and to get a true picture of what goes on within the school. This constituted the rationale to use questions of the specialized type.

Differing from other types of interview, the research tool in *specialized interviewing* is the researcher- as- interviewer and not the interview itself (Johnson 1994). Strictness was necessary with respect to several principles in order to elicit the maximum from the questions. First was knowledgebility (and sometimes even demonstration of this knowledge) in the field of the interviewee. For example, one of the questions the pedagogic coordinators were asked in this study was in what way is the "shiluv" manifested in relation to various activities, and here several aspects of the role were mentioned: planning the examination schedule, holding staff meetings on the curriculum, and approving the different methods of teaching in the different subjects. Similar details were requested regarding the tasks of other role-holders. This is an example of the interviewer's demonstrating knowledge in the realm of the pedagogical coordinator's activities in order to elicit information as true and as close to reality as possible. Second, in addition to the general expectations from the interview, opportunity was created for unexpected subjects to arise. This can occur when a good listening and caring atmosphere is created during the interview; indeed, creating such an atmosphere is itself an interview skill, using techniques such as rapport (Johnson 1994, pp. 48-51).

The answers to the specialized questions cannot be compared with the answers given by other role holders in the same school (because the questions were directed only at a specific role). But a comparison can be made between the same role holders in the different schools. Thus, for

example, a comparison was made between the answers given by the educational counsellors (to the specialized questions) in the three schools (that were chosen for the case studies) in order to obtain an additional comparative dimension.

Since the main aim of the interviews was to understand the daily work patterns of the school through the state of mind of the interviewees, it is taken into consideration that the data consists on perceptions and not on viewed facts. One drawback to these questions was the possibility of receiving unreliable answers, resulting from the questions themselves, which suggest an expectation of performance in this area. For example, when the homeroom teacher was asked whether she/he devotes time to talking with the pupil and his/her parents about the matter of inclusion in the MATYA lessons, the question in itself intimates that such talks should take place.

e. Conducting the interview: procedure and content

The procedure:

For the interview, guides and schedules were planned ahead of time (Wellington 2000, p. 76). The questions were planned based on the literature as background and on the answers given by the educational counsellor and the headteacher in the survey questionnaire (see ahead). The same three headteachers that had responded to the pilot questionnaire corrected and gave advice respecting the interview questions themselves in a telephone conversation.

All the interviews took place one to one, in interviewer-interviewee situations (Wellington 2000, p. 80), in the schools in which the interviewees work, to avoid inconvenience, at a time set by them. They all fixed a time in the course of the work day, either in the middle (when they had a break in their schedule) or at the end of the day. The researcher preferred to hold the interview at the end of the day, though this was not always possible. The interviewers allowed a fixed time of an average three-quarters of an hour for the interview. A number of interviews had to be postponed several times, and all in all the job of coordinating was problematic.

At the beginning of the interview, personal acquaintance was briefly made. As an introduction, the interviewee was explained the aim of the study, and that the goal was to understand the differences and the causes for these differences between the schools in including pupils with special needs, and not to judge those dealing with this important work. It was explained that the study was interested in the way in which the work was carried out and also in the personal views of those involved in it.
As recommended by Wellington (2000, p. 77), the interviewee was explained why he/she had been chosen to represent the particular role, and why the 'Weltanschaung' of that particular role bearer was important. This focus was very important for an interviewee who had two roles (a very common situation for almost every teacher). In continuation, the interviewee confirmed

permission to record the interview on tape, and in addition, for the interviewer to list in writing the main points.

Recording the data: the answers to open questions are difficult to document in both structured and unstructured or specialized interviews, which:

> *rely almost entirely on open questions, which leave the respondents free to reply in their own words. How are the data they supply to be recorded? A tape-recorder seems the obvious answer...*(Johnson 1994, p. 50)

Notes were also needed: in addition to date, time and names, notes were taken as reminders for clarification later, and were used as a non-verbal control element providing a non-verbal encouragement to the interviewee (Johnson 1994, p. 50). The main advantage of notes is that main issues and facts are noted and these were of great help in transcribing the recordings later.

In the course of the interview two recommended tactics were used: **rapport** and **probing**. **Rapport** is the result of a positive, pleasant, yet business-like approach. It emerges from personal involvement in the social and professional aspects of the interviewee. **Probing** is a stimulus that is neutral and not a rephrasing of the respondent's words or phrases (prompting). It is not: "do you mean that..." but rather: "what do you mean by ...". There are three kinds of probes, all used by the interviewer : *detail-oriented probes*, which ask for specific information or examples; *elaboration probes*, which seek expansion; and *clarification probes*, which seek to clarify a certain phrase, point, word or term used by the respondent (Wellington 2000, p. 79). Probing is a key interview skill, a neutral behaviour that encourages the respondent to give an answer, clarify, explain or amplify. It may be non-verbal or verbal: a glance, a muttered 'mmm' or a direct request. **Prompting**, on the other hand, is suggesting an answer for the respondent. Interviewers should use this very carefully and preferably avoid using it at all. It is particularly important to use probing (and prompting) in open-ended questions where the respondent is asked to state his/her opinion or express his/her views. Many

clarifications are generally needed here. Probing and prompting are therefore used not only to motivate the respondent, but also in order to receive a complete and satisfactory answer that can be later correctly analyzed and utilized for the purposes of the research.

Content of the questions;

The aim of the interviews was to obtain in-depth answers to the following research questions: (research question no.1 had been fully answered in the survey stage)

Research question no. 2:
Are there differences between staffs of the different schools in their professionalism: level of understanding, internalization and belief in the rationale and vision of inclusion, knowledge and experience? Are the differences between individual teachers or between entire staffs?

Research question no. 3
Are there differences between schools in their organizational culture? Is there a connection between the organizational culture and level of professionalism of teachers and the degree of inclusiveness of the school?

Research question no. 4
Are there differences between the schools in the staff's perception in their head's leadership style? Is there a connection between the style of leadership of the head and professionalism of teachers and the level of inclusiveness of the school?

The first and longer part of the interview was, as noted, a series of uniform questions to all the interviewed staff members in the three schools. The content of the questions was derived from three sources:

a. The literature background: A review of theories based on field studies that show that implementing inclusion effectively in schools is connected to

the organizational culture and to the leadership style of the headteacher. More specifically, it has been argued that the more collaborative the organizational culture, is the greater the degree of inclusiveness in a school. Furthermore, it was shown that a headteacher who is more people-oriented and who functions in a responder style advances inclusion from the learning aspect in the school.

b. The findings from the questionnaires: Analysis of the results of the questionnaire had distinguished three schools in the city that implemented the inclusion program in ways that particularly differ from one another. Two of the schools included pupils with special needs using models that differ greatly from one another, while the third school was representative of the majority.

c. Results of the pilot questionnaire: In the matter of managing inclusion and dividing responsibility and roles among the staff members three interview questions were planned that were influenced by the results of the pilot questionnaire (see pp.123-124, this chapter).

The uniform questions:

Questions 1-6 were aimed at characterizing the organizational culture of the school through the functioning of the teacher (the teams he/she belongs to, the extent of clarity in his/her view of the school's targets, his/her satisfaction with the cooperation among team-members):

1. What are the aims and targets that the school sets itself?

2. Were you a partner in determining them?

3. What are the plans/projects that the school is focusing on this year?

4. Teams: A. What teams do you belong to in the school?
B. What is the role of the team? C. How often does the team meet?

5. What other teams are there in the school that you do not belong to?

6. Are you satisfied with the team cooperation or would you like greater cooperation in the specific area of your work?

Questions 7-9 were aimed at characterizing the leadership style of the headteacher as perceived by the interviewee.

7. How would you define the leadership style of your head: as directed more to the staff members (and the set of relations among them) or more to tasks and results?

8. In your estimation, what is your headteacher busy with most hours of the day?

9. There is a tendency to define the headteacher either as a responder (deals with teacher's needs, informs them, convinces them), or as a manager (deals with matters of organization, order) or as an initiator (interested in innovations, programs and projects). How would you define your headteacher? Give examples to support your answer.

Questions 10-22 focused on the understanding and perception of the teacher on the inclusion issue in general and on his/her involvement in the matter, specifically. The aim was to obtain as realistic a picture as possible of the inclusion in the school and to examine the motivation for this.

10. What is inclusion?

11. What is the school's obligation in regard to inclusion, in general?

12. Where do you get your information on the subject?

13. Is the idea of inclusion a good one? For whom is it good and whom does it serve?

14. What is MATYA? What do you know about this body?

15. How are pupils with special needs included in your school from the learning aspect?

16. In your opinion, are pupils with special needs properly included in your school?

17. In your opinion, what could best help in including pupils with special needs from the learning aspect?

18. Who in your school, in your opinion, can help pupils with special needs the most?

19. What more should be done in your school for pupils with special needs?

20. What special coordination is required by you for your pupils with special needs?

21. A. What is the aim of mobilizing a school for the needs of pupils with special needs? B. In your opinion is it worth it?

22. How would you define your specific role, if you have one, in the matter of inclusion? List 2-3 activities that you do regularly.

For the homeroom teacher:

23. Do you have pupils with special needs in your class?

24. Who diagnosed these children?

25. Give examples (not names of pupils) of learning inclusion of pupils in your class.

26. Are there additional pupils who, in your evaluation, need a different learning approach and do not receive any help today? (What are you doing in the matter?)

27. Who else is involved in treating "shiluv" pupils in your class?

28. Do all staff interacting with "shiluv" pupils meet with each other? How often? Whose responsibility is it to set up the meetings? Who leads them?

29. Do you feel that you have sufficient knowledge and assistance in order to help the "shiluv" pupil?

For the subject teacher

30. What subject do you teach?

31. What grade-level do you teach?

32. What teaching methods do you use? Why particularly those?

33. Are there pupils who, in your evaluation, have special learning needs in the classes that you teach? Do you have the authority to recommend this to someone?

34. Do you know whether the pupils whom you think have special needs, receive any help from the school?

35. Do these pupils have other problems besides learning problems?

36. How do you deal with them?

37. How is a pupil who has special needs examined in the subject area that you teach (from the aspect of content, form, amount, grading)? Who gives the final grade on the report card?

38. Who decides how the exam will be composed? Covering how much material? On what date? If the exam must be given orally, who examines? When?

39. In your opinion, is this how it should be? Who should be responsible for coordination?

40. Do you participate in any regular forum on the subject of suiting teaching to pupils' needs? (supplementary courses; professional team meetings; pedagogical meetings; individual conversations)?

For the educational counsellor

41. Who in the school, in your opinion, should be responsible for the coordination/adaptations (ways of teaching and of evaluation) in a specific subject (the desired against the available)?

42. Who sees to it that the coordination is carried out?

43. Who do you recommend for the "shiluv" committee? How do you know if there are pupils with special needs?

44. Do the teachers receive help from the school on ways to contend with pupils having special needs from the point of view of learning?

45. What do you do when teachers turn to you for help?

46. Do you see yourself as a representative of the pupil and as representing his/her needs?

For the "shiluv" teacher

47. From whom do you get the list of pupils for "shiluv"?

48. What is your curriculum and how is it determined?

49. What staff members do you work with in the school and outside it?

For the pedagogic coordinator

50. Should there be consideration for pupils with special needs in the various curricula?

51. Is there consideration for the pupils with special needs in the programs submitted to you by the subject coordinators? How? Give examples.

52. Do you have a role in evaluating pupils with special needs?

Other than the uniform questions, the grade-level coordinator, special education coordinator and special education homeroom teacher were not asked additional questions.

In planning the questions three rules for phrasing and organizing questions were taken into account, as familiar from many studies (e.g. Wellington 2000, p. 82; Johnson and Ranson 1995; Powney and Watts 1994): phrasing a single question and not combining two questions even if there was a conceptual link between them; phrasing neutral questions that took no judgmental stand toward a specific subject (e.g., "Do you think inclusion in a small group is as good as inclusion in a regular class?"); phrasing questions that were simple and focused, did not encompass a broad subject, philosophy, nor were emotionally charged.

f. Reliability, validity and triangulation

A study whose results repeat themselves under the same circumstances is considered to be a *reliable* one. When the results conclude a cause and effect the study is considered to have *internal validity*. If those results can be implemented for other cases then the research is also considered to have *external validity*. Regarding a case study approach to research – these terms are problematic considering the characteristics and aims of the case study, which deals with singularities. The singular case is chosen because of its special interest to the researcher –and not because it is representative of other cases. External validity is therefore not relevant. A '*theory seeking case study*' (Bassey 1999), however, as was the present study, deals with fuzzy cause and effect relationships and internal validity can therefore be examined. That is the case here.

Trustworthiness offers an alternative term to reliability and validity, as suggested by Bassey (1999) for case studies. The degree of trustworthiness of a case study research is examined by questions regarding the research tools and procedures (Bassey 1999 p. 76). The research tool in the case study stage of the present study was that of the interview.

Interviewing as a research tool has specific reliability and validity problems because of the great danger of bias. This stems from a number of pitfalls that the method itself invites. First, when the personal relationship is too close, bias may result. However, sufficient rapport should nonetheless be able to be established between the parties, enhanced by some degree of social interaction, in order to allow any ambiguity or lack of clarity to be settled (Wellington 2000). Second, ambiguity is a major source of error, as is lack of agreement over the meaning of the terms being used. (For ethical problems of interviews see the section on "Ethics").

Methodological triangulation is the

> *use of two or more methods of data collection for the study of some aspect of human behaviour* (Cohen and Manion 1994 p.233)

or a multi-method approach to behavioural research. Triangular techniques attempt to map out, or explain more fully, the richness and complexity of human behaviour by studying it from more than one standpoint. The more different the tools are in their characteristics and nature, but still yielding the same results - the greater will be the faith of the researcher in the accumulated findings.

In this research, the two aims of the interview were, first and foremost, an in-depth clarification of the reasons for the differences among the schools in implementing the "shiluv" program; and second, a methodological triangulation of the data collected from the questionnaires. In the interviews, questions were asked regarding the school culture and the leadership style of the headteacher, and the way in which teachers in the school implement the "shiluv" - from their points of view and not only the view expressed on the questionnaire by the educational cousellor.

Other than for the use of different tools on the same object of study, methodological triangulation can also be used as the same method on different occasions. And, indeed, in the present study uniform interviews (using the same research tool) were conducted with several role holders in the same school (different occasions). This triangulation provides the security of obtaining a broad picture of the situation, in order to better reflects the reality of the investigated school: 'inclusion reality', 'cultural reality', 'leadership style reality'.

It is obvious, in the case of the present research that conducting observations by professional, different and objective observers would have given the broadest and the most reliable picture desired, especially if those observations were to be done through whole school days and specifically

inside the different classrooms. In studies in the behavioural sciences and in general, including studies on education subjects, that kind of methodological triangulation is highly important because of the overt and covert complexities of human behaviour, opinions, character and interactions with people. What is meant is not always precise, and equivocality results. When the data are replicated using other tools or by other role-holders in the same place - there is greater assurance that this indeed is a realistic, consistent picture - and conclusions can be analyzed and drawn based on data that are not accidental or random.

Yet that was not possible in the present research. Unfortunately, Israeli laws do not permit observing children (nor reporting, nor photographing) without their parents formal agreement. Furthermore, this being a single researcher study has made the issue of observation more complex. The most final conclusions of the present on the schools deep characteristics have to be restricted according to the limitations of this specific research as discussed above: those conclusions are based on few methods of data collection – objective observation is not one of them.

g. Case studies data analysis

Since the data from the survey had revealed differences among the studied schools, the central question that data analysis from the case studies was meant to answer was that of what was creating the actual differences in implementing the "shiluv" program?

Similar to the analysis of answers given in the survey questionnaires, here too analysis was done in two stages. The first was a more organizational stage, as recommended by Yin (1994), in which the information was sorted and classified. Yin suggests several techniques for doing this (p.103). In the present study it was decided to organize the information in a table for each school – comparing the answers of the various staff

members of the same school first, in order to get a clear, tangible spread of the data for each school and a better understanding of the spirit. In the second stage, a comparison among the schools was carried out. Organization of the information was not done at the end of the entire process of interviewing, but rather during the course of them. At the end of every one or two interviews, the information was organized in a table - in which the parameters were adjusted in accordance with the answers of the interviewees - the more interviews that were conducted, the more parameters were added or combined for comparison.

This preliminary data manipulation was done very cautiously in order to avoid biasing the results: for example, the researcher was very careful to use the interviewee's own words and terms.

The next case study stage in analysis of the information, after the organization, was to choose an analysis strategy. There are two main analysis strategies. One, *relying on theoretical propositions*, takes as its basic guide the theories and theoretic assumptions deriving from the literature, in establishing the aims and questions of the study. In accordance with them - the tools are dictated, and in accordance with them - the information is analyzed. This is the strategy usually preferred by the researchers and was also the strategy selected for the present study.

The second strategy, which was not chosen for the present research, is that of *developing a case description*. This approach guides the analysis when no theories pre-exist to organize the information, and the analysis itself actually describes, stage by stage, the complex development of the issues (Yin 1994, p. 104). In the course of describing, connections and explanations are made.

In the present study, as stated, the literature, theories and conclusions from other field case studies -formed the basis upon which to conduct the analysis. The theoretic background constituted the basis for decisions regarding research questions, developing tools and analysis of the data obtained. The aim here was not simply to describe what was going on in

the schools, or to clarify the chain of events - but rather also to examine why there are differences among the schools in implementing the national, uniform "shiluv" program - and whether these differences indeed stem from the aspects of organizational culture and of leadership style.

There are four main techniques for information analysis in case studies: explanation building; pattern matching; time-series analysis; and program logic models (Yin 1994, p. 106). The present case study did not examine any chronological events, but rather aimed at data analysis through constructing explanations by stipulating causal links and comparisons. This is an '*explanation building process*' (Yin 1994, p. 110). The links and comparisons may have implications for public policy process or social science theory. For example when the professional subject teacher was asked how many teams he/she was a member of, and how those teams work, the answer was compared with the answer of the same role holder in the other schools and with the organizational culture theory, which together constituted the bases upon which to determine what kind of culture the specific answer most suited (see the chapter on Findings).

h. Ethics

Ethics in research is a complex subject. The complexity results from several sources of tension. The first is that between belief in the necessity for the information, the science, and hence, the need for freedom to investigate – and between the dignity of individuals and their right to those considerations that follow from it. In practice this is a dilemma between two rights: the right to investigate in order to acquire information and the right to self-determination, privacy and dignity. In the issue of education in general and the issue of inclusion specifically, the ability to investigate and gain information and investigation is of high importance. It is such inside information that can aid educationalists in evaluating programs and deciding upon the best way to do things for the children, their future and the future of our society. It was made clear throughout the study that it is

not the individual teacher who was being investigated but rather the whole issue of promoting inclusion practice.

The second tension is that between approaches to conducting studies: one, the absolutist position, argues for a structured study in which there are clear rules regarding what is permissible and what is prohibited; the other, the relativist position, claims that this cannot be determined beforehand because of the ethical dilemmas that may arise during the course of the research. The researcher should therefore be given the right to take ethical decisions while the investigation is ongoing.

It is the nature of a dilemma that the contradiction between the two perceptions cannot be resolved. Nevertheless, several focal points can be identified as potential sources of ethical problems in the course of a study (Cohen and Manion 1994, p. 365):

Privacy: by "maintaining one's privacy", it is meant that those involved in the research have the right to decide to what extent they wish to reveal information, and when. "Revealing information" relates to the sensitivity of the information. The subject of the present research was a highly intimate one, revealing the inner 'secrets' of the school. Consequently, great respect was paid to the interviewees during the course of the interview and while writing down the findings. It is possible to maintain 'privacy' in two ways: anonymity and confidentiality.

Anonymity: information provided by participants should in no way reveal their identity. Anonymity should be maintained at all costs in order to guarantee the participant's privacy no matter how personal or sensitive the information is. A questionnaire is anonymous if there are no identification signs: name, address, I.D. (Cohen and Manion 1998 p. 365). In the case of small scale inquiries (i.e. in only one institution), it may be impossible to conceal the identity of staff members taking part- even if names are not used, especially in the present case, when the role was of great importance. Even so, job titles, rather than names were referred to, as this stresses the professional rather than the personalized input.

Confidentiality: even if the researcher knows how the information was provided, or can identify the participant from the information, he/she will not make the connection known publicly. If confidentiality is offered, the researcher needs to be very scrupulous, sometimes even more so than the person imparting the information. Cross-fertilizing the information between a previous interviewee and the present one is chiefly a hazard in small scale, one-institution research (Johnson 1994). These issues were seriously taken into consideration.

Betrayal: when a researcher publishes the information in a way that causes tension, anxiety, stress or a feeling of injustice – that is betrayal. Here, the researcher may face a serious dilemma between the need to reveal and to express criticism, and loyalty to the participants: not to use the information they revealed – against them. The dilemma increased in the present research, which compared among schools, and supposedly revealed "which of the schools is worse". It therefore focused on an 'understanding the reasons' approach rather than on a 'revealing, judging and publicizing' approach.

Deception: when not all the truth is told – it is 'deception' (Cohen and Manion 1998 p. 371). Sometimes the aims and intentions of the researcher are purposely not revealed in order to extract 'concealed' information. thus is also called "experimental manipulation" and some researchers justify it if they believe the aims of their study are "worthy" of such means. In the present research the whole truth was provided in all stages of the research.

Obtaining informal consent: the participants in the present research were willing to participate in the research though the presence of the supervisor of the educational counsellor may question the free will.

The question of formal and informal information: when two people are involved in a conversation, it is possible for informal information to come out. A few rules were therefore borne in mind: avoid undue intrusion (discussion of relationships and personalities within the school staff),

protect the interests of the subject (by avoiding discussion of the personal stress and difficulties of the interviewee), utilize only identified data (dismissing information revealed to the researcher by 'mistake').

In the next chapter, the findings of the research are presented (from the questionnaires and the case study). It is important to note in presenting the findings, that the schools were allotted a number, in random order, to identify them in the course of the research.

CHAPTER FOUR:

FINDINGS

A. Introduction: chapter construction

The question underlying this research is that of the connection between strategic management aspects (organizational culture and leadership style), and the level of inclusiveness in mainstream schools.
The assumption, based on studies in the field of inclusion of pupils with special needs in mainstream classes, was that the more collaborative the school culture is, the more involved and driven will be the staff by the inclusive rationale – and the school as a whole will function better for the children with special needs. In other words, the connection between inclusive schools and collaborative culture has been clearly shown in many studies (see literature review pp. 93-97). It has also been shown, in an in-depth study in Israel, that a headteacher who has a "responder" style of leadership will manage a more inclusive school (see literature review pp.88-89).

In this chapter the findings obtained using the research tools discussed in the previous chapter are presented. **The first part** presents the findings of the survey questionnaires, and **the second part** the findings of the case studies done in the three schools.

The first part presents a detailed answer to the first research question:

1. **In what ways do the discussed middle schools differ from one another in the aspects of inclusion:**

a. data

b. management of inclusion

c. organization of learning

d. evaluation of "shiluv" pupils

e. working with others

What is the significance of the differences?

The analysis of these findings provided answers to the question: Which three schools most differ from each other in the learning aspect of inclusion and would thus provide the target schools for the case study?

In addition, the first part of the chapter, to some extent, also provides answers to the 3rd and 4th research questions:

3. Are there differences between schools in their organizational culture? Is there a connection between the organizational culture and the level of professionalism (knowledge and understanding) of teachers? Is there a connection to the degree of inclusiveness of the school?

4. Are there differences between the schools in the staff's perception of their headteacher's leadership style? Is there a connection between the style of leadership of the headteacher and the level of professionalism (knowledge and understanding) of teachers? Is there a connection to the degree of inclusiveness of the school?

The data presented in this section answer only the first part of questions 3 and 4, the informative part, which seeks to determine whether there are differences or not. A general idea of the school culture and headteacher's leadership style is provided. Since this is based on the perception of only the one member of staff who answered the questionnaire – it was further examined through the in-depth interviews in the case studies.

In the second part, a broad and comprehensive picture is drawn of the reality in each of the three different case study schools through the perspective of the different interviewees: the 'inclusion reality' in the field of "shiluv" (as further validation of the information obtained from the questionnaire), the 'organizational cultural reality' of the school and the way the interviewees perceive the headteacher's leadership style.
This contributes additional findings to research questions 3 and 4 as presented above, and also to research question 2:

2. Are there differences between the staffs of the different schools in their level of professionalism (level of knowledge, understanding, internalizing and believing the ratinale of inclusion)? How is professionalism expressed? Are the differences between individual teachers or between entire staffs?

Since four aspects of "shiluv" had been defined (management of the "shiluv", organization of the learning, evaluation of the "shiluv" pupils and working with other people), the processing, analysis and diagnosis were quite complex.

B. Survey findings

a. The research tool and the reasons for choosing it (a brief recapitulation)

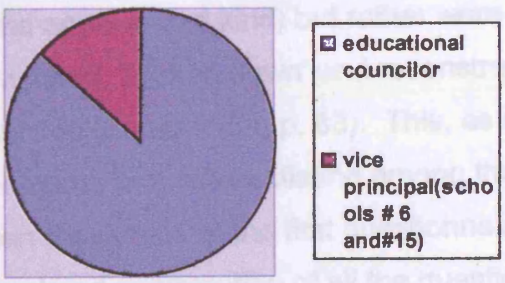
In order to compare between the ways that middle schools implement the "shiluv" program, it was decided to distribute a questionnaire that examined how each school implements the various aspects: management of "shiluv", organization of learning, evaluation of "shiluv" pupils, and work with bodies outside the school. A questionnaire is an efficient and useful tool to gather information that can distinguish and differentiate and between events, as well as provide a wealth of findings (Johnson, 1994, pp. 17-18; see Methodology chapter in the study, pp.113-114).

The headteacher, or another staff member designated by her/him who was familiar with "shiluv" in the school (the "shiluv" coordinator; the educational advisor; the special education advisor; a "shiluv" teacher; the deputy headteacher; or anyone perceived by the headteacher as being versed in the subject) was asked to fill out this questionnaire.

A pilot run of the questionnaire was carried out with three headteachers of middle schools from other cities (see Methodology chapter, pp.121-123). The headteachers in the pilot both answered the questionnaire and commented on its format and content. Subsequently, certain changes were made, yielding the present questionnaire (see Methodology chapter, p.123-123).

Who answered the questionnaire?

Graph #1



b. Analysis strategy and its rationale (a brief recapitulation)

Any process of analyzing and interpreting data is based on the need to organize the data as a first stage in determining its significance (Zabar 1999). Procedures are methodical but not 'rigid'. It is an "intellectual" art rather than a "scientific" one; the main tool of analysis is comparison and negation, and the procedure is in general carried out in a mode identifying relevant parts, defining limits, and sorting according to an organized pattern (Zabar 1984, p. 94). What is considered relevant? What are the limits? What is the pattern? Theoretical background attained previously in that same field helps in deciding these questions. This too was the case in analyzing the findings in this study.

As explained in the chapter on Methodology, data processing was done in two stages: editing and then coding. For each index a table was prepared. The resulting four tables reveal how the 15 schools manage "shiluv"; organize the learning; evaluate the "shiluv" pupils; and work with other people (see Methodology chapter, pp. 125-127 and appendix no. 2).

The raw material of the questionnaire was transferred to the organizing tables by coding. The answers given in the questionnaire were broken down into their components (if there were several); where there were different phrasings with the same content - they were coded under the same formulation. For example: one answer noted that the "shiluv" team meets three times a year to discuss the "shiluv" pupils in the 9th grade (question no.12) – that answer was broken down into: who meets?, how many times a year?, regarding which grade level? This facilitated comparison. The coded formulations were not known beforehand (as is common with questionnaires of the open-ended kind) but rather were constructed, formulated, defined, composed, 'broken down' and reconstructed - in a long process of analytical induction (Zabar 1984, p. 83). This, as noted, was done with the aim of comparing and differentiating among the schools. This extended stage began when the results of the first questionnaire were received and ended with the completed examination of all the questionnaires.

c. General information on the 15 schools

In what ways do middle schools differ from one another in their informative characteristics?

	Number of students	number of "'shiluv'" pupils	Number of "'shiluv'" teachers	Number of special ed. teachers	Special ed. coordinator?	Special education classes?	Part of six year school?
1	700	30	1	-	-	-	-
2	690	30	1	-	-	-	-
3	650	25	1	-	-	-	-
4	700	25	1	-	-	-	-
5	700	30	1	3	-	1 in each grade level:	-
6	640	30	1	-	-	-	Yes
7	550	20	1	-	-	-	-
8	690	30	1	-	-	-	-
9	700	30	1	-	-	-	-
10	550	22	1	-	-	-	-
11	680	30	1	3	1	1 in each grade level:	-
12	600	30	1	-	-	-	-
13	600	25	1	-	-	-	Yes
14	700	30	1	-	-	-	-
15	680	30	1	-	-	-	-

Generally, it can be seen that the schools are mainly similar to one another in their objective data. Most of them are very crowded: 6 classes per grade level; 40 students per class (the highest number authorized by the Ministry of Education). Those numbers total about 700 students in a school. There are areas in the city center where the population is aging, and schools there have about 550 students.

The number of pupils that the schools defined as "shiluv" pupils is proportional to the number of students in the grade level: about 12 pupils for a grade level with 6 full classes; i.e. about 36 students in the whole school receive the "shiluv" services. A lower number of students in the school means a lower number of "shiluv" pupils.

The two main differences as reflected in the table are the presence of special education teachers in schools 5 and 11, which have special education classes, and the presence of a special education coordinator only in school #11. Also important to note are schools #6 and #13, which are part of the six-year school system.

d. The findings in the aspects of "shiluv"

Following are the answers to the 1st research question (b):

1. **In what ways do the discussed middle schools differ from one another in the aspects of inclusion:**

a. data

b. management of inclusion

c. organization of learning

d. evaluation of "shiluv" pupils

e. working with others

What is the significance of the differences?

Management of "shiluv" (in the questionnaire: section 'B' questions 5-13)

In what ways do middle schools differ from one another in management of "shiluv" and what is the significance of the differences?

In "management of "shiluv"" the aspects investigated were selected to provide a picture of how the school as a whole relates to "shiluv" policy in terms of regulations, routines, role division. The following aspects were examined:

- How does the school define a "shiluv" pupil?
- What are the principles guiding the school in choosing "shiluv" pupils?
- Who makes the decision (of who will be a "shiluv" pupil)?
- When is the decision made (and how often)?
- Who is informed of the decision and how?
- What teams are involved in the process?
- Who is held responsible for implementation of the decision?

In general, the findings show that about half the schools, (#1,#3,#8,#9,#10,#12, #14), answered similarly in all the realms relevant to the way their school manages inclusion. However, a number of schools stood out in their different approach to management of "shiluv":

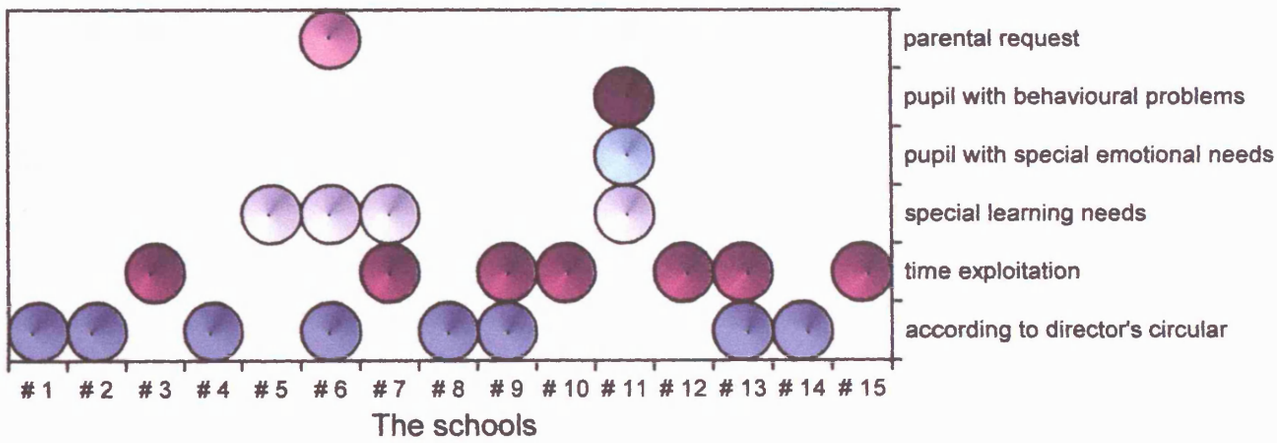
School #6 exhibited extraordinary considerations in selecting "shiluv" pupils: parents' requests were of the highest priority, as well as regard for the behavioural, emotional and social needs of the pupil. The procedure of selection incorporated both teams and individual teachers as well as weekly focused discussions on pupils.

Schools #5 and #11 stood out in their different perception of the "shiluv" issue, in flexibility towards all pupils in having frequent meetings and in recruiting all teachers for the benefit of the issue.

The following graphs and tables of the different answers to the questionnaire detail the differences among the schools:

How do you define a "shiluv" pupil in your school (q. 5)

Graph #2



This question was open-ended enabling the respondent to express the unique and/or major aspects characterizing his/her school.

Eight of the 15 schools follow the instructions in the General Director's Circular regarding who will enjoy "shiluv". Of the seven, two (#7,#13) added 'exploiting time' as a consideration: meaning that a pupil is given a priority if "he/she has a chance of deriving benefit within a short time and then 'vacates' his place to another pupil". Three schools (#3,#10,#15) chose to note only time exploitation as the reason for their decision.

One school, #10, chose not to explain its criteria, instead generalizing: "a pupil whom the school chose to back would enjoy the "shiluv" for a course of three months". For school #10, a pupil with special learning needs but not receiving "shiluv" is not defined as a "shiluv" pupil. This definition greatly differs from that given by schools# 5,# 7 and #11, whose general definition was different: "a pupil with special learning needs" in these schools refers to every pupil who has any special learning need whatsoever, stemming from whatever reason (gaps, learning deficiencies/difficulties, concentration and attention, self-confidence, organizing information, memory, and others) - even if not allocated the "shiluv" services . All are seen as "shiluv" pupils for whom the school is responsible.

School #6 stands out in being the only school to note "parents' request" as the only criterion for defining a "shiluv" pupil.

Principles guiding the decision: 'who is a "shiluv" pupil?' (q. 7)

table #2

School no.	Available place	Diagnosed	Underachie -vement	Enjoyed in the past	Swift "wean"	Parents	Emotional	Social	Other
1	2	2	1	1	2		1		
2	1	2	2	1	2		1		
3	1	1	1	1	2	1	1	1	
4	2	2	2	1	2		1		
5	1	1	2	1	1	2	2	2	
6	2	2	2	2	1	2	2	2	Behaviour 2
7	1	1	1	1	2	1	1	1	
8	2	2	2	2			1	1	
9	2	1	1	2	2	1	1	1	
10	2	2	1	2	1	1	1	1	
11		2	2	1	1		1	1	
12	1	1	1	1	2	1	1	1	
13	2	1	2	2	2	1	2	2	
14	2	1	1	2	1	2	1	1	
15	1	1	1	1	2	1	1	1	

2- very relevant

1-relevant

0-not relevant

Table 3 relates to the levels of relevance and prevalence of the various criteria:

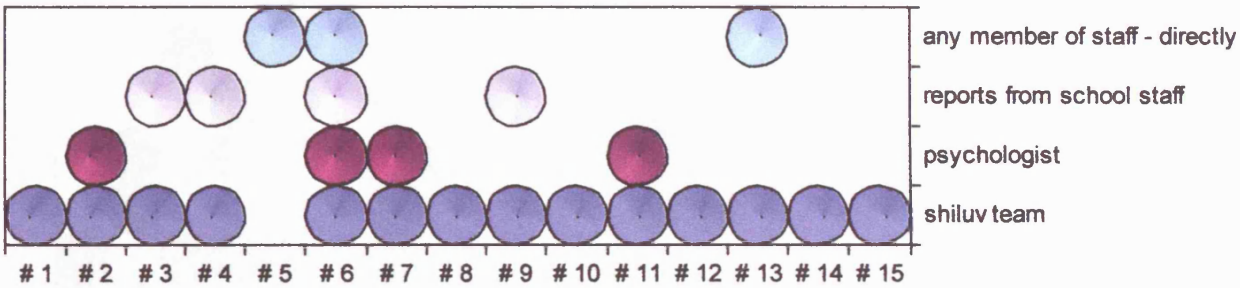
The schools related to most of the criteria in the same way. 7-9 schools saw most of them as highly relevant, and 6-8 schools saw the same criteria as relevant. This also held for the criteria 'pupil diagnosed by an authorized entity': seven schools saw this consideration as very relevant, eight as relevant. With respect to 'underachievement pupil': seven schools saw this as very relevant and eight as relevant.

The least chosen criteria were: 'parents' request' (three schools: #5,#6,#14 - saw this as very relevant, and 12 as relevant); 'emotional problems' (three schools- #5, #6,#13 - saw this as very relevant and 12 as relevant); 'social

problems' (only three schools #5,# 6,#13 - saw this as very relevant, 9 as relevant, 3 as irrelevant), and only one school, #6, noted 'behavioural problems' as very relevant. Only school #11 noted that "an available place" is a non relevant criterion. Schools #3, #5,#6,#13 therefore seemed to allocate importance to many of the considerations.

Who suggests pupils for "shiluv" services? (q. 6a)

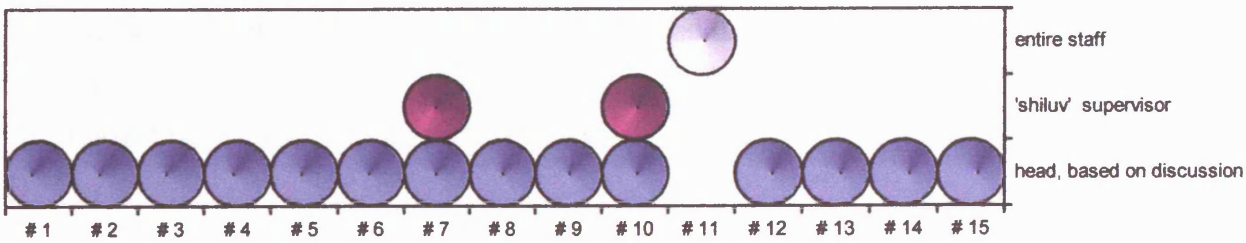
Graph #4



In 14 of the 15 schools, the "shiluv" staff are involved in the process of directing a pupil to "shiluv". Of these 14 schools, in four of them (#3, #4, #6, #9) weight is also given to reports received from the classroom teachers. School #6 is prominent in its position that any avenue of direction is suitable. School #5, in contrast, noted that the <u>only</u> accepted way in this school is for any teacher to turn directly to the headteacher or the "shiluv" teacher.

Who decides who will enjoy "shiluv" services? (q. 6b)

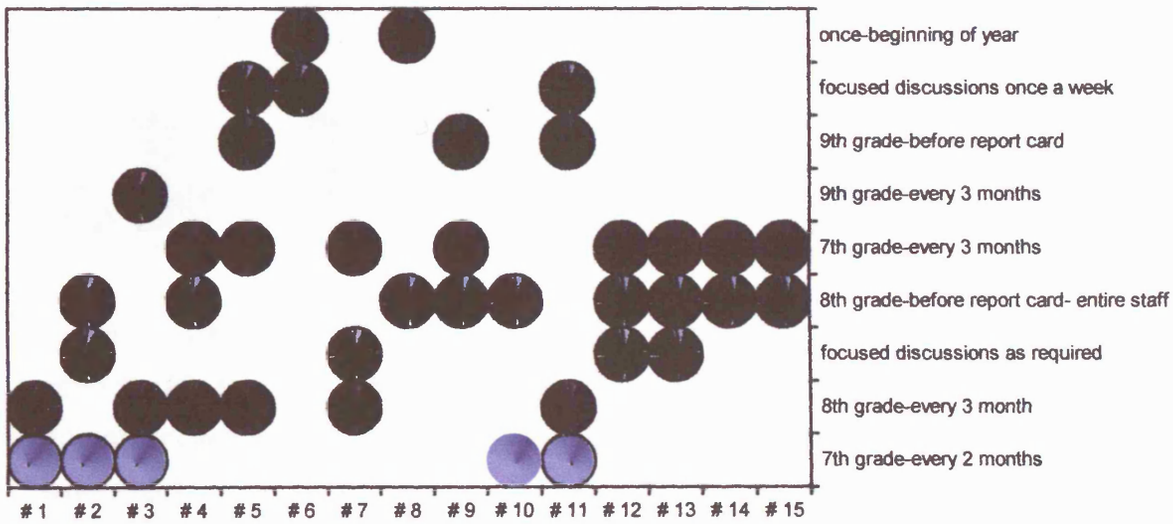
Graph #5



In 12 schools only the headteacher himself/herself decides who will enjoy "shiluv" services. In two schools, #7 and #10, the supervisor is also a partner to the decision. Only school #11 noted that in its school the entire staff are consulted on allocation of "shiluv" services to any pupil.

When is the decision made? (q. 6c,d,e, 11, 12)

Graph #6

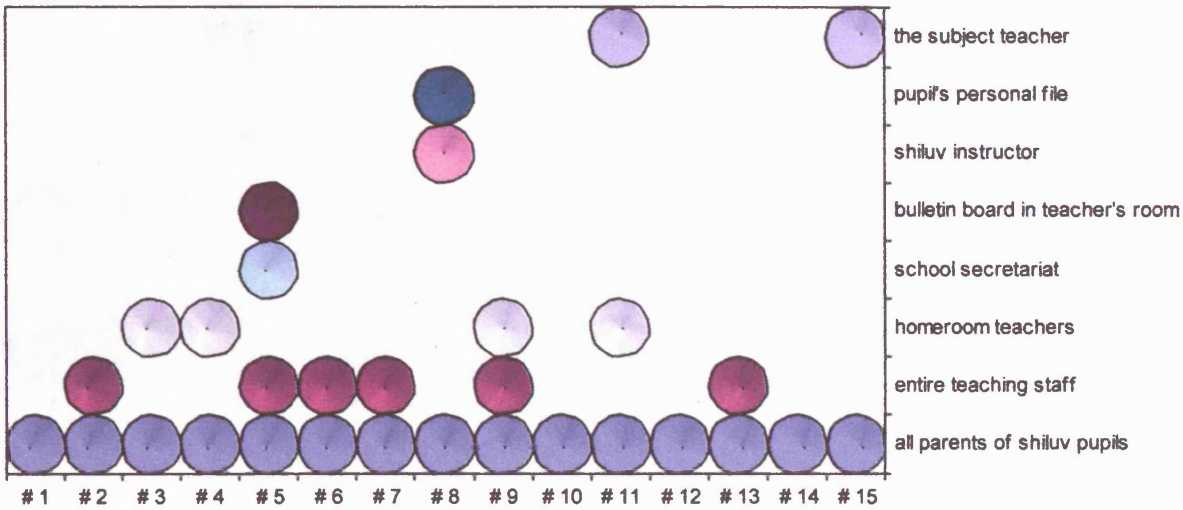


The schools differed with respect to when decisions are made. Thy also decide at different times for the different age levels. Thus, for example, school #1 has regular discussions every two months for pupils in the 7th grade and every three months for pupils in the 8th grade. Pupils in the 9th grade do not enjoy "shiluv" in
school #1.

The majority of schools discussed candidates for "shiluv" every three months at the 7th grade; and during meetings at the end of each semester, prior to writing report cards in the 8th grade. Four schools (#3,#5,#9,#11) provide "shiluv" services to the 9th grade. Four schools
(#2, #7, #12, #13), noted that they hold focused discussions for specific pupils as the need arises, while three schools (#5, #6, #11), hold key discussions for certain pupils on a regular weekly basis.

Who is informed? (q. 8)

Graph #7

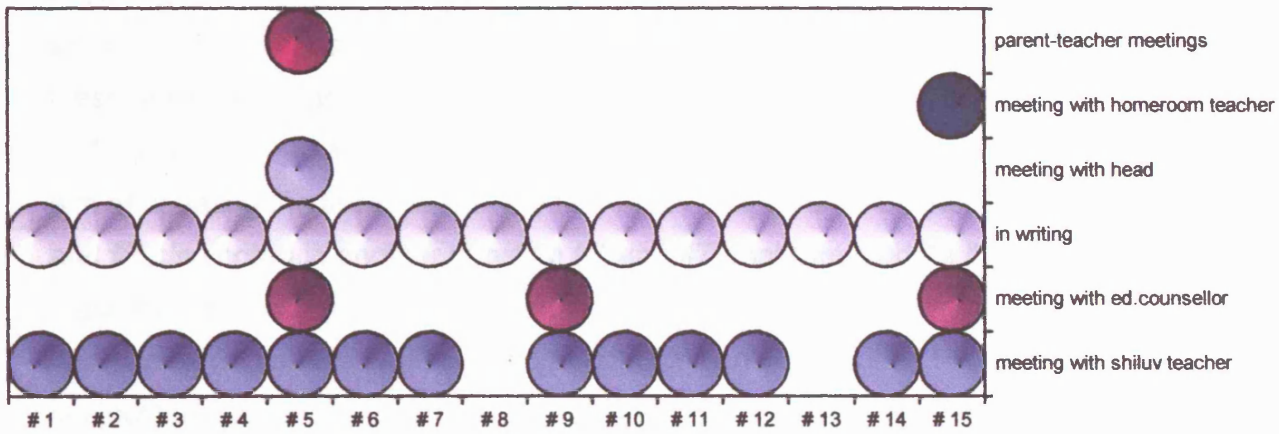


All the schools inform the parents of the pupils targeted for "shiluv". Six schools (#2, #5, #6, #7, #9,#13), also inform the entire staff - even those who do not know the pupil; this answer is surprising in itself as well as in its extent. School #5 also announces this on the bulletin board and updates the school secretariat. Two schools (#3, #4), update only the homeroom teacher in addition to the parents. The question of privacy of information arose here and was examined in the case study stage.

Only one school (#8), noted informing the "shiluv" supervisor and updating the pupil's personal file. Since this was an open question and not multiple choice, it is possible that other schools also do so but did not specifically note it.

How are the parents informed? (q. 9)

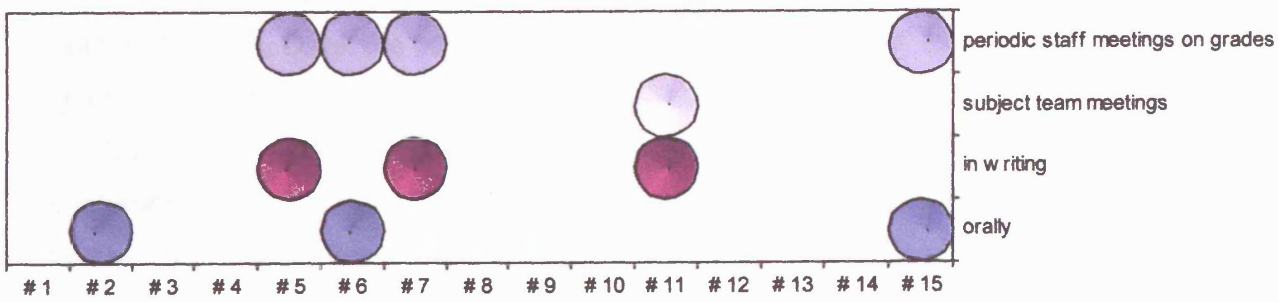
Graph # 8



In addition to informing in writing, most schools hold a face-to-face talk with the "shiluv" teacher for explanatory purposes and for the parents to ask questions. Only school #5 holds the talk in the presence of the headteacher, the educational counsellor and the "shiluv" teacher, plus an additional discussion at the parent-teacher meeting; while school #15 usually informs through a talk in the presence of a "shiluv" teacher, an educational counsellor and the homeroom teacher.

How are the teachers informed? (q. 9)

Graph #9

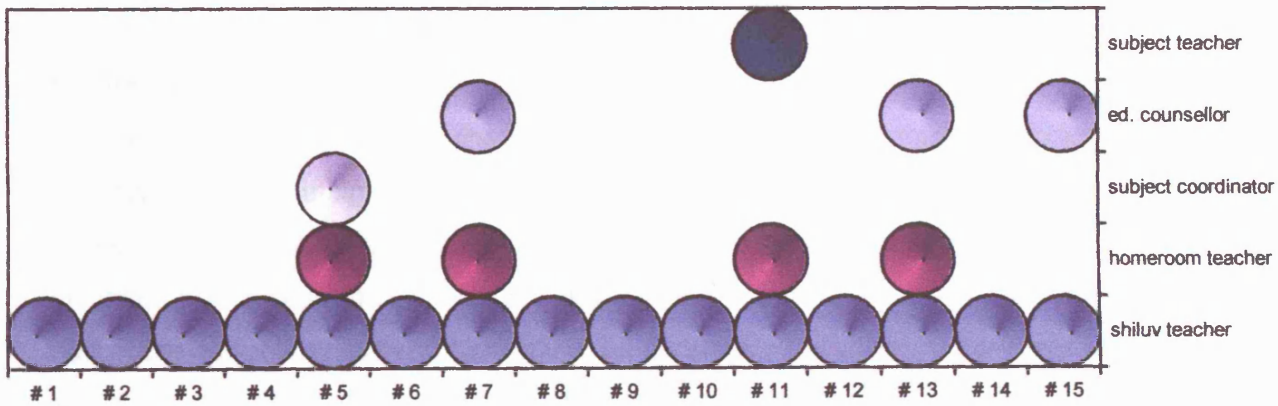


Since the question was open-ended, 9 schools chose to answer only how they informed the pupil and his/her parents, and did not relate to informing the teaching staff (#1,#3,#4,#8,#9,#10,#12,#13,#14). However, since six of the schools did relate to the teachers, it was decided to code these answers too and not to ignore them.

Four schools (#5,# 6, #7, #15), utilize the regular grade meetings with the aim of updating the teachers on who the "shiluv" pupils are. Schools #5, #6 and #7 also noted in another question (Graph #7) that they update the entire teaching staff. Only school #11 noted that the subject-team meeting (discussion on contents and teaching methods) is also exploited to update the subject teachers in respect to the "shiluv" pupils. This exclusivity was interesting, and is discussed in the case studies.

Responsibility for implementation (q. 10)

Graph # 10

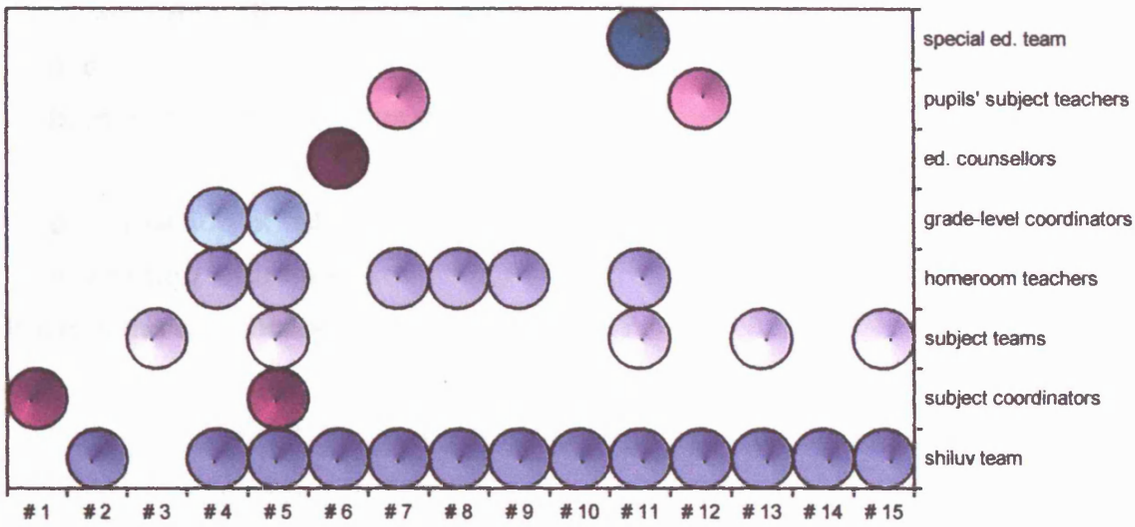


All the schools see the "shiluv" teacher as responsible for implementing the decision respecting who will or will not be included. She/he is the one to carry out the decision. Of all the schools, ten of them see the "shiluv" teacher as solely responsible.

Only school #5 sees the subject coordinators as also responsible for the implementation of "shiluv". School #11 sees the different professional subject teachers as responsible as well.

Which teams are involved? (q. 13)

Graph #11



In most of the schools the "shiluv" team is involved. In six schools the team of homeroom teachers is also involved. In five schools the subject teacher teams whose subjects it is decided the "shiluv" pupils will learn, are also involved. Only school #5, has five teams involved in "shiluv".

Summary

In "management of inclusion" the following aspects were examined: definition of "shiluv" pupil, principles guiding the choosing of "shiluv" students, who makes the decision?, when is it made?, who is informed?, who informs?, involved teams, responsibility for implementation. Generally, it was found that half of the schools answered similarly in all aspects. Few schools, however, stood out in their different approach to management of "shiluv" (see p. 162 above).

Team work is an organizational setting which enables engagement of knowledge, knowledge creation and motivation towards the achievement of mutual aims. Those are the characteristics of a fully collaborative organizational culture as presented in the 'literature review'. Since a collaborative culture is desired for inclusive schools, it was decided to examine how the school staff sees the involvement of each of the teams, what they are involved in and what their roles or tasks are (see case studies).

Following are the answers to the 1st research question (c):

1. **In what ways do the discussed middle schools differ from one another in the aspects of inclusion:**

a. data

b. management of inclusion

c. organization of learning

d. evaluation of "shiluv" pupils

e. working with others

What is the significance of the differences?

Organization of learning (In the questionnaire: questions 14-24)

Organization of learning is examined from several aspects:

- What subjects does the school help the "shiluv" pupils with?
- Why were these subjects chosen?
- How is the learning program for each subject determined?
- Are there differences in the type of help the school gives different age groups?
- Are there other services (other than learning help) that the school offers? To whom are those services given?
- What type of grouping do the schools use to organize the "shiluv" pupils?
- What kind of organization of learning is personally desired by the person completing the questionnaire?

Generally, it was found that in three areas there was no difference among the schools: all help the "shiluv" pupils in the humanities subjects, which require a considerable of reading and writing. In these subjects the curriculum of the "shiluv" pupils is the same as that of their peer age-group. No special program is built for them. Furthermore, all the schools (according to the questionnaire respondents) express preference for a "shiluv" teacher working within the regular classroom.

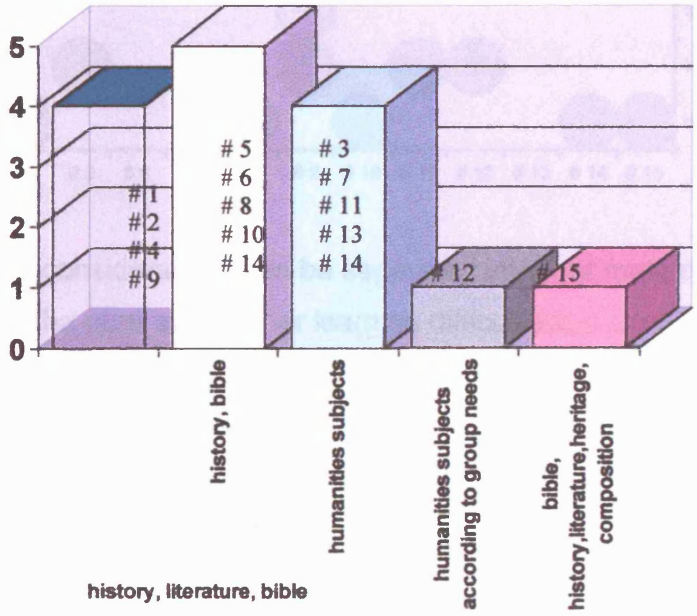
However, differences were found among the schools in other areas. School #5 stood out in several areas: the specific expertise of the "shiluv" teacher was seen as a unique criterion for the school's decision regarding the "shiluv" subject to be taught. This school focuses on cooperation of the professional subject teachers with the "shiluv" teacher – as emerging from the question on who decides the curriculum of the grade-level pupils, and also from two questions revealing that the "shiluv" teacher works in the homeroom class in the presence of the subject teacher, and not in isolation with her ("shiluv") pupils. School #5 also offers three unique "shiluv" services: martial arts, behavioural design and music therapy.

School #11 is prominent in two areas: work exclusively in the homeroom classes and never in small homogeneous groups; and involvement of both the "shiluv" guide (supervisor) and "shiluv" teacher in determining the curriculum for all of the age-level pupils in the "shiluv" subjects. In addition to involving of the entire teaching staff in determining the "shiluv" subjects for the same year, this school also firmly emphasizes learning inclusion.

The following findings support this picture:

Subject of learning (q. 16)

Graph #12

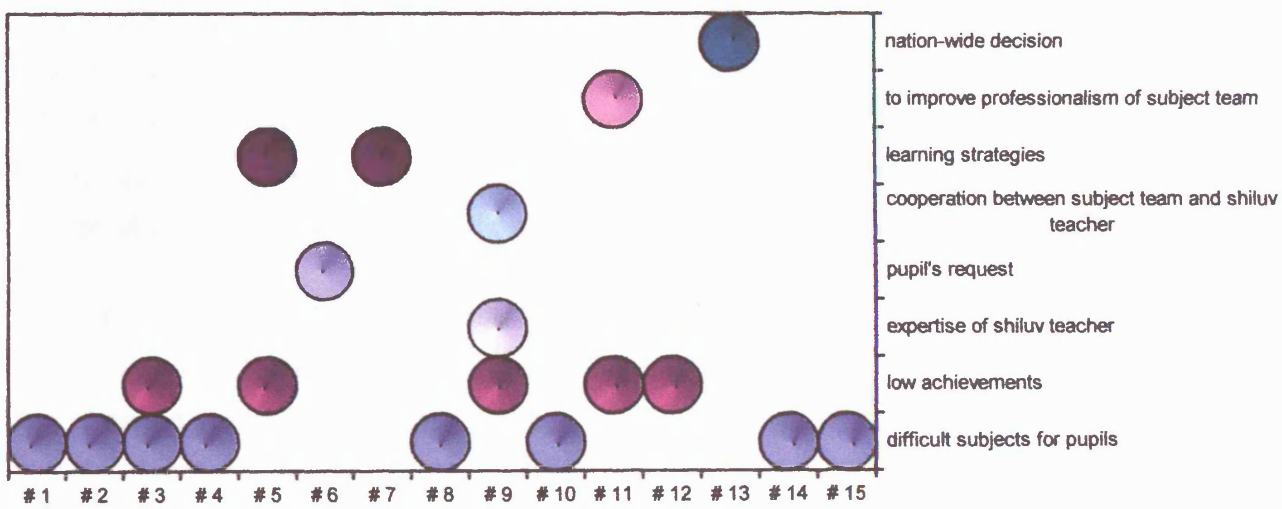


Generally, **there was no difference** among schools in the choice of subjects they teach in the framework of "shiluv": all help the pupils with special needs in the humanities, subjects which require much reading and writing (history, literature, Bible, heritage, composition); it should be noted that 'heritage' is a new subject, introduced into the curriculum only in 2001-02 as a required subject and the teachers in the schools are still taking courses in how to teach it.

Some of the schools listed the individual subjects, others only noted generally 'humanities'. School #12 also noted that the pupils' needs carries weight in the decision on subjects. The next question (no.17) revealed differences among the schools regarding: 'Why were these particular subjects chosen?'

Considerations for these subjects (q. 17)

Graph #13



All the considerations can be separated into four main categories:

the needs of the pupil and his/her learning difficulties;

the expected contribution of the teaching teams;

the quality of the teacher's work as a result of the involvement in the "shiluv";

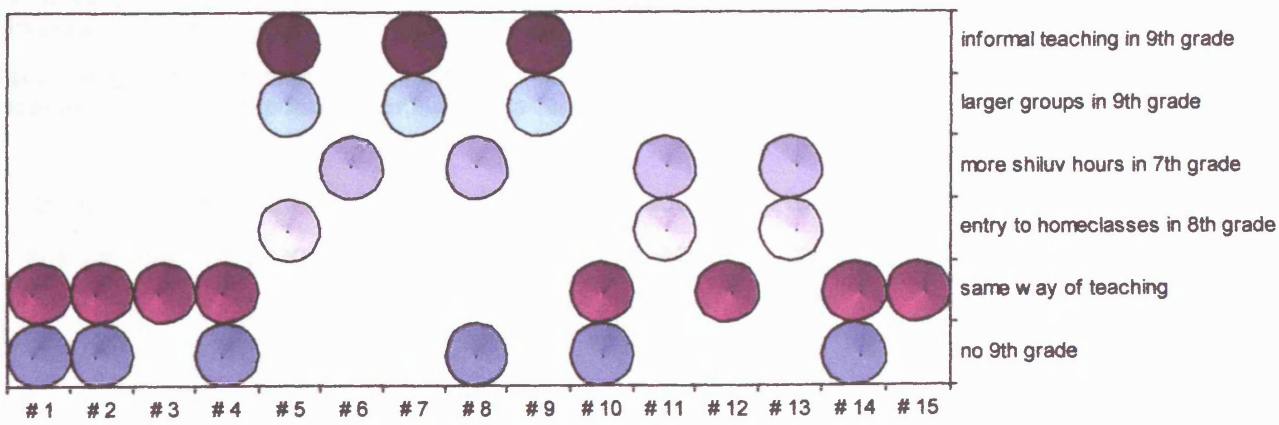
and the policy of the Ministry of Education regarding intensive treatment in the skills of reading and composition.

Of the 15 schools, 13 respond to the learning difficulties of the pupils and help them to raise their achievements. The following schools had unique considerations: School #9: took into consideration ongoing long-term cooperation between the team of teachers teaching a specific subject and the "shiluv" teacher.
School #11: raised the decision before the entire teaching staff, with the view of contributing to the teaching team through their cooperation with the "shiluv" teacher. This was a unique and interesting consideration.
Schools #9 and #11 saw cooperation between the subject team and the "shiluv" teacher as an important matter.
School #13 saw the decision as dictated by the Ministry of Education's policy: when priority was given to dealing with problems of all pupils in Israel in reading and composition - the school saw in this a direct decision for the "shiluv" pupils too.

School #5 took into consideration the expertise of the "shiluv" teacher.
School #7 chose to teach those subjects in which the pupils were likely to acquire not only knowledge in the subject itself but also basic skills that could help in other study subjects. This consideration can be seen as reflecting the decision of the Ministry of Education to focus on these subjects with the aim of improving the quality of the pupils' reading and composition.

The considerations taken in account by a school reflect, in a considerable manner, how the school intends to implement inclusion. This issue will be addressed in the 'discussion'.

Different age groups (q. 15)
Graph #14



Eight schools reported teaching all the "shiluv" pupils the same way. Five of these do not give "shiluv" services to the 9th grade.

Three schools (#5,#7,#9) reported teaching in the 9th grade differently: the groups are much larger and the teaching is not formal but instead responds to the pupils' questions. Why this is so examined in the case study section.

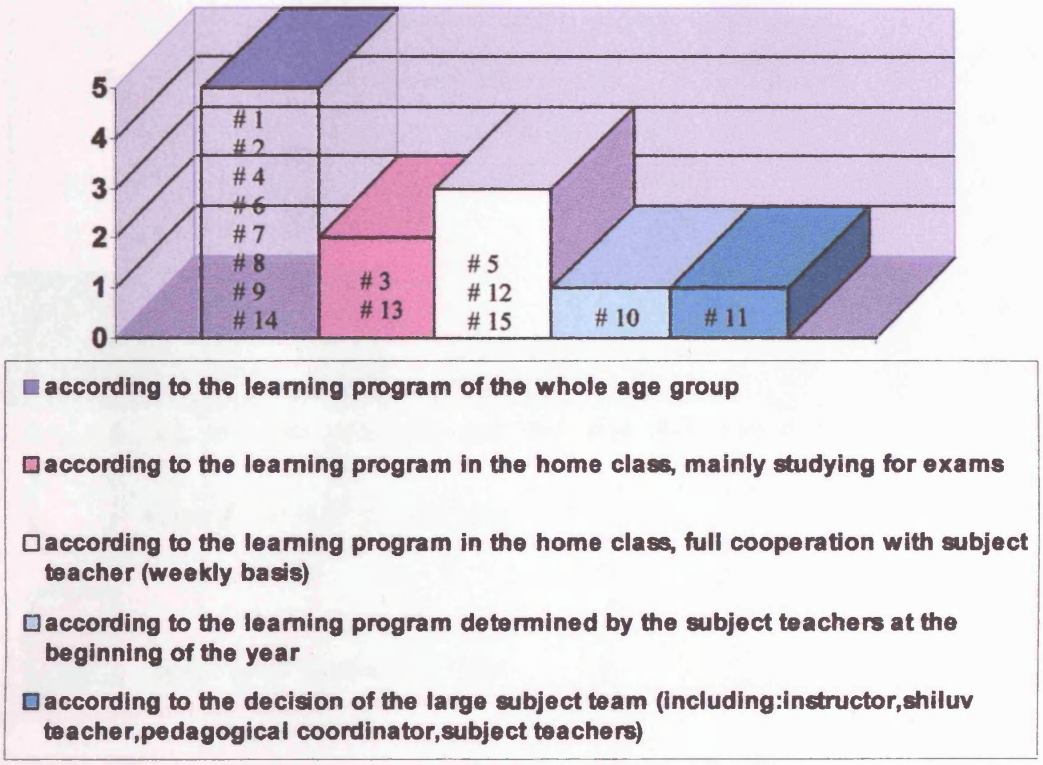
Four schools (#6,#8,#11,#13)reported allotting many more teaching hours to the 7th grade.

Three schools (#5,#11,#13) reported that the "shiluv" teacher goes into the homeroom class in the 8th grade.

The picture obtained so far shows differences among the schools in how they relate to the different age levels, particularly schools #5,# 7, #9, #11 and #13.

Determination of the learning program in each subject (q. 18)

Graph #15



"Shiluv" pupils' in all the schools do not learn according to a different or special learning program, but study the same learning program as the rest of the pupils in their age level. The difference between the schools, as shown

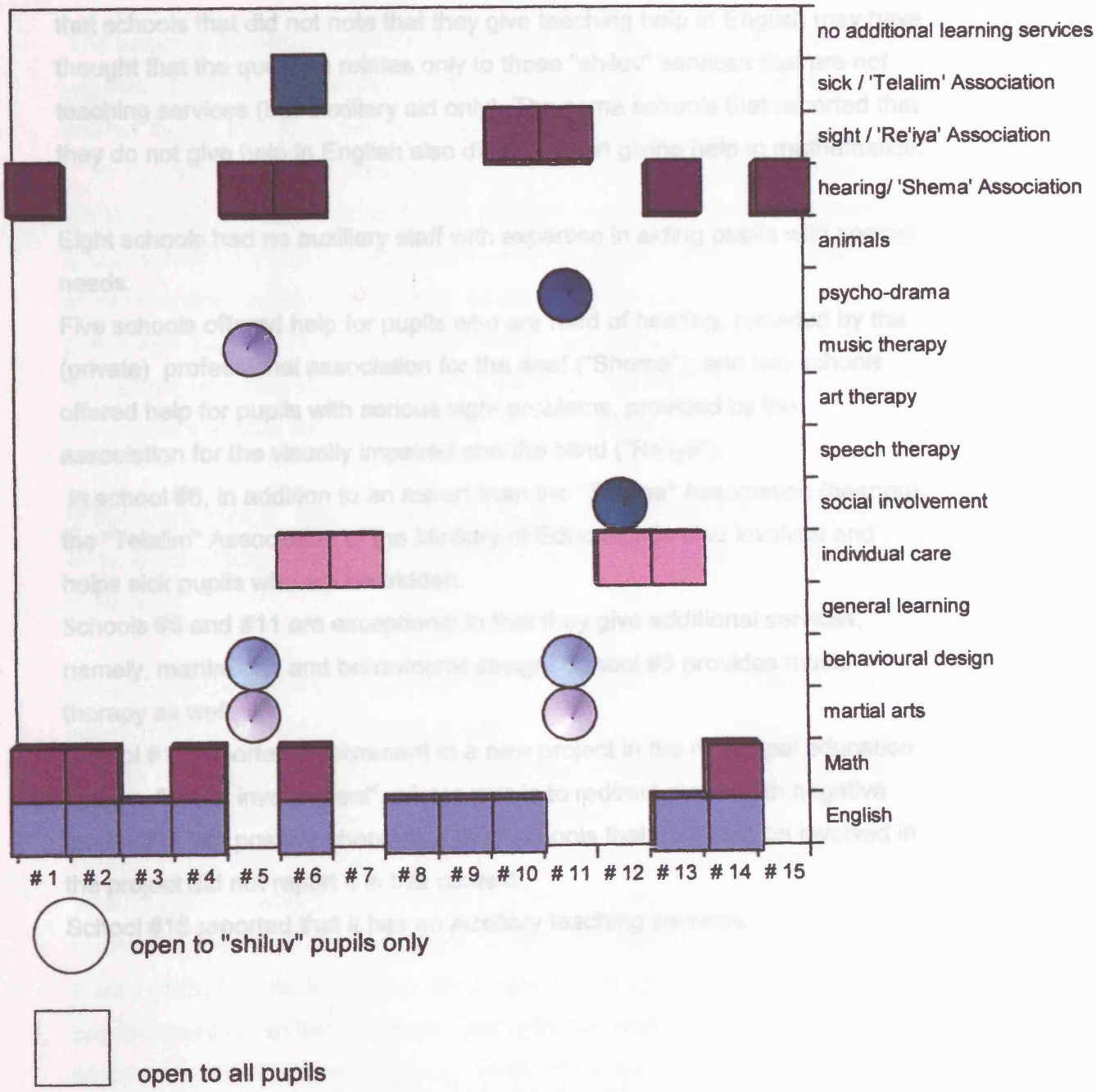
from the questionnaire, is reflected in the particular authority or team that determines this learning program.

Eight schools noted in general that the learning program is uniform for all pupils. In six schools the determining authority (for the learning program) is the subject teacher in the pupil's homeroom class. Three schools of the eight (#5, #12,#15), noted intensive cooperation (up to a weekly level) with the "shiluv" teacher.

Only School #11 noted the "shiluv" teacher and the "shiluv" instructor/ supervisor as also involved in the decision on planning the annual teaching program of the subject.

Auxiliary services (q. 19, 21, 22)

Graph #16



The term 'auxiliary services' was interpreted in different ways by those answering the questionnaire. Some related to teaching services and others to additional aid services in the teaching field. Some related to both aspects.

The teaching service that was most prevalent is help in English language teaching, which 10 of the 15 schools reported giving. Five of these also give teaching help in mathematics. The possibility should be taken into account that schools that did not note that they give teaching help in English may have thought that the question relates only to those "shiluv" services that are not teaching services (but auxiliary aid only). The same schools that reported that they do not give help in English also did not report giving help in mathematics.

Eight schools had no auxiliary staff with expertise in aiding pupils with special needs.

Five schools offered help for pupils who are hard of hearing, provided by the (private) professional association for the deaf ("Shema"); and two schools offered help for pupils with serious sight problems, provided by the association for the visually impaired and the blind ("Re'iya").

In school #6, in addition to an expert from the "Shema" Association (hearing), the "Telalim" Association of the Ministry of Education is also involved and helps sick pupils who are bedridden.

Schools #5 and #11 are exceptional in that they give additional services, namely, martial arts and behavioural design. School #5 provides music therapy as well.

School #12 reported involvement in a new project in the municipal education system, "social involvement", whose aim is to redirect pupils with negative leadership into positive channels. Other schools that may also be involved in the project did not report it in this context.

School #15 reported that it has no auxiliary teaching services.

Services for pupils with special needs but not formally designated as "shiluv" (q. 19, 21, 22, 23,24)

The answers received regarding the type of help the school gives to pupils **not** formally defined as "shiluv pupils" were varied, but can be categorized into two types: individual treatment and learning help.

In some cases details were received for the term "treatment services for the individual": a school psychologist (service provided by the municipality); a social worker for youth (service provided by the municipality); a 'regular visits' officer (service provided by the municipality); private associations that aid pupils with hearing/vision/illness problems; and the educational counsellor of the school, who makes the contact between the city services and the pupils in the school and also serves as a "listening ear" for the pupils.

In the framework of learning help, no indication was given by the respondents as to whether help refered to "shiluv" groups, individual learning help, or some other form.

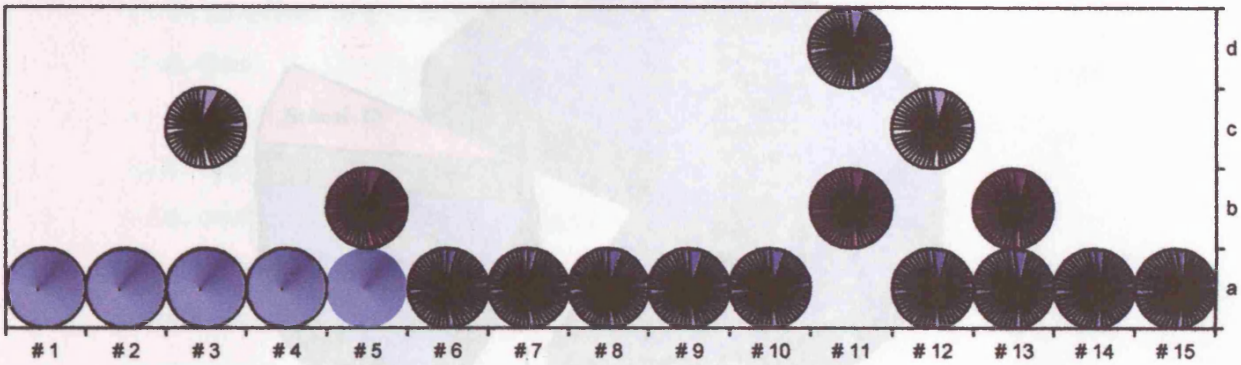
Seven schools do not give learning help to pupils with special needs who are not formally classified as "shiluv" pupils.

Seven schools give learning help and general individual help through the individual treatment services of the whole school.

School #11 reported on learning inclusion only, as follows:"...benefits from the "shiluv" teacher, who is in the classroom anyway, and from the learning materials given him". Accordingly, it can be seen that in the answer to question 23 (Are the services noted in question 22 given only to "shiluv" pupils?) in all cases the answer is "yes" with the exception of school #11, which answered in general: No, i.e., some of the services are also given to pupils not formally defined as "shiluv".

Type of grouping (or: how does the "shiluv" pupil receive learning help?

(q. 14) Graph #17



a- leaves his/her home class for a few hours every week and studies in a small group with the "shiluv" teacher

b- "shiluv" teacher joins the home class to help the "shiluv" student while the mainstream teacher teaches

c- mainstream teacher prepares special materials for the "shiluv" pupil

d- "shiluv" teacher prepares learning material with mainstream teacher

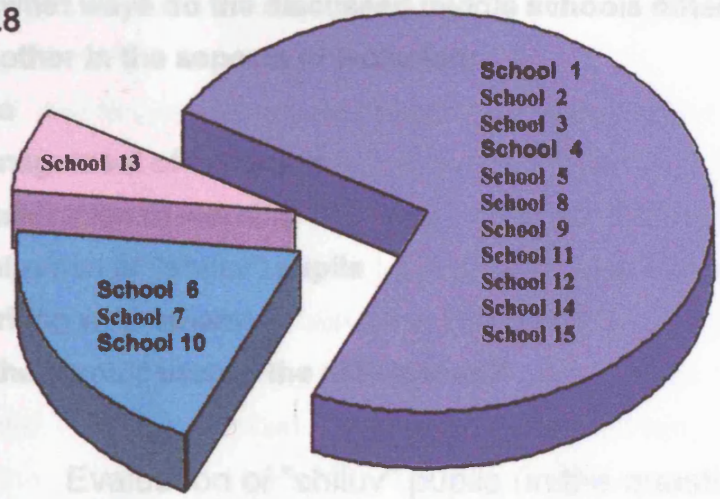
Ten schools exclusively implement "shiluv" by removing "shiluv" pupils from their homeroom classes and putting them in a group that studies with the "shiluv" teacher several hours a week.

Two schools, #5 and #13, in addition to the "pull out", in a limited way, implement the "shiluv" by way of the "shiluv" teacher going into the homeroom class and giving individual help to the "shiluv" pupils while the regular subject teacher is teaching. In school #13 this is conducted with only one learning group, which is on a relatively high level. In school #5 the "shiluv" is done this way (homeroom class) in only one of the subjects (reason unknown at this stage).

In school #11 the "shiluv" teacher works only in the pupils' homeroom classes, preparing the learning materials in cooperation with the subject teacher - who can distribute the materials to any pupil interested in it or needing it.

Personal preference (q. 20)

Graph #18



- shiluv teacher inside homeroom classes and helps subject teacher to prepare adjusted material
- shiluv teacher inside homeroom classes
- according to the pupils' needs at the time (examined periodically)

All the respondents expressed a personal preference for the "shiluv" teacher to work within the home class. Most of them (11 schools) also prefer cooperation between the "shiluv" and the subject teacher in preparing learning materials.

School #13 expressed a wish for full flexibility for the "shiluv" teacher- to teach in accordance with the needs of the child. This answer could not be explored further since this school was not chosen for the case studies.

Summary

Organization of learning was examined from several aspects: subjects of teaching, why these subjects were chosen? How is the learning program in each subject determined? Types of assistance to different age groups, additional "shiluv" services provided.

Generally, it was found that in few areas there were no differences between the schools. For example: all assist in humanities, the learning program of "shiluv" pupils is the same as that of the mainstream. School #5 and school #11 stood out in several areas (see p. 171-172 above).

Following are the answers to the 1st research question (d):

1. **In what ways do the discussed middle schools differ from one another in the aspects of inclusion:**

a. data

b. management of inclusion

c. organization of learning

d. evaluation of "shiluv" pupils

e. working with others

What is the significance of the differences?

Evaluation of "shiluv" pupils (in the questionnaire: questions 25-29)

The aspects of "evaluation" examined were:

- Which staff member(s) examine(s) the "shiluv"pupil?
- What is the scope of the subjects in the exam?
- When is the "shiluv" pupil examined? Is there a 'second chance'?
- Who gives the grade in the report card?
- Is it noted there that the pupil receives "shiluv" services?
- Are there differences in evaluation of "shiluv" pupils and dyslexic pupils?

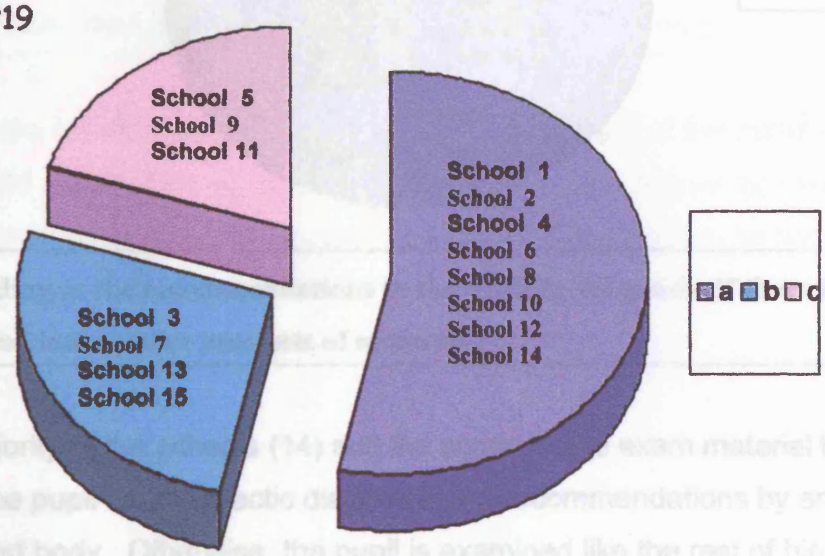
Generally, in evaluating "shiluv" pupils, school #5 was conspicuous throughout in expressing a different attitude to those of the other schools. In school #5, the "shiluv" teacher assists in examining the pupil (explains the questions, writes down what the pupil orally answers etc.), in giving the final grade, and in the decision of whether and how to enable pupils to improve their grades. In this school <u>all</u> the "shiluv" pupils are tested on smaller amounts of learning material at a time, and sometimes on different dates to those of the other pupils. While all the "shiluv" pupils receive consideration in the ways of taking tests, even if not diagnosed as learning deficient, this is not noted on the report card.

In most of the schools, examining the pupils' knowledge differs according to whether they have been diagnosed in any way as learning deficient (including "shiluv").

School #5, and to a smaller extent also schools #7and #13, make allowances for pupils who have not been formally diagnosed: school #7 allows all students a chance to improve their grades, and the "shiluv" teacher helps subject teachers to test students orally whether they are "shiluv" pupils or not. School #13 also stands out in respect to: flexibility of exam dates for "shiluv" pupils who are not ready; giving a chance to improve grades to "shiluv" pupils in particular; and making allowances in the way of examining also those pupils with difficulties who have not yet been formally diagnosed.

Who examines the "shiluv" pupil? (q. 25)

Graph #19



a: the mainstream teacher of the subject
b: "shiluv" teacher in the subjects she/he teaches
c: mainstream subject teacher. "shiluv" teacher helps with oral exams

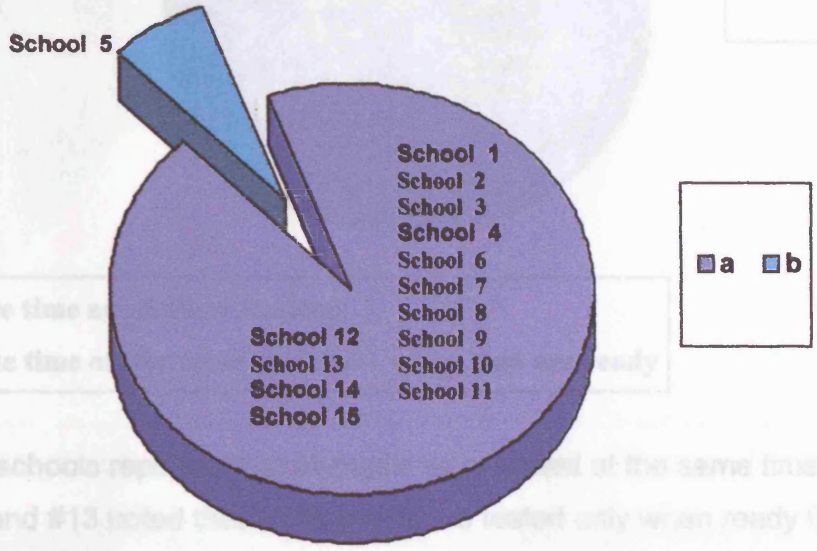
In schools #3, #7, #13, #15 (four out of 15) the "shiluv" teacher is also responsible for evaluation of the pupils – in the subjects that she/he teaches.

In all the rest of the schools the subject teacher in the home class tests the "shiluv" pupils. In three of them, #5, #7 and #11, the "shiluv" teacher assists

with pupils entitled to be tested orally. This help is seen as technical help for the subject teacher, in exploiting time, and this issue will be clarified in the case studies.

Scope of the material in the exams of the "shiluv" pupil (q. 26a)

Graph #20



a - according to the recommendations in the didactic diagnosis (if there is one)

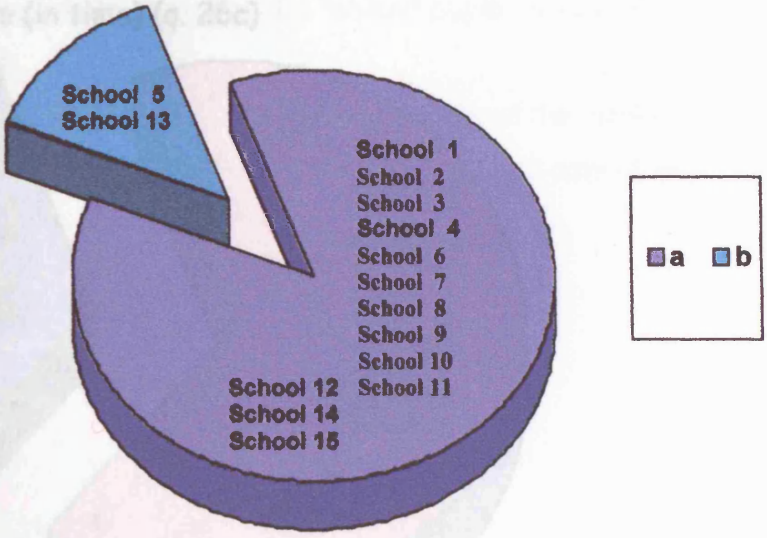
b - divided into smaller amounts of material

The majority of the schools (14) suit the scope of the exam material to the pupil if the pupil has a didactic diagnosis and recommendations by an authorized body. Otherwise, the pupil is examined like the rest of his age group.

School #5 reported that overall - even if the pupil has not been formally diagnosed, the exam material is distributed to him in smaller amounts.

When does the "shiluv" pupil take the test? (q. 26b)

Graph #21



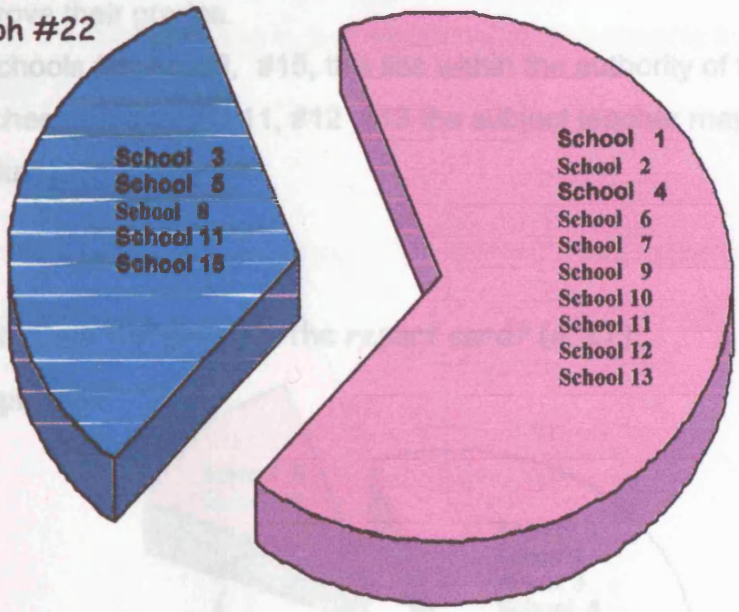
a - at the same time as all other students

b - at the same time or, for some students - when they are ready

Most of the schools reported that all pupils were tested at the same time. Schools #5 and #13 noted that some pupils are tested only when ready for it. In this context, the case studies examined what indicates the readiness of the pupils and who decides when they are ready, as well as the schools' reasons for delaying or advancing a test.

Length of the exam (in time) (q. 26c)

Graph #22



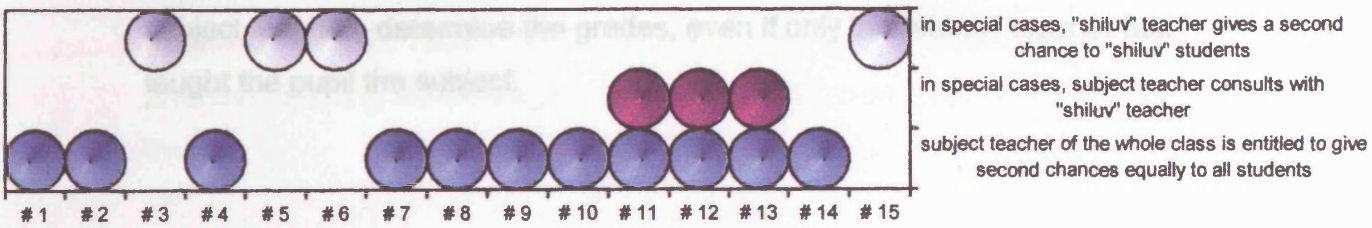
the "shiluv" students receive additional time

the "shiluv" students receive additional time when recommended in the didactic diagnosis

Ten of the 15 schools reported that all the pupils are given the same amount of time in order to complete the exam, unless there are recommendations to the contrary in the pupil's diagnosis. Five schools reported that all "shiluv" pupils are given additional time.

Second chance to improve grade (q. 26d)

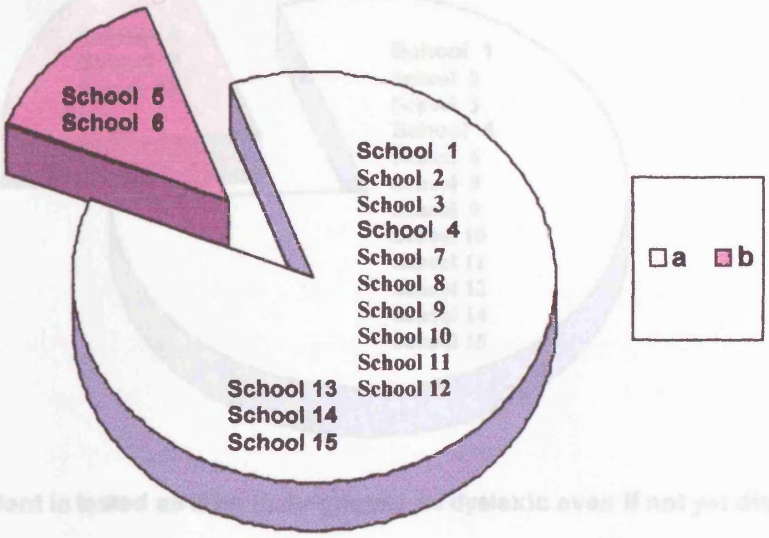
Graph #23



In most of the schools, the subject teacher has the authority to decide in what way, if at all, the pupils, including the "shiluv" pupils, may attempt to improve their grades.
In schools #3, #5, #6, #15, this lies within the authority of the "shiluv" teacher. In schools #11, #12 ,#13 the subject teacher may consult with the "shiluv" .

Who gives the grade in the report card? (q. 27)

Graph #24



a - subject teacher according to the achievements

b -subject teacher <u>and</u> "shiluv" teacher in the subjects the "shiluv" teacher teaches

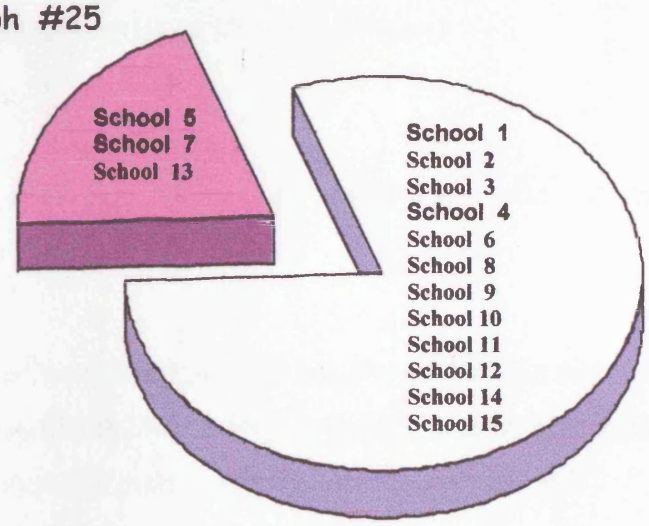
Only two schools reported involvement of the "shiluv" teacher in grading her/his pupils in the subjects she/he teaches. In the rest of the schools the subject teachers determine the grades, even if only the "shiluv" teacher has taught the pupil the subject.

Is it mentioned (in the report card) that the pupil is a "shiluv" pupil? (q. 28)

No mention is made in any way in any of the schools that the pupil is a "shiluv" pupil.

Are "shiluv" pupils evaluated differently to diagnosed dyslexic pupils?

(q. 29) Graph #25



□ a "shiluv" student is tested as if he is diagnosed as dyslexic even if not yet diagnosed formally

■ diagnosed pupils are tested according to their diagnosis ("shiluv" students or not)

In 12 schools all the pupils were evaluated in an equal manner, whether they were "shiluv" pupils or not. Pupils who are didactically diagnosed receive the considerations according to recommendations noted in their diagnosis.

In three schools all the "shiluv" pupils receive considerations in the ways they are tested even if they have not yet undergone diagnosis. There is a hidden assumption here that these pupils appear to have learning difficulties and that following formal diagnosis allowance will, in any case, be made for them.

Summary

The issue of evaluation was examined in few aspects: which staff members examine the "shiluv" pupil?, the scope of the subjects in the exam, the timing of the exam, who gives the grades in the report card?, differences between examination of "shiluv" pupils and dyslexic pupils.

Generally, it was found that school #5 stood out in its different approach to examination of "shiluv" pupils in most aspects (see p. 182-183 above).

Following are the answers to the 1st research question (e):

1. **In what ways do the discussed middle schools differ from one another in the aspects of inclusion:**

a. data

b. management of inclusion

c. organization of learning

d. evaluation of "shiluv" pupils

e. working with others

What is the significance of the differences?

Working with others (in the questionnaire: questions 30-36)

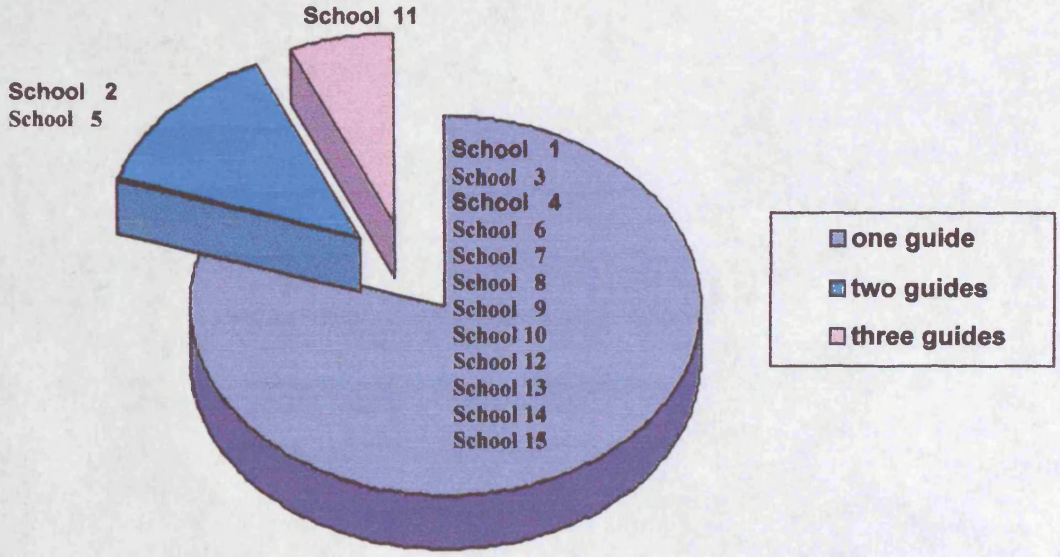
The aspects of 'working with other people' examined here are:

- How many 'MATYA' guides are there and what is their profession?
- Who does the guide work with within the school?
- Matters in which the guide is involved
- The cooperation of specialists (not from MATYA) with members of staff
- What kind of formal structures of collaboration are there?
- How is the educational psychologist of the school involved?

Generally, school #11 stood out in the different ways of working with other people outside the school. Not only does this school have sufficient MATYA guides and other expert workers, but their involvement is major: in the issues of involvement, in the involved teacher's team, in the formal and informal style of work.

Number of MATYA guides (q. 30)

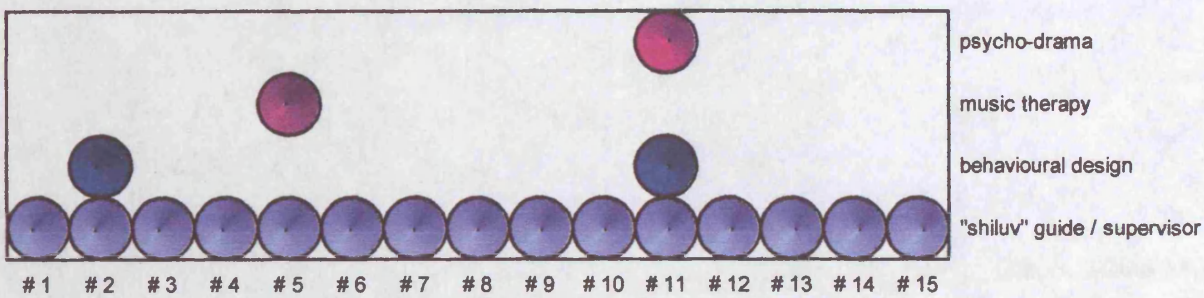
Graph #26



Twelve schools reported having one supervisor from MATYA. When there is one guide, he/she is in fact also the MATYA supervisor. Schools #2, #5 and #11 have more than one supervisor, while schools #5 and #11, have one special education class at each grade level (having different characteristics).

Expertise (type) of the supervisors (q. 30)

Graph #27

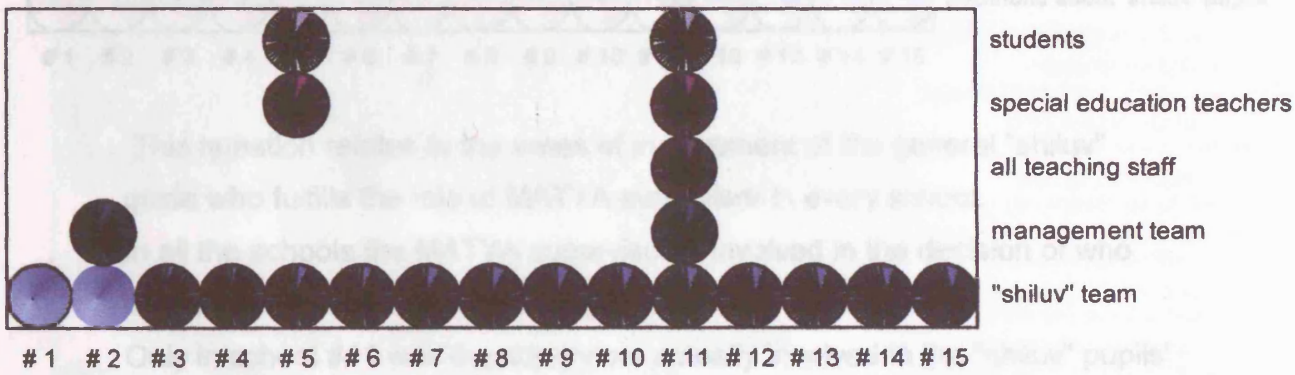


In the schools with one MATYA supervisor, he/she is also the school "shiluv" supervisor (accompanying the "shiluv" in the school on behalf of MATYA). Every school has one such supervisor, authorized by the General Director's Circulars. When there is more than one guide, the expertise may

vary: behavioural design, art therapy or psycho-drama. The question arose here as to why some schools have more than one guide and why the division in the fields of expertise? The issue is examined in the case studies

Who does the MATYA guide work with? (q. 33)

Graph #28



In 12 schools the "shiluv" supervisor works with the "shiluv" team only.

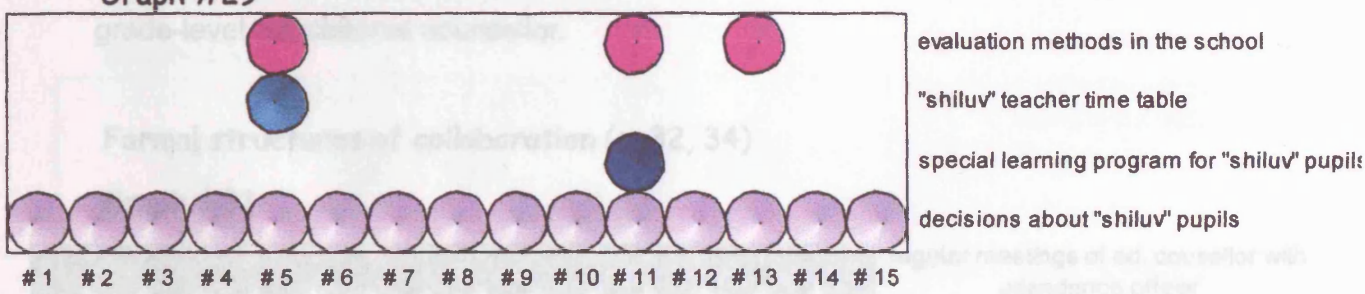
In school #2 there are two guides, who work with the "shiluv" team and also with the management team; it was unclear as to where the division lies and who works with whom.

In school #5, also with two guides from MATYA, the "shiluv" guide works with the "shiluv" team, as in the other schools, and the therapist works with the pupils and teachers of the special education classes.

In school #11, three guides from MATYA, each with a different expertise, work with the "shiluv" team and the special education team (teachers and pupils). However, the "shiluv" guide specializing in behavioural design innovated a move in this school from the closed circle of teachers dealing with pupils with special needs - to working with the entire teaching staff.

Involvement of MATYA supervisor (q. 36)

Graph #29



This question relates to the areas of involvement of the general "shiluv" guide who fulfills the role of MATYA supervisor in every school.

In all the schools the MATYA supervisor is involved in the decision of who enters the "shiluv" program, and who leaves it.

Only in school #11 was the supervisor actually involved in the "shiluv" pupils' learning program in each subject.

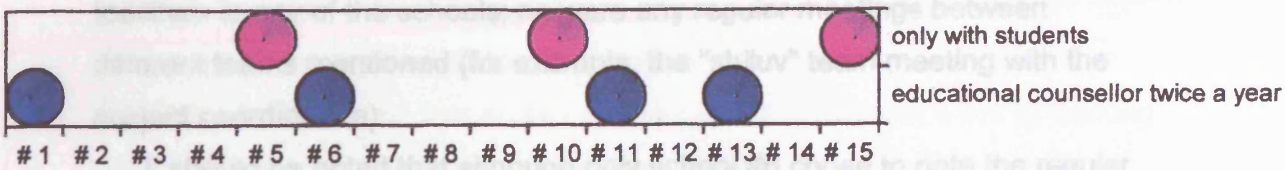
Only in school #5 was the supervisor involved in determining the "shiluv" time table.

Of particularly interest is that in three schools, #5, #11 and #13, the supervisor is involved in evaluating the entire student body and not only "shiluv" pupils.

Collaboration of specialists with staff (q. 31)

(specialists not from MATYA: hearing deficiency, visual deficiency, sick pupils):

Graph #30

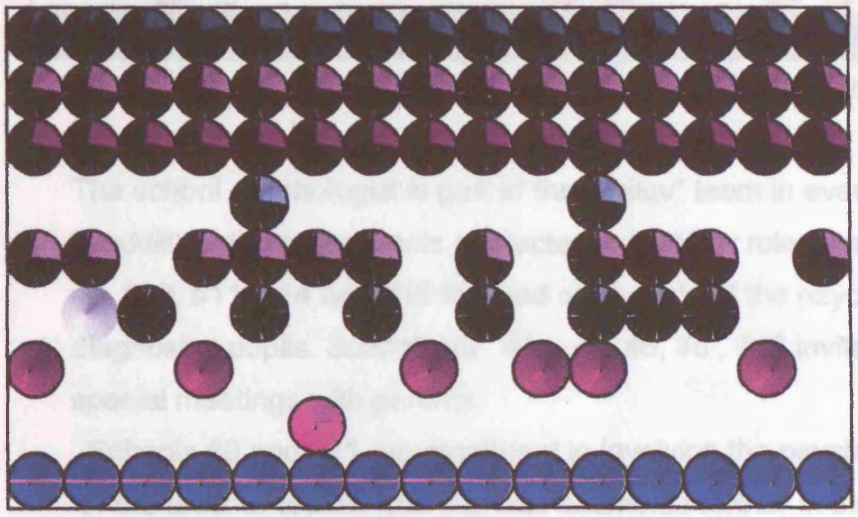


In schools with specialists activities not within the framework of MATYA, almost no collaboration takes place with the school staff. In three out of seven

schools the service was given to a pupil with no connection to his/her teachers; in four cases there was a loose connection twice a year with the grade-level educational counsellor.

Formal structures of collaboration (q. 32, 34)

Graph #31



Regular meetings of the "shiluv" team and educational counsellor - with the different assisting agencies from the municipality – take place in all the schools. The counsellor is presented here as the connecting and coordinating element.

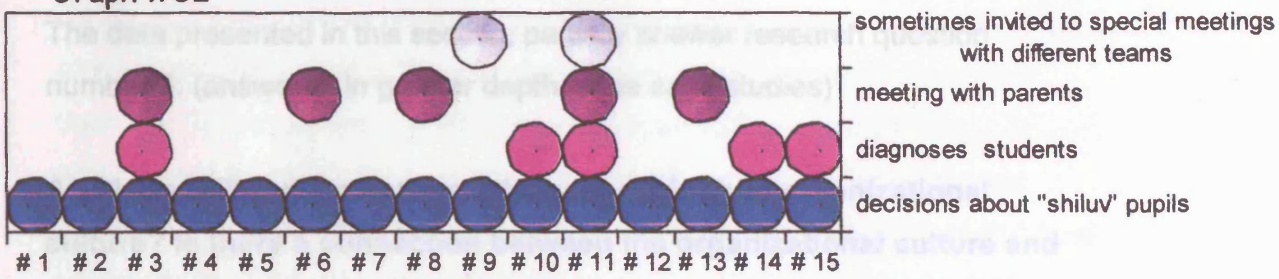
In most of the schools regular meetings take place between the MATYA supervisor and the "shiluv" teachers in the school.

In eight schools regular school meetings take place regarding different school projects. However, there are no regular meetings of the professional subject teachers in any of the schools; no were any regular meetings between different teams mentioned (for example, the "shiluv" team meeting with the subject coordinators).

It should be noted that although only school #6 chose to note the regular meetings with the parents, every school has in fact a parent- teacher's evening about three times a year.

Involvement of psychologist (q. 35)

Graph #32



The school psychologist is part of the "shiluv" team in every school. However, in addition different schools characterized his/her role with differently: schools #3, #10, #11, #14 and #15 focused on the role of the psychologist as diagnosing pupils. Schools #3 , #11 and #6, #8 , #13 invite the psychologist to special meetings with parents.

Schools #9 and #11 are prominent in involving the psychologist in meetings of the teacher teams, and this was examined further in the case studies. The educational psychologist of school #11 is involved in all the aspects as shown in the graph.

Summary

In "working with other people" few aspects were examined: How many MATYA guides are available for the school and what is their profession? Who does the guide work with within the school? what are the issues in which the guide is involved? The cooperation of specialists (not MATYA) with staff, involvement of school educational psychologist.

Generally, it was found that school #11 stood out in different ways of working with other people outside the school (see p. 190).

Organizational culture of the school (in the questionnaire: section A questions 1-6)

The data presented in this section, partially answer research question number 3: (answered in greater depth in the case studies)

Are there differences between the schools in their organizational culture? Is there a connection between the organizational culture and the level of professionalism of staff? Is there a connection to the degree of inclusiveness of the school?

Only the first part of research question 3 was intended to be answered through the data in the questionnaire (for further explanation see methodology chapter), which was aimed to obtain a general preliminary idea of the organisational culture of the school.

Organisational culture of a school relates to three components (Boosh 1998): the manner of taking decisions; the work of the teams in the school and the regular school ceremonies/rituals. These areas were also investigated through the five questions (nos. 1-4 and 6) that examined leadership style, and also through several questions connected to the "shiluv" program: determination of a "shiluv" pupil (question 6), who is informed of the decisions (question 8), which teams meet and how often (questions 12 ,13), who evaluates a "shiluv" pupil and how (question 25), and cooperation of the guides from MATYA with the school (questions 31,32,33,36).

Standing out in the findings are schools #5 and #11, whose headteachers placed emphasis on responding to specific problems that arise in everyday work (question 4). Notable too is these schools' manner of cooperation of the general teaching staff in building a vision (question 5) and the prominent place given to the teachers and their needs (question 2).

In addition, nine questions directly related to the organizational culture in the matter of the "shiluv". Regarding who decides on who will be a "shiluv" pupil, school #11 was quite exceptional in that the entire staff is involved in the decision. It may be that what was meant was that information is received from all staff members, and in the end only a more limited group makes the decision; however, the school's choosing to specifically denote this - emphasizes its character as a highly cooperative organizational culture.

In the matter of frequency of team meetings, schools #5, #6 and #11 hold set meetings most often (weekly) with respect to "shiluv" pupils (follow-up, adding or dropping pupils -question 12). These schools, like all the others, hold regular discussions in different compositions every few months, but the frequency of team meetings here is noteworthy. In the matter of informing staff members of decisions (question 8) - attesting to cooperation and communication in the team - schools #5, #8, #9 and #11 inform the greatest number of staff members. School #5 makes its decisions known through notices in the teachers' room and in the administration office. It is unclear if this is motivated by practicality (for example, to save time) or out of other considerations.

In the matter of exams and evaluations of "shiluv" pupils (question 25), only schools #5, #7 and #11 reported cooperation between the "shiluv" and the professional subject teacher teaching the homeroom class, although the precise manner of cooperation was not made clear.

The MATYA guides work in most of the schools only with the "shiluv" team (questions 31,32,33). Only in schools #5 and #11 do they work with other teams. Cooperative work of the MATYA guide was reported in school #11 with a total of five teams, among them: pupils; special education team; the entire teacher's room as a single team; the management team. In schools #5, #11 and #13 the MATYA guides are involved in various issues in the school (question 36) such as methods of evaluation and learning program of the "shiluv" pupils. Regarding formal structures of collaboration (question 32) most replied that they maintain 5-6 formal structures. Schools #5 and #11 reported more: school #11 reported eight types of regular meetings and school #5 reported seven. Among the meetings unique to these schools were: meetings of the special education team with professional teams.

From all these questions, two schools, #5 and #11, consistently emerge as maintaining a more collaborative organizational culture around the subject of "shiluv" than the other schools. Several other schools (#6, #7, #8, #9 and #13) also reported on collaborative work in reply to some questions, but these seem more sporadic rather than a pattern that characterizes the style of work.

Leadership style of the headteacher (in the questionnaire: section A questions 1-6)

The data presented here provide a partial answer to research question number 4:

Are there differences between the schools in the staff's perception on their headteacher's leadership style? Is there a connection between the headteacher's leadership style and the level of professionalism of staff? Is there a connection to the degree of inclusiveness of the school?

The following data relate only to the first part of the question.

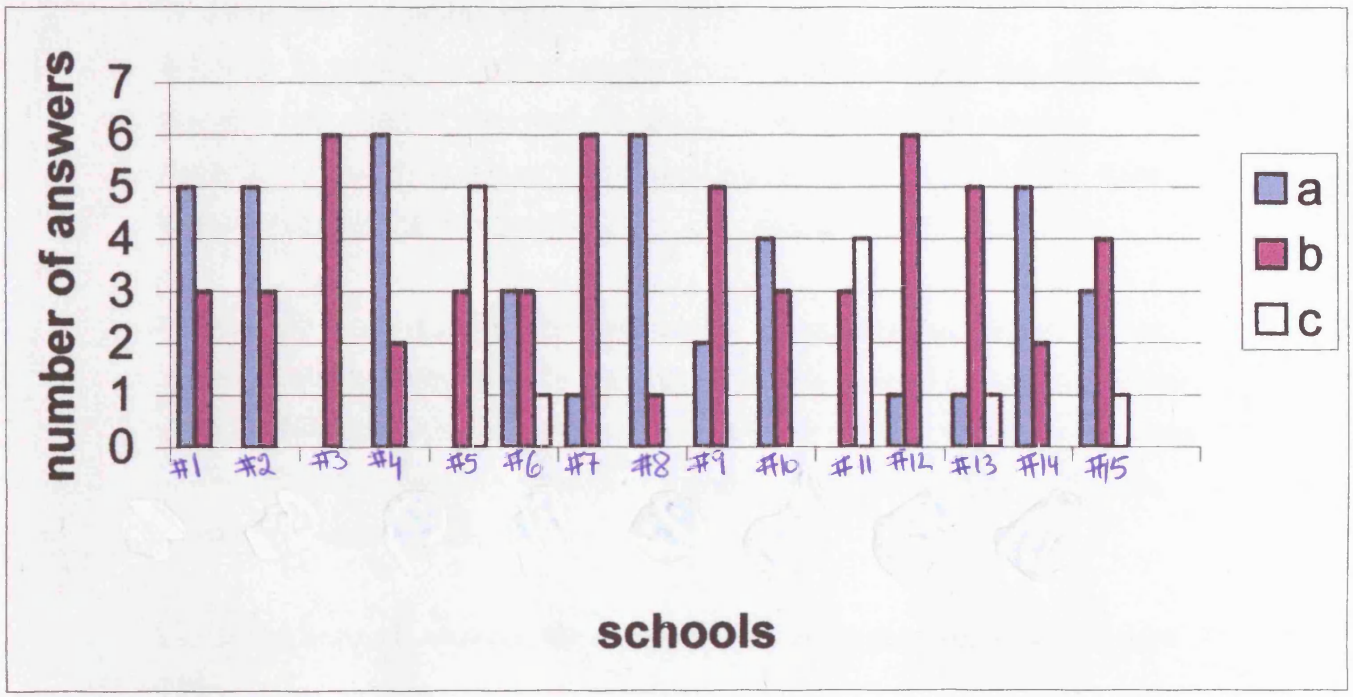
Style and leadership of the headteacher was examined by means of direct questions to the headteacher him/herself, which were taken from the Avisar (1999) questionnaire, and based on a similar questionnaire by Hall et al. (1984), with their approval. Six items were selected; three types of behaviour were described in each. The headteacher (himself/herself) was asked to mark the option that he/she considered most suitable to his/her style. The greater number of 'A' answers indicated 'manager' style; more 'B' answers indicated 'initiator' style; and more 'C' answers indicated 'responder' style.
The six questions incorporated the components of leadership style (Coleman and Boosh 2000): clarity of vision and mission of the school (question #5); working relationships among staff (question #6); activity programs/plans of the school and involvement of the headteacher in solving problems and implementing programs (questions 1-4).

What emerged from the data was that not one headteacher chose a single uniform style for all six questions, and it is clear that different headteachers combine behaviours and positions of different management styles. This is known from the literature and, as noted, there was no intention here to determine the style but rather to obtain a general idea of the headteacher's tendency and orientation.

The following graph shows frequency of choice of each of the three styles of behaviour defined as A ('manager'), B ('initiator') or C ('responder').

Headteacher's own diagnosis of his/her leadership style according to frequency of answers:

Graph #33



In a number of cases the headteacher circled two behaviours in the same question that he/she thought most suitable. For example (not shown in the above graph), in answer to question #4 dealing with what guides the day-to-day decisions in the school, the headteachers of a total of nine schools (#1, #2, #4, #5, #6, #8, # 9 ,#14, #15) chose to mark both options A and B. (A - the decisions are based on long-range goals, B - the decisions are also based on daily needs and the norms that guide the school.)

It can also be clearly seen in the above graph that most of the headteachers have a definite tendency in one direction: in schools #1, #2, #4, #8, and #14 to 'manager' (A); in schools #3, #7, #9, #12 and #13 to 'initiator' (B); in school #5

to 'responder' (C); and in the rest of the schools (, #6, #10, #11 and #15) no clear tendency but rather a combination.

Only five headteachers indicated option C, which describes behaviours of a responder. Of these, schools #5 and #11 chose this option the highest number of times, while schools #6, #3 and #15 only marked this option in answer to one question.

e. The three chosen schools

The findings revealed certain differences among schools in implementing the "shiluv" program in all its four aspects. A few schools, however, stood out.
School # 5 appears to have a unique approach to all pupils with learning difficulties, as demonstrated in very flexible procedures and teaching methods (see graphs #4,13,15,17,19,20,21,23,27).
School # 11 stands out in the way the school staff is involved: the different teams, the division of responsibility and the cooperation with external supervisors, guides and specialists (see graphs #26,27,28,29,31,32). Both schools reported having special education classes at each grade level.

In order to have a standard for comparison, it was necessary to select one school as representative of the majority. This was needed for the case study stage of this research – in order to obtain a wider perspective on the reasons for the differences among schools in implementing "shiluv". School #1 was found to be appropriate.

The three schools chosen for case studies, were therefore : #1, #5 and #11.

C. case studies findings

a. The research tool and its rationale (recapitulation)

The purpose of this study was to understand what takes place in the schools in regard to "shiluv" through analysis and interpretation of the existing reality, and thereby to enrich and advance the knowledge (based on theory or by practice) that has accumulated in the course of the years on the subject of including pupils with special needs.
It is thus a study of the interpretive type, focused upon a current issue of public interest. In order to determine whether there are differences exist among the schools in implementing the "shiluv" program, a survey questionnaire was distributed to all middle schools in one city in Israel - a total of 15 schools numbered at random for identification purposes. The questionnaire exposed differences between certain schools, and three schools, #1, #5 and #11, were chosen for the case study stage of the research. School #11 was selected for the unique way that a team of its teachers works around "shiluv"; school #5 was chosen because of the high flexibility it shows towards all pupils in teaching and in examinations; school #1 was chosen as representative of the majority of the other schools, all of which answered the questions in a similar way.

In order to understand what the differences stem from and how those involved in the matter perceive their doings and their work environment, a follow-up case study was conducted in these three schools. There are several kinds of educational case studies. That used in this research is of the *'theory testing and theory seeking'* kind: it both tested the grounded theories on the subject of inclusive schools that were developed by researchers in field studies conducted in the past - and also attempted to find new insights through examining the current reality (see Methodology chapter, pp.128-129).

Semi-structured interviews were conducted with several role holders in each of the three schools, in order to elicit a broad picture on the subject investigated. The aim of the semi-structured type interview was to gather uniform information from different interviewees, employing a flexible style. At

the end of the interview, certain additional specialized questions were asked according to the particular role held by the interviewee (see Methodology chapter, pp.132-148).

b. Organisation and presentation of the data:

In each school seven role holders were interviewed: homeroom teacher; professional subject teacher; educational counsellor; grade-level coordinator; "shiluv" teacher; pedagogical coordinator; and special education coordinator or special education homeroom teacher.

In school #1 only six individuals were interviewed as the school has no special education coordinator nor special education homeroom teacher since, like most other schools in the city, it has no special education classes of any kind. That is one of the reasons school #1 was chosen.

All the interviewees were asked uniform questions in three areas: the "shiluv" program in their school; the organizational culture; and the leadership style of the headteacher. The majority of questions related to "shiluv". In addition to the uniform questions, five role holders in each school were also asked specialized questions (see pages 142-146 in the Methodology chapter).

At the end of each interview the information obtained was abstracted, organized and catalogued for comparison between the schools in the three areas ("shiluv", school organizational culture, leadership style). The trends were displayed in the following scheme (each column presents key sentences, examples, key words and explanations):

	School #1	School #5	School #11
"shiluv"			
Educational counsellor			
"shiluv" teacher			
Grade-level coordinator			
Regular home-room teacher			
Pedagogical coordinator			
Professional subject teacher			
Special education coordinator/home-room teacher			

	School #1	school #5	school#11
Organisatonal culture			
Educational counsellor			
"shiluv" teacher			
Grade-level coordinator			
Regular home-room teacher			
Pedagogical coordinator			
Professional subject teacher			
Special education coordinator/home-room teacher			
Leadership style			
Educational counsellor			
"shiluv" teacher			
Grade-level coordinator			
Regular home-room teacher			
Pedagogical coordinator			
Professional subject teacher			
Special education coordinator/home-room teacher			

The findings that emerged from the interviews are presented below as follows: a summary is provided for each school in each of the areas according to the replies of all the interviewees. This is followed by a comparative summary of the data between the three schools.

c.The findings for the three schools

1. School #1

"shiluv": (questions 10-22+23-52) summary of answers to the uniform questions:

In this school the difference between the answers of the educational counsellor and those of the other role holders interviewed was very prominent.

Except for the educational counsellor, "shiluv" was perceived in the eyes of all other staff as a teaching aid given by the school to pupils with difficulties. The aspect of learning achievements took a notable place in all the answers of the interviewees. The educational counsellor, however, defined a broader aspect and used terms such as: *"welfare", "tolerance", "difference as a value"* and *"self esteem"*. The rest of the interviewees saw the obligation of the school as being to advance the learning achievements of the pupils in the subjects they have difficulties with, to reinforce them in order to enable them to integrate in a *'regular'* class and not in the framework of special education. In addition to this, both the homeroom teacher and the educational counsellor noted social inclusion in the regular class as very important for the self-esteem of the pupils and reinforcement of their self-confidence, which the "shiluv" services help.

Except for the educational counsellor, all information on inclusion received by the staff came from the headteacher's daily bulletin, and from talks with the "shiluv" teacher and the educational counsellor about specific pupils - in the day-to-day work. Most staff see MATYA as a body that unites all of the "shiluv" teachers and their supervisors in the city, with the exception of the educational counsellor and pedagogical coordinator, who are aware that this

body also has experts in various fields of knowledge on the subject of children with special needs and that they provide services to all the schools in the city.

The educational counsellor felt that she/he was the *"emissary"* or *"representative"* of the "shiluv" pupils and indeed of any pupil with special needs. She/he felt that she/he fights for their rights against the various teachers and that the pupils turn to her with many problems that could be avoided. She/he is forced to be a bridge between the teachers and the pupils, and her complaint was that the teachers fail to understand that "shiluv" is not a compromise or lowering of the level of teaching but rather an adaptation to the needs of the pupil.

> *"...The teachers often tell me that if they read out loud the questions to the pupils, they are actually giving them half of the answer...how many times have I explained that this is what the pupil is entitled to in order to express his knowledge..."*(Educational counselor school #1)

The "shiluv" teacher felt that she/he has to *"run after the professional subject teachers"* for them to make allowances for the pupils in her groups through clearer exams, flexible exam dates, and considerations in grading.
The other staff believed that what the school was doing for the "shiluv" pupil was over and above the required: the pupils study the 'problematic' subjects in small groups under the guidance of the "shiluv" teacher. She/he organises the material for them in an abstracted form, easier to remember, and simplifies the complicated material for them - according to the staff members interviewed. The "shiluv" teacher assists them the most in the process of inclusion (the term used by the teachers was 'integration') and in this she/he does *"very good work"* (according to the interviewees). The professional subject teachers are required to be in contact with the "shiluv" teacher, and this contact is maintained from time to time at the initiative of the "shiluv" teacher.

> *" She (the "shiluv" teacher"- H.M.) is the only one that understands those children, something we cannot address during regular lessons.."* (Bible teacher, school#1).

Against this, both the educational counsellor and the "shiluv" teacher thought that the subject teachers should take on somewhat more of the responsibility. They felt the need for regular, established communication around the "shiluv" pupils, and would have liked to see initiative on the part of a subject teacher in adapting the exams, homework, or any specific activity in class- to the special needs of pupils.

In defining their role with respect to the "shiluv", the professional subject teacher, the pedagogical coordinator and the grade-level coordinator noted that the main work of "shiluv" is done by the "shiluv" teacher and sometimes also by the educational counsellor, and they have no direct connection to it. The homeroom teacher noted that her/his role was to be updated by the "shiluv" teacher on the degree of success of her/his specific homeroom pupils and to update the parents of this at the parent-teachers meetings that take place three times a year. The "shiluv" teacher saw herself/himself not only as teaching the "shiluv" pupils but also as coordinating between the teachers. The educational counsellor took major responsibility and saw herself/himself as responsible for deciding who would benefit from the "shiluv", mediating and bridging between the teachers and the pupils and between the various demands of the parents and the teachers.

Specialized questions;

Homeroom teacher:

The 8th grade homeroom teacher reported that her/his class has many pupils with problems, some of which will pass as they mature, whereas others are in need of immediate attention. Some pupils were sent by her/him to the educational counsellor and then for professional diagnosis, eventually, being found to have genuine learning difficulties. Other pupils whose achievements were low, could have benefited from learning assistance, such as teaching in small groups, which was not provided. Children with concentration and/or behavioural problems have no access to help in a large class. The homeroom teacher has discussed this many times with the parents and child, and places them to seat individually in the first row. Another solution is describes by the homeroom teacher as a "contact notebook":

"Sometimes a "contact notebook" is made for such a pupil in for each teacher to sign on his/her behaviour at the end of every lesson. Such children are seldom organised, lacking the necessary equipment - not even a pen to write with. The contact with the parents through this notebook sometimes helps." (Home room teacher grade 8 school#1).

The pupils in the "shiluv" program in this school (four pupils from this homeroom teacher's class) derive great benefit from it yet, the homeroom teacher does not know how teaching and learning is done in that classroom. All the teachers meet twice a year, before distributing report cards, for a pedagogical council, a meeting of the entire teaching staff, the headteacher and the class educational counsellor - in order to provide updates and submit final grades.

"... in these councils I always see how my 4 students, learning in the "shiluv" class, achieve very nice grades. It is like the "shiluv" teacher prepares, chews, and swallows the material for them. I do not believe they could have achieved those grades in the mainstream class". (Homeroom teacher school#1)

Subject teacher:

This teacher teaches Bible in grades 8 and 9. While her/his main method of instruction is frontal and writing on the blackboard, she/he often also gives independent work in the classroom while moving among the pupils and helping. The teacher explains:

"This is the most suitable method to teach Bible, which is a complex subject and requires very high concentration and clear direction from the teacher".(Bible teacher school#1)

Pupils with learning difficulties have greatest difficulties with bible study, displaying no understanding of the subject, no basic skills of comparison, or the organisation of the sequence of events, etc., as well as often a general

lack of motivation to learn. They require individual or small group guidance. Some of the pupils get help from the "shiluv" teacher (about 3-4 pupils in every class that the subject teacher teaches), and indeed, their achievements have greatly improved and their better understanding is notable. The subject teacher writes the exams in her/his subject, and the "shiluv" pupils take the exam in the classroom together with the rest of the pupils. The subject teacher examines orally those students who are entitled to it, and certain pupils are given additional time to answer the questions. When asked what was meant by an 'oral exam', the subject teacher answered:

> *" I read the questions out loud and write down on the examination form the answers that the pupil gives orally"* .(Bible teacher school#1)

(the other teachers in this school did not appear to understand that oral testing in this case signifies mediation to ensure that the question is understood correctly and allows the pupil to express his/her knowledge. These pupils do not have reading difficulties, but rather in understanding what they read). The subject teacher believes this to be an effective way, because although the pupil learns in a "shiluv" group, in the end she/he (the subject teacher) is responsible. To the teacher's regret, sometimes gaps in the knowledge between what has been learned in the class and what is learned in the "shiluv" group are revealed.

All subject teachers for a particular class meet twice a year before report cards are given out - in a meeting of the expanded pedagogical staff; at this meeting the headteacher, the class educational counsellor the "shiluv" teacher and the homeroom teacher are present.

Educational counsellor:

Coordination between teachers in matters of a "shiluv" pupil is considered by the educational counsellor as a necessary part of the natural management of the school and not dependent on the diligence and personal initiative of the "shiluv" teacher. He/She explaines:

"The "shiluv" teacher is currently responsible for the learning processes of the "shiluv" pupils in two study subjects and there are areas in which the "shiluv" pupil "falls between the chairs" because there is no coordination between teachers. If the subject teacher is also sympathetic and diligent, there is good coordination between her/him and the "shiluv" teacher with regard to the learning content, learning pace, the exam and the phrasing of the questions". (Educational counselor school#1).

In the best case, according to this educational counselor, the homeroom teacher would also be updated, making pupil feels there is someone on his/her side . At present, this is not the case in school #1:

"Neither the subject teachers nor the homeroom teachers for the most part understand the pupils' difficulties". (Educational counselor school #1).

The educational counsellor recommends pupils for "'shiluv'" for whom she/he has information indicating that they could derive benefit from it: this can come from parents who reported, subject teachers, the homeroom teacher, the pupil him/herself , the school psychologist or the school nurse. In the 7th grade, when there is no information yet available, pupils are recommended by the cousellor of the primary school.

"shiluv" teacher:

The "shiluv" teacher takes part in the "shiluv" meetings in which the list of "shiluv" pupils is crystallized. She/he composes her/his class schedule herself/himself as far as possible in such a way as to take groups of pupils out of the classroom while the rest of the class is learning the same subject that she/he teaches - a highly complicated and seldom easy feat. The "shiluv" teacher works in parallel to the subject teachers of those subjects that she/he teaches: history; literature; Bible; she/he works a lot in conjunction with the educational counsellor, and sometimes reports to the homeroom teacher.

Externally, she/he maintains continuous contact with the school's MATYA supervisor.

Pedagogic coordinator

In a regular school, which has 40 children in a class with one teacher, all the needs of all the pupils cannot be answered. There is an obligatory annual curriculum set by the Ministry of Education, and the teachers have to teach according to it. The subject coordinators meet at the beginning of the year to decide upon the teaching program for the year and present it to the pedagogic coordinator in writing. Along with this, other voices are now being heard in the Ministry of Education regarding the school's obligation to respond also to the special needs of pupils. This is to be achieved through integrating them in MATYA groups or in other ways, such as reinforcement in English, Mathematics, etc.

The pedagogic coordinator has no part in evaluating "shiluv" pupils' achievements. Each teacher is responsible for evaluating the pupils in his/her class.

Organisational culture (questions 1-6) summary of answers of all the role holders regarding this issue.

Here, too, the difference between the interviewees was notable in their answers to the different questions. The "shiluv" teacher and the educational counsellor see giving an equal opportunity to all children and closing the gaps between the children as the primary goal of the school. The other teachers (homeroom teacher, subject-Bible teacher, pedagogic coordinator) noted several goals that had actually been individual annual projects: preventing and dealing with violence, language literacy (improving reading, comprehension and composition), social involvement and help in the community. The interviewees felt a certain involvement in setting the goals. Every subject teacher maintains connections with the professional subject

staff, who meet three or four times a year. During the year there are focused consultations around exams or pupils' work.

> *"Consultations between professional staff are not on specific pupils and/or solutions to the teachers' problems in the class but rather around the teaching content".* (Bible teacher school #1).

The homeroom teacher belongs to the grade-level staff and the educational counsellor belongs to the management team.

The picture obtained for this representative school is one of communication between the teachers that is administrative, formal in nature; in general, however, the teacher is isolated in his/her work. Nothing was reported on a feedback procedure, counseling and/or consultation. What does emerge is that the work load is heavy, and that the teachers devote great effort to their work.

leadership style (questions 7-9) summary of answers of all role holders.

The answers received from the staff interviewed in school #1 are not completely in line with those obtained from the questionnaire (answered by the headteacher himself/herself). The headteacher here identified himself/herself as most fitting the 'manager' style of leadership, whereas in the interviews the staff evaluated the headteacher to a large extent as an 'initiator' and to a lesser extent as a 'manager'. The interviewees described the headteacher as devoting most of his/her working day to the current matters of the school: dealings with the municipality and the supervisory unit, organisation and management of funds and resources, dealing with the school structure, with parents' requests, ensuring that the procedures of the Ministry of Education regarding school trips and visits, etc., are strictly observed. In addition, they also described the headteacher as taking great interest in "*advancing the school*" in computerisation, becoming updated on new projects and interested in "*leading the school forward*". According to the

interviewees, some of the headreacher's work is also devoted to teaching classes and to dealing with problems of personnel. It was difficult for teachers who were not members of the school's management team (homeroom teacher, subject teacher, "shiluv" teacher) to answer this question and required much thought by them to find examples.

2. School #5

"shiluv": (questions 10-22 + 23-52) summary of answers of all role holders to the uniform questions

In school #5, unlike school #1, the difference between the answers to the uniform questions was not large. Notably, the teachers had a fairly uniform view regarding the goals of "shiluv", despite each role holder having a different authority, a different chain of functions and even broad freedom of action. "Shiluv" in the eyes of most of the interviewees is seen as intended to

> *"...advance the pupil from the learning, behavioural and emotional aspects through participation of the family and cooperative work with it".*
> (Educational counsellor school #5).

From the social aspect, the staff claims, these pupils are usually leaders and they have crystallised groups of friends. What they see as enabling the pupil to progress in his/her learning is to provide as many chances as possible to succeed, thereby giving the pupil the feeling that the staff has confidence in him/her. The staff's knowledge of "shiluv" comes from the many meetings around specific "shiluv" pupils in the school within the framework of the cooperative work among the different teams (mainly the professional teams). The staff consider the idea of "shiluv" to be good when the school has the tools to grapple with it: i.e. training of the subject teachers to solve learning and behavioural problems in the classroom; the presence of experts of MATYA who work within the framework of the school (all of the teachers correctly defined this body); and a decrease in the large (up to 40!!) number of pupils in the mainstream homeroom classes. The staff that noted that the main problem lies in dealing with the behavioural problems of pupils with special needs in mainstream classes. The presence of a "shiluv" teacher in the classroom offers greater supervision and personal attention. However, when one teacher has to deal with 40 pupils, this becomes quite difficult. "Shiluv" serves all pupils in school #5 who have learning difficulties, not only

those helped by the "shiluv" teacher. The atmosphere is more accepting, there are many allowances made for the pupils, additional chances are given, the subject teachers distribute learning materials that are easily understandable, the teaching pace is slower, time given for exams is longer, the learning materials are organised well and methods of organising information and strategies are imparted. All pupils in the school receive help in accord with their needs; thus, for example, in the 9th grade the teaching is more through the pupils' questions in preparation for exams. In the 7th grade the "shiluv" pupils are given many more hours a week in small homogeneous groups, to which they are assigned at the beginning of the year in order to acclimatise more rapidly within the grade level section. The "shiluv" here requires much more work from all the teachers. The veteran teachers even noted the difference in work load between several years ago and today. They all claim that

> *"...these are today's needs and there is no other way to deal with gaps between pupils". (Homeroom teacher school #5).*

The picture drawn is one of very high flexibility towards all pupils with special learning needs; equally notable is that the staff members make great efforts to help the pupils succeed and all of them are highly involved, each in their own way.

Specialized questions

Homeroom teacher (questions 23-29)

The 9th grade homeroom teacher has accompanied this class since entering the school three years ago. There are about ten pupils with special needs, which three are integrated in a "shiluv" class having been diagnosed as learning deficient. The other pupils are helped, in different ways - each according to their needs. One pupil regularly talks to the youth worker in the school, joined by his family once a month. The child has now settled down and begun to function, already demonstrating more success in his studies

over the past year. Two pupils are closely followed by the entire staff from the aspect of behaviour. One of the pupils enjoys meetings with the psychologist of the school. With every problem the homeroom teacher turns to the educational counsellor, who in turn involves the headteacher, and the most suitable help for the child is determined in coordination with all the involved factors and teachers. The homeroom teacher noted that because she/he is in the classroom only five hours in the week, any help will only succeed if all the involved teachers are updated and update the others.

Subject teacher (questions 30-40)

The English teacher teaches grades 8 and 9, mainly integrating frontal instruction with independent work by the students. Instructions and vocabulary or rules of grammar are given frontally. Exercises are done individually - each pupil at his own level and pace.

> *"Five pupils study with completely different workbooks - as decided in accordance with the previous year's evaluation by the English teacher. Those same pupils are already known to the school staff from their studies in the 7th grade, and all subject teachers are organized to teach them in a slightly different way. I also write two different exams for the class. This is actually teaching two classes in one".* (English teacher school #5).

This method is considered most expedient for everyone, in that each child can progress and no one will be bored. Nevertheless, the teacher reported difficulty in maintaining discipline in the classroom. Independent work requires self-discipline by the pupils, which they don't always have. According to this teacher, another helping teacher in the classroom would have been of great help. In evaluating pupils, the "shiluv" pupils, take it in the "shiluv" teacher's room, where it is quiet and they have more time. If according to the didactic diagnosis they are entitled to be tested orally - she/he or another teacher from the English team does this and the "shiluv" teacher is not involved.

Sometimes other students who may have an anxiety attack or feel under pressure – receive permission to join the group in this room (with the original,

regular exam). The exclusive exam that the teacher writes is shown to the other English teachers, and the subject coordinator goes over it and comments. All teachers on the staff needing a special exam in this subject will use this one. Sometimes one of the teachers record the content of the exam on tape - and the pupils can listen to it and hear the question more than once. The entire staff of English teachers participated in a municipal extension course two years ago on adapting ways of teaching pupils on different levels. Today the staff holds monthly meetings, as well as ad hoc meetings to plan exams or work sheets. These meetings always make reference to pupils with special needs.

Educational counsellor (questions 41-46)

The educational counselor of this school reports that the responsibility for adapting ways of teaching and examining is that of the professional subject team. This is followed-up in the grade meetings, which also discuss the pupils' achievements. Exceptionally low achievement in any subject is seen as the responsibility of the subject teacher. She/he brings the matter before the professional subject team, who suggest solutions applied to other pupils with similar problems.

A pupil recommended for "shiluv" is one reported to have special needs: either diagnosed as learning deficient, his/her achievements are low, his/her parents have expressed a request, the report from the primary school noted help was desirable, and/or the subject teachers report behavioural difficulties, etc. Every reason is legitimate. When the subject teacher or homeroom teacher turn to the educational counsellor she/he will mobilize the suitable "shiluv" guide or the suitable subject teacher or grade-level coordinator, or headteacher, or parents, or any other municipal aid agency, depending on the problem.

> *"In most cases the subject teachers' questions relate to whether to make certain allowances for a particular pupil - and generally the answer is positive".* (Educational counselor school #5).

In other matters the educational counsellor coordinates treatments and meetings. The pupils have learned in past years that they can turn directly to the subject teachers with the problems they have - and the teachers feel obligated to help.

"shiluv" teacher (questions 47-49)

In this school, the "shiluv" teacher is not a part of the special education team, which comprises three special education homeroom teachers (of the three special education classes in the school – one in each grade level) supervised by the MATYA supervisor of the school. The "shiluv" teacher noted that:

> *"I am responsible for the children with special needs in the mainstream classes only... I am partner to the decisions on who the "shiluv" pupils will be".* ("Shiluv" teacher school #5).

The learning program is highly regularized and set so as not to make changes difficult for the pupils. In the 7th grade the work is carried out more in small homogeneous groups. The pupils have a special workbook and they receive their study materials from the "shiluv" teacher (who also gives them to the subject teacher in the class). The first year in middle school is devoted mainly to teaching study habits, order, organisation and methods to improve memory. If the group shows readiness, the "shiluv" teacher and pupils enter the mainstream class already in the 7th grade, in accordance with its class schedule. For the most part, however, this only happens in the 8th grade. The composition of the group changes - pupils enter and leave all along the way, without harming the learning process. The "shiluv" teacher reports continuous and regular work with the subject teachers whose subject she/he teaches - and with the educational counsellor on a variety of problems that she/he sees: eating disorders, sadness, battered children, poverty, fatigue, violence and neglect.

Pedagogic coordinator (questions 50-52)

The curriculum in the school is uniform for all the pupils, including those with special needs. All pupils in special education at all three grade-levels have the same study curriculum, generally built in each subject around a core, its expansion and its enrichment. The various "shiluv" pupils and special education pupils learn the core level (the basis) and perhaps also its expansion, but do not reach its enriched level. The Pedagogic coordinator of this school explained how the differences between the learning programs of the different students are expressed, from the whole school's point of view:

> *"The difference lies in the methods of teaching and the learning materials provided, in the complexity of the questions and on what concrete level the material is supplied."* (Pedagogic coordinator school #5)

Each study program is submitted in detail to the grade-level coordinator at the beginning of the year. Scrupulous attention is given to relating to pupils with special needs in both the small and the regular classes. The evaluation of pupils in the special education classes is more homogeneous - the homeroom teacher (who has training in special education) examines all her/his pupils in the same manner because from the aspect of pupils' problems, this is a homogeneous class. As against this, evaluating "shiluv" pupils very much differs from one to the other, and the teachers try hard to organise orderly lists of which pupils are entitled to which concessions. Nonetheless, the policy of the school is to allow flexibility in this matter and to make allowances also for additional pupils who feel the need - when the teacher feels that this is justified. The evaluation is not manifested specifically in the pedagogic program of the school.

Organisational culture(questions 1-6) summary of answers of all the role holders regarding this issue.

The most outstanding point emerging from the interviews in this school in the matter of culture was the cooperation within the subject team. The English teacher expressed this best, in the matter of introducing the exam she/he wrote for the children with special needs in her/his class, the team's discussion of it and corrections with the help of the "shiluv" teacher – and the fact that the entire English team can then use this exam. In addition, different subject teams attend different courses together such as a course for the English team and a course in 'efficient communication' for the homeroom teachers team.

All the interviewees believed in the need to advance the weaker pupils and, in their opinion, this can succeed only by maximum flexibility towards all the pupils requiring it. Cooperation among the staff was seen as the means to attain this objective. The "shiluv" teacher examines pupils orally to help the subject teachers in their work load. Sometimes the "shiluv" teacher agrees to take on several additional pupils from the mainstream class, at the expense of the English lesson, in the "shiluv" class for a number of lessons. Sometimes the "shiluv" teacher supplies the English teacher with learning materials that are very helpful for pupils with difficulties - materials that the "shiluv" teacher has acquired from the many extension courses that she/he has taken. The "shiluv" teacher and the educational counsellor were full of praise for the "shiluv" supervisor of MATYA, who helped them considerably in finding solutions to the stresses of the various teachers. It is notable that the "shiluv" teacher is not connected to the special education team.

The staff of school #5 noted two main goals of the school: prevention of violence and successful learning by a maximum number of pupils. This year the focus has been on treatment and prevention of violence and within this area are many issues: effective interpersonal communication, and procedures and clear sanctions against the violent. There appears to be uniformity here in understanding the goals, aims and annual programs.

An important issue is the admirable personal responsibility the teachers feel towards the pupils: most of the interviewees frequently used the term "according to need", that is, numerous joint team meetings and many consultations between teachers whenever needed, including in the evening by telephone - all this in accord with arising needs, - and the need for immediate solutions that the teachers feel they have to find. They themselves initiate that communication and execute it.
The issue of publicizing information on the bulletin board in the staffroom and in the school's administrative office – is an initiative unique to this school (as emerged from the survey questionnaire). The answers gave the impression that this contributes to efficiency in work, accessibility of information, and prevention of confusion among the staff.

Leadership style of the headteacher (questions 7-9) summary of answers of all role holders.

The staff of teachers in school #5 evaluated the work of the school's headteacher as 'responder' to the various needs that constantly arise, pupils, parents and teachers. The headteacher himself/herself also characterized himself/herself here as suiting more the style of responder, but of "initiator" too in three out of six questions. According to the staff, the headteacher devotes most of his time to talks with pupils and parents (every one of the staff noted this as a central aspect) around different subjects, such as disciplinary incidents, pupils' special needs, dealing with different problems that arise, including teacher-pupil relations, as well as staff meetings around a specific problem of a pupil (an identical question in the questionnaire, namely, #12).

School #11

"shiluv"(questions 10-22 + 23-52) summary of answers of all role holders to the uniform questions

A highly conspicuous finding in school #11, unlike the other schools, was the involvement of factors outside the school in the day-to-day life of the school. Also prominent was the very intensive work of the teams, which was anchored in regular, formal, clear procedures that were not dependent on a teacher's need or initiative. What was notable is that the different MATYA guides and the school psychologist have a relationship of cooperation, guidance and involvement with the entire reaching staff. This stems also from the existence of special education classes (one at every grade level- resembling the case in school #5) for pupils with serious learning deficiencies, combined with hyperactivity in most cases. The pupils in the special education classes have been diagnosed as unable to study in regular classes, but able to enjoy the environment of regular children. This is the characteristic of special education in this school, which has continuously maintained such classes for the past eight years. This school is one of the first in the city to agree to hold such classes in a regular school, despite the objections of the parents and the school neighborhood. Over the course of the years- good relations have developed between the school staff and the staff of MATYA, which also had its beginnings eight years ago - and development and growth have been common to both the school and the MATYA body.

From all the interviewees, the most positive answers received were for the "shiluv" program. There was an understanding of the goals at a deep and fundamental level, of the obligations of all the teachers as a team and of each teacher as an individual, and an understanding of the role of the organizational environment relating "shiluv":

> *"The subject coordinator and his/her team are responsible both for the general student population and for the pupils with special needs including: learning material, learning methods and examination and evaluation".* (Educational counselor school #11).

The staff has been informed of the law and of the developments since 1988. They see this as an obligation and a way of life and not simply a specific school project. They see the success of the learning inclusion of pupils as part of overall education to good citizenship, to tolerance and self-control, to taking responsibility. Efficient, open communication was reported between the pupils, the teachers and the different MATYA guides. The teachers acquired their knowledge directly from the different MATYA guides in the various courses given to the school staff as a single body (in addition to courses for the professional subject staff): in the school year 1998-1999 a course was conducted on the subject of alternative methods of evaluation by one of the guides from MATYA, who since then has been involved with learning programs for all the professional subject teams. In the school year 1999-2000 a course was conducted on learning strategies by one of the MATYA guides, and as of two years ago, the school has been forging ahead with another guide (also from MATYA) in a project on dealing with and preventing violence. All the teachers interviewed are on a first-name basis with the guides, they all have their private telephone numbers, the guides participate in the cultural events run by the teaching staff, and close ties have been formed. "Pride in the unit" was reflected by all of the staff; the interviewees perceive their school as leading in the field of "shiluv" in the city, from both the learning and the social aspect. The teachers are proud of the "shiluv" teacher's work in the regular classes. The homeroom teacher and the subject teacher noted that they feel they have the ability to function as "shiluv" teachers and they are preparing to study the subject in their coming sabbatical year. Nonetheless, the staff strongly argue (particularly the professional subject teacher and the educational counsellor who repeated this many times) that only cooperative work of the entire staff can lead to the advancement of these pupils.
The teachers also noted that they did not have the ability to teach the separate special education classes - despite their great sensitivity to the pupils and to the special education staff (that teaches these classes) - the pupils stand out as a foreign element in the student-landscape of the school.

Specialized questions

Homeroom teacher

There are six pupils with special learning needs in this teacher's class; this is her/his second year with this class. Only one pupil has been formally diagnosed, already from his primary school; the remaining five get learning help due to the teacher's alertness and her/his own diagnoses. The "shiluv" teacher enters the class for history and literature lessons, two subjects that, incidentally, the homeroom teacher also teaches, thus greatly facilitating cooperation.

> *"We update each other continuously, plan the coming lessons together and split the work in preparing materials".*(Homeroom teacher school #11).

One other pupil is being followed-up by the school nurse because of undernourishment, but functions well in his studies and close attention is being paid to reinforce him emotionally. The homeroom teacher reports weekly meetings of the grade-level staff (grade-level homeroom teachers + grade-level coordinator+ educational counsellor of the grade level). Once in three months there are meetings in which all staff-members teaching the class are present and a follow-up on the learning program of each pupil is carried out.

The homeroom teacher dedicates most of her/his spare time during the school day to talking to students (regarding misdemeanours or requests, sometimes to two or three pupils together). She/he considers this to be part of her/his work, although there is not always one good solution to the problems raised. The homeroom teacher also reported on how she/he had been taught to deal with dilemmas: to conduct a dialogue with the students regarding the problems and the alternatives.

Subject teacher

The mathematics teacher of the 7th grades was interviewed. There is no "shiluv" in math, but there is learning reinforcement in the framework of the regular study hours. The pupils in the reinforcement program were diagnosed

at the beginning of the year by means of an equalizer test. They study the same program though on a lower level - using different workbooks. When they advance, they move on to the regular workbook. The teacher teaches mainly frontally - imparts and explains material and checks the pupils' homework with them, at their request. She/he noted that most of the pupils in math reinforcement have behavioural problems, low concentration ability and difficulties in persevering. In this matter the homeroom teacher, the grade-level coordinator, the educational counsellor and the parents are involved. The work of four pupils is being followed through a "contact notebook" between subject teacher and parents - at the end of each week there is compensation - a program guided by the expert MATYA instructor in modifing behaviour. For several pupils there is still no solution and the matter is being worked on. All pupils in the grade level are examined at the same time - there are no delays and no allowances. The 'reinforcement' pupils receive an exam suited to their level of difficulty - written by the entire math staff. In this matter the staff is strict in giving concessions only to pupils who have a formal, written diagnosis - in order to get the pupils used to the study habits that will be required of them in high school. The mathematics teacher participates in mathematics staff forums in which the "shiluv" teacher participates, and sometimes also the MATYA supervisor, as well as in school projects guided by a MATYA instructor on dealing with and preventing violence.

Educational counsellor

The educational counsellor interviewed in school #11 was the least experienced of the three counselors (of scholls #1, #5); this is her/his third year on the staff. She/he considers the person responsible for adapting ways of teaching and examining in every subject to be first and foremost the subject coordinator, with the guidance and assistance of the "shiluv" guides and in accordance with past refresher courses. She/he sees the subject coordinator as responsible for coordinating the staff around the study material for both the general student population and the pupils with special needs. According to the counsellor, she/he herself/himself serves as a sounding board for the pupils and their parents and maintains an open-door policy vis-a-vis her/his office. She/he meets with them as an outside agent and therefore they are more

open to her/him in all matters e.g., studies, social, family, economic, health, etc. She/he is also the contact between the needs, as submitted to her/him, and the assistance of agents in the municipality available to the school. The majority of requests she/he receives from pupils and parents are not related to learning issues.

"shiluv" teacher

The "shiluv" teacher in this school is the 'special education team' coordinator. She/he is involved in all decision making and study sessions guided by the MATYA supervisor in that team, and also leads the team's regular meetings. She/he is also involved in the decision processes regarding "shiluv" pupils. She/he assists almost all the subject teams even though she/he does not actually teach most of the subjects.
She/he goes into the mainstream classes in accordance with the school's class schedule, in every one of those lessons in which she/he has a defined group (not seated together). In passing among her/his own group, she/he also helps any other pupil who may turn to her/him in the course of the lesson. The "shiluv" teacher explains:

> *"In the beginning, the load was heavy and the work was hard, but today a uniform language has developed between the teachers in the team, and uniform intentions. The work now flows more smoothly since the materials are mostly ready and the division of work is known. During the course of the class, we developed a nonverbal language..."*

Pedagogic coordinator

The answers received here reflect what was said by the other interviewees. The pedagogic coordinator could report an overview of the subjects, and noted that in comparison with other subjects, there are still problems with the subject of English. The programs submitted by the team appear to be insufficient. Regular review markedly demonstrates that the pupils' achievements are low in this subject, and the subject team does not feel that it has the tools to solve the problems - not even with the help of the

"shiluv" teacher. The "shiluv" supervisor recommends specific, focalized guidance for the English subject and team.

It should be noted that the homeroom teacher of the special education class in this school is also the coordinator of the student council in the school; thus despite her/his work being with the pupils of her/his class only (special education class), she/he knows very many pupils in the school as a whole.

Organisational culture (questions 1-6) summary of answers of all the role holders regarding this issue.

In this school there appears to be uniformity in perception of the vision and mission, alongside order and organisation on a formal level. This stood out in the answers to questions regarding the teams, the frequency of staff meetings and the subjects discussed at these meetings. The grade-level coordinator and the homeroom teacher drafted a structure of a grade-level team meeting that was uniform, even though they are not in the same grade level. This attests to a school-level uniformity in managing staff meetings. The second remarkable issue here is the cooperation within and between the teams: subject teams and "shiluv" team at different levels around study materials, and mutual aid. The staff as one body participates in uniform courses. There is full involvement of the special education team within the mainstream school life (student council), and different MATYA guides are involved in many issues. While the pedagogic coordinator noted a problem in English, there also seems to be some lack of satisfaction presented by the Math teacher regarding the progress of students with special needs in this subject. Particularly prominent in this school is the role of the grade-level coordinator here relative to that in other schools. It is a very prestigious position and carries responsibility, authority and many work ties with a range of role holders among the staff.

The entire staff has a sense of involvement and the ability to influence, including the educational counsellor, who has only been involved in the

school's process of crystallisation around the "shiluv" for three of the previous eight years.

Leadership style of the headteacher (questions 7-9) summary of answers of all role holders.

The headteacher here marked an almost identical number of behaviours fitting a 'responder' (in answer to four questions) and those fitting an' initiator '(in answer to three questions). The picture provided by the staff members regarding how they perceive the management style of their headteacher was not uniform: the educational counsellor, the "shiluv" teacher and the homeroom teacher of the special education class considered the headteacher to be people-oriented. They related that the good of the pupils and the teachers consistently stand at the top of his interests and guide his actions. The homeroom teacher, grade-level coordinator and subject teacher considered that the headteacher deals mainly with organisation and management. The Mathematics teacher noted:

"establishing procedures and seeing that they are enforced such as routine meetings, evaluation procedures; ensuring that the entire staff and pupils are informed of the procedures and rules comply with them; convening meetings of the different entities, sometimes merely to inform and update; dealing with publicizing information within the school in a written and formal manner; running pedagogic meetings (in which the entire teaching staff is present when grading every pupil in the school) in a business-like and efficient manner; and delegating authority to teams and to individuals in the team". (Math teacher school #11).

The pedagogic coordinator noted the main activity of the headteacher as being around initiating innovations and new ideas in the school. Thus there was no uniformity in the team's perception of the headteacher's work.

CHAPTER FIVE: DISCUSSION

Introduction: Strategic management: the key to implementing inclusion in mainstream schools.

As noted at the beginning of this thesis, the idea of inclusion is based on the notion of social justice. It started from this, and since then, inclusion has been dealt with by different systems (economy, health, social services and education). The policy of inclusion, which today is a legal requirement in mainstream schools in Israel and worldwide (see Introduction p.19-23), did not stem from field studies that have proven its efficiency, or from studies that have shown it to be one good policy among others in the field of education, such as, for example, 'the best way to teach mathematics at a young age'. Inclusion, rather, constitutes a generic policy in which the supervisory and assisting bodies, the implementation principles and the rationale are defined in it (West 1997, see Literature Review p.48-52).

The particular interest of the educationalists in this policy, however, stems from the tremendous difficulties the schools have in implementing it - in translating it into a way of life in the school. Over the course of the years a feeling has developed among educationalists that although it is clearly the right thing from a social and public point of view, no one really knows how to make it work. In addition, it is known that the mere absence of formal exclusion, which schools once considered as a sign of practicing inclusion well, does not in fact imply the presence of inclusive education (as discussed in the Literature Review p.66-71).
Worldwide field studies that examined different inclusion programs stemming from national inclusion policy have shown that schools differ from each another in the way they practice inclusion in daily work. It was found that mainstream schools differ in three major criteria: how they organize the learning of the students with special needs; how they evaluate their achievements; and how they work with outside professionals and guides. Various ways, some of which were noted as *"striking"* to the researchers

(see p.68 at the Literature Review), have been found to practically implement those aspects: a range of personnel, a range of contexts and different levels of co-operation and planning (see Literature Review p. 57).
The data from these studies are considered reliable, since most of the research was based on field studies of the 'performance type' in which the researchers also viewed inclusion in practice and not only asked the staff for their perceptions – where interpretation can be expected.

Although still a controversial issue (see Literature Review), the better way to include (for the achievements of the students with special needs, for the other children and for the improvement of the staffs' skills) have been found to be when two teachers regularly teach in a mainstream class: one of whom is the mainstream teacher and the other a specialist in teaching students with special needs in Israel the "shiluv" teacher. The effective "shiluv" teacher thus does not give personal instruction only to certain students but rather offers guidance to every student in need. Mainly, the task of the "shiluv" teacher is seen to be that of aiding the mainstream teacher in preparing material, adjusting the level of the lesson to the difficulties of students and implementing a variety of teaching methods. It is important to emphasize that simply placing two mutually independent teachers in one class might confuse the children rather than advance their learning. Co-operation and routine pre-planning towards a certain goal is a necessity.

In the Israeli context, the only recent national comparative survey, carried out by the Evaluation Department of the Ministry of Education found that in middle schools, only one way is practiced: the "shiluv" teacher teaches "shiluv" students in homogeneous groups in her own classroom at the expense of a lesson in their mainstream class. The above survey, however, was a descriptive one, aimed to provide a picture of the current state of the "shiluv" policy. It did not, therefore, provide any explanations or suggestions as to why the schools all operated in the same way.

From the present study, however, it emerges that although only a minority of middle schools do so (two schools out of 15 in one city), inclusion can be

practiced in a manner not only satisfying to those involved in it, but even to constitute a source of pride for them. The key does not lie within the inclusion policy itself, but rather in the maintenance of strategic management in the schools: a system of management that reflects a holistic approach to organization and an extended time scale. The holistic approach is manifested in that the school acts as a single body in the responsibility for implementing the goals and aims. The teachers in this approach function within a framework in which there is uniformity of aims, understanding and joint responsibility in achieving them; even the terminology is uniform. To this end the staff functions in a culture of full collaboration (including those individuals who are not part of the organic team), and total professionalism of the team is the central goal.

The extended time scale is manifested in every program having a direct connection to the vision and mission of the school, which are clear to all. When an "adoptive approach" is practiced (see literature review p.44-46) the major goal is achieved by minor adjustments, in a gradual way, keeping in mind a 'strategic intent' where every day-to-day problem is addressed in accord with the mission.

The literature on 'strategic management' (see literature review) has identified the key to improvement of schools as the empowerment of staff and a collaborative school culture. This study demonstrates how a strategic approach to management contributes to the professionalism of teachers and thereby promotes inclusion.

This type of management is seen as the most likely to lead directly to effective implementation of any strategic policy – the inclusion policy specifically.

These main conclusions, deriving from the study results, will be clarified in depth below, and related to other research and theory, according to the research questions.

Research question 1:

In what ways do middle schools differ from one another in management of inclusion, organization of learning, evaluation of "shiluv" pupils and in the way they work with others?

This first research question is less analytical than the other research questions, and was aimed at providing a general picture on how schools practice inclusion in reality. The answers were derived mostly from the survey questionnaires. It could be argued that the questionnaires elicit only a restricted picture of how schools implement "shiluv", since the entire diagnosis of the school was based on the response of the educational counsellor (in two schools- the vice-principal) who responded to the questionnaire. Another factor that could influence the respondents is the educational counselors' supervisor's support for this study. Although clarification was given, on the one hand that support could have stressed the educational cousellors that inspection was involved and thereby prevent openness and honesty. On the other hand it could have given the impression of formality and advance accuracy and seriousness. The picture drawn from the findings was nonetheless clear, and the case studies provided a triangulation.

To the three criteria that examined the degree of inclusiveness of the schools (found in theories p.64-76 at the Literature Review), a fourth criterion, very relevant to the Israeli context, was added: management of inclusion. This relevant since many of the actions required of schools by the law are preformed by the headteacher and management teams in co-operation with the MATYA guide.
In the four aspects, therefore, in which the extent of inclusiveness of a school was measured, gaping differences were revealed among the schools in the way in which they implement the "shiluv" program. The major differences lay between those schools that initiated significant changes in responding to the "shiluv" issue, and those that implemented "shiluv" only according to the "letter of the law", i.e. the formal instructions provided by the Ministry of

Education as published in the Deputy Minister's circulars and the various additions to these. Of the 15 schools only two initiated such changes (#5 and #11), of which school #11 appears to have implemented the "shiluv" in a manner closest to the spirit rather than the letter of the law, and to the educational messages intrinsic in it.

The most obvious differences lie between these two schools (#5 and #11) and the others, which are generally very similar to each other and of which school #1 was chosen as representative. In a general way it can be argued that the three schools that were chosen as case studies are on an axis: at one pole is the purely technical implementation of "shiluv", not carried out from belief, understanding or internalization; and at the other pole are the two exceptional schools, though there is a gap between them too: school #5 is still in the process of operating in the direction of strategic management; and school #11 has notably completed the whole organizational process towards inclusiveness, which has already become a way of life in the school - and is no longer considered as 'a change'.

Examples of the differences in the day-to-day life of the schools can be seen in the variety of solutions found by the staff for the pupils with special needs, prominently expressed in the frame of mind, style of speaking, common language and general orientation. Examples of these can be found in the area of organization of the learning of "shiluv" pupils and in the way the school carries out its evaluation of them.
School #11 does not separate between "shiluv" pupils and non-"shiluv" pupils in any way. Solutions have been found to advance pupils with special learning needs within the mainstream class through cooperative work between the "shiluv" teacher and the mainstream class subject teacher. The methods take the form of work sheets, simplified diagrams, implementation of learning strategies, etc. The mainstream teachers in school #11 already routinely use ways of teaching adopted from special education as a consequence of years of cooperation and attending specific courses. The teaching methods of the "shiluv" teacher are not restricted to her/his own personal knowledge - but rather cross the boundaries, and the regular teachers in the mainstream

classes have adopted the same methods. One mainstream teacher explained that:

> *not only the pupil determined as a "shiluv" pupil – has, in practice, special needs. Every pupil has one or another special need, style of learning and different understanding, and the methods that we learned from the "shiluv" teacher help all of the pupils in the class - and among them, also the official "shiluv" pupils.*

Against this, in other schools (school #1, whose staff were also interviewed, as well as from the answers to the questionnaires) the "shiluv" teacher has the responsibility for, and exclusivity regarding- teaching methods, and the "shiluv" pupils have "exclusivity" on the difficulties. They are separated for purposes of advancement in learning, based on the concept that they have to close the gaps and they can do this only in special ways that belong to special education. The differences between the schools are thus shown to lie not only in the approaches and the solutions found, but also in the state of mind underlying these solutions.

It is important to note that all the schools see themselves as doing things for the good of the pupils with special needs - and hard exhausting work around the subject of "shiluv" is also notable - but in most of the schools, despite the basic agreement with the humanitarian idea of "shiluv", this work appears to be perceived as a solution to a situation forced upon the school - and actually:

> *these pupils would be better off in different frameworks which are able to give the pupils more.* (Homeroom teacher in school #1)

All the schools follow the precise instructions of the Ministry of Education to avoid mentioning formally (in the report card or any other document) that any student is a "shiluv" pupil or is in any way examined differentially from all other students. However, in school #1 it was reported that students who were diagnosed as dyslexic -receive "reductions" in their exams in accord with the diagnosis. In school #11, on the other hand, this is not perceived as

"reduction" but rather as consideration, as giving equal opportunities to all students – those who are diagnosed as dyslexic and those who are not. The teachers in school #11 also have complete understanding of how to examine each child according to his needs – not only formally reading the questions to the pupil (*"his problem is not technical reading"*) but also dividing the questions into smaller parts and confirming that the pupil has understood the demands of the question. School #5 appears to have gone "to extremes" regarding examination. This school is unique in that the teachers examine each pupil according to the pupil's own requested way. This extreme flexibility is connected to the 'self responsibility' that the teachers feel – and will be discussed further as this chapter develops.

There were no prominent differences among the three schools in the general data: the number of pupils are similar, the number of teachers are similar. However, schools #5 and #11 both offer separate special education classes at every one of the grade levels. In these classes there are up to 15 pupils for whom the 'placement committee' had decided that they would learn in the framework of special education within a regular school. These schools thus have two formal educational frameworks under one roof: special education and mainstream education. It is important to note this because the two educational systems have a different chain of supervisors, different guides and different training for every framework. It was interesting to note how this duality of educational frameworks is managed in the two schools (#5 and #11) and this will be discussed later on.

In contrast with the worldwide studies, which found that various ways of implementing inclusion programs were being applied, most of the schools in the present study, 13 out of 15, were found to be implementing many aspects of the "shiluv" policy in the same way. Such similarity may be grounded in the formal structure of the external MATYA body, which consists of guides that also serve as the inspectors and supervisors, and keep close connection with the schools. This framework, by participating in management meetings on "shiluv" pupils and by guiding the "shiluv" teacher as required in the wording of the policy, ensures the existence of certain procedures –those defined by

the policy. The similarity could also be explained by the clear demands of the policy published in general circulars in certain aspects such as the criteria for entitlement to "shiluv" services in priority 'A' and 'B' (see Introduction). However, the wording of the policy could not be the major reason, since, firstly, not all aspects are as clear (type of services provided, time and place – see introduction), and secondly, no matter how precise the wording might be – gaps can still be expected from the work load on schools, multiplicity of policies, and difficulties in achieving collegiality (see literature review p. 49-52 implementation gap).

Still, the question remains, why are a minority of schools able to perceive and treat the policy as a strategic one, and thereby advance and improve the school, while the majority relate to it simply as added work load? The answer lies in the findings from the next three research questions

Research question 2:

Are there differences between staffs of different schools in the level of understanding, internalization of and belief in, the rationale and vision of inclusion? How is a better understanding expressed? Are there differences between individual teachers or between staffs?

The differences in the extent of inclusiveness of a school have been shown here to depend first and foremost on the overall professionalism of the staff: the extent and quality of their knowledge and experience in the matter of "shiluv" and the degree of understanding, internalization and belief in the rationale of "shiluv", its goals and ways of achieving them.

Of course there are always professional and personality differences between people, and within this, also between teachers. However, what was examined here were the overall differences between staffs of teachers. Professionalism is related to here as the result of the school's nurturing and the school's interest - and not the individual initiative of this or that teacher. The level of professionalism in the field of "shiluv" is perceived as contributing to a teacher's overall professionalism.

The semi-structured interviews in the case studies of the present research, as well as the specialized questions, provided an understanding of the deep meaning of 'professionalism' of the staff in the context of inclusion. This professionalism was expressed in several aspects:

- Understanding the connection between the various routine structures in the school (work procedures, times of meetings, procedures in the matter of discipline, punishment, communication with parents) and the rationale of inclusion. Here too, the level of conversation that took place with the staff of teachers in school #11 highlighted what was missing in the other schools. Conspicuously, in school #1, according to the teachers, the punishments, meeting times between teachers, times of the parents' meetings, who is present at which meeting and other matters in the school

routine, are perceived as routine matters and the motive for them is efficiency in work. For example: school #1 holds three fixed pedagogic meetings a year close to the dates report cards are given out, in order to facilitate the transfer of information among the teachers before organizing the report cards. Schools #5 and #11 displayed greater flexibility in routine procedures, as did their teachers' understanding of the connection between the procedures and the goals of the school. For example: in school #11 a pupil is automatically punished (suspended for two recesses in a separate room without his friends) for any violent act – even before clarifying exactly what has happened. Although this is a school procedure that is very special relative to other schools, the teachers in school #11 explain this as part of the rationale and training for self control. There is no justification for violence, there are no extenuating circumstances, and the immediate response must be that of punishment. All the teachers speak the same language, have the same determination, and they know how to contend with the opposition of the pupils and their parents, who demand to first of all give their side of the story.

The teachers in all three schools noted that they were partner to determining the routine procedures of the school, but in schools #5 and #11 there was also a deep understanding of the routine. It is this understanding that enables the teachers to contend with every kind of opposition or change, and to explain themselves to pupils and parents in an open dialogue that has clear educational motives behind it. The foundation for the teacher's authority lies not only in her/his official position, but rather in the educational principles that she/he follows and explains to the pupils.

- <u>Awareness of educational dilemmas in the work with pupils:</u>

  Meeting every need of the pupil with special needs is not always truly to his/her best benefit. Sometimes allowing the students to receive all that they want is doing the opposite of what we in the school profess to do - to train them to be strong enough to stand by the norms of the general student body. This is a difficult dilemma

between the need to be considerate and to give the pupils a feeling that we understand and love them - and the need to set clear bounds in order to make the child develop the strength necessary to contend with life.

These words were not said by an educational counsellor or by a school psychologist, but rather by a homeroom teacher (school #11). This was no mere repetition of a formula spoken by a school guide in one of the extension courses. Rather, the teacher who was interviewed described the dilemma in the context of a specific case that had perplexed her. This was a teacher who has a high awareness of educational dilemmas in her work and is able to work in the day-to-day reality in light of the school vision, which for her is tangible and actual. In the educational work the answers and solutions to problems arising with pupils are not recorded in the book of rules and are not unequivocal respecting all cases. Children differ from each other and many factors must be taken into account when making decisions. However, when the teachers are aware in principle of the dilemma, they can make this clear to the pupil – thereby demonstrating exceptional educational ability. In the literature chapter, seven dilemmas of intervention were described (see pp. x) (Cooper 2000). Of the seven, the teachers in school #11 gave examples and noted two in particular: 1) one type of fairness (treating all the same), against another fairness (recognizing differences); and 2) encouraging high expectations, against relaxed, non-confrontational relationships. The teachers in schools #5 and #1 also gave examples of specific difficulties and problems with pupils - but were unable to conceptualize the dilemma in such a focused manner.

- Knowledge and pedagogic experience: The teachers in schools #11 and #5 have developed a wealth of solutions and methods for contending with pupils with special needs. The solutions poured out in the course of talking with these teachers. They told of different report cards for different pupils, of letters of evaluation at fixed intervals, of evaluation and measurement methods of pupils' knowledge in various areas of knowledge, of programs for cooperation and guidance among pupils in the

learning realm. The teachers in school #1 were "poor" in this aspect - telephone calls to parents in evening hours and maintaining a "contact notebook" were solutions that were repeated in the course of the interviews. Other than these, the "shiluv" teacher was perceived as having- or having to find- all of the teaching solutions.

In schools #11 and #5 the high involvement of the teachers in the difficulties of all the pupils were marked. The teachers know who writes slowly, who has difficulty reading silently, who has difficulty concentrating, who needs the teacher to summarize the information for them, who finds it more convenient to work alone, who needs a flow chart, and who knows how to work with a table. In the matter of pupils with learning deficiencies, the teachers are thoroughly familiar with the recommendations in the diagnoses for every pupil. This is not so in school #1, even though the teachers are updated by means of lists.

The professionalism of teachers in the context of inclusion is expressed, therefore, in three aspects: awareness of educational dilemmas and the ability to conceptualize this, an understanding of the connection between structures and mission; and richness in teaching solutions and methods for teaching in a heterogeneous class (where children with special needs are an organic part).

Earlier studies in Israel have not related to the question of the professionalism of teachers in the sense of what makes them better in including children with special learning needs. Two studies, reported in the literature review, examined the position of teachers on the overall issue of "shiluv" without delving into the daily activities of the teachers regarding "shiluv". This may have been because a 'good' example was not revealed in the course of those studies. The presence of good practice as represented here by schools #5 and #11, enables the researcher to gain greater understanding of significant issues and to focus on the essential elements of professionalism. In that aspect this study is unique.

The above analysis of what underlies professionalism in staff and therefore improves the schools in engaging pupils' needs, is coherent with the insights of Cooper et al (2000) discussed in the literature review. Those *"insights"* (p.167) are also based on case studies, where 6 out of the 7 are high schools, upper schools and one college. The authors identified five frameworks, each presenting a particular way of conceptualizing scope for *"taking action to reduce and prevent exclusion"* (p.166). Two of the frameworks identified are clearly shown in the present study as well. The first framework suggests that:

> *While rules and systems were in place, they were subject to modification according to a higher principle. The need to find a solution which would best meet the needs of all individuals concerned, within the context of the community as a whole* (Cooper et al 2000 p.168)

The second framework refers to the dilemmas of intervention where teachers need to determine how to respond to challenging behaviour: how to translate their values into practice. Cooper et al (2000) identified 7 dilemmas, while not all 7 emerge in the present study.

Cooper et al (2000) also relate to the importance of knowledge to the professionalism of teachers:

> *We argue that a focus on personal experience is a priority area for development work in schools committed to building a positive alternative to exclusion* (p.185)

It is not surprising that the latter research out of all the others that were reviewed in the literature review, revealed as clear connection to the level of professionalism of teachers that practice inclusive learning. The study by Cooper et al (2000) is unique in the context of the present research because it does not focus on management aspects, but rather focuses and investigates the teachers themselves: their actions, their feelings, the solutions they give to problems that arise – resembling the focus of the second research question in the present study. The methodology used in both studies is also similar in that

they both draw conclusions based on comparisons between case studies. The subsequent resemblance in the analysis and conclusions is therefore understandable. The other frameworks identified in Cooper et al.'s (2000) research emerged also in the present study, but it was decided not to connect them to the issue of professionalism of teachers.

The professionalism of teachers, as perceived here, is a consequence of actions of strategic management. In fact, the capability of teachers can be regarded as the all-important link between the presence of strategic management in mainstream schools and their resulting inclusiveness.

Research question 3:

Are there differences between schools in their organizational culture? Is there a connection between the organizational culture and level of professionalism of staff and the degree of inclusiveness of the school?

The organizational culture of a school is constituted by the way in which beliefs, stands and principles are manifested in the formal and non-formal work procedures in the school (Bush 1995), and this is what unites the entire staff around the educational practices (see Literature Review p.92-99). This organizational culture can be placed on an axis, at one end of which is total separation, continuing through a culture of correction, and at the other end a culture of integration (Whitaker 1993, see Literature Review p. 92-94). The latter is a major purpose of strategic management and is considered the only type of culture that will enable a school to achieve its missions (see p.233-235 above).

The organizational culture of school #1 has shown to be that of isolation, characterized by the existence of very clear bounds that cannot be breached. The professional knowledge of each teacher in the realm of teaching and learning is maintained as individual and personal. The "shiluv" teacher knows and works according to the special education methods. Every other teacher knows and teaches his/her subject according to the methods familiar to him/her, in accordance with the extension courses taken along with the relevant professional subject team (in the best case) or within the framework of the individual's training. Within any given time there is only one teacher in the classroom, whose assessment is solely through the achievements of his pupils. This professional isolation appears legitimate to the teachers. They see the "shiluv" teacher alone as responsible for the "shiluv" pupils from the technical organizational aspect (organizing study groups and time schedules), and from the pedagogic aspect (*"the "shiluv" teacher knows how to approach these pupils"*), and also believe that only the "shiluv" teacher should evaluate the achievements of the "shiluv" pupils. This point of view is anchored well in the school culture, that is, in the procedures and arrangements. An example

for that view is presented by the homeroom teacher of the 8th grade in that school (#1) who said that the "shiluv" teacher *"prepares, chews and swallows the material"* for the "shiluv" pupils. That say expresses It should be noted, however, that the "shiluv" teacher does indeed do what is demanded/ expected of her/him in a way that merits admiration - she/he works extremely hard in order to help the pupils and to create a supportive and protective environment around them - but the "shiluv" pupils - and the rest of the pupils with special needs in the school who are not formally defined as ""shiluv" pupils"- are not truly included according to the rationale of inclusion that argues for addressing all needs within the mainstream by all of the educational environment. The very hard work of the "shiluv" teacher, thus constitutes 'hard work in the wrong direction'.

In school #5 the culture appears to be characterized more by unification than separation. In this school, as reported in the questionnaire and also in the interviews, there are formal structures of collaboration: every staff member has the right to suggest a pupil for "shiluv", there are fixed dates for joint discussions on the issue of who should be a "shiluv" pupil, and in addition, a committee also meets on specific cases, according to need. The decisions of the committee are given in writing to the entire teaching staff and the teachers indeed showed the researcher the form that they receive with the updated lists. In addition, it was reported that no less than five teams are involved in the matter of "shiluv" in the school (whereas the average in the other schools is only two teams). Within this school, as stated, there is a separate class of special education pupils who have passed through a 'placement committee'. However, these pupils are not included in the mainstream classes, except for the sports lessons. All of the teachers reported that these classes make the general functioning in the school very difficult - for example, during recess these pupils do not listen to the other teachers (because they only know the special education teacher who teaches their class). This was the first sign of the existence of disruption within the school to be revealed in the in-depth interviews. In this school the organizational culture appears to fit the characteristics of 'contrived collegiality' (Whitaker 1993). In talks with the teachers it became clear that although the meetings between teams take

place in accord with the formal procedure, the desired perspective on collaboration has not yet penetrated the teachers' mental outlook in a way to form an integral part of their basic belief in teaching and learning.
For example: the teachers do not maintain interpersonal professional consultations, which can provide feedback on the methods of dealing with particularly complex learning materials. The teachers do not ask for help from each other, but rather turn in time of crises (and only when the situation is intolerable) to the subject coordinator. In general, the coming together of the team is always around the subject taught - and as yet there is no interaction between the different subject teams in the school. For example, there is no mixing of teachers from several fields for the purpose of finding solutions to a problem or for mutual feedback. The special education teachers, for example, are not a part of the professional subject teams even though they teach many subjects, such as mathematics, English, literature, Bible, literacy - and also have the same pedagogic knowledge as the teachers in the mainstream classes. In practice, the special education is a sub-framework within the mainstream education - there is no mixing.
There is a feeling of unlimited "doing" for the pupils in this school, but an organizational foundation and clear limits are lacking. How flexible are they? How many times can a pupil be given a chance to take the same exam? until he/she succeeds? To what extent should the scope of the learning material be reduced for a pupil? None of this appears to be clear-cut.

Nonetheless, the gap between school #5 and school #1 is immense. Notably, there is room in school #5 to broaden and deepen cooperation and consultation and it would be beneficial to loosen the boundaries between the specific team frameworks, although there is no competition between the different teams. All the teachers speak the same language in respect to all the needs of the different pupils and in the matter of their role in helping- to do everything they can: a great sense of individual responsibility but no feeling of 'school responsibility'.

School #11 was found to be in the most progressive stage vis-a-vis the quality of collaboration and its nature. The organizational culture of this school is in

accord with 'integration' (Whitaker 1993, see literature review pp.92-97). What became clear from the interviews with the teachers in this school was the issue of what was lacking in the other schools. For, to a large extent, collaboration is a "black box" (Fullen 1999). And indeed, the organizational culture of school #11 can be characterized by the four traits that Fullen defined for collaborative culture: complete trust among the teachers in the team; active engagement in acquiring knowledge; a combination of connectedness and openness; and high motivation of teachers accompanied by "unit pride" stemming from a position of strength in the realms of knowledge and pedagogic proficiency, values and high standards (see literature review pp.94-96 for expansions).

Each of these traits is found in the culture of this school: firstly, there is consultation outside the framework of the formal meetings between the teachers and among themselves that is independent of the professional teams. The consultation is an accepted part of the work and sometimes the teachers even decide to run 'small experiments' in order to test some small matter they have doubts about. For example, the mathematics teacher related:

> *In a telephone conversation I had with the literacy teacher one evening, it became clear that neither of us understood why a certain pupil in grade 7, which both of us teach, regularly did not copy from the blackboard. We decided that she/he would threaten him/her with a notation in his report card or with calling his parents, and I would conclude with him/her that at the end of each lesson, the pupil sitting next to him/her would photocopy for him/her what she/he had written - and he would copy it into his notebook. The experiment was carried out over two weeks and it seems that the photocopy really helped the child to concentrate more in listening in the classroom. Thus what was involved was not laziness. We informed the homeroom teacher and she/he informed all the teachers teaching the class, and since then, that is the arrangement regarding this pupil.*

This consultation did not take place in the frame of a regular meeting, nor were additional staff members informed. Rather it occurred through cooperation and consultation initiated out of common distress, a feeling of common responsibility and common goals of the two teachers. The solution was easy and simple to carry out and a weighty project was not involved here - but without this consultation that same pupil (who is not formally a "shiluv" pupil) would have continued to lack study material in many subjects and develop learning gaps. The matter did not even reach consultation in the framework of any team whatsoever because it was already solved at the beginning of the year through the small initiative of these two teachers.

In this school the potential was realized of the special education teachers to help the mainstream education staff in knowledge and methods in the field of pedagogy, as well as in the field of moulding behaviours. Moreover, the instructors and supervisors of the special education team very quickly took it upon themselves to help the school as a whole, and today they are at the service of all of the teachers in addition to their special help to the special education teachers.

The fact that the school is rich in instructors and experts (from MATYA) who work without exception with all of the staff, gives the teaching staff a great advantage in knowledge and proficiency/ skills: work with heterogeneous classes; organization of learning materials; individual study; work opposite a computer; and even obtaining experimental and innovative learning materials to contend with learning deficiencies and dyslexia; as well as in dealing with pupils with behavioural problems, setting clear norms and bounds. The team that was interviewed is particularly proud of the "protectiveness and accountability" program operating already for the third year in the school and enabling it to contend with violence. Another advantage the staff has, thanks to the joint work with the experts and advisors, is the chance to discuss the daily school events tied to the goals and values of the school. In doing so, they turn the goals of the school and its educational vision from an automated slogan into true belief, which the entire staff is partner to, and in a uniform manner. Only the teachers in this school, #11, were able to describe their

educational work in terms of moral dilemmas and to accept various solutions given by different teachers - as long as the solutions matched the educational vision.

As to the question of what had led to the existence of such an effective and productive organizational culture - a clear-cut answer cannot be given from the findings of the present research. There is no doubt that the length of time that the school has already been involved in the "shiluv" issue contributes to its experience, knowledge and proficiency. As noted, this was the first school in the city to have implemented the "shiluv" program, and the beginning was closely monitored by the Ministry of Education and the local administrations, with reinforcement of budget and experts in order to learn from the first experiment. The good relations, real ties of friendship, that developed between the management team and the MATYA team are certainly a significant addition to cooperation. Such ties are devoid of criticism but have a declared aim of examining issues together, in the name of common goals. From the beginning, this school received preferential treatment because it volunteered to enter the "shiluv" realm and to accept special education classes into the "halls" of the mainstream education. However, none of this detracts from the achievement of the school in maintaining a staff that cooperates in every way with all internal and external assistance. In school #1, in contrast, a teacher expressed herself/himself in front of the MATYA guide: *"they should just let us do our work instead of wasting our time with additional courses".*

School culture is also manifested in another prominent sense, that of the teachers' sense of responsibility to their pupils, which is a very broad subject in itself. From the interviews an interesting issue emerged: In school #1 the teachers felt that the responsibility for finding solutions and contending with problems is that of the "*system*". By *"system"* they meant higher external bodies: *"the educational system", "MATYA", "all the supervisors", "whoever is responsible for the time table".* The expected solutions were on the level of allotting additional hours to the school and the addition of "shiluv" teachers and experts in the field of special education who could carry out the work of "shiluv" in the best professional way. The staff in school #1 did not have a

feeling of personal responsibility for "shiluv" and its success, and the enormous difficulties were perceived as given to solution only by outside agents and at their responsibility. What stood out here was both the feeling of lack of capability (which is relevant to the previous aspect of teacher professionalism) and also a sense of absence of responsibility. Perhaps the one stems from the other.

In school #5 the teachers' sense of responsibility is clear, but it is an extremely personal rather than a collaborative one. The pupil's problem is considered the private problem of the teacher and it is he/she who has to solve it in the best way possible. What was missing here was the factor of the school as a body. The teachers in this school individually bear the full weight of the work and the responsibility on their shoulders - each one separately in his/her own field and affairs. Only in school #11 does the sense of collective responsibility stands out, as expected of a body that is managed in a collaborative way, combined with the personal responsibility of each teacher individually:

> *Three of my pupils had a most difficult problem in comparing prophets. They didn't understand the task itself, not the criteria for comparison, nor did they remember the traits of the prophets that they had studied a month or two ago. I raised the problem at the meeting of the Bible team (the "shiluv" teacher also belongs to this team); the "shiluv" teacher guided us, i.e., all the Bible teachers, on how to organize the subject in a more tangible way by means of a special table. The subject coordinator printed out the sheets - and now we all have a solution to the subject, in all the grade levels and in all the classes.* (Bible teacher in school #11).

This case, as described by the teacher, imparts the sense of personal responsibility, and the confidence the teacher had in raising the pedagogic difficulty that she/he encountered before her/his most immediate team. From the moment the difficulty was raised, it became a school matter - the staff would find principle solutions, the professional coordinator would update all the factors and would print out a single school study sheet - for everyone. This

is the responsibility of the school as one body. The teachers know this and therefore they raise their problems and difficulties.

The above examples given by the teachers of school #11 are a demonstration of the components of collaborative culture as defined by Fullen (1999) (see literature review p. 79-82): the teachers talked about the feeling of *trust* they share, they talked about *engaging knowledge creation* through routine meetings and when special events occur. In *combining connectedness with openness* Fullen (1999) was referring to integrating policies and programs, but the teachers in the present study talked about the involvement of all staff in anything thought by a teacher to be relevant for the team, particularly if a teacher had thought of solutions to a pupil's problem. Fullen talked about three forces, that guide the collaborative schools, two of which emerged strongly from the teachers' answers: *the acquired knowledge/ skills are examined and evaluated continuously.* The teachers talked at length on the issue of team meetings and the chance to improve their skills through those meetings, as well as on their aspirations to achieve social/moral aims. The other *forces* mentioned in Fullen's theory: *the use of power and support,* did not emerge from the findings of this study. Rather, in school #1 the teachers talked of the recompense they considered themselves entitled to, if they were to implement all the demands of "shiluv". In those schools in which collaborative culture is practiced, the issue of "reward" did not arise.

Regarding the question as to whether there is a connection between organizational cultures and the <u>extent of inclusiveness of a school</u>, what has emerged is that the greater the opportunity the teachers have for advanced study together, to consult together, to broaden their knowledge and experience and to cooperate with one another (as in school #11)- the greater will be the increase in their professionalism as "including" teachers. Such schools become an <u>organization</u> that "includes" due both to the high level demonstrated by the teachers demonstrate in their work and to the uniformity in procedures and institutional solutions that the school gives the pupils with special needs. For example: due to the cooperation that exists between the "shiluv" teacher and the special education teachers in the school with the

professional subject teachers, the "shiluv" pupils and all other students in need, are not separated at all from their mainstream class, but rather receive the help within the mainstream class. Sometimes the teachers in a regular class do not in fact "need" the help of the "shiluv" teacher because they themselves are already experts in "shiluv". Sometimes solutions that were found following some difficulty of one teacher allow another teacher to deal effectively with the same difficulty. The professionalism of the teachers is evidence of how the school and its active principles apply the spirit and not just the letter of the law; principles that are not just pinned on the bulletin board and left at that.

The literature review revealed various reasons for the gap found between schools in implementing the same policy. One of the reasons (in addition to obtuseness of policy definition and its demands, and the too great a load that the schools already have) was defined by researchers in the field of education as – the difficulty in developing and maintaining an organizational culture that is characterized by cooperation (Lumby 1998; Hargreaves 1999). In view of the findings in the present study, it remains but to agree that organizational culture can be seen as either an obstacle to the inclusion policy or as a springboard for advancing it. When strategic management is practiced, the organizational culture is fostered and nurtured, and actions are taken in order to achieve such a collaborative culture (structural changes and sticking to aims), realizing the importance of cooperation to the functioning of the school and specifically to inclusion (see literature review p.77-83).

From the day-to-day examples of cooperation among the staff in the schools, the present is study not only coherent to the findings of the studies reviewed in the literature review (Golan 1990, Lifschitz 1994, Hopkins et al 1994, Raus and Florin 1996, Avisar 1999, Dyson and Millward 2000, Booth and Ainscow 1998, Villa and Thousand 1995, Stanovich and Jordon 1998, see literature review p. 77-84) and the theory on strategic management (see literature review). It also goes beyond and expands on the deep meaning of collaborative culture in the context of inclusion. This was only possible because this study followed an interpretive approach to research where the

position and beliefs of teachers were investigated as well as the way in which they operate in a real life context (see methodology review pp.104-106). There are, finally, key skills and understanding that teachers must acquire in order ton need to practice cooperation: when planning the lessons, when teaching, when evaluating the student's achievements and when receiving guidance from MATYA guides. The teachers in school #11 made it clear in which teams that cooperation should be practiced and that the respond to the local/school context is as important to the development of inclusion in the school as ascribing importance to existing body of knowledge on inclusion in the world and on "shiluv" in the Israel. When policy implementation is investigated, the local angle presents an important focus, since implementation will be a consequence of negotiation between the implementing bodies and the policy (Ozga 2000 see literature review). When seeking here to elucidate the reasons for differences between schools that implement the same "shiluv" policy, the in-depth investigation of each school was able to clarify the picture through the examples of the daily work.

Research question 4:

Are there differences between the schools in the staffs' perception of their headteachers' leadership style? Is there a connection between the leadership style of the headteacher and level of professionalism of teachers and the degree of inclusiveness of the school?

Following a comprehensive study conducted in Israel on the above question (Avisar 1999), it was decided in the present study to examine the connection between the headteacher's leadership style and the degree of inclusiveness of the school. In the earlier study (one out of two earlier studies in the realm of inclusion in the Israeli context), which was carried out by an individual researcher with the encouragement of her university in Israel, it was shown that the more the headteacher behaves in a way suited to the leadership style of a 'responder' , the more significantly he/she advances the "shiluv" (learning aspect) issue in his/her school; and that such a school does more for the pupils with special needs (see chapters on Literature and Methodology). These findings, incidentally, contrast with those in yet other studies examining the connection between the style of leadership and implementation and advancement of other reforms in education. In the latter studies it was found that a headteacher of the 'initiator' type had the greatest success in introducing change (Hall et al 1984). Consequently, because Avisar's (1999) study in Israel appeared to have raised a unique aspect regarding the "shiluv" program in Israel, it was therefore decided to pursue the question of leadership style and inclusiveness in the present study.

Characterizing leadership style according to the manager-initiator-responder axis, is based on characterizing the leadership style on an axis from people-oriented to task-orientated (Blake and Mouton 1985), which is a common approach to analysis of leadership of headteachers in the field of education (Coleman 2000).

From the findings of the present research, several facts emerge:

- The questions referring to the leadership style of the headteacher, which the headteachers themselves answered – revealed their tendency to represent more than one style. In none of the six questions did the headteachers perceive themselves as having one single style.
The headteacher of school #1 revealed a greater tendency to 'manager'; of school #5 to 'responder' with a slight tendency also to 'initiator; and of school #11 an equal tendency to 'responder' and 'initiator'.

- No complete fit was found between the teachers' perception of their headteacher's style of leadership (as expressed in the interviews) and that of the headteacher himself/herself (as expressed in the questionnaire). In school #1 the headteacher perceived himself/herself as manager whereas the teachers perceived him/her as having an equal tendency to initiator. In school #5 the headteacher evaluated himself/herself as tendency to initiator while the staff evaluated him/her as having a prominent tendency to responder. In school #11 the headteacher saw himself/herself as having an equal tendency to initiator and responder, whereas some evaluated him/her as responder, some as manager and some as initiator.

- In collating the data - one difficulty becomes evident. School #11 is at the highest level of implementing "shiluv" - but specifically in this school, the headteacher sees himself/herself as a responder and a manager to an equal degree - while the teachers in this school do not perceive the leadership style of their headteacher uniformly. Rather, each sees the headteacher as busying himself/herself with different issues, in accordance with the extent of their familiarity with the latter's activities: some mainly saw the supervisory and organizational work; some, perhaps the role-holders in the circle closest to the headteacher, saw him/her as dealing chiefly with talks with teachers, pupils and parents; and some saw him/her as busy with advancement and improvement through talks with

external instructors and advisors. Thus, no direct connection can be drawn from the data collected – nor between the different perceptions on the leadership style of the headteachers nor between leadership style of the headteacher and the inclusiveness of the school - for this or for the other schools (#5 and #1).

Considering the term "leadership" again, brings us back to Bush and Coleman (2000), who suggest that there are some dimensions of good leadership that are, in principle, common to all leadership in the educational environment (see literature review): this reflected in transformational leadership, which encourages empowerment of the staff - a synonym for skilled, professional, intelligent and responsible staff. Nurturing internal leadership within the staff of teachers, maintaining a vision that is part of the daily language of the teachers, creates an obligatory environment and the development of collaborative decision-making. Of all these aspects, it appears that developing the staff is the main goal of the 'good' headteacher (Bush and Coleman 2000). And indeed, in these terms, the connection between the extent of inclusiveness of the school and the characteristics of 'good leadership' is apparent. In school #11 the headteacher's target is the staff-members; all the energies, resources, thought, time and effort are invested in them, in their advancement, their personal development, their enrichment and their professional development. As a consequence, the staff's understanding of the leading vision has become rooted and sharper. Leadership in that sense is part of strategic management that in addition to empowerment of the staff, also keeps the strategic intent while practicing flexible planning, in other words responding rapidly to changes while keeping an eye on the target (see literature review).

Although the leadership style theory of Hall et al. has been updated over the years (most recently in 1997), and despite the earlier study conducted in Israel, this present study has shown that that theory is not suitable and does not "serve" the research in the field of inclusive schools. In order to determine the particular style of leadership that most advances inclusive schools, one must return to the elements of strategic leadership as part of strategic

management that were also shown in other field studies in the world, as most advancing inclusive schools (Ainscow 1999; Dyson and Millward 2000; Villa and Thousand 1995; Stanovich and Jordan 1998 see literature review for expansion): commitment to inclusion; nurturing the staff; enriching the staff and maximizing its professionalism; creating and nurturing a culture of collaboration; efficient organization and distribution of resources.

Although the findings from this study may initially appear to diminish the importance of the headteacher (since no clear connections between inclusion to leadership style were found), it is argued that the opposite is true: despite the theory on leadership style on the axis of responder-initiator-manager having been found here to be not very relevant, the headteacher does, in fact lead the strategic approach to management and is the driving force behind the scenes. It could also be argued that if the teachers feel that they are 'in the spot light', and that they are instrumental in implementing "shiluv" properly, then the headteacher can feel satisfied having empowered them effectively.

The data on the headteacher's leadership style (as opposed to the data on the organizational culture) are based on six questions to which the headteacher was asked to respond in person. These constituted the only response from the headteachers themselves. Only the teachers from the three schools chosen for the case studies were asked for their perception of their headteacher. Since the data from the headteacher were not triangulated with any other research tool, and the responses of the headteacher to the six questions are the only information provided in this respect, it could be argued not to be enough in the course of research. The conclusions drawn from the study therefore, need to be restricted to the circumstances of the research tool used.

F. SUMMARY:

Clear differences have been shown among the schools in implementing the "shiluv" program. The government protocols that obligate the schools, although uniform in certain matters, nonetheless leave room for such differences to arise, and this is manifested in the four investigated aspects of the "shiluv": management of "shiluv"; organization of learning; evaluation of "shiluv" pupils; and the school staff's work with factors that are not an organic part of the school staff.

Of the 15 schools that were examined in the survey stage, most implemented the "shiluv" in a similar way, according to the formal demands of the Ministry of Education, with the prominent exception of two of the schools, which stood out from the others with respect to most of the criteria.

From the questionnaires, and in a more profound way from the interviews, it can be concluded that the differences between schools in implementing the "shiluv" program are tied directly to the differences between the management of the schools. Schools whose management is strategic have been clearly shown to be more inclusive. In inclusive schools an organizational culture that is integrative and encourages collaboration is notable not through its declarations and slogans, but rather through its formal procedures, and even more, in the teachers' thinking- where team work is the foundation. This is manifested in integration and interaction among the "traditional" teams such as the professional subject and grade-level teams (which still exist in addition to the 'unique' teams) and uniting around different school matters. There is transfer and exchange of information, knowledge and experience from teacher to teacher, and there is group responsibility of teachers for subjects connected to "shiluv" - whereby a "think-tank" meets to seek solutions to difficulties encountered by teachers. Importantly, these difficulties are not considered the problem of a specific teacher, but rather as difficulties in implementation that every teacher is liable to encounter - and solutions are therefore given to the entire staff.

Notable in the inclusive schools is the professionalism of the entire staff, a professionalism that stems from the collaborative work. It is prominently expressed in four aspects: pedagogic knowledge and experience with respect to the "shiluv"; understanding and internalization of the "shiluv" rationale; understanding of the educational dilemmas in the work with pupils (the ability to raise a specific case to a principle level and also to clarify the educational dilemma in the case with the pupils involved); and understanding the connection between formal structures of the school and the educational principles and educational vision of the school.

A direct connection was not found on the axis of leadership styles between the leadership style of the headteacher from responder to initiator to manager, although generally it was found that all effective leadership sees empowering the staff of teachers as the main aim: nurturing them, enriching them, and inculcating professionalism in them.

In summary, what cannot be ignored is that of all the 15 schools, the only one that was found to be in the forefront of effective "shiluv", in which the staff is most professional and the organizational culture is the most collaborative, was also the first school in the city to implement the program and thus the most experienced. In addition, the array of warm and social relations formed between the guiding staff of MATYA and the staff of the school - a set of relations that were greatly emphasized in the interviews, cannot be ignored. Unfortunately, this alone does not allow us to conclude that by the end of a given period all the schools in the city will have reached the level of the above-mentioned school.
What is involved here is not just a matter of time, but rather the focused and targeted investment of many resources in the staff over time and gradually. In the absence of such reinforcement of the staff - even a dozen years will not suffice.

Chapter six: Summary and Conclusions

Issues of equal rights and opportunities and closing gaps in society present goals that many governments have struggled and continue to struggle to achieve. Equality is expressed in many realms in everyday life, but it begins with education. Educating towards equality (not 'equal education') is the social value on which legislation throughout the world is based respecting inclusion of pupils with special needs within the mainstream education system.

In the United States (IDEA) and Europe, including England (Warnock Report, code of practice 1994) and in Australia (DADA 1992) various laws and regulations have been enacted that emphasize the obligation of every government education system to provide its services to all pupils, including those with special needs, and to suit these services to the different pupil populations.
In Israel, too, the "Special Education Law" was passed in 1988. The name of the law attests only to part of its content, as it regulated all stages of exclusion of a pupil from mainstream education to a separate framework of special education, while prioritizing placement of pupils in mainstream education classroom settings whenever possible. Only in 1994 did the Ministry of Education unfold a broad program for implementation of the principles stated in the 1988 law: that program is called "shiluv" [Hebrew translation: 'inclusion' or 'combination'] and the body responsible for organizing its implementation is called MATYA [Hebrew acronym for Local Support Center]. The target date for implementing the program in all primary and middle schools in Israel was set for 1999.

From the study conducted by the Israeli Ministry of Education (Evaluation Department) in 1998, it became clear that although the number of pupils directed to separate special education schools had significantly decreased, gaps were revealed among the schools implementing the "shiluv" program.

Some of the schools had not even begun implementation whereas others were already in their fourth and fifth year of it, having performed all the necessary adjustments. Despite the general uniformity found among the schools in organizing the services provided (almost all the schools that had began to implement the program used the 'pull-out-in-small-groups' method), differences were found in the level of involvement of the different teachers.

This study has focused on the causes influencing the differences among the schools in implementing the "shiluv" policy in Israel, based on the assumption that any differences are linked first and foremost to management. The study has sought to enrich the currently available knowledge in the field of management of inclusion through combining insights gained from other studies (in the fields of strategic management and of inclusion) with the findings from the present research. The resulting report is hoped to contribute to and impact upon future policy and practice.

The aims of the study were, firstly, to examine whether there are indeed differences among the schools in how they implement the "shiluv" program, even when they are guided and supervised by the same MATYA body; and, secondly, to verify the connection found in other studies between management and inclusive schools, and more specifically, the connection between a) the school's organizational culture and extent of its inclusiveness; and b) the leadership style of the headteacher and extent of the school's inclusiveness. These two factors, when demonstrating a particular pattern, were found in studies in Israel and elsewhere in the world to promote inclusion and, in general, to aid in implementing all types of strategic change (see literature review pp.83-100).

A. The main findings

Differences were found between the 15 middle schools in the chosen city in Israel in the implementation of the four aspects of "shiluv", despite all the schools being guided and supervised by the same MATYA body.
The differences among most of the schools were not very large, with the exception of two schools. Schools #11 and #5 were exceptional in their implementation of "shiluv", while also demonstrating differences between themselves.

The connecting link between the extent of inclusiveness of a school and the organizational culture and leadership style was found to be that of the professionalism of the teaching staff.
And thus three principal research questions were defined for this study:

- How is the professionalism of the staff manifested and what is the connection between this professionalism and the extent of inclusiveness of the school?
- What is the connection between the organizational culture of the school and professionalism of the teaching staff and the extent of inclusiveness of the school?
- What is the connection between the leadership style of the headteacher and professionalism of the staff and extent of inclusiveness of the school?

Professionalism of teachers

The teaching staff in school #11 were found to be the most professional in three areas:

- The teachers in school #11 have a very broad knowledge on the subject of teaching heterogeneous classes; they have a rich knowledge in teaching methods, in alternative ways of teaching and evaluating, in different techniques to process information, and in variegated and creative solutions for pupils in their class who have special needs. The teachers in school #5 too have a broad knowledge in the realm of teaching and

learning among pupils with special needs. The teachers in the other schools are not familiar with the field, their teaching methods are mainly 'frontal' and are directed to the common denominator in the class (medium level).

- The entire staff of teachers in school #11not only know the aims and targets of the school, but also understand the connection between the targets and the formal structures. They were able to explain and rationalize the procedures and arrangements in the school (including staff meeting times, existence of certain teams, procedures of punishment, procedures respecting summoning parents) tied in with the aims and targets of the school. This understanding had clearly led to internalization and belief in the targets, which were not merely slogans for the teachers, but rather a part of their daily life. This is also the case in the matter of inclusion: there is understanding and internalization of the responsibility of the school as an educational institution towards all of the pupils on the level of both advancing their learning achievements and advancing their maturity and education to logical thinking and responsibility. In the other schools, in contrast, although the teachers know the responsibility they have to advance the pupils with special needs as obligated by the policy of the Ministry of Education - most of them do not believe in the policy and consider it unhelpful to these pupils.
- The teachers in school #11 know how to conceptualize the dilemmas that accompany them in their every-day work with all pupils in all matters and especially in matters of pupils with special needs. In every educational intervention (including disciplinary talks with a pupil) the teachers know how to present their dilemma in determining the solution: response to the needs and demands of the pupil (and to diversity among pupils) as against educating him/her to contend with the demands of society and similar treatment for all; understanding, sympathy and a relaxed atmosphere as against encouraging high expectations and a message of strength. Beyond the teachers' own understanding of the dilemma, they also know how to make the pupils perceive it too, and thus educate them toward a mature understanding of reality. The authority of the teachers in this school

stems from their talent and desire to educate and not from any external authority acquired by mere virtue of their position. In the other schools this aspect did not appear at all.

The organizational culture of the school

School #11 represents how a school characterized by an 'integrative' type of organizational culture should work. Only after interviewing the staff in this school was it clear what was missing in the other schools. School #1 could be defined as belonging to the group of schools having an 'Isolated' type of organizational culture. In most of the schools there was a clear boundary both between teachers and between teams. There was no share of knowledge and experience (good or bad) with specific students or issues. The responsibility for inclusion according to the staffs' perception is solely that of the "shiluv" teachers and when there is a problem that the regular teacher cannot cope with – he/she will turn to the "shiluv" teacher to solve her/his problem.

Schools with an integrative organizational culture have formal structures of consultation with and without professional guidance, in different gatherings (not only subject teams). Following the personal responsibility of the teacher to present difficulties – all problems are considered the school's problems and teachers participate and cooperate in seeking solutions. Teachers benefit by improving their teaching knowledge and deepening their understanding and belief through the collaborative work.

The findings in this study also present an organizational culture that lies midway on the axis between separation and integration, that of school # 5, which is characterized by a deep sense of individual responsibility but lack of uniformity among teachers when considering solutions that ought to be uniform, such as rules regarding postponing exams.

Leadership style of the headteacher:

In the matter of leadership style, the present study is based on the theory that classifies the headteacher along an axis between three styles: responder,

initiator and manager. This theory is based on another familiar theory: people orientation and task orientation, much used in studies on the subject of leadership in education.

The reason for subscribing to and relying on the responder-initiator-manager theory in the present study, was that in an independent broad-based study, one of the few conducted in Israel in this field, it had been found that a headteacher who functions primarily as a responder, will head a more inclusive school. In the present study, however, it was found that:

- The headteachers themselves identified their role in the day-to-day functions as characterized by more than one style;
- There was no full match between the way the teaching staff characterized the headteacher and the way that he/she characterized himself/herself;
- The characteristics of the headteacher that emerged as dominant in the eyes of the teachers, were those of navigator, leader, supporter and supervisor.

From the data collected in this study, it appears that this theory (of responder-initiator-manager leadership styles) has no unique significance in connection with inclusion in schools. In other words, a direct tie between the headteacher's leaning to the 'responder' style and the school being more inclusive could not be established, but nor could a direct tie between inclusion and 'manager' or 'initiator'.

B. The significance of the study

The fact that the present study was of the qualitative research type, using a case study approach, facilitated collection of the type of data that have enabled conclusions to be drawn on several aspects:

On primary importance is the understanding that wherever inclusion is practiced effectively it is a reflection of the teachers' professionals. Such teachers are not only sympathetic to the issue and do not only demonstrate positive attitudes and empathy for the children. Rather, they are capable of operating towards a successful mission with a good "tool box", which includes knowledge, techniques, experience and awareness. The deep understanding reached here of what should be in the "tool box" of the professional teacher who knows how to include, was arrived at through the interviews of the different role-holders in each of the three schools (case study stage), after already ascertaining, through the questionnaires, that one of these schools was representative of most of the others, while the other two were unique. Having disclosed the existence of these differences, the next question was clearly: in what way and why these two latter staffs different from the others?

How can the teachers acquire such "tool box"? The answer relates to the theory on strategic changes (see literature review pp.51-60): it is not the inclusion policy itself (the seed) that by its very nature makes them effective at implementing it, and it is not the personality or ability of the teachers themselves (the soil). Rather, it is mainly the organizational culture of the school (the ecological environment) that encourages and enables the teacher to develop in this area, and through structural changes provides him/her with all the support needed.

The second issue makes this study very relevant to current chances in the educational field in Israel. It was found coherent to earlier studies in the field of inclusion and thereby strengthens the theory on inclusive schools. It has been shown that the practical aspects of the inclusion policy, which are

different in different countries (the maintenance of MATYA body, the procedures towards placement of students, the resourcing etc.) do not influence the theory on inclusive schools that stresses the connection between collaborative culture, flexibility, leadership - and good practice of the inclusion policy.

The importance of the Israeli context as a local angle, lies both in the rich variety of examples that can also serve for use in other countries (it is not necessary to continually "reinvent the wheel") and in its impact on policy and practice in Israel itself. The findings of this study can aid any professional working for MATYA or otherwise, and supervising any middle school in the country. It offers criteria and parameters to develop a master plan for each school and its management and headteacher.

The final point is that of the demonstrated importance of leadership as the guiding 'light'. This does not mean the practical style of leadership demonstrated by the headteacher as an individual, but rather the building of the vision manifested in the cultural aspects.

According to current international surveys, about 10% of all pupils worldwide have specific learning deficiencies of various degrees of severity (Margalit et al 2002). Thus in a class of around 30 pupils, 2-4 are expected to have learning problems. Consequently, the necessity to include pupils with special needs (among them those diagnosed as learning deficient) is encountered on an intensive daily level by every teacher in the education system - it is impossible to escape it.

As of today, 2003, there is no uniformity in Israel, nor is there elsewhere in the world, regarding the best way to implement the inclusion policy. The fact that this policy has arisen from the principles of social justice and not from evidence-based research does not make its implementation easier. Beyond the difficulties that exist in implementing any change in educational policies, the specific difficulties in implementing the inclusion policy are tremendous, the obstacles are many, the scope of the work required is immense, and the

cooperation required between the professional subject teachers and all other staff – is vast; there is a sense of contradiction between the different policies (e.g. national uniformity in achievements and excellence vs. inclusion of all students within the mainstream) - and schools have difficulty in meeting the obligations of the complex mission: in the necessary changes in thinking and in work habits, as well as from the technical organizational aspect. These difficulties in implementation stem from the fact that the inclusion policy, if it is to be effective, demands a strategic change: it demands a long-term and holistic approach.

A notable fact emerging from studies in the field of management of educational institutions is that only strategic management is able to contend with strategic changes such as the inclusion policy. The characteristics of strategic management are a sense of direction and purpose of organization achieved by the maintenance of a clear and firm vision, mission and strategy, which needs to be (as noted above for the characteristics of strategic change), long-term and holistic.

Conclusion

In the literature background of this study explaining the rationale for inclusion it is made clear that inclusion is a chain of concepts, at one end of which is 'segregation' or 'exclusion', followed by 'mainstreaming' or 'integration', and finally the stage of 'inclusion'.

It is concluded that schools #5 and #11 indeed implement inclusive practice, therefore inclusion is possible to achieve. That is: there is both value and a necessity to accept the differences among pupils, not in the sense of reconciling with the difficulty and accepting it as is, but rather in accepting these differences on a moral/ethical level - and responding to both individual needs (that are just those of a particular child) and the special needs (that are also required by others) in a joint effort by the educational framework and the child in order to avoid a priori the possibility of separation in light of the difficulties. In this respect, schools #5 and #11 are inclusive schools.

In the other schools what was manifested was integration and not inclusion, in the sense of wanting to correct the "deviations" of the pupil in order to return

him/her to the 'regular' group. This is treatment on a rehabilitation level, which is manifested in the particular actions taken by the school (classroom organization, discipline, curriculum) and also in the positions of the teachers. Transition to the mainstream in such schools is seen as depending, unfortunately, solely on the efforts and achievements of the pupil himself/herself.

C. Methodology limitations of the study.

In general, this study has been based on the interpretive paradigm, in interpreting according to a changing dynamic reality rather than predicting what might happen in particular circumstances. By combining the present findings with findings from other studies, an attempt has been made here to understand, enrich and advance the current state of knowledge in the area of management of inclusion. This was done in two stages:

Survey stage: Distribution of survey questionnaires to all 15 middle schools in the chosen city. The questionnaires were handed out in person, along with explanations and instructions to the schools' educational counsellor. The response rate was 100%.

Case study stage: After analyzing the findings of the questionnaire, three schools were selected for this: Schools #1, #5 and #11. School #1 was chosen as representative in its "shiluv" components of the majority of the schools in the city. Schools #5 and #11 were chosen because they significantly differed from the other schools, as well as from one another in their implementation of the "shiluv" program.

The case studies included individual interviews with 6-7 different role holders in each school. The interviews were of the semi-structured type with the addition of the specialized interview type for certain of the role holders in whom there was a particular interest (for the reasons see the Methodology chapter pp.132-139).

Analysis of the interview findings was very complex: it was done gradually, while comparing the findings among the schools and also to the literature.

The questionnaires distributed in the first stage investigated four areas: general knowledge about the school; management of "shiluv"; the organizational culture of the school; and the leadership style of the headteacher. The largest number of questions were asked on the matter of "shiluv" (32 questions on the four aspects of inclusion): management of "shiluv"; organization of learning; evaluation of "shiluv" pupils; and work with external factors. In the matter of "shiluv", much comprehensive information (even more profound than anticipated) was gathered from the questionnaires.

Correlation was then found between the data returned in the questionnaires and the information gathered from the interviews with the various role-holders in the schools chosen for the case study stage of the study. This constitutes, among others, methodological triangulation (Cohen and Manion 1994), thus conferring trustworthiness in the matter of the study's findings regarding management of "shiluv"(Bassey 1999).

Concerning the organizational culture of a school, there are three main components: the way decisions are made; the work of the teams; and the ceremonies and rituals (Bush 1998; Nias et al. 1989). These were examined in the questionnaire in two ways: the first nine questions relating to "shiluv" (section B - 6, 8, 12, 13, 25, 31, 32, 33, 36) gathered information on the organizational culture of the school by way of the "shiluv" work: the way in which the teams worked, cooperation between the different factors and how decisions were taken. Five of the six questions in section A (1, 2, 3, 4, 6) examined the subject in a direct manner, through general statements by the school's headteacher.

Much thought was given to what general questions should be chosen, in order to obtain a very general but reliable picture of the organizational culture of the school. However, at the end of the study it can be concluded that the information provided from questions 1-6 in section A was only of a declarative nature and did not reflect a true picture of the situation in the school. For example, in school #1, in answer to question 4, the headteacher wrote that daily routine decisions are based on norms, long-term aims and high expectations. But from the interviews it became clear that while this statement was perhaps correct from the headteacher's point of view, and the teachers too clearly reported the aims and targets of the school - there was no deep understanding of the connection between what goes on every day, in the daily decisions (punishment of pupils, study program for the "shiluv" pupils, meetings with parents) - and the goals. The school routine was perceived as a matter of answering the immediate needs, efficiency in work, and efficiency in allocating time and resources, and not for serving the goals. Therefore, there was no practical translation of the aims into the day-by-day decisions.

Examination of the culture through the "shiluv" questions gave more reliable information, which was also verified in the interviews in the case study stage.

Leadership style of the headteacher: The investigated components of leadership style were: clarity of educational vision and aims, implementation programs, involvement of the headteacher in the implementation programs, solutions to problems and response to needs (Coleman, 2000). The six questions in section A examined all these components through questions directed to the headteacher, who responded in person. Each question had three options, each one characterizing a different style of leadership: initiator, manager, responder. The headteachers answered these questions only and this constituted the only direct connection with the headteachers throughout the course of the study. No interviews were conducted with them, other than the initial meetings with the three headteachers whose schools were chosen for case studies -to receive approval.
The only data provided by the headteachers themselves were thus those obtained from the questionnaire, as in the interviews the teachers were asked about the headteacher, but the headteachers were not asked about themselves. There is a possible element of bias in these results, as no additional research tool was used to verify them.

Nevertheless, the findings show no connection between leadership style and inclusiveness of the school because - with the tools used in the present study - no exact diagnosis could be reached regarding the leadership style of the headteacher and there was no accord between the headteacher's self-perception and the perception of him/her by the staff. Hence one can only conclude that according to the findings of this study, the responder-initiator-manager theory does not offer a relevant model, and it is recommended that the connection if any, should continue to be examined through other leadership theories (as it has been in studies presented in the Literature Review) and/or other broader tools. Transformational leadership theory, which is mainly about empowering the staff – would seem more appropriate.

D. Implications

As already stated, this is an interpretive type research that is theory-seeking in nature and aims to determine fuzzy cause-and-effect relationships. This is a function of the research being conducted in certain selected schools that are not necessarily representative of the rest of the schools.

The relationship between a school's organizational culture and the extent of its inclusiveness has been shown: the more a school administers an organizational culture that is one of integration, characterized by full collaboration around uniform goals, uniform targets and a clear vision - the higher the chances of professionalism among the teachers in the inclusion issue (from the aspects of understanding, internalization, educational awareness and richness in methods and in solutions). The direct result is a school that is inclusive. When there is no such culture, the inclusion policy is implemented on a technical level alone, without values and/or the educational inputs called for. These schools can be considered integrative rather than inclusive schools, and even this would appear to be not by choice but by force of law.

There are also schools that lie on the axis between a culture of isolation and one of integration. In these schools gaps can be found in the teachers' perception and in understanding of the school's targets. There may exist a sense of very great personal responsibility that leads to finding creative and interesting solutions, but this is by individual teachers and not as a team.

No fuzzy relationships were found between the extent of inclusiveness of a school and the leadership style of the headteacher according to the parameters of responder-initiator-manager, although the importance of leadership per se did appear in the interviews.

Inclusion and the six-year schools

Fullen (1999) used the term 'policy clutter' and described how lack of coherence among educational policies places an impossible burden on schools. New policies are piled one on top of the other without any one of them being properly implemented. This may be the case for at least two of the

middle schools in the city, schools # 6 and # 13, which are both six-year - schools.

In 1999 a reform in the education system in Israel was announced, intended to be introduced gradually by the local municipalities. The new intention was to join the middle schools, which had been independent as of the reform of the 1970s, to the high schools, in order to enable a natural and easier transition for pupils in the middle schools to the upper grades by creating a learning continuity, uniform behaviour standards and a 'special care' continuum. The issue was widely debated in the education system, rousing both supporters and objectors, and there was, and still is, much public debate around it.

Two of the middle schools in the city in which this study was made (schools #6 and #13) are participating in this educational framework for the fourth year. Although each of the middle schools has its own headteacher, the headteachers of the upper grades serve as the "super" headteacher for the two educational frameworks togather. In the matter of including pupils with special needs, this was supposed to be a 'greenhouse' within which those pupils could 'flourish', since the reform was aimed at them: to prevent dropout, by creating a 'special care' continuum. In reality, nothing unique was revealed in the questionnaire returned by these two schools. They were found to be similar to the rest of the schools in the way they implement the "shiluv"; namely, in a purely technical manner, through scrupulously isolating the "shiluv" teacher professionally - in other words, integration and not inclusion.

On the theoretic level, there is concordance between the targets of the six-year-school reform and inclusion (preventing drop-out, creating emotional and learning support for the pupils over time, continuity in treating personal problems of the pupils), but in practice there is no manifestation of these schools being more inclusive than the rest of the schools in the city. It could be that the issues are not connected, but it was also expected that these two schools would show some kind of uniqueness regarding children with special needs, and they did not.

This issue deserves an empirical study, so that conclusions can be drawn with regard to implementing the management of six-year education frameworks, since the six-year-school reform is currently the leading approach in Israel.

Has the main goal of inclusion been accomplished?

A question of no less importance, which brings us back to the principles and values that led to enacting the laws and the inclusion policy, and which has not as yet been examined in Israel at all, is whether the changes in teaching and in ways of examining pupils with special needs indeed fulfill their future, long term aims: to promote equality of opportunities in society. For example: do pupils who are given special consideration in the matriculation exams (and whose grades are high enough to be accepted to institutions of higher learning) indeed succeed in their studies in these higher institutions? Evidence of such a connection would suggest that the aim of equality has been achieved: to remove those components that are irrelevant to demonstrating a pupil's knowledge but rather constitute an obstacle, and thus to promote equal opportunity in society. This is relevant not only to continuing studies but also to other aspects in the life of the young Israeli that are dependent on his/her matriculation exams, such as his/her personal file and progress in the army, professional training and career opportunities, etc. Margalit et al. (2002) related only to the continuation of academic studies and posited the following criterion question: Do the results of study and exams that have been adapted to pupils with special needs offer a reliable prediction of the level of achievements in further studies.

In general, much additional and long-term research evaluating the effect of inclusion on Israeli pupils will help to close the circle of the research and determine and define the effect and importance of the inclusion revolution.

This study is a pearl in the necklace of research in the field of inclusion. Yet this pearl is unique since it brightens the necklace with the different light that it offers: In a different country (In a different continent), having a different cultural and organizational framework some profound arguments were proven to be correct and some did not. A very deep understanding of what really makes the difference was gained: what do teachers in an inclusive school actually think and do as a result of the collaborative organizational culture they work within.

Not least important are some tools this research offers in developing schools towards that mission: parameters and criterions to achieve and examine according to, and a rich amount of current examples from the field.

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List of Graphs, Tables and Diagrams

Research Question #1d: evaluation

Research Question#1e: working with others

Research Question #4: leadership style of the headteacher

APPENDIX 1

Dear headteacher

Presented here is a questionnaire about implementation of "shiluv" in your school. The aim is to receive a clear picture of how you manage to include students with special needs in mainstream classes – a complex mission to implement. Four aspects of "shiluv" are examined:

1. management of "shiluv"
2. organization of learning
3. evaluation of "shiluv" students
4. working with "other" people

in order to know your school a little better, the first few questions relate to the organizational cultural charectaristics of your school and there are also a few questions about how you evaluate your own leadership style.
It would be a great help if you could cooperate by answering the first set of questions yourself. For the second part, regarding "shiluv", it is possible for another relevant member of staff to answer.

Presented here are statements on how you evaluate your own leadership style. There are no right or wrong statements. Circle "YES" only under that description which mostly reflects you.

I maintain direct communication with the teachers and with the students and have a specific idea of what is happening **YES**	I have a general idea of what is happening in my school and of what the teachers feel **YES**	I am aware of what is happening inside the school **YES**
I try to satisfy my teacher's needs **YES**	The student's needs are at the top of my priorities, even more than the teacher' **YES**	I consent to the needs of the teachers if those are coherent with the school's needs **YES**
I except the supervisory directions and follow them accordingly **YES**	I follow the supervisory directions but translate them in my own way in order to bring the schools to maximum effectiveness **YES**	I follow the supervisory directions but also perform more than the minimum demands **YES**
Rutine/daily decisions are based on norms and long term aims and high expectations **YES**	Decision making in my school is based on daily needs and norms that guide the school's work **YES**	Senior management teams' decisions are a consequence of problems that arise and not necessarily a long term policy **YES**
The vision is built together with the teachers and based on their needs **YES**	When aims and programs are determined I try to answer the needs of students, teachers and parents **YES**	I enable every member of staff and parents to participate in decision making according to the school's vision **YES**
I draw guiding lines for my staff to facilitate effective management **YES**	I give the staff autonomy **YES**	I declare high standards and expect high performance **YES**

General information

1.How many students are there in your school? 7th grade_____

8th grade_____

9th grade_____

2. How many "shiluv" students are there? 7th grade_____

8th grade_____

9th grade_____

3. The special education team: mark the personnel you have in your school:

- "Shiluv" teachers (how many? _____)
- Special education teachers (how many?_____)
- Special education coordinator: _____

4. If there are special education classes in your school, what defines such classes?

- There are no special education classes in our school
- Learning disabilities
- Physical disabilities
- Behavioral disabilities
- Other:_____

Management of "shiluv"

5. What is a "shiluv pupil" in your school? _____

_____

6. How do you make the decision regarding whom will be a "shiluv" pupil?

- Who suggests applicants?_____
- Who makes the decision?_____
- When is the decision made?_____
- How often does this procedure take place?_____
- Are there dates fixed?_____

7. What are the principles guiding you while making the decisions of whom will become a "shiluv" student (priority B)?

indicate next to each option: 2- very relevant
1- relevant
0 – not relevant

- ____ available place
- ____ a pupil who was diagnosed as having learning deficiencies
- ____ underachievement pupils
- ____ a pupil who enjoyed "shiluv" services in the past
- ____ a pupil who can be quickly "weaned" from the "shiluv" services
- ____ parental request
- ____ a pupil with emotional problems (self esteem)
- ____ a pupil with social problems
- ____ other

8. Is anybody else informed about the decisions of who will be a "shiluv" pupil? _____

9. How do you inform the different people involved? _____

_____

10. Who is responsible for implementing the decisions to enroll the "shiluv" student? _____

_____

11. When does the follow up take place? (How long does it take from making the decision until the pupil begins to receive the service?)_____

_____

12. How often does the "shiluv" team meet?_____

13. Are there any other teams involved in the "shiluv"?_____

_____

Organization of learning

14. How does a "shiluv pupil" enjoy "shiluv" services? (circle the relevant answer for you school – it is possible to circle more that one)

- Leaves the home class for a few hours a week and studies in a small "shiluv" group with a "shiluv teacher".
- "Shiluv" teacher joins the home class to help a "shiluv" pupil while the mainstream teacher teaches.
- Mainstream teacher prepares soecial materials for the "shiluv" pupil while the student remains in the mainstream class.
- Other:_____

15. Do 7th , 8th and 9th grade "shiluv" pupils study in the same way? If not, what is the difference?

16. What are the subjects in which the "shiluv" pupils receive help (by the "shiluv" teacher)? Circle the options relevant to your school.

- Math
- Science
- History
- Bible
- Literature
- English
- According to the pupils' needs
- According to the exam time table
- Other:_____

17. Why are those subjects chosen? (write down the considerations)

A._____

B._____

C._____

18. How is the learning program determined?_____

_____

19. What specific arrangements are made for any pupil (not a "shiluv pupil") who has special needs?_____

_____

20. Which "shiluv" model do you personally prefer? (circle)

- "Pull out" and learn in homogeneous small groups
- "Shiluv teacher" inside mainstream classes
- "Shiluv teacher" prepares adjusted learning materials
- "Shiluv teacher" helps mainstream teacher to prepare adjusted materials
- After scheduled lessons for those who need
- Other:_____

21. What are the additional services the school offers "shiluv pupils"? Circle those given in your school and indicate who provides these services?

- Art therapy_____
- Music therapy_____
- Martial arts_____
- Behavioural 'designing'_____
- Speech therapy_____
- Fine motor therapy_____
- Animal assisted therapy_____
- Other:_____

22. Are these services given only to "shiluv pupils"?_____

23. Who gives these services?_____

24. When do the pupils receive these services?_____

Evaluation of "shiluv pupils"

25. Who examines "shiluv pupils"? (circle)

- "Shiluv teacher"
- "Shiluv teacher" only in the subjects that she/he teaches
- The mainstream teacher of the subjects
- Other option:_____

26. Explain how the learning achievements of a "shiluv" are evaluated in terms of:

- Scope (amount of material in each exam)_____
- Time (when is the pupil tested? At the same time as all other students?)_____
- Length (how much time does the pupil have?)_____
- Does a "shiluv pupil" get a second chance to improve his/her achievements?_____

27. Who gives the "shiluv pupil" the grade (final evaluation) in the report card?_____

28. Does the report card note that "shiluv pupils" enjoy "shiluv" services?

_____

29. Are "shiluv pupils" evaluated differently to pupils who have been diagnosed as having learning deficiencies but are not "shiluv pupils"? If so how?_____

Working with others

30. Name the profession (title) of the "MATYA" guides your school works with (if any):_____

31. Do the specialists giving special treatments to the children (as indicated in Q.20), conduct any collaborative work with the staff? With whom and how?)

_____

32. Are there any formal structures to facilitate collaborative work between "MATYA" guides and any member/s of staff? Explain._____

_____

33. Who does the "MATYA" supervisor work with? (Circle)

- "Shiluv teacher"
- Educational counsellor
- Headteacher
- Other:_____

34. How often do they meet?_____

35. In what ways is the schools Psychologist involved in "shiluv"?_____

_____

36. What are the themes in which the "MATYA" supervisor is involved? (Circle the relevant themes in your school and explain).

- Decisions regarding "shiluv pupils"_____
- Special learning programs for "shiluv pupils"_____
- "Shiluv teacher's" time table_____
- Teaching and learning methods in the school_____
- Evaluation methods in the school_____
- Other_____

APPENDIX 2

שילוב תלמידים בעלי צרכים מיוחדים בביה"ס

אל: מנהל ביה"ס שלום רב,

שאלון זה בודק האם יש הבדלים בין חטיבות הביניים, ביישום תכנית השילוב (–הנגזרת מחוק החינוך המיוחד 1988) במספר היבטים:

1. ניהול תכנית השילוב
2. ארגון הלמידה
3. הערכת תלמידי השילוב
4. עבודה עם גורמים חוץ בית-ספריים

נודה לך אם תענה על השאלון.
אין תשובות נכונות או שגויות אלא ניסיון לשקף את תמונת המצב בביה"ס שלך!
תוצאות ימסרו לך באופן אישי אם תרצה בכך.

הילית מייזל

א. תרבות ביה"ס וסגנון המנהיגות:

אני שומר על קשר רציף עם המורים והתלמידים ויש לי מידע ספציפי על מה שמתרחש בביה"ס

כן

אני משתדל לספק את צרכי המורים

כן

אני מקבל את הוראות הפיקוח ופועל על-פיהם

כן

החלטות יום יומיות מתבססות על נורמות ביה"ס וציפיות גבוהות

כן

החזון נבנה ביחד עם המורים ובהתאם לצרכים שלהם

כן

אני מטווה קווים מנחים עבור הצוות כדי לוודא יעילות בניהול

כן

יש לי רעיון כללי בנוגע למה שמתרחש בביה"ס ובנוגע לתחושות המורים

כן

צרכי התלמידים הם בראש סדרי העדיפויות שלי, אפילו יותר מצרכי המורים

כן

אני מקבל את הוראות הפיקוח ומתרגם אותם לצרכי ביה"ס כדי להביא את ביה"ס למקסימום אפקטיביות

כן

קבלת החלטות בביה"ס מתבססות על צרכי היום יום ועל נורמות בית-ספריות

כן

כשמטרות ביה"ס ותכניות נקבעות אני מנסה להיענות לצרכי מורים, תלמידים והורים

כן

אני נותן אוטונומיה לצוות

כן

אני מודע למה שמתרחש בביה"ס

כן

אני נענה לצרכי המורים אם אלה עולים בקנה אחד עם צרכי ביה"ס

כן

אני עוקב אחרי הוראות הפיקוח אך מבצע יותר מהמינימום הנדרש

כן

החלטות צוות הניהול מתבססות על צרכים שצצים ולא בהכרח על מדיניות ארוכת טווח כן

אני מאפשר לכל איש צוות ולכל הורה להשתתף בקבלת החלטות בהתאם לחזון ביה"ס

כן

אני מצהיר על סטנדרטים גבוהים ומצפה לביצוע ברמה גבוהה

כן

ב. תכנית השילוב בביה"ס שלך

(בסל תפקיד אחרי המסורה בתחום יכול למלא פרק זה)

נתונים כלליים:

1. כמה תלמידים יש בביה"ס? שכבה ז':_____
שכבה ח':_____
שכבה ט':_____

2. כמה תלמידי שילוב קיימים בביה"ס? שכבה ז': _____
שכבה ח':_____
שכבה ט':_____

3. צוות החינוך המיוחד: סמן אם יש בביה"ס את בעלי התפקידים הבאים:

- ☐מורות שילוב. (אם כן , כמה?_____)
- ☐ מורות לחינוך מיוחד. (אם כן, כמה?_____)
- ☐ רכז/ת חינוך מיוחד

4. אם יש בביה"ס כיתות של חינוך מיוחד, מה המאפיין את הכיתות? הקף בעיגול:
- אין בביה"ס כיתה כזו
- לקויי למידה
- בעיות פיזיות
- הפרעות התנהגות
- אחר:_____

ניהול תכנית השילוב:

5. מהו "תלמיד שילוב" בבית הספר שלך?

_____

6. כיצד מתקבלת ההחלטה מי מבין התלמידים יהיה תלמיד שילוב:

- ☐ מי מציע את המועמדים?_____
- ☐ מי מחליט מי נכנס לשילוב?_____
- ☐ מתי מתקבלת החלטה זו?_____
- ☐ כל כמה זמן מתקיים תהליך כזה של החלטות לגבי המשולבים?_____
- ☐ האם המועדים קבועים? _____

7. מהם העקרונות המנחים את ההחלטה לגבי שילוב תלמידים בעדיפות ב':
רשום ליד כל סעיף: 2 - מאד רלוונטי בביה"ס
1 - רלוונטי
0 - לא רלוונטי

- _____ מקום פנוי
- _____ תלמיד שאובחן כלקוי למידה
- _____ תלמיד תת משיג
- _____ תלמיד שנהנה בעבר משילוב
- _____ תלמיד שיש סיכוי ש"ייגמל" מהר מהשילוב
- _____ בקשות ההורים
- _____ תלמיד עם בעיות התנהגות
- _____ תלמיד עם בעיות רגשיות (דמוי עצמי, ביטחון עצמי)
- _____ תלמיד עם בעיות חברתיות

8. האם יש גורמים נוספים בתוך ביה"ס המיודעים בהחלטות שמתקבלות בנושא תלמידי השילוב? אם כן, מי הם?

_____

9.כיצד מיודעים התלמיד והוריו?_____

10.מי אחראי על יישום ההחלטות ומבצע מעקב אחר יישום ההחלטות? כיצד מתבצע המעקב?

_____

11. מתי מתבצע מעקב?_____

12. כל כמה זמן נפגש צוות השילוב?_____

13. האם יש צוותים נוספים המעורבים בנושא?_____

_____

אבטחת הלמידה

14.כיצד תלמיד שילוב -(שיוחלט שייהנה משירותי תכנית השילוב)משולב בשכבה ז' ? (סמן את התשובות הנכונות בביה"ס שלך:)

- יוצא מכיתת האם לכיתת שילוב למספר שעות קטן – בקבוצה קטנה
- יושב בכיתת האם, מסתייע במורת השילוב שמגיעה אליו.
- המורה בכיתת האם מכינה לו חומרי למידה מיוחדים
- אחר:_____

15.האם תלמיד כיתה ז' , ח' וט' משולבים באותו אופן? _____
מדוע?_____

16. מהם מקצועות הלימוד שתלמידי ביה"ס משולבים בהם? סמן בעיגול:

- ❖ מתמטיקה
- ❖ מדעים
- ❖ היסטוריה
- ❖ תנ"ך
- ❖ ספרות
- ❖ אנגלית
- ❖ בהתאם לצורך של התלמיד.
- ❖ משתנה בכל שיעור בהתאם ללוח המבחנים.
- ❖ אחר:_____

17.מהי הסיבה שדווקא מקצועות אלה נבחרו? רשום את השיקולים:

1.
2.
3.

18.כיצד נקבעת תכנית הלימודים, חומרי הלמידה, ולוח הזמנים במקצועות שנבחרו?

_____

19. איזה פתרונות ניתנים בביה"ס לכל תלמיד בעל צרכים מיוחדים (גם לתלמיד שאינו נהנה משירותי השילוב המקובלים)? _____

_____

20. איזה מודל את מעדיפה באופן אישי?

- ⊲ הוצאת קבוצת תלמידים ולמידה בקבוצה הומוגנית קטנה
- ⊲ מורת שילוב בתוך כיתת האם
- ⊲ מורת שילוב מכינה חומרי למידה מותאמים לתלמיד ומגישה אותם למורה הרגילה
- ⊲ מורת שילוב עוזרת למורה רגילה להכין חומרי למידה מותאמים לצורכי התלמידים
- ⊲ תלמידים בעלי צרכים מיוחדים נשארים לתיגבור אחרי שעות הלימודים
- ⊲ אחר:_____

21.סמן מהם השירותים הנוספים שנותן ביה"ס לתלמידים בעלי צרכים מיוחדים, ע"י מומחים מתחום השילוב: פרט ליד כל אחד: מהו השרות שניתן לתלמיד, וכיצד התאפשר לביה"ס לתת את השירות הזה?

- ◻ טרפיה באמנות: _____
- ◻ טרפיה במוזיקה :_____
- ◻ אומנויות לחימה:_____
- ◻ עיצוב התנהגות:_____
- ◻ קלינאית תקשורת:_____
- ◻ ריפוי בעיסוק:_____
- ◻ טרפיה ע"י בעלי חיים:_____
- ◻ אחר:_____

22. האם שירותים אלה ניתנים רק לתלמידי שילוב? _____

23. מי נותן את השירותים האלה לביה"ס?_____

24. מתי מקבלים התלמידים את השירותים הללו?_____

הערכת תלמידי השילוב

25. מי מעריך את תלמידי השילוב בביה"ס שלך?

- ◻ מורת השילוב
- ◻ מורת השילוב במקצועות שהיא מלמדת
- ◻ המורה המקצועית המלמדת את המקצוע
- ◻ אחר:_____

26.האם תלמיד השילוב מוערך כפי שכיתת האם שלו מוערכת בכל המקצועות, בכל אחד מההיבטים הבאים?

א. מבחינת היקף החומר:
ב. זמן הבחינה
ג. סוג הבחינה (נייר ועפרון או אחר)
ד. מועד הבחינה

27. מי נותן את ההערכה **בתעודה** במקצוע המסוים?

_____

28.האם יש אזכור בתעודה לשילובו של התלמיד בתכנית השילוב?_____

29. האם תלמיד השילוב מוערך באופן שונה מתלמידים שאובחנו כלקויי למידה אך אינם משולבים?_____

עבודה עם גורמים חוץ בית-ספריים (מנו"א)

30. ציין את תחום התמחותה של מדריכת השילוב של ביה"ס בו אתה עובד:_____

31. האם אנשי מקצוע אחרים מקיימים איזשהו קשר מקצועי עם משהו מצוות ביה"ס?_____

32. האם יש מפגשי עבודה קבועים בין מדריכי מתי"א לבין משהו מצוות ביה"ס? פרט והסבר:_____

33. עם מי עובדת מדריכת מתי"א בית- ספרית? סמן את הגורמים בבית ספרך:

- ❖ מורות שילוב
- ❖ יועצות חינוכיות
- ❖ פסיכולוגית ביה"ס
- ❖ מנהל
- ❖ אחרים:_____

34. מהי תדירות המפגשים (אם קיימים?)_____

35. באיזו דרך מעורב פסיכולוג ביה"ס בתכנית השילוב?_____

_____

36. מהם התחומים שבהם מעורב מדריך מתי"א בית ספרי בביה"ס שלך? הקף את התחומים הרלוונטיים לביה"ס שלך והסבר:

- קבלת החלטות בעניין תלמידי שילוב _____
- תכניות למידה ייחודיות לתלמידי שילוב_____
- לוח הזמנים של מורת השילוב_____
- דרכי הוראה ולמידה בביה"ס_____
- שיטות הערכה בביה"ס_____
- אחר:_____

תודה על שיתוף הפעולה

APPENDIX 3

Case study interview questions

The uniform questions:

Questions 1-6 were aimed at characterizing the organizational culture of the school through the functioning of the teacher (the teams he/she belongs to, the extent of clarity in his/her view of the school's targets, his/her satisfaction with the cooperation among team-members):

1. What are the aims and targets that the school sets itself?

2. Were you a partner in determining them?

3. What are the plans/projects that the school is focusing on this year?

4. Teams: A. What teams do you belong to in the school?
   B. What is the role of the team? C. How often does the team meet?

5. What other teams are there in the school that you do not belong to?

6. Are you satisfied with the team cooperation or would you like greater cooperation in the specific area of your work?

Questions 7-9 were aimed at characterizing the leadership style of the headteacher as perceived by the interviewee.

7 How would you define the leadership style of your head: as directed more to the staff members (and the set of relations among them) or more to tasks and results?

8. In your estimation, what is your headteacher busy with most hours of the day?

9. There is a tendency to define the headteacher either as a responder (deals with teacher's needs, informs them, convinces them), or as a manager (deals with matters of organization, order) or as an initiator (interested in innovations, programs and projects). How would you define your headteacher? Give examples to support your answer.

Questions 10-22 focused on the understanding and perception of the teacher on the inclusion issue in general and on his/her involvement in the matter, specifically. The aim was to obtain as realistic a picture as possible of the inclusion in the school and to examine the motivation for this.

10. What is inclusion?

11. What is the school's obligation in regard to inclusion, in general?

12. Where do you get your information on the subject?

13. Is the idea of inclusion a good one? For whom is it good and whom does it serve?

14. What is MATYA? What do you know about this body?

15. How are pupils with special needs included in your school from the learning aspect?

16. In your opinion, are pupils with special needs properly included in your school?

17. In your opinion, what could best help in including pupils with special needs from the learning aspect?

18. Who in your school, in your opinion, can help pupils with special needs the most?

19. What more should be done in your school for pupils with special needs?

20. What special coordination is required by you for your pupils with special needs?

21. A. What is the aim of mobilizing a school for the needs of pupils with special needs? B. In your opinion is it worth it?

22. How would you define your specific role, if you have one, in the matter of inclusion? List 2-3 activities that you do regularly.

The specialized questions

For the homeroom teacher:

23. Do you have pupils with special needs in your class?

24. Who diagnosed these children?

25. Give examples (not names of pupils) of learning inclusion of pupils in your class.

26. Are there additional pupils who, in your evaluation, need a different learning approach and do not receive any help today? (What are you doing in the matter?)

27. Who else is involved in treating "shiluv" pupils in your class?

28. Do all staff interacting with "shiluv" pupils meet with each other? How often? Whose responsibility is it to set up the meetings? Who leads them?

29. Do you feel that you have sufficient knowledge and assistance in order to help the "shiluv" pupil?

For the subject teacher

30. What subject do you teach?

31. What grade-level do you teach?

32. What teaching methods do you use? Why particularly those?

33. Are there pupils who, in your evaluation, have special learning needs in the classes that you teach? Do you have the authority to recommend this to someone?

34. Do you know whether the pupils whom you think have special needs, receive any help from the school?

35. Do these pupils have other problems besides learning problems?

36. How do you deal with them?

37. How is a pupil who has special needs examined in the subject area that you teach (from the aspect of content, form, amount, grading)? Who gives the final grade on the report card?

38. Who decides how the exam will be composed? Covering how much material? On what date? If the exam must be given orally, who examines? When?

39. In your opinion, is this how it should be? Who should be responsible for coordination?

40. Do you participate in any regular forum on the subject of suiting teaching to pupils' needs? (supplementary courses; professional team meetings; pedagogical meetings; individual conversations)?

For the educational counsellor

41. Who in the school, in your opinion, should be responsible for the coordination/adaptations (ways of teaching and of evaluation) in a specific subject (the desired against the available)?

42. Who sees to it that the coordination is carried out?

43. Who do you recommend for the "shiluv" committee? How do you know if there are pupils with special needs?

44. Do the teachers receive help from the school on ways to contend with pupils having special needs from the point of view of learning?

45. What do you do when teachers turn to you for help?

46. Do you see yourself as a representative of the pupil and as representing his/her needs?

For the "shiluv" teacher

47. From whom do you get the list of pupils for "shiluv"?

48. What is your curriculum and how is it determined?

49. What staff members do you work with in the school and outside it?

For the pedagogic coordinator

50. Should there be consideration for pupils with special needs in the various curricula?

51. Is there consideration for the pupils with special needs in the programs submitted to you by the subject coordinators? How? Give examples.

52. Do you have a role in evaluating pupils with special needs?