

Examining and Developing Emotional Epistemologies¹: A Foundational Issue for Leadership Preparation Programmes

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A Paper Presented at the Australian Association for Research in Education,
Melbourne, November 28 – Dec. 2, 2004.

Abstract

The connections among relational trust, learning and development are implicit in transformational leadership theory. They have also been established empirically in recent studies. Leadership preparation programs often endorse the need for leaders to build effective collaborative relationships that rely on trust. Trust is an emotional phenomenon. However, when consideration of emotions – the cooked and the raw - remains prohibited in professional discourse this can limit the development of trust and directly influence the likelihood of leader success in building collaborative school cultures. For these reasons there is a need to address the emotions of leadership as part of a comprehensive approach to preparing leaders for the challenges in today's schools. In this study, it was of interest to learn if an emotional epistemologies theoretical framework could be helpful to engage aspirant leaders in re-examining emotion's role in their practice. In the context of a Masters in Educational Leadership program, aspiring and practising leaders were invited to read and respond to a written report on an emotional epistemologies theoretical framework. They were also supported in their learning by a variety of classroom activities. Reported on here is an analysis of written responses to the paper, which illustrate the students' engagement with its ideas and their struggles with the tensions among competing perceptions of emotion's place in leadership.

¹ Some of the material on the original emotional epistemologies theoretical framework has been previously presented in other places: (Beatty, 2002a, 2002b). A later version of this paper will appear in the Journal of School Leadership and Management, Volume 24, Number 3. The authors can be contacted at the following addresses: brenda.beatty@education.monash.edu.au c.brew@latrobe.edu.au

Introduction

Feminist arguments have long advocated that the artificial dichotomizing of reason and emotion is a gendered construction that is both unfounded and misleading (e.g., Prokhovnik, 1999). As recent brain research confirms, the notion of the human mind that characterizes reason and emotion as mutually exclusive, is an idea that has outlived its usefulness. Neurobiological evidence reveals that our mental processes consist of continuously changing landscapes of thinking and feeling (Damasio, 1997). The 'molecules of emotion' have been discovered throughout the body, and the continuous and simultaneous activity of discerning and integrating them is inseparable from the whole (Pert, 1998). This is the mind/body experience.

Emotional ways of knowing are also inherent in the robust application of constructivist and socio-cultural principles in learning. Recent reviews of Vygotsky's work (e.g., Mahn & John-Steiner 2002) reveal that just prior to his untimely death he was reconceptualizing the origin of thought.

[Thought] is not born of other thoughts. Thought has its origins in the motivating sphere of consciousness, a sphere that includes our inclinations and needs, our interests and impulses, and our affect and emotions. The affective and volitional tendency stands behind thought. Only here do we find the answer to the final "why" in the analysis of thinking. (Vygotsky, 1934/1987, p. 282)

Emotions conceived of in this way provide the sphere of consciousness within which all other mental activity occurs.

There are inextricable links among emotion, learning and leading. Yet the effective integration of emotional meaning making as professional practice remains outside the norm in most schools and according to anecdotal evidence, beyond the ken of many leadership preparation programs in Canada, the United States and Australia.

Yet emotions of leadership are implicit in much of the extant literature. For example, leaders are considered the most important factor in the creation of school culture (Deal & Peterson 1990). They can directly impact teacher efficacy (Hipp & Bredeson, 1995), job satisfaction (Heller, Clay & Perkins, 1993), teachers' careers (Beatty, 2001), relationships between teachers and their colleagues (Lortie, 1975; Willower, 1994; Darling, 1990; Blase & Anderson, 1995) and school improvement generally (Huberman, 1988, 1993). School leaders can positively influence school culture by buffering intrusions (Rosenholtz & Simpson, 1990), developing professional relationships by considering teachers' personal needs (Beatty, 2001; Blase & Greenfield, 1985) and by providing professional support (Becker, 1980) that leads to securing their influence (Leithwood, Jantzi & Steinbach, 1999). Those who share in decision-making (Blase & Blase, 1997) empower teachers by evoking feelings of self-confidence and the freedom to grow (Blase & Blase, 2001). Consequently, for the past two decades, researchers, theorists and professors in leadership preparation programs have endorsed collaborative capacity building (Little, 1982, 1987, 1993; Nias, Southworth, & Yeomans, 1989; Leiberman & Miller, 1999), effective instructional leadership (Glickman, Gordon & Ross-Gordon, 2003); and the importance of transforming schools into vibrant learning communities (Gronn, 1999; Leithwood et al., 1999; Fullan, 2001). Despite the fact that there are

emotional implications to each of these studies, until recently, emotion per se remained underexplored as a research focus.

Now, however, teaching is being reconsidered as emotional practice, emotionally political, and understandable as emotional geographies (Hargreaves 1998a, 1998b, 1999, 2000a, 2000b, 2001). Correspondingly, school leadership is being reconceptualized as essentially relational, requiring emotional skills of the leader. Several researcher/theorists argue explicitly for leaders to value and integrate emotion in their praxis if they are to develop successful schools (Fullan, 2001; Gronn, 1999; Sergiovanni, 1994, 2000, Beatty, 1999, 2000a, 2000b, 2001). The inner emotional life of leaders is also becoming a subject of study (e.g. Beatty, 2002a, 2002b; Loader, 1999; Sergiovanni, 2000).

The critical distinction between teacher-leader relationships of transaction versus transformation involves the pervasive importance of emotion (Gronn 1996, 1999, 2003). School leaders' handling of the emotion factor in their own reflective practice and in their relationships with parents, students and faculty, shape and reflect the climate and culture of their schools (Hargreaves, Beatty, Lasky, Schmidt, James–Wilson, forthcoming). Yet, there remains an enduring tradition of antagonism between teachers and leaders (Starratt, 1991, 1996). This can be traced to a Maslovian-like hierarchical need in all educators for “respect, care and professional support” (Beatty, 2002b). All of these kinds of connectedness are highly prized by teachers and engender tremendous loyalty for leaders who develop them. Conversely, leaders who do not address these emotionally significant needs – in their faculty and importantly in themselves – can inadvertently exacerbate resistance, obstruction and low morale, as they seek to implement changes in their schools.

No matter what theoretical perspective a leader espouses, in practice, teacher-leader relationships tend to be constrained by the intransigent hierarchical conventions of the broader school culture. In traditional settings, prevailing norms tend to reinforce positional deference and communicative restraint in teachers' and leaders' emotionally silenced interactions with each other (Beatty, 2000b). The corresponding effects on their professional discourse create and maintain embedded obstacles to teacher leader relationships due to the internalization of these cultural influences. At the same time, the capacity for organisational change is likely to be limited by the extent to which teachers and leaders can be candid with each other. There are emotional reasons for the distance between them (Beatty, 1999; Hargreaves, 1998b). In practice, the differing perspectives of teachers and leaders can create tensions and ambiguities (Lortie, 1975; Smylie & Denny 1990; Beatty, 2001) that endanger trust and threaten betrayal (Beatty, 2002b; Hargreaves, 2002; Reina & Reina, 1999). These tensions are not only emotional but also meta-emotional spirals that impact professional performance and student outcomes (Bryk & Scheider, 2002) and remain all but impossible to untangle in the normatively de-emotionalized professional discourse (Beatty, 2002b).

It is hypothesized in this paper that deep transformation in schools relies on the capacity of the individuals within them to value, integrate and collaborate about this all important ‘motivating sphere of consciousness’. In our predispositions and practices of engaging with our own and others’ emotions, emotional epistemologies (Boler, 1999; Beatty, 2002a) can be found.

Yet school leaders have routinely found that their emotional selves are anything but welcome in their work. As Marshall (1992) and Marshall and Greenfield (1987) discovered, the willingness of aspirant assistant principals to mask and feign their real feelings and opinions in silent deference to their super-ordinates was treated as evidence of their suitability for school administration. If administrators have to leave their emotional integrity at the door to secure their positions, the process of reclaiming their whole emotional selves is bound to present some challenges. Leaders who overcome the cultural pressures for emotional silence can learn to connect with self and colleagues but to do so they must embrace a “pedagogy of discomfort” (Boler, 1999). A counterintuitive commitment is required.

The Research Problem

Emotions persistently disconnect people at the same time as they have tremendous power to connect them. School leadership programs need ways to broach the subject of their students’ emotional preparedness to create trusting communities of respect and candour. Yet the intransigent emotional silence in normative school cultures remains an obstacle to putting such learnings into practice. The present study explores an approach to making the emotional patterns of school cultures and the individuals within them more transparent and creating a context for strengthening students’ emotional meaning making capacities.

To date, few frameworks exist for the exploration of the emotional aspects of leadership in schools. Hargreaves’ (2001) ‘emotional geographies’ proposes, in the imagery of distance and closeness, a number of theoretically significant emotional territories experienced by teachers; e.g., political, professional, physical and moral. While this framework is conceptually helpful it does not fully examine at the phenomenological level the ways the emotions are known, or the ways leaders and teachers experience such ‘knowings’. To get closer and go deeper it was hypothesized that an emotional epistemologies framework (Beatty, 2002a) might assist in catalysing the reconsideration of emotion’s place in leadership.

Theoretical framework of the study

While Hofer and Pintrich (1997) have pointed to the need to investigate the affective *side* of epistemological development, their preoccupation has remained with the traditional cognitive definitions of knowledge and knowledge acquisition. Boler (1999, p.141) has argued that, “institutionalized power relations thwart attempts to develop emotional epistemologies.” Correspondingly, Beatty, (2002a, p.2) advocates that “[t]eachers and leaders who choose to endorse and co-maintain the restrictive feeling rules of the dominant educational culture are participating in the most powerful self-replicating mechanism in bureaucratic hierarchy”.

Some of the concepts underpinning the emotional epistemologies framework that was trialled in this study owe much to the work of adult cognitive development theorists (Perry, 1970; Belenky, Clinchy, Goldberger, & Tarule, 1997; Baxter Magolda, 1992; Brew, 2001). Several concepts were adapted and transposed to depict a range of ways people experience emotional knowing. The framework’s perspectives are not considered to be no-return stages in the Piagetian developmental sense. A cycling back and forth

through the perspectives is to be expected as individuals respond to changes in the environment and the self. Of further note, is the concept that emotional epistemologies are particularly susceptible to transformation through the process of emotional meaning making with others. Thus, the deepening of one's emotional epistemologies is catalysed by a particular kind of emotional interactivity. A simple representation of this process is depicted at Figure 1.

The emotional epistemologies theoretical framework emerged from grounded theory analysis and supplementary descriptive statistical analyses of two data sets: 50 transcribed teacher interviews about positive and negative emotional experiences with administrators; and archived postings of 25 principals from six western nations involved in a seven-month researcher facilitated, private, anonymous, asynchronous, online forum to consider their emotional experiences of leadership (Beatty, 2002b). Through the analysis of the online leaders' postings, Beatty observed a common denominator among the durability of the normative de-emotionalization and a corresponding alienation and disconnectedness between teachers and leaders. These patterns are represented by the first two perspectives in the framework. The participating leaders' distinct departure from this phenomenon when they were online together suggested a transition into a third perspective. The proposed resilience of emotional meaning making is characterized in the fourth 'stance'. A brief description of each perspective follows.

Emotional 'Silence': This perspective attempts to describe the way that complex interactions among emotions and emotions about emotions can be ignored, suppressed, denied or not valued as meaningful (despite their inescapable influence). Within this stance the illusion that one is exclusively 'rational' is maintained by the tendency to engage consciously with emotions only in the effort to wrestle them back into control and some form of containment. Thus, in Emotional 'Silence', for a variety of reasons, and in a variety of forms, there is the non-treatment of emotional meaning making as a valid or useful activity in itself.

Emotional Absolutism: This second perspective, typical of the emotional contrivance of most bureaucratic hierarchies, characterises the cultural conformity to organisational 'feeling rules' (Hochschild, 1983). Here, emotional authority remains external, which undermines the value of the authentic inner emotional self. Particular emotions are identified as 'right' or 'wrong', and are rewarded or punished according to the expectations of the local culture. Such demarcation serves to perpetuate the classic emotional separateness between people at different positions in the organizational hierarchy and denies the entitlement to an emotionally integrated professional self.

Transitional Emotional Relativism: A third perspective depicts the experience of inner emotional realities as undeniably important. This can occur inadvertently or by design. For instance, interruptions of the usual emotional control by outward negative displays can break the professionally smooth surface and create a temporary focus on emotions. But such departures are customarily accompanied by the shame of having broken the emotional absolutist feeling rules of the culture, withdrawal, and a swift return to Emotional 'Silence'. This pattern often leaves the valuable emotional knowledge of deeper levels of significance unexplored. By design, however, emotionally safe spaces can be created that foster respect and value of inner and shared experiences and relative

emotional perspectives. This process can be envisioned as having great potential in the deliberate reculturing of schools.

Resilient Emotional Relativism: With experience, one can acquire a sustainable predisposition and one's organization culture can provide regular support and encouragement to engage with deeper layers of emotional knowings. Going beyond one's improved cognitive capacity to merely rationalize or psychologise emotions, this involves a deepened embodied awareness of them, both at the time they are occurring and in the reflective re-experiencing of them alone and with others. Furthermore, such a deepened emotional epistemology is associated with an emotional openness to feel what is beneath surface emotions – such as anger – and to embrace and integrate even more challenging emotions such as grief, guilt, fear and shame (Scheff & Retzinger 2000), which when ignored or denied, can cause dysfunction in individuals, relationships and entire organizations. In conserving the energy used to deny and suppress emotional experiences that are inherent in leading teaching and learning, greater energy, confidence and curiosity for creative collaboration can emerge. Multiple emotional realities become salient, as a more respectful relativist appreciation of diverse perspectives is fluidly integrated into professional practice.

Method

The aim of this study was to trial the theoretical framework of emotional epistemologies as an instructional vehicle for helping aspiring leaders to begin to re-conceptualize their own emotional perspectives and engage in emotional meaning making with peers. The study itself is nested in the context of instructional delivery within Masters of Education course work. Thus the demarcation between 'course work' and 'study participation' needed to be clearly drawn. At the beginning of the course, preliminary discussions were held with the students about the key elements of the framework. In the context of their coursework, students participated in role-play exercises facilitated by the instructor to explore the different emotional epistemological perspectives. As an additional part of their coursework, students read the AERA conference paper that introduced the framework (Beatty, 2002a) and were invited to write responses to a set of questions to be used for discussions in small groups.

Issues of power differentials between researchers and participants make educational research in the context of coursework particularly delicate from an ethical standpoint. These issues are relevant to the present study. Since the usefulness of the paper as an instructional aid and discussion stimulus was the focus of this study, it was essential to have a classroom context for the trial. However, safeguards to preserve the voluntary nature of participation were important. To address this ethical issue, a careful sequencing was employed. Students read the paper and prepared their responses for use in discussion with their peers in small groups. As potential participants, they were provided a letter of introduction that outlined the purposes and scope of the research. If they chose to participate, they then submitted their signed informed consent forms to permit their responses to be used for analysis and reportage. This request was made outside of class time and clearly defined their decision to be unrelated to the assessment protocol for the course. No pressure to release their responses for research was applied. Furthermore, in order to separate the use of the responses as data from their role in the context of the

course, they were not assessed in any way. To achieve further separation between the role of assessor and the role of researcher only after the final grades had been submitted were the responses read and analysed. Even so, the possibility of ‘teacher pleasing’ may have affected the participants’ attitude to completing the assignment and this remains a limitation of this study.

Ellsworth (1989) challenges educators who claim to be dedicated to providing their students with ways of overcoming oppressive practices for failing to acknowledge and launch a meaningful analysis of institutional power imbalances between themselves and their students. The ability of any professor to test a theory (even a would-be emancipatory theory) with students in situ in coursework without at the same time being culpable of even subtly implementing oppressive practices inherent in institutional power imbalances, remains a dilemma for this kind of research. This particular framework itself problematises the underlying processes that maintain power differentials and encourages an entry point for encouraging the validation of multiple perspectives. But the issue of whether students may still be encouraged to replace one set of ‘shoulds’ with another remains and provided one lens for analysis of the data.

Within an electronic response table provided, open ended questions were posed with associated sections for entering excerpts from the paper and related personal experiences:

- As a practising educator, how does the analysis in this paper compare with your understanding of your own professional experiences?
- What new insights did this paper provide for you into the teacher leader relationship?
- What if any, impact on your own practice do you anticipate from having read this paper?
- What specific statements do and/or do not ring true for you from your experience?
- Which ideas, themes, concepts, theoretical notions seem most insightful/valuable to you?
- The final four sections asked participants to comment on Emotional ‘Silence’, Emotional Absolutism, Emotional Relativism and Resilient Emotional Relativism.

Sample

Participants were drawn from two cohorts of 53 students from Masters in Educational Leadership courses. Forty-two of these students volunteered to participate in the research project. The age range of these participants was 22 to 57 (mean age 36 years) and 26 (60%) were female. Two thirds (28) of the participants held a current teaching position at a school (mostly at Elementary level), and a further five participants were recent teacher graduates. For those teaching in schools, the range of experience was less than one year to 33 years (mean 9 years). None of the participants working in schools were administrators though 13 had official leadership responsibilities. Two participants were employed in the military sector; another was a bank manager and two participants held junior college academic positions. Eleven (26%) participants identified themselves as

Hispanic, 25 (60%) as Caucasian. The remaining participants did not provide demographic information.

Procedure and data analysis

The responses were imported into a computer program for qualitative data analysis (NVIVO) and overall themes were established by open-coding each participant's response in its entirety. These themes were used to inform the detailed analysis of the participants' responses in relation to the four proposed epistemological perspectives of the framework.

Findings

Five response themes were evident from the data that together reflected, in part, the participants' increasing level of engagement in the implications the theoretical framework represented for them. First, there was a common perception that emotions were a critical element in social relations at work but that they largely are not used outwardly as a way to assist meaning making with others in their professional lives. A second theme was surprise among many participants to learn that the inner emotional issues they faced at school were common to others. Further to this theme was an element of excitement to imagine that there could be a valid alternative to the typical emotionally silenced professionalism to which most of them were accustomed. The third theme concerned feelings of vulnerability when they imagined opening up to discuss inner feelings, particularly with their super-ordinates and colleagues whom they had experienced as hurtful in previous encounters. Participants did not perceive such an approach to be an easy strategy to adopt, despite a perception that it could bring new opportunities for better connection and understanding with their colleagues. The fourth theme involved the questioning of the advisability of opening up emotionally, in part because of the personal vulnerability that this might bring but also because they were rejecting the notion that engaging emotionally was appropriate for leaders. One particularly strident critic wrote at first about the need for a leader to hide their inner emotional world, to allow them to perform effectively. Still, by the end of his reflections, he wrote about feeling so emotional about the entire topic that he had decided to rethink his entire position on the matter. All who expressed a level of fear associated with venturing into emotional territory with others still evidenced interest in carefully experimenting with being emotionally authentic in the workplace. The fifth theme related to recounted stories from several participants about the ways they have previously tried to create emotional meaning with their peers, super-ordinates and sub-ordinates and the extent which these interactions were considered valuable. What follows is an analysis of the narratives written in response to the four stances in the theoretical framework, with these five themes in mind. Representative excerpts have been chosen.

'Emotional Silence' and Silence about Emotions

Twenty-three of the forty-two participants indicated that emotional 'silence' reflected their professional experience, often equating it with 'professionalism' and even aspects of their personal lives.

Yes. I've experienced this 'silencing' in several aspects of my life, not just my professional life. It can be an unbelievably destructive force.

I think our society begins this process with our children and continues it in our adult lives in the guise of 'professionalism'. Children have a genuineness that adults usually lack, especially in relationships and emotions.

Evidence of how the framework was providing a sense of affirmation and a way to process their experiences of isolation in the school system follow.

I especially like the "pesky interloper" wording! Actually, you've nailed what I sensed but couldn't articulate when I went to work in the public school system. Yes! Yes! Yes! I see this "contrived unemotionality" all around me, even in my students sometimes. There's a numbness and deadened atmosphere in our school that really feels eerie. I've never quite adjusted to this.

This framework is a valid tool for understanding some of the quirks of hierarchical and bureaucratic systems. The discussion here reassured me that I wasn't crazy as I thought I might be. The distant and detached atmospheres that I've encountered in public schools always disturb me, but I feel abnormal because everyone else seems to be operating just fine in them. Consequently, I have felt as if I didn't 'belong'.

The reasons for remaining silent about one's inner authentic emotions included fear of seeming to be out of control or stupid, fear of being ridiculed, fear of inviting the crossing of boundaries and losing power in relationships. Silence was also linked with remaining separate and autonomous.

Fear and anxiety are associated with expressing emotions. Intelligent people stay quiet.

If you put you're feelings out there, it doesn't make you feel better or more powerful for being bold and stating your opinion but rather as if you put the power in their hands to demean your feelings and the fact that you felt compelled to share them.

There is a genuine understandable fear of discussing emotional meaning making because that discussion invites a kind of emotional intimacy. Emotional intimacy is sacred ground for many people and if a person has been especially closed off from her emotions in her lifetime, she may be vulnerable (this works for 'he' too) to be led into other types of intimacy. ...isn't this a traditional argument supporting 'professional distance'?

I have been and stayed at the silence level three out of my five years because of situations that happened to make me think it would be easier to be quiet and do my job without worrying about the rest of the school. Very autonomous.

I find that since I am slow to warm to people that if I remain silent too long, I can't break that habit easily. ... I am afraid that I will look stupid and be ridiculed.

I was taught or coached to "never let the team see you sweat when in doubt."

As the participants began to engage with the possibility of an alternative to emotional silence, some suggested that perhaps this was a habit among leaders. They offered that silence provided a sense of comfort and further, in accordance with Marshall and Greenfield's (1987), proposal that silence is learned.

This seems to be a habit or cycle that administrators fall into as they go into their comfortable routines of being administrators.

This is something that we learn, something we are accustomed to and something that we practice. It is like a reflex. Maybe we should silence the silence and really start expressing our beliefs and emotions ...

Typically they resonated with the notion that emotional silence in the sense of becoming disconnected or numb to one's own emotions was inadvisable.

As a leader, we need to make sure that we do not get into the habit of shutting off our emotions. We must learn to and allow ourselves to be emotional in our professional lives.

It was noteworthy that they did not necessarily take on the problematising of emotional silence 'hook line and sinker'. The following examples illustrate their willingness to challenge the bias in the framework against emotional silence.

Sometimes of course silence is the most appropriate response. But when it becomes a habit of mind, the relationship begins to die.

It is not easy to bring your true emotions to the surface. For me silence is a time for reflection and a good thing.

Silence can be good, silence can be bad, but it can also give you the power to contemplate your next move or your exit strategy. Even in silence the man is smart.

While the framework proposes a complex reading of emotional 'silence' as both an inner lack of connectedness as well as the refraining from literally giving voice to what one is actually feeling, it is interesting to note that most students interpreted this perspective predominantly in the latter vein. In the next section the focus turns to participants' comments with respect to the notion of emotional absolutism. The framework makes a connection between the intra and interpersonal emotional silence, and its substitute in organizations: feigned emotional conformity. This is the essence of emotional absolutism.

Emotional Absolutism

Absolutism generally is characterized by the pursuit of dualistic distinctions between opposites; e.g., right/wrong, good/bad, reason/emotion etc. Emotional absolutism involves the surrender to feeling rules that demand continuous emotional labour, wherein individuals mask and feign emotions according to norms for approval and disapproval, membership and exclusion. Thirty participants indicated the resonance for them of Emotional Absolutism with respect to their own workplace experiences. There was recognition of the subtly influential interconnection between emotion and thought in the leader follower relationship.

If others see things the way we do, then it validates our thoughts. We also look to our superiors for guidelines about our feelings and what is appropriate and what is inappropriate.

They could see that this pattern can be problematic.

Too many people rely or depend upon others to form their opinions for them ... the yes people.

They also identified with the perceived imperative (for themselves and their leaders) to keep their actual emotions hidden and to display emotions they were not actually having at the time. Some related this to the need for leaders to project certainty and confidence to avoid being perceived as weak and unsuitable for leadership.

A leader must always appear to be confident and in charge for if a look of not knowing or being in charge was to appear, others might depict it as a weakness or inability to lead them in the right direction.

Sadly when uncertainty is characterized as weakness, there is not much room for collaboration or consultation. “Everyone is aware of these ‘feeling rules’; however no one is objecting to them in fear of breaking them or persecution”. Some wrote directly about the kinds of experiences they were having in their schools, where there was a fear of being hurt for disclosing their true feelings. “I usually inhabit this emotional spot at my place of work. I try to keep my personal issues out of work and know that by separating them I am less likely to be hurt.” In the following excerpt, the participant writes about the ‘feeling rule’ of one of her colleagues, the need to project herself to the principal as ‘perfectly’ unemotional. The writer’s own contrasting notion of perfect as inclusive of emotion is also clear.

This is so true of teachers! A teacher that I worked with would spend hours agonizing over taking an issue to the principal. She would ask us over and over again what she should say, and how she should say it in order to appear rational, unemotional and professional. She didn’t rely on her instinct to communicate her feelings about the facts she was reporting because she didn’t think they would or should be considered in the decision-making process. She wanted to appear perfect to her subordinates and her superordinates. I can identify with this because while I want to appear perfect, I usually like to express feelings as well as ideas when the discussion warrants it.

Another participant related the idea of feeling rules to students.

We do this with students also. Rather than trying to understand the emotional ground they are standing on, we ask them to climb over mountains and through valleys to get to where we want them to stand in a place that we are comfortable with. And if they will not, then they are labelled as problems. How can an emotion be right or wrong? It is an emotion and subjective by nature!

Here the teacher is glimpsing the absurdity of a normative prohibition on emotions and yet, the person is conscious that teachers insist on students doing the emotional labour of manoeuvring themselves emotionally to suit the teacher, in order to stay out of trouble. When looking outside the self for the ‘right’ way to feel, emotional authority shifts from inside to outside as in the following excerpts.

You still look outside to have the correct answer, but now you follow the “fair” concept of where to get the right answer.

Sometimes we do something because it might feel good or because another person makes it seem to be right at the time and do not look inwards to try to ask ourselves if this is what we should be doing. I almost would like to compare it to peer pressure or going along with crowd scenarios because at this stage we are still looking elsewhere

for our emotions instead of looking at ourselves. We do have the feeling of right and wrong but whose right and wrong are we feeling?

In the process of coming to recognize emotional absolutism, they began to see it with a more critical eye, and started to entertain the merits of the alternative stances. Another participant recognized that an unconsidered response to pressure from superiors had led to the neglect of considering the whole person, including the emotional dimension. "I know that at times I forgot to look at the person as fully dimensional. Sometimes I may have reacted a certain way, due to pressure from my supervisors." Others spoke more generally about leadership styles, which included very strong feelings against being inauthentic emotionally in interactions.

Seeming confident, even when you're not feeling those things, is a terrible way to feel. Being somebody you're not is never good. I would call that false advertisement. I really agree with Hochschild here. Consciously putting up a front can't lead to good management.

The appeal of a leader allowing subordinates to know they are needed was emerging for this aspiring leader, in contrast to his experience with administrators.

Is it so wrong to turn to a subordinate and say, "Hey I need a hand with this?" The only time I hear that is when it's busy work they don't want to do.

Participants grappled with seemingly contradictory beliefs about effective leadership. For example, the need for leaders to appear decisive, while at the same time, being able to admit uncertainty. "A leader must act like they know what they are doing, [even when] not the case; being able to say "I don't know!" is very brave for a leader/essential." Others wrestled with the emotional labour inherent in leadership work with respect to the required positive exterior, at the risk of losing touch with one's inner emotional reality. "We do want to be positive as a leader but cannot allow our positiveness to completely overshadow our true emotions." Some hope that they could offset the burden of necessary isolation by maintaining critical confidantes. This is reminiscent of the insulating but still isolating relationship with administrative peers that emerged in the online study with principals (Beatty, 2002b).

Support is so important not just for others but for ourselves too. ...Even though you will not have those close, open relationships with everyone you will have someone within your school hopefully that you can confide in, have there for support and guidance.

I've been warned of this isolated feeling I will experience when I become an administrator. And though I know it will not be the same as I am used to now, I am prepared to take the challenge anyway. I think the relationship with the Assistant Principal will be important to me, as well as the relationship with other principals in the district.

Several respondents depicted discomfort with the framework's advocacy of rejecting the traditional separation of reason and emotion and indicated a disinclination to embrace emotion as a kind of knowing. The framework proved useful in at least raising the matter, rather than leaving it unexamined. For this is a difficult concept for aspiring leaders to grasp, and a counter cultural invitation to a different kind of professionalism, especially

when partitioning off considerations of emotion has been internalized as ‘best practice’. In Emotional Absolutism de-emotionalized professionalism is simply required.

We are trained to make decisions based on rational thinking, rather than emotion. In order for a decision to be “sound” there shouldn’t be any emotion taken into consideration.

As a leader I do feel that you must hide the fact that you are having a bad day or you are not in complete control. This is very important as a leader. It basically comes down to if the leader thinks something is bad or not right, then everyone else will think that something is bad or not right.

. . . you need to keep a tight lid on those emotions, leave them at home.

Teachers can be viewed as ‘problems’ simply because they let their emotions get the best of them. There is a thin line we have to watch out for to make sure we don’t cross into being overemotional.

Spock and Kirk always played on that reason v emotion with one another, and I kind of feel myself doing that as I read this paper.

A person that abuses the established lines, a person that crosses the established lines of normalcy is very noticeable, believe me that individual will be found out and dealt with.

Implicitly, however, leadership as acting and projecting pseudo certainty precludes the openness to collaboration and discussion of actual uncertainty. Dichotomizing ‘bad’ emotional authenticity with ‘good’ emotional silence and ‘right’ certainty with ‘wrong’ uncertainty, could arguably be less functional for the organization’s best interests and overall purpose than a more relativist position on subjectivities generally and emotions in particular. The same participant indicated that he was beginning to reconsider his leadership in this light.

This article showed me that we as leaders should not hide or repress our emotions.

There should be a conscious effort made to remain “human” as a leader... When one becomes actively engaged in one’s own and others’ emotional meaning making processes, development of self and others can occur.

The paper stimulated many participants to recognize how pervasive their experience of the marginalization of emotions had been. They were beginning to consider the implications.

It’s hard for me to comprehend how so many experts can, for so long, place so much emphasis on the factors that affect student learning, to include emotion, yet how marginalized was the discourse concerning matters of emotion as they relate to educational leadership, theory and practice.

By denying the emotions of self, we heap upon the shoulders of our students a profound untruth: Be like us, productive, responsible, intelligent, discerning, compassionate, while exhibiting only the first four, and omitting the fifth when dealing with peers and professional subordinates.

Emotion is an inescapable part of self, and denial of emotion (and, consequently, self) becomes a self-imposed exile, or a 'stretch' in a prison of one's own making.

Finding our way through the landscape of human understanding is a lot trickier and is much easier if we employ a blend of emotions.

This is why so many administrators project an anxious presence. The very one-dimensionality of their roles leaves many of them no choice, and those people are too uncomfortable to develop, much less put out for consumption, an emotional presence.

Some aspiring leaders noted that they see through the leader's mask, reminiscent of the emperor's new clothes phenomenon, "I have to laugh because I see this everyday with my leader." Or, "I can see through most principals when they are putting on a front. It is quite obvious to me, and sad." The "we they" dichotomizing of teachers and leaders is itself a kind of emotional absolutism, that members of both groups contribute to when they objectify each other as wrong and fail to connect emotionally about their differences.

I've seen principals destroy campuses, because they were more interested in their reputation. They forgot that if the students are the priority, everything else will work out.

I often feel that I am a lobbyist for the students, that without me, the administrators will get so hung up in running the school that they'll forget the reason we're running it.

Others wrote about the belief that teachers are more emotional than leaders, identifying with the sense of separation between them.

There is definitely a separation between teachers and administrators. I think many teachers feel like administrators have forgotten what it is like to be a teacher. Teachers show their feelings more than leaders!

... teachers are more emotional than leaders typically. Leaders have the same emotions usually, but they tend to suppress them more readily as well.

Participants were beginning to reflect on their own emotional experiences and plan for changes in their own professional leadership practice. The appeal of the entitlement to be emotionally integrated and authentic in their professional selves was clear in their responses to *Transitional Emotional Relativism*.

Transitional Emotional Relativism

The responses of participants to the notion of Transitional Emotional Relativism was characterized by curiosity, affirmation in principle and most prevalent, enthusiastic support for a preferable professional world they might enjoy if they were able to employ these principles in practice. Some participants engaged by writing about the issue of 'safe spaces' in which making meaning from emotions might occur. Reminiscent of Hargreaves' (2001) 'physical' emotional geography, some considered 'safe space' in a literal way.

I believe it's so important to have a safe space for people to share. I know there have been times when I had no safe space to go for days and weeks as a leader. I became

quite depressed. I hope I remember this in the future and I'm good to myself as well as colleagues.

Others recognised a connection between the valuing of others' subjectivities and the creation of a culture of emotional safety.

I think that it is important to be open to new ideas, even if you do not totally agree with what they are saying. Being open will help create an environment where everybody feels safe about sharing their thoughts and feelings.

Allowing others to feel comfortable in sharing their ideas, expectations and emotions is a key component in connecting yourself with others.

There was also identification with the connection between outbursts of emotion and the subsequent retreat into shame and guilt, again the accompanying fear of appearing overemotional. In re-experiencing their emotions and emotions about emotions, they were making the transition into reflective emotional meaning making.

In the times that I let my frustrations about something get the best of me when I am talking to someone, I later get mad at myself for allowing that to occur.

I think sometimes teachers get upset or outraged about a situation. Afterwards they are embarrassed and go back and apologise for their behavior.

There was the emerging recognition that leaders need to develop a more individualized concern for the whole self of teachers. "A person shouldn't feel vulnerable and exposed or ashamed of the emotions themselves. We need to make a push in schools to become emotionally integrated connected colleagues."

Also considered was the trust factor with intra and interpersonal safe space, and the need for the more powerful person in the hierarchy to 'go first'.

Interesting that the teachers wouldn't share until the leaders shared...they needed the safety, reassurance, and trust first. The leaders have to give the example for the teachers to follow. It is still a fear that the leader would/could use the more personal information in the future to discredit your work or who you are. Leaders are seen as people with power and power scares people. So in simple terms...transitional relativism is bridging the gap of silence between leaders and teachers by affirmation of emotion...I buy it.

Issues of habits of mind conditioning from childhood and our limited vocabulary for emotions also surfaced.

We are taught when we are little that it is not polite to let out too much emotion, and we have to watch what we say about our emotion. I think emotional meaning making is difficult to begin with, but add on top of it that unwillingness to challenge what we were taught in childhood, and it becomes an extreme hindrance. Because we have few words for our emotions, we are less likely to develop the inner speech. Therefore, emotional meaning making is put on the back burner in our minds, and we do not address the situations appropriately, and that is unhealthy.

I don't think, as a child growing up in today's society, we spend enough time talking about our emotions. This being the case, we don't have the vocabulary to describe how we feel. A loss of words keeps us from speaking about the way we are feeling.

There was also evidence of the connection between shared emotional meaning making and trust in relationships. When the leader reveals her/his vulnerability the relationship building power of peer and connected emotional knowing is suggested.

To develop the constructive teacher administrator relationship, the administrator must be willing to show the teacher that he or she cares. In my situation, my principal can show me that she cares by building a significant relationship with me. She can make an attempt to know my personality, interests, and strengths. She also lets me know about her, and what makes her "tick." When she is personally vulnerable, she shows me that she trusts me.

In the above excerpt the emotionally interconnected values of 'respect, care and professional support' (Beatty, 2002b) are in evidence.

The power of emotions to develop and/or destroy relationships, is evident in the following excerpt, which speaks to the value of being able to address contentious issues, Also of note is the lost inclination to maintain an ethic of care. This could be particularly instructive for her future in leadership when she feels herself being wounded and inclined to 'shut down'.

I am not afraid of bringing up contentious issues with peers. That said; I pick and choose the teachers and administrators who I expose my emotional self to. These people are chosen because we have had emotional meaning making in the past that helped us to create a more productive environment. I shut myself down when dealing with people that are uncomfortable with moderate displays of emotion and totally freaked out by passionate emotion. I worked with someone who dealt with conflict by insulting me in what I thought was hurtful and at times vicious. I cut us off from any kind of positive emotional knowing because I felt fearful and vulnerable in her presence. I also doubted my ability to connect with an ethic of care.

This highlights the issue of trust of self, to survive the emotional challenges of handling contentiousness and conflict. Facing the discomfort and danger of entering this dimension is critical to relationship building and overcoming the kinds of altercations that are classically dismissed as a 'personality conflicts'. To move beyond Emotional 'Silence' within which emotions are often used as weapons to shift the power dynamics, there is the need for a different discourse. This is reminiscent of Belenky et al.'s (1997, p. 24) notion of 'silence' as an anchoring position in the development of one's cognitive voice, such that "Words were perceived as weapons. Words were used to separate and diminish people, not to connect and empower them. The silent women worried that they would be punished just for using words, any words". Without the vocabulary and professional entitlement to address past and anticipated emotional woundings, emotional manipulation through deliberately hurtful commentary remains potent, destructive and unaddressable in the professional discourse. In contrast, with the entitlement and even encouragement to use emotional meaning making as a matter of course in the daily round, such alienative patterns in professional relationships can be addressed and the silent but deadly power of

wounding (Blase & Blase 2003) and woundedness (Ackerman & Maslin-Ostrowski, 2002) can enter a cycle of healing and relationship rebuilding (Beatty, 2004).

Almost all of the participants stated their commitment to creating opportunities for emotional meaning making in their leadership positions. For some it appealed to their style: “Personally I know that I wear my emotions on my sleeve. I can’t act like everything is all right when something is bothering me. Therefore, I think that I would like to create an environment where I could share my emotion with other people.” Despite the sense of vulnerability this would create, another wrote: [I] know this desire, yet fear to get to this level. [I will] always be looking for subtle clues of dissatisfaction to try and counteract in a very proactive, caring way.” In considering deepened emotional epistemologies of Transitional and Resilient Emotional Relativism, students engaged in valuing emotions and envisioned going beyond contrived collegiality (Hargreaves & Dawe, 1990) and into authentic relationship.

I personally am working on using emotional experiences for learning because I have always been one that does not handle emotions.

[I will be] trying to be more aware of allowing others to express their emotions. Make sure I share my stories when I am an AP. Take the time to give of myself.

I expect I will allow people around me, especially my children, more room to stretch out emotionally, to be able to discuss their feelings without passing judgement.

...I do need to be more “human” and not repress emotions or try to make my leadership more emotion driven. Meaning, I should try to get to know my people better and interact with them at a different level.

Impact on practice

Several participants recognized and resonated with the importance for the leader to share her/his emotions first, risking vulnerability, and modelling the valuing of one’s emotional self.

If I won’t share my emotions honestly I can’t expect my teachers to as a leader.

Individuals will feel more comfortable to share their emotions if they have seen you share your emotions. They will know you better.

I will try my best to forgo the “feeling rules” and release my emotions in a mature fashion that will not make others feel as if I am ‘losing it.’ I am now more aware of the emotional meaning making process and transitions that help me figure out myself and others that I work with.

These leadership students were beginning to make connections between the emotions of leadership and ‘followership’.

I tend to be a head person and try to avoid the emotions. This reading has made me more cognitive that I can’t avoid the emotions involved in leadership or followership. It’s critical.

I anticipate knowing the individuals personally and using their emotional strengths to facilitate or foster a healthier environment in our campus culture.

Students were recognizing that their own refusal to be emotionally silenced is the first step. As Denzin (1984, p.60) argues, ongoingly in the daily round we make emotional choices.

I am going to try and be more self-aware of my feeling and emotions. I usually just put them away and acknowledge them later, if at all. This will be a conscious decision I need to make.

Even though I'm a man and even though it's suggested to hide my emotions by society, I think I will change. I think I will try to incorporate this thought into my own practice.

Importantly, the valuing of emotional self and emotional other was also associated with an increased level of curiosity and appreciation for others' views. This is the power of Transitional Emotional Relativism, the opening of self to others that is essential for teambuilding and authentic collaboration:

This reading has heightened my awareness of the dynamics of emotional interrelationships. Yes, it will affect how I deal with others. I'm a more 'examined self'.

By emotion appreciation a person can validate others and maintain the capacity to appreciate others' views. . . . As long as the possibility is explored then, a new perspective is possible.

I certainly now am more in tune with the emotive-connectivity process and will strive to employ it, redoubling my efforts when I encounter resistance or ignorance of its potential. The movement has to start somewhere and it might as well be with me.

Resilient Emotional Relativism

The achievement of Resilient Relativism is dependent upon first working through challenges of Transitional Emotional Relativism as people learn to consistently value and explore the emotional context as a way in to deeper kinds of knowing.

Leaders need to think of their teachers and colleagues in an emotional context. This will allow the all too important reflective process to begin.

Being aware of the different emotional states that different people are at is important. Also realize that if I am stuck in a lower epistemological modality such as the silence modality does not mean that I am always going to be stuck at that level.

Because I feel that professionally I am at the third stage of the framework, I will work toward being able to be as open in my professional life as I am in my personal life. I will dialogue, journal and reflect more on my interactions with others.

Storying and restorying the emotional self with the emotional other invites the constant creation and recreation of relational integrity with an emergent quality that makes collaboration an adventure in discovery and invention. This view reframes the discomfort that engenders the normative denial of subjectivities associated with narrowing and limiting the locus of control to the designated leader. However, creating and maintaining an emotional context requires the commitment to the wholly integrated self and other in

an ethic of care (Noddings, 1984). In such a context, there is additional potential for accurately mirroring of one another, as suggested in the following response.

We all need to be able to see ourselves as others perceive us. This can best be accomplished with a good mirrored surface rather than a distorted one that produces distorted images. Everyone needs reflective partners.

The power of stories to transform relationships was noted in the paper read by students; i.e., “This is the process of storying and restorying (Beattie, 1995) of having one’s stories interact with another’s and thereby creating and recreating relationship and professional meaning together” (Beatty, 2002a, p. 30). Within the leadership course students also shared in detail stories of their own personally transforming experiences. Fifteen of the 38 students who chose to write something about Resilient Relativism per se, chose to connect their storytelling experiences in class to this ‘perspective’. Particularly noteworthy is the students’ sense that the stories had led them to appreciate, connect with, and even personally bond with the storyteller, and to begin to look for similar qualities in themselves. This phenomenon helps to reveal some of the inner workings of the emotionally connecting power of sharing stories.

As done in class, once someone shares a personal, emotional experience that brought them enough emotion to remember and analyze it, you feel as if you have connected with them and begin finding yourself trying to relate to them. It is as if an unspoken friendship/bond has been established and you tend to look for those qualities in yourself.

I have recently learned that through sharing one’s stories there is always a little branch of that tree that will touch you. When I am listening to a peer tell me a story I feel it, imagine it and put myself in their shoes and it is then you can feel what they experience, but going beyond that is connecting it to your own life and learning from it.

Understanding each other through personal histories and stories creates an environment where people at least can understand an individual.

Another excerpt – “In the process of sharing their emotional meanings with their colleagues there was evidence of a changing role of peers, from pragmatic allies to reflective partners”(Beatty, 2002a, p.30) – brought the following responses:

I think this idea of storytelling is smart because it lets those around you really get to know you through your experiences. Empathy is more present through storytelling because the listener can see the storyteller’s world through his/her eyes. This is powerful, and necessary in order to transform the relationship from just an ally to a partner. Powerful.

I think that this statement shows how teachers and administrators reach a different level. For example, they are able to relate to each other not only as colleagues, but also as human beings who have emotions.

The sense that emotional meaning making in general and storytelling in particular held exciting potential was clear.

When people share their stories with others, it creates windows of opportunity to get inside of that person's mind and thoughts. This will lead to deepening relationships with each other.

Dr. Beatty has proven in class the power of story telling. The emotional release and the emotional connection we make with others are so important.

I love Beatty's take on Resilient Relativism. To know that sharing emotionally can create relationship and professional meaning together. This breakthrough news may even have stemming effects that reach the child's home, which in turn makes for a happier home and then a happier community. You never know the kind of effect you can have on someone and if you're making meaning more deeply and in the educational context, it could rub off.

The Reinforcing Spiral Progression Graphic

Included in the paper was a visual designed to capture the conceptual progression in the framework and this was found to be a helpful graphic for envisioning the entire progression 'at a glance' (See Figure 1).

This makes the connectivity sequence much clearer and easier to reference.

As a pictorial learner, I liked the continuum. From the point of view of the study, it is supported in the article. Building your own understanding about your own [emotional] knowledge leads to a better understanding of others and your interactions with them.

It's interesting that the loop gets larger as our emotional selves get larger. Does this mean we become more comfortable with it?

Participants found the graphic helpful in locating the process as starting from the self and moving outward to connect with others in a continual process of engaging emotionally with self and others.

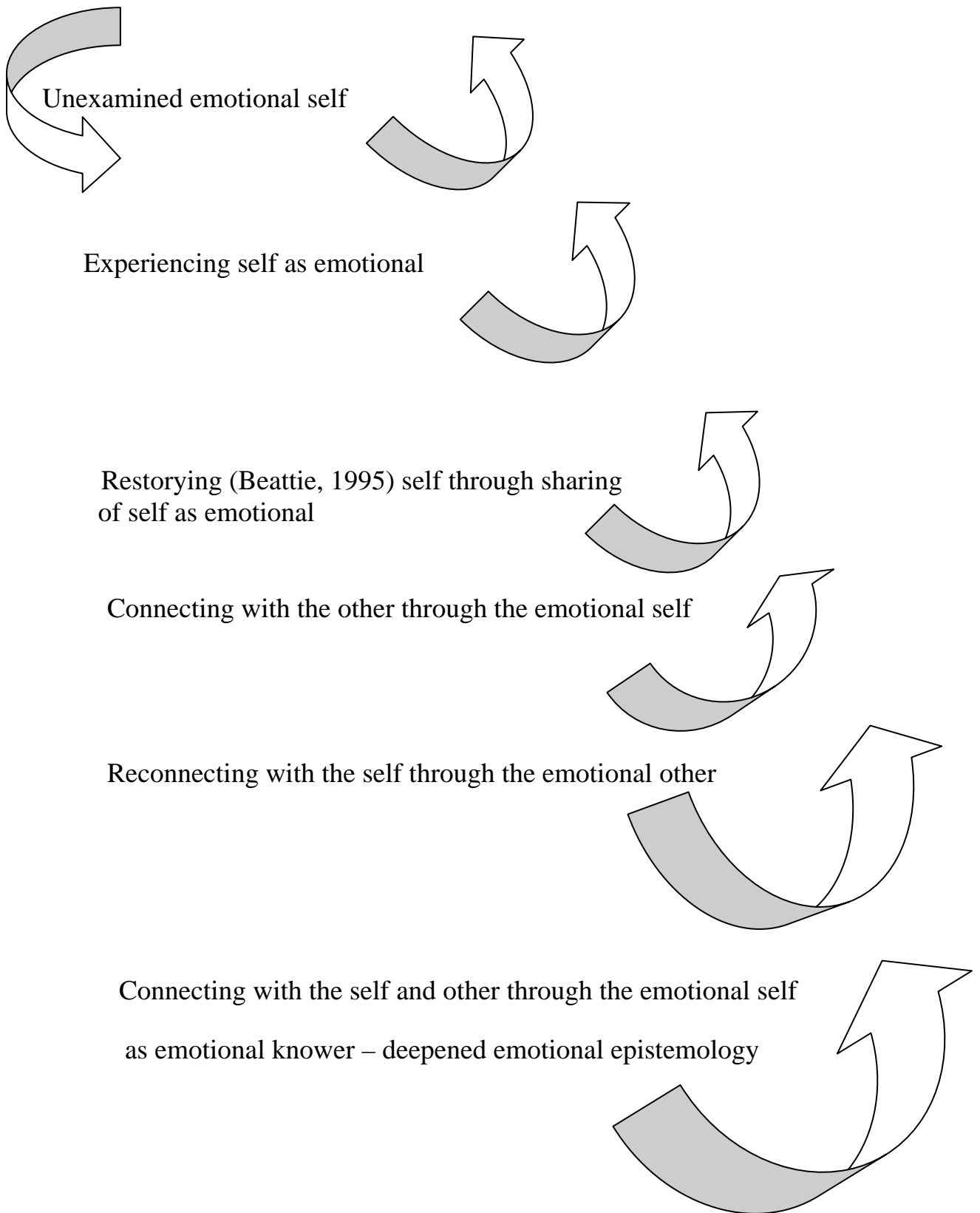
The verbs "experiencing, restorying, connecting, and reconnecting" create the visual of this cycle of emotional meaning making. Basically what it tells me is to start at the center of "self" and spiral outward connecting with others along the way, yet returning to "self" with a deepened understanding of emotional leadership.

We are constantly going through this spiral of examining ourselves, becoming emotional, story telling, connecting with others, reconnecting, etc.

This is a definite 'growth' model. With each new level, we progress from an egocentric way of emoting to a shared method of reflecting and changing.

It is an evolutionary process that allows the individual to keep growing emotionally through interactions with others. Shared views and open dialogue contribute to the dynamics of change.

Figure 1 The reinforcing spiral ‘progression’ of connected emotional knowing
©Beatty, 2002a, p.487)



Conclusion

The emotional epistemologies theoretical framework proved to be a useful schema for engaging in meaningful dialogue about the patterned ways of treating emotions that are typical in schools. While this is a report on the analysis of participants' written responses, it may be helpful to add some additional detail about the way it was used. Most of the students read the paper. Overall, it seemed to be the voices of the teachers and leaders from the original data that helped them make the connection with the framework's ideas. But that was not all they did with it. They also had focus group discussions and did role plays. In combination, all of these things seemed to have the effect of creating a safe space for beginning to give credence and consideration to emotion. Students had to get beyond the conditioning that evokes shame for admitting to having emotions at all. They had to go further than identifying their hurts and angers and blaming others for their pain. Instead, in role play scenarios they were learning to unpack the feelings beneath the feelings. Intermittently they would 'freeze frame' and discuss the emotional turning points in the situation in an instant shared reflection, then return to the scene and roll it with a different trajectory that integrated greater emotional understanding. The framework's four ways of seeing and being with emotions make visible and accessible, phenomena that were going all but unnoticed before, despite their power. With support it seems it can be useful for providing a respectful way to consider each stance and its own emotional reasons for being. By naming the silence, we had created a context for breaking it. By identifying the feeling rules, we could explore their manifestations and their implications. By considering their power to control and limit communication within and between people we were able to make room for envisioning something else. By facing the fear of transgressing the norms of emotional silence, we could look inward and re-experience together the often spurious ways we had interpreted the motivations of others. By slowing this process down and introducing the relativism of the third stance, all emotional perspectives became salient. Together we began to recognize how we could deliberately engage in emotional meaning making. When we had established the image of emotionally integrated leadership, we could work together to think through and practice together, what such a leader might look like sound like and feel like, in action. All of this support surrounded the use of this framework in class.

Engaging with the framework prompted participants to begin to imagine the possibilities within an alternative discourse, one that could begin to employ shared emotional meaning making as best practice. The need for leaders to create such cultures was clearly emerging.

When the whole self is valued inwardly, there is a freedom to explore and celebrate that flows out into relationships and engenders excitement and enthusiasm for new learning. This 'gift of confidence' (Mahn & John-Steiner, 2002) engages the Vygotskian notions of the zone of proximal development and the all important emotional and social interaction components of learning, for students, teachers and leaders alike. Effective teachers know the power of getting students emotionally engaged for new learning. Effective leaders do too. Through the work we did together and with the help of the framework, students were reframing leadership best practice such that *more authentic* and *more emotionally integrated* had become *more professional*. Correspondingly they seemed prepared to watch with caution for their own and others' emotional inauthenticity, self-denial and

silence. Over time it will be interesting to study the sustainability of their ideological commitment to these principles in their own professional practice.

In all, understanding and engaging in collaborative reflective emotional meaning making holds promise for deepening the capacity of tomorrow's leaders to achieve their goals. Leadership preparation programs will do well to address these emotional complexities if their graduates are to maintain the personal well being that comes with an emotionally integrated self. Such graduates are likely to be better prepared to pursue the development of trusting relationships in their schools. These things are foundational to the dynamic learning communities we advocate in our programs.

A note of caution

In response to the excerpt "There is no room for antagonism in one who would be nurturing and open, respectful and trusting, honest and caring" (Beatty, 2002a, p.5), one student responded, "This is why everyone is so terrified to open up. You won't know then until you try, but then will it be too late?" Astutely, the student has recognized that with such an approach there may be no turning back. Does breaking the emotional silence prevent a leader from ignoring others' perspectives thereafter? As Mary Parker Follett has argued we avoid getting to know our opponents for fear that we may come to like and understand them. This is a valid concern, if pulling rank and dismissing dissent is core to a leader's preferred modus operandi. But such a leader would be wise to consider the actual transparency and loss of respect and relationship that result from such antics. Indeed, the fear of loss of control is an emotional reality that deserves further study in leadership preparation programs. Accordingly, my students were encouraged to deliberately and explicitly identify and face these fears. In so doing they were also learning to welcome the necessary discomfort of transcending them, by 'facing the danger' (Maurer, 1995) both alone and with others.

As ideal as these imagined scenarios of sharing and caring and deepened capacity for conflict resolution and collaboration may seem, Foucault has warned us that nothing is emancipatory. Thus the final respondent's 'take' on the matter of emotional meaning making has an ominous ring to it, worthy of further study, especially as emotion begins to take its place in the professional discourse of educators.

With a feeling of consent and agreement anything can be accomplished. Educators and administrators should have the will and desire to relate to each other's positive attributes and for the good of the masses be forced to compromise. Submission for fruition.

If emotional manipulation is used to 'force' compromise, and compliance, then Foucault will have proved his point again. If however, authentic emotional meaning making builds a foundation for authentic disclosure on sensitive matters that presently remain unaddressed, there may be hope for teachers and leaders to participate together in shaping new directions for the future. But Hartley's (1999, p. 309) caution to beware of the marketization of educational management due to the "rationalization of the emotions for performative purposes", reflected in this student's notion of emotionally 'forced' compromise, gives reason for pause.

In the end, like so many other approaches to leadership, it is entirely likely that emotional leadership will only be as good as the people employing it. And thus it is quite possible that it too may be misappropriated and perverted for purposes it was never designed to fulfill. I can only hope that the integrated emotional self of both leaders and followers, of all people in schools, may release a potential for creating new realities together that will be uniquely energized by a shared and emotionally grounded commitment not only to 'be good', but also to 'do good' (See Blackmore, forthcoming). With shared emotional integrity I expect there may be a better than even chance for educators, parents and students to work in new ways toward the kind of changes they can all be happy with, because they will bring them about together. In any case, if emotional meaning making in school leaders is to survive beyond the graduate school classroom it will need to undergo testing in the field, which will provide the focus for the next study.

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