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**Leaning Into Our Fears:
A new masters course prepares principals to engage with
the emotions of leadership¹**

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Abstract

The role of emotion in leading change is readily noted but as yet, not fully explored as a central focus in leadership preparation programs (Beatty & Brew, 2004). This study assists us in conceptualising the changes experienced by students in the new Monash (Australia) Master in School Leadership and in understanding the transformational effects of the program. The course integrates emotional meaning making (Beatty, 2002) as core to developing transformational leaders. Course content and experiential delivery modalities engage students in opportunities for moving through a theorised series of emotional epistemological stances, located along a proposed continuum from *emotional silence* through to *resilient emotional relativity*. Reported on in this second phase of the larger study are participants' responses to the framework's concepts relative to their experiences in the course and to their work in substantive leadership positions in schools. A summary of results from phase one interviews is followed by the presentation of findings from the survey responses. Under review in this part of the study was the utility of the framework for conceptualising emotion focused learning and changes in perceptions of self and leadership. The course positions emotional meaning making as foundational to leader well being and transformational success. The process for developing emotional meaning making confidence and experience begins with a scaffolded set of steps within which students learn to lean into fears and create intra and interpersonally secure spaces for themselves and others.

Key words: Leadership; Educational Leadership; Organisational Leadership; Leadership Preparation Programs; Emotions of Leadership; Collaborative Culture Building; Transformational Leadership; Inner Leadership; Creating Learning Communities; Emotionally Grounded Leadership; Emotional epistemologies

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Introduction

In recent years the powerful influence of the palpable yet often hidden emotion factor in organisational life has “captured the imagination of a remarkable range of thinkers and scientists” (Fineman, 2004, p.3). Echoing this trend, the emotions of educational leadership are beginning to garner a greater share of attention as researchers and theorists attempt to capture the phenomenon and pose arguments about what to do about it (e.g., Gronn, 1996; Hargreaves, 1998; Leithwood Jantzi & Steinbach, 1999; Beatty, 2000, 2000a, 2000b; Fullan, 2001; Beatty, 2002a, 2002b, 2005).

By definition, leadership of change in any organisation is an emotional matter. Leaders who seek to alter the status quo must disturb comfort zones and thereby pose a threat to people’s needs for a sense of safety and security. Yet, the inevitable discomfort - their own and others - often remains under explored for its potential to inform and bring new knowledge into the change process.

In education the redefinition of leadership as change agency, with all its complexities, has been accompanied by a downturn in interest in the principalship. Indeed, as this trend is manifesting in Victoria Australia, there is a corresponding succession planning crisis in school leadership. In other sectors, leadership development for succession planning has often taken the form of ‘grow your own’ schemes including apprenticeships, mentoring and professional development programs. In the US, “By the 1940s educational administration was an accepted field of graduate education on many campuses” (Mulkeen & Cooper, p. 18). However, in Australia, until recently, while a variety of providers offer school focused leadership development short courses, and universities, Masters and Doctoral level study in organisational leadership, no formal postgraduate pathway to the principalship per se existed. Indeed there is presently no formal principal accreditation or licensing process in Australia. For Victoria state schools, hiring panels consisting largely of local parent council members and representatives of the local region have made decisions on principal succession in a way that has left many would-be applicants uncertain of the road to success (Gronn & Lacey 2004). In response to a dwindling number of applicants for principalship positions and a corresponding future demographic certainty of more vacancies than qualified applicants, the Victoria State Department of Education and Training on the advice of Boston Consulting has created a clear pathway to the principalship. This initiative represents an effort to foster interest in and enhance preparation for this increasingly demanding position.

Nationwide, expectations of state school principals are mounting dramatically. Federally, political pressures to embrace uniform certification and performance assessment processes for principals and teachers are in play as some state level Departments of Education move in this direction both independently and in cooperation with the national level initiative. In Victoria, The Blueprint for State Schools embraces a myriad of initiatives broadly designed to achieve the creation of a ‘performance and development culture’. It is geared to support the creation and maintenance of ‘effective schools’ according to the eight-characteristic model of Sammons, Hillman & Mortimer (1995). The Blueprint pursues both accountability - for student and teacher performance (associated with ‘school effectiveness’ research) and collaborative learning community development (associated with ‘school improvement’ research). It has a number of ‘flagship strategies’, the third of which is ‘Building leadership capacity’: “Transforming the culture of professional development, innovation, partnerships and performance.”
<http://www.sofweb.vic.edu.au/blueprint/fs3/default.htm>

Broadly, flagship strategy three is directed at leadership development both for succession planning and incumbent personnel. One of its components, The Accelerated Development Program for High Potential Leaders, has provided scholarship supported places in a new Master in School Leadership, tendered for tailor-made delivery by

University providers to 480 high potential aspirant school leaders. Presently, each of two universities – Monash and Melbourne – delivers its own interpretation of the Victoria Blueprint tender call in two year part time configurations that also provide direct access to PhD study (with sufficient GPA standing). This article concerns impacts from the design and implementation of the Monash course which is geared to address the many challenges of school leadership. Uniquely, this course is based on the understanding that effective school leadership is foundationally emotional work if it is to transform cultures, engage teachers and leaders in continuous professional development, foster innovation, and encourage creation and maintenance of new partnerships and networking relationships toward improved performance throughout the system.

Contract Mandate:

The Department of Education and Training requires that its contract deliverers of Master in School Leadership award courses address the five key dimensions of Sergiovanni's (1994) transformational leadership framework: Human, Cultural, Technical, Symbolic and Educational leadership. Sergiovanni's philosophy is strongly grounded in the integrity of relationships and the well being of the whole school as a dynamic learning community. The Monash program, is structured and delivered to provide opportunities for developmental and in essence, 'transformational' effects upon its participants by providing opportunities for integrating normatively disparate and even competing dimensions of the self.

Overview of Paper

This paper represents the third in a series of articles pertaining to the use of the author's emotional epistemologies theoretical framework in the context of leadership preparation and professional development contexts (see also Beatty, 2006; Beatty & Brew, 2004). Following a discussion of some key concepts from the literature I provide a summary of the Monash Master in School Leadership and a brief description of critical elements in the course delivery design. Findings from evaluations, audit tools and an exploration through interviews with participants from the first graduating class are considered in detail elsewhere (Beatty, 2006). The present study is nested within the larger longitudinal series of explorations of impacts experienced by Monash MSL participants, which will take place with increasing numbers of graduates over several years. In this paper, responses to an online identified open ended survey which explores the emotional epistemologies theoretical framework's key concepts are presented and patterns discussed. The five participants in this study hold substantive leadership positions in their schools. This phase of the study and the previous one involving the analysis of one-hour interviews with the same participants will provide opportunities to begin to interpret each participant as a case of experiences from phenomenological and social constructionist perspectives. The findings are presented in raw form here, with a brief discussion following.

Preliminary findings suggest that the structure and combination effect of the course design elements along with participants' responses to the various challenges and opportunities have engendered significant changes across the first cohort. Clearly reflected in the interviews from the first phase of this study, were changes in participants perceptions of themselves and leadership. The changes are characterised as 'transformational' in that intrapersonal and interpersonal emotional meaning making have become foundational to their leadership praxis. Survey responses indicate a strong cognitive and meta-cognitive resonance with the concepts of the theoretical framework. lending further indications of its validity. The longitudinal study and its additional

elements will explore the pervasiveness and sustainability of these changes. The study contributes to a growing body of work on the emotions of leadership.

Key concepts from the literature

Counter-intuitively given what you might think by reading much of the literature on leadership, there are inextricable links among emotion, learning and leading. Emotions are meaningful to us. They are in effect a source of 'knowledge'. They are critical to our sense of ourselves and our experience of meaningfulness in our lives (Denzin, 1984). We interpret a sense of relative safety, inclusion and a wide range of other aspects of our lives and ourselves through our emotions (Lupton, 1998). Access to emotions is critical to the ethical self (Margolis, 1998). Yet the conscious consideration of 'emotional meaning making' processes, the ways emotions inform us, remains outside the normative professional discourse in schools (Beatty, 2002a; Beatty, 2005). According to anecdotal evidence, the explicit consideration of this important emotional dimension of mind, relationships and organisational culture, also remains beyond the ken of most school leadership preparation programs. Nevertheless, the emotions of leadership remain of profound importance in practice and are even implicit in much of the extant educational leadership literature.

Deep transformation in schools relies on the capacity of the individuals within them to value, integrate and collaborate through the acknowledgment of the emotions, that Vygotsky (1934/1987) considered the motivating sphere of consciousness. In our predispositions and practices of engaging or not, with our own and others' emotions, emotional epistemologies (Boler, 1999; Beatty, 2002a 2002b; Beatty, 2005) can be found. Emotional ways of knowing deserve our attention for their pervasive influence on all mental activity (Mahn & John-Steiner, 2002) and much of our behaviour, even if institutions routinely and systematically tend to filter out this information (Boler, 1999). Emotional meaning making involves the process of breaking the normative silence on emotions and acknowledging their influence upon our interpretations of our lives and of each other. As we become aware of them emotions and our shared understanding of their impact upon us, can inform and enrich our intrapersonal and interpersonal experiences. Shared emotional meaning making can be used as a powerful catalyst to transformational conflict resolution, professional reflection, and the integration of personal professional and organisational self.

However, school leaders have routinely found that their integrated 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 school leaders 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 counter-intuitive commitment to connectedness with self and others is required. To embark on this approach to leadership, courage and emotional reflection are essential.

Given the actual vulnerability of school leaders in the context of their direct accountability to a wide range of stakeholders, and their tendency to identify self with school (Loader, 1997), it is little wonder that fear of shame (Scheff & Retzinger, 2000) and its accompanying spiral of anger, blame, defensiveness and lurch for control are rarely far behind. These are some of the emotional complexities associated with the inner life of leadership, a calling to intense emotion labour (Hochschild, 1983) . . . and love.

But love's labours can be lost when the well being of the principal is not sustainable. Like the imperative to put one's own oxygen mask on first in a mid-air crisis, principals need to understand, value and have well grounded experiences in their own emotional meaning making capabilities, if they and those in their schools are to collaborate authentically in the midst of increased performativity pressures (Ball, 2000; Blackmore, 2004). In contrast, too often the isolation and emotionally silent suffering of principals, translates into a systemic relational contrivance that does not serve anyone well (Beatty, 2005). To lead in the creation of safe and caring learning communities that can reinvent themselves for a changing world, all leaders need access to their fully dimensional selves and so does everyone else.

Conversely, the emotional numbness (Hochschild, 1983) that results from unresolved tensions between the inner and outer professional projection of 'self' can unwittingly cause a leader and correspondingly an entire organization to become locked in the exhausting grip of fear and defensiveness. This, at the very time when everyone needs to face into the mandate for bold self-critique. To become open to reflection about the effectiveness of one's work, each must reclaim her/his entitlement to being imperfect, a work in progress, whose improvement can then be accelerated through the exploration of interdependence cooperation and shared reflection.

To appreciate the inner experience of total responsibility without any real 'power over' others, and the associated tensions and frustrations that school leaders live with every day, is to begin to consider the emotional complexities of the job. The joys of the work are intoxicating, but the attachment to introjected expectations of perfection, regularly beget workaholism (Killinger, 1991; Beatty, 2002a), family strain and physical deterioration (Saulwick & Muller 2000; Beatty, 2005). To lead cultural change in our schools or any organisation, leaders need to model - not just in vision and mission statements that rhetorically champion it, but also in their relational practices - an actual learning reciprocity (Jordan, 1993); this for their own as well as others' continuous openness to discovery.

In order to establish open learning reciprocity, one must be open to influence, to being emotionally "moved", to being vulnerable. All too often people move into illusions of self-sufficiency, control and power dynamics to manage the inevitable and often frightening experiences of vulnerability and uncertainty in life. Denial of vulnerability and movement into a power/control mode can lead to a relational pattern of entitlement, self-pre-occupation, and failure of empathy in one persona and accommodation, compliance, and silencing in the other. While giving the appearance of connection, inauthenticity and a deep sense of disconnection prevail (Miller, 1998; Miller & Stiver, 1991; Stiver, 1990). At its extreme, we see this pattern in many abusive relationships . . . (Jordan, 1993, p.1)

Blase and Blase (2003) studied principal mistreatment of teachers and positioned it as an aberration. I argue that leaders' mistreatment of themselves (and others) may, more often than we would like to believe, be a perfectly normal response to an unrecognised systemic organisational pathology (Beatty, 2004). No one is to blame. Emotional silence is part of a long standing tradition and regularly positioned as a 'professional' imperative. Individuals are regularly marginalised and shamed when their emotions get the best of them. The contrivance of denatured professional discourse increases the personal pressure, leading to a pressure cooker phenomenon when it all gets to be too much. Yet when emotional meaning making – the acknowledgment of the seamless blend of thinking and feeling that is the human mind - is integrated into the lexicon of professionalism, there is less pressure to pretend. It is time for the feeling rules

(Hochschild, 1983) that demand emotional silence, self-denial and numbing repression to be challenged and changed.

However, to embrace a different way, by redefining leadership itself as foundationally emotional work, leaders need to be prepared, arguably ideally in formal programs, in order that they may reclaim the relevance of their inner lives and invite discovery of the professional importance of their integrated selves. This can be accomplished through experiences of genuine connectedness with self and peers in the context of their preparation for leadership. Incumbent leaders can reclaim their integrated selves too. Currently, such experiences are provided in the Monash Master in School Leadership and other applications associated with the nationwide offerings of the Australian Principals Association Professional Development scheme's *Leaders Lead* well being workshops. For a comprehensive positioning within the literature, of these studies concerning the author's use of the emotional epistemologies theoretical framework in leadership preparation and development contexts, please refer to Beatty & Brew (2004).

Experiences that help leaders reclaim their entitlement to an integrated fully dimensional self, can not only strengthen leader sustainability and well being but can also rekindle the ability to trust. Trust is hard won and easily lost. Betrayal in the workplace (Reina & Reina, 1999) given the de-emotionalised nature of professional relationships often leads to permanent damage in relationships. Teachers are sensitive to issues of trust and betrayal with colleagues (Hargreaves, 2002). Their career vulnerability to their leaders can be excruciating (Beatty, 2002a and in review). High levels of trust among adults in schools have been strongly linked with superior student academic performance (Bryk & Schneider, 2002). Empirical evidence linking secondary school students' trust in leaders with trust in teachers, sense of belonging with peers, trust in school and academic engagement, suggests we would wisely not underrate the pervasive importance of this essentially emotional factor in our schools (Beatty & Brew, 2005)

The ability to trust returns to the self by rediscovering the power of emotional meaning making and the counter-intuitive experience of strength, in acknowledged vulnerability. Such discoveries engender a sense of entitlement to being authentic, human and imperfect. In effect, one learns to trust one's inner self and to safeguard its wholeness which is the essence of the emotional safety we seek. This rediscovery process prepares us for trusting others.

Sincere introspection and associated collaborative reflection represent tall orders when the traditional prototype of 'leader' demands the continuous projection of an illusion of certainty, decisiveness, and pseudo-objectivity. The emotional labour (Hochschild, 1983) of enduring the dissonance between actual inner vs. professionally-projected emotions can create a divided self that loses connection with its most powerful system for survival (Greenberg & Paivio, 1997) and its ethical centre (Margolis, 1998). As I have argued elsewhere (Beatty, 2000b), emotional control is one thing while emotional numbness is quite another. To address the normatively de-emotionalised leadership prototype and the resultantly contrived cultures in schools and other organisations, leaders first need to become aware of the symptoms and dis-ease of emotionally arid, hierarchical induced and maintained divisions and even fractures within themselves. This, so that they can enjoy and model the freedom of leading and learning as openly collaborative endeavours based on mutual respect and reciprocity.

Leadership Preparation Programs

A progression of design iterations for leadership preparation programs has ensued between the 1940s and the present day. North American Universities began by championing models based on industry with a focus on compliance and passivity in the

ideal worker. Dominant were technicist managerial orientations with an explicit focus on hierarchy and control, wherein “[e]fficiency, rationality and precision became the watchword as educational leaders worked to build a stable, predictable and reliable hierarchy for teachers and students”; whereas today the “limits of the bureaucratic regulatory model have been reached” and “[s]chools will need to flatten out the hierarchies” as principals become “prepared to create the conditions for a professional teaching force by sharing planning and decision-making responsibilities with staff The idea that answers to school problems cannot be fixed from the top requires a fundamental reordering of the very fabric of the relationship between administrators and teachers” (Mulkeen & Cooper, p.17&22).

A recent study of leadership preparation programs in the US has signalled the critical need for principals to learn how to support teachers and how to develop collaborative learning communities (Davis, Darling-Hammond, LaPointe & Meyerson, 2005). These authors found that cohort structures, mentoring and collaborative support networks also need to be embedded, in programs that ideally include internship/practica (such as leadership of change projects) as core to their assessment protocols.

Core Conceptual frameworks

Integrating the Personal Professional and Organisational Self: Pursuing the potential for ‘flow’ at work

The Monash Master in School Leadership delivery structure integrates all of the recommended elements noted by Davis et al., (2005) above. Further, it accomplishes its objectives by first grounding leaders’ life long learning in the counter-intuitive but surprisingly accessible blend among the “personal, professional and organisational self” (Beatty, 2000c, p. 76). This concept was applied in a study of a teacher self-directed learning group with a view to optimising the potential for total engagement, or flow (Csikszentmihalyi, 1990) at work, something that Sergiovanni (1992) measured in the context of his study of moral leadership. The Monash course positions as foundational the demands of increased emotional preparedness and the need for courage to face fears and engage in collaborative reflection about the inevitability of wounding (Ackerman & Maslin-Ostrowski, 2002). Engagement in the regenerative processes of acknowledging emotional wounds and actively pursuing the healing process becomes synonymous with leadership work. Tensions among personal, professional and organisational needs are explored in the process of integrated self-leadership. Deepened emotional epistemologies begin to develop from these kinds of experiences of individual and collaborative emotional meaning making.²

Connecting the Personal Professional and Scholarly ways of knowing

The normatively denied and yet potentially transformational treatments of the inner/personal aspect of the professional self are readily discovered and explored through the emotions. To accomplish this convergence in the context of scholarly work, the constructivist learning principle of acquiring new knowledge through linkages with existing ‘knowledge’ is reconceptualised. New ‘knowledge’ is reframed as acquired through its deliberate integration with both intellectual and emotional ways of knowing. The activation of the explicit emotionally reflective dimension with more traditionally ‘cognitive’ rationalist information processes provides the link that engages the embodied mind in the seamless blend of thinking and feeling. Thus new learnings from scholarly readings are integrated with personal and professional meaning making processes.

A theoretical framework of emotional epistemologies

This framework emerged from the author’s Canadian national award winning doctoral study of leaders’ and teachers’ emotions. This involved the grounded theory analyses of

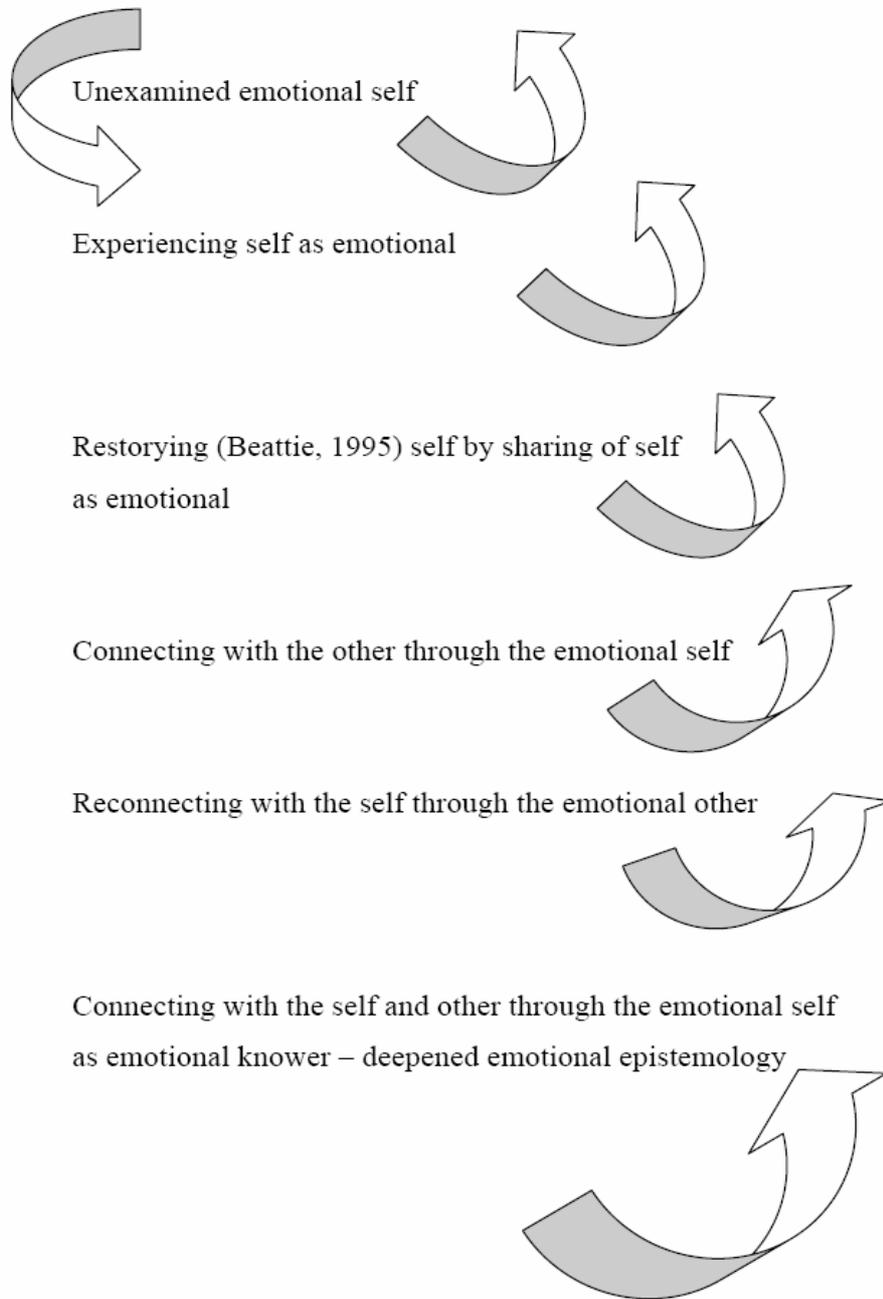
² See Figure 1

two data sets: a seven-month online discussion among 25 principals in six different western nation state countries and transcribed interviews with 50 teachers in Ontario Canada (Beatty, 2002a, 2002 b). All participants shared their experiences of the emotions of leadership. This framework, which is discussed in more detail in other places (e.g., Beatty 2002a, 2002b; Beatty & Brew, 2004; Beatty, 2005), became foundational to the Monash MSL course design. The framework proposes four stances from which emotional knowledge and emotional ways of knowing (or not knowing) may be considered: 'emotional silence', 'emotional absolutism' 'transitional emotional relativism' and 'resilient emotional relativity'. The theory of emotional meaning making - examined emotional self and examined emotional other and associated synergistic effects from the shared examination of emotional self with emotional others - emerged directly from the data of the leaders' study. A developmental or transformational effect was observed. The graphic representation of this construct - a 'reinforcing spiral progression of emotional knowing' is presented at Figure 1.

As I began to unpack the inner processes at each stage of the progression, deeper emotional processes emerged which suggested different modalities or emotional epistemological perspectives. The looping concept was designed to depict the fluidity and contextual dependency of the phenomena. By examining cognitivist epistemological development frameworks, I discovered the applicability of somewhat analogous processes in emotional meaning making. There were similarities and differences but the parallels were significant and useful. These frameworks included early work by Perry (1970), and later work by Belenky et al. (1986/1997) and Baxter Magolda (1992). The theoretical framework that I developed has been grounded empirically and conceptually by analogy to a composite of these frameworks (Brew, 2001). Importantly the notion of knowledge authority, which shifts from externality to internality as students develop their awareness of knowledge as a construction was resonant with the notion of emotional knowledge authority. A similar shift from external to internal emotional knowledge authority is proposed.

The progression of theorised stances is an attempt to capture the range of perspectives represented in the original data sets and confirmed in each of the applications within which I have used it since. It characterises four of the ways emotional ways of knowing tend to be considered (or not). A brief description of each stance follows: 1) From the stance of 'emotional silence' emotions are ignored or shunned as dangerous, a source of shame. 2) From the stance of 'emotional absolutism' emotion-related behaviours – be they control and containment or displays of enthusiasm/disapproval for instance - are rewarded and/or punished according to the organisation's culturally defined norms or feeling rules (Hochschild, 1983). These so-called feeling rules are by definition external to the individual's actual inner experience of emotions yet they evoke emotional responses that condition behaviours. 3) From the perspective of 'transitional emotional relativism' emotions are discovered (either inadvertently or deliberately) to be relevant and useful in understanding self and others. Explorations in conscious emotional meaning making and meta-emotional meaning making – exploring emotions about emotions - can emerge from this stance. 4) From the stance of 'resilient emotional relativity' through validation and experience, one's emotional epistemologies are deepened. The emotional knowledge that is accessed from a heightened awareness of inner signals from the self and the sharing of one's own emotional meaning making processes with others creates a synergistic effect that builds upon itself. The use of emotional meaning making as a process for interpretation of self and situation is experienced as consistently relevant and useful to understanding and relating to self and others and to exploring and integrating new ideas.

Figure 1 The reinforcing spiral 'progression' of connected emotional knowing



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(Beatty, 2002. p. 487)

The Study

The Monash Master in School Leadership

Early inquiries into the viability of the emotional epistemologies theoretical framework's ideas had proven its usefulness in a US Masters level leadership development context, where it was used in one module of one unit. In that setting the framework was introduced explicitly within the course and used as a cognitive prompt to generate reflection and discussion, preliminary to a series of group role plays within which students created and recreated alternative endings to scenarios according to the stances in the framework (Beatty, & Brew, 2004). When the Victorian Department of Education and Training called for a tender to provide places in a Master in School Leadership for high potential leaders in state schools, there was an opportunity to design an entire course that could be grounded in a further application of the framework.

The tender called for a Master in School Leadership that would prepare graduates to embrace Sergiovanni's leadership domains and provide the necessary foundational experiences to help leaders sustain well being and lead change in their schools. In order to enact Sergiovanni's framework with its transformational leadership imperatives, I believed that our leadership preparation professional Masters degree would wisely position inner leadership and in association with this, 'emotional meaning making' (Beatty, 2002a, p. 12) as foundational elements. The proposal was fashioned with explicit reference to these intentions and included various dimensions to foster the development of authentic collaborative learning communities within each cohort of participants. We also sought to foster school leaders' confidence and experience in extending their collaborations to professional colleagues at all levels in the system. This study involved the creation of an 'intervention' - the Monash Master in School Leadership - designed for the development of transformational leaders who were emotionally prepared to lead change in their schools. It presently involves the tracking of effects upon participants both during the course and upon completion in two phases. Results of phase one are summarised and a preliminary report on results of the survey element in phase two are considered in this paper.

The Intervention

The intervention was engineered in such a way as to optimise opportunities for cohorts of aspirant leaders to fuse the notion of individual and shared emotional meaning making with professional leadership practice, and to reclaim and maintain a strong sense of entitlement to a fully integrated self at work. In addition, the intervention was designed to encourage the development of habits of mind and deed whereby individual and collaborative emotionally integrative reflection become normative in daily professional and scholarly praxis. Along with technical and scholarly expertise, of interest were the impacts of the MSL upon graduates' preparedness for understanding self and others, developing learning communities, understanding legal, ethical, political, cultural, organisational, technical, and community 'environments' and for effecting school wide change through collaborative culture building and action research.

Course design elements included a mentoring element, active and regular shared reflection with continuous peer and lecturer feedback protocols, peer learning relationships, website development, job shadowing, networking, professional collaborations and the development across the entire course of a school wide change action research project. The cumulative effects of unit sequence and various associated learning experiences are the focus of this study. The course articulates for two year part

time study in four units: Inner leadership: Understanding self and others; Leading Learning Communities; Understanding Environments; and Leading Change: Professional action research. The fixed sequence was important for its ability to position the emotions of leadership as foundational to all aspects of the role.

In comparison with the US case even though the same paper which first articulated the framework (Beatty 2002b) was included in the readings, it was not studied in any depth in the course. Instead, the framework was applied implicitly, as the silence on emotion was broken deliberately and systematically, and the normatively restrictive organisational feeling rules (Hochschild, 1983), which typically locate emotional knowledge authority outside the self, were challenged. New norms were established within the learning culture of the cohort and opportunities to move into transitional emotional relativism were provided. Emotionally meaning making was invoked from the first day of the course, and continued throughout. Emotional meaning making through individual and collaborative reflection was implicitly and explicitly positioned as inherent in building relationships, developing collaborative cultures and leading change in schools.

Within the first unit, a three day intensive and three evening sessions are followed by a two day intensive. During the initial day of the three day intensive in unit one, students and their self-selected mentors attend the first day together. Over the ensuing two days students experience the power of narrative, and are introduced to the inevitability of wounding (Ackerman & Maslin-Ostrowski, 2002). Then, by storying and restorying their own real frightening, painful but instructive experiences with each other, students establish an ethic of collaborative reflection that is grounded in emotional meaning making. This allows them to discover experientially, the relevance of emotion to professional leadership. The process of narrative sharing also serves to develop a counterintuitive curiosity about emotion, which interrupts the 'emotional silence' within the self, and extends emotion related talk into the lexicon of professionalism. Additionally, a bond of trust in self and others can develop from the shared vulnerability. When addressed and shared with others, this acknowledgment transforms vulnerability - which is typically experienced as a source of fear, shame, weakness and the like - into a source of strength, theorised to emanate from the sense of being known, and the sense of one's authentic self being acceptable and accepted within the group. This process and the effects it generates are designed to create access to emotional self-and-other-awareness, and a resource upon which students can continue to draw throughout the course and in their professional roles.

To honour the mandate to provide a state-wide network of support and to involve regionally distant and urban students equally, the WEBEX³ net meeting system was engaged. This system allowed distant learners to participate interactively with their on campus lecturers and colleagues during the evening sessions. According to those interviewed about the impact of this technology, the WEBEX system makes the experience for off campus participants, just like being there (Beatty & Allix, 2005). Thus, the continuity of connectedness with peers, an important dimension in the cohort structure, and learning community inherent in the course design, can be maintained.

Throughout the four units, an online virtual classroom provides an asynchronous private space, within which to discuss ideas and follow up on questions and emerging issues. As well, an online 'reflection centre' allows students to post and receive peer and lecturer responses to their work. Further details about our course are available upon request.

³ WEBEX Asia Pacific is a registered trademark for a net-based meeting system. We are grateful for the generous participation in early and ongoing experiments with this system for our purposes.

Research Questions:

- How does the Monash Master In School Leadership course provide opportunities to develop emotional preparedness for leadership?
- What resonance does the author's theoretical framework of emotional epistemologies have for participants in this course?
- What evidence is there of shifts in emotional epistemological perspective along the continuum of proposed stances one through four?

Methodological perspective

Phenomenological and social constructionist perspectives informed the selection and development of the methods for the two phases of this study. The intervention was designed to explore how participants would characterise their past experiences in socially constructing their expectations of self and others with respect to emotions and professionalism. It was also of interest to learn how conscious awareness and practice of intra and interpersonal emotional meaning making might deepen the connection, and increase the capability and inclination to use emotional meaning making in professional contexts.

Methods

In the first phase, to understand the impacts of the first three developmental units of the MSL course, first, a wide net was cast to determine patterns of overall effects of the course in terms of value attributed, quality assessed and impacts on perceptions of self and leadership work. Audit tools and evaluations by most students provided some indications of the perceived effectiveness of the foundational design premises of the MSL course.

With a smaller sub-group of volunteer participants, a semi-structured interview protocol of one hour allowed me to go deeper and explore further, at the phenomenological level the MSL course's effects upon participants' inner meaning making processes. The interview considered how the course experiences, particularly with their learning about the emotions of leadership in the first three units, may have led to changes in their perceptions of self and work. It also explored how learning through emotions influences professional practice.

In the phase of this study reported on here, interviewees' responses to an open ended online survey concerning the theoretical framework, its key concepts and their resonance, verisimilitude and relevance for participants provided the opportunity to apply a post-hoc use of the framework. That is, in contrast to its explicit 'up front' deductive application in the US context, the implicit inductive application throughout the first three units of the course was followed by pointing to the framework and asking participants to consider if in looking back over their time in the course, they found the framework meaningful relative to their experiences in the course and in present practice.

Ethics Issues

The invitations to participate in the study in the interviews and the online surveys – were provided after the related content areas had been studied and fully evaluated in the first three units of the course. The distinctive nature of the fourth unit with its focus on the professional action research project was deemed to be sufficiently separate in nature from the earlier three units to render the lecturer-student relationship for those first three units a closed matter. A colleague provide the invitation to participate.

Sample

Phase one (Beatty, 2006): Students in the initial cohort of 36 completers – one third of whom were male, ranged in ages between mid twenties and early fifties. All were

invited to complete the audit tool and evaluations throughout the course. An 80% rate of return on the audit tool/survey and unit and course evaluations provided a useful overview. All students in that cohort were also invited to participate in the interview phase. The results from five of the participants who granted interviews - four women and one man ranging in age from 31-50 – are reported on in Beatty (2006).

Phase two: Four of the five interviewees in phase one completed the online open-ended survey. Four of the five participants also granted permission for me to review their reflections over the first three units of the course and to consider them as data for analysis in this study. All five of the potential interviewees and survey completers hold substantive school leadership administrative team positions. To preserve anonymity no further demographic details are provided regarding the survey completers and the reflections providers.

Instrumentation and Data Sources

Phase one: In addition to the overall anonymous course audit tool data response and unit and course evaluation data, the invitation to participate in the study yielded five interviews the results of which have been reported on previously as noted.

Phase two: An online open-ended style survey requested participants first, to review the framework's four stances, and indicate on a scale of 1-10, the extent to which they a) made sense to them, b) understood them c) felt the stances rang true to them and d) seemed theoretically logical. Questions 6 – 16 of the survey provided open-ended questions for participants to connect the framework with their MSL, and professional experiences. Questions 17 – 23 extended respondents perceptions as to the applicability of the framework's ideas. Written reflections compiled in configurations of 5 reflections and one metareflection in unit one; 5 reflections in unit 2; and 3 longer reflections in unit 3 were released to the researcher as data for further analysis.

Analysis

In addition to the ratings for questions 1 – 6 in the survey, the compilation of open-ended survey responses and written reflections throughout the course from four of the five interviewees has provided rich thick descriptive data for analysis and interpretation according to the framework's stances. That is, the notion of noting and or breaking the *emotional silence* are coded to the first stance. Awareness of the organisational culture's feeling rules are coded to the second stance, *emotional absolutism*. Evidence of movement into *transitional emotional relativism*, associated with the emergence of emotional meaning making in action are coded to the third stance. Finally, evidence of the adoption of emotional meaning making as part of professional praxis, are coded to the fourth stance *resilient emotional relativity*. This part of the analysis will be reported on in a later paper. To provide a context within which to position the survey response findings from Phase two, a summary in review of phase one results is presented first, followed by presentation of survey data and a preliminary analysis of patterns associated with these responses.

Results and Discussion

Phase One Summary in Review

Patterns reflected in findings from the audit tool administered with on campus attendees after the final session indicate that overall, students perceive that changes in their perceptions of self and work since entering the program include improved self-efficacy and satisfaction with their effectiveness as leaders. Comments such as “Much more effective leader” and “much higher self-efficacy as a leader” typify the written responses. On a five point scale from 1 as ‘low’ to 5 as ‘high’, participants responded to

a range of MSL course outcomes/impacts, with the majority of responses in the 4-5 range with respect to “attributions of impact from ‘the MSL experience’” upon each of the following:

- leadership confidence/self-efficacy;
- attitude toward seeking promotion;
- quality of your inner reflective practice;
- readiness to self-direct your learning about leadership;
- level of satisfaction with your leadership work;
- understanding of other leaders
- expectations of experiencing ‘flow’ in leadership (Csikszentmihalyi, 1990);
- preparedness for technical leadership;
- preparedness for educational/instructional leadership;
- preparedness for human leadership;
- preparedness for cultural leadership;
- preparedness for symbolic leadership;
- preparedness to implement the Victoria Blueprint for State schools;
- sense of possibility of maintaining your own well being;
- sense of possibilities for supporting the well being of others in your school;
- openness to leadership as synonymous with life long learning;
- awareness of the importance of emotional leadership;
- preparedness to lead in an emotionally grounded way.

When asked to feature aspects of the course that were responsible for these effects, the most often cited were the following: Inner Leadership Unit, reflection dimension, online forums, readings, face to face intensives, core lecturer, guest lecturers, networking experiences and mentoring relationships. Evaluations of the course units individually and the course overall, have been exceptionally positive. An external review of the course has been highly affirming. A detailed statistical analysis of all of these data is planned as part of the larger project.

A summary of themes only that emerged in phase one from the analysis of interview responses helps to characterise the changes in participants’ perceptions of self and practice in leadership work.

Participant One:

Acknowledging vulnerability transforms it into a strength:

Making emotions explicit creates inner change:

Redefining leadership as the entitlement to imperfection:

Transcending the need to direct and confront: moving toward relationship

Reframing conflict as an opportunity to build trust

Redefining leadership as relational rather than defensive or aggressive

Discovering the role of emotional reflection for understanding self

Discovering the role of emotional reflection for understanding others

Rejecting the emotional double standard and closing the gap on the teacher leader relationship

Facing fears, acknowledging vulnerability and redefining leading as learning from a place of authentic curiosity.

The emergence of the authentic self with confidence, courage and commitment to connectedness

Participant 2

Making emotional ways of knowing a priority

Building shared reflection and emotional meaning making into daily practice

Counter-intuition and the pedagogy of discomfort in action
Applying the power of reflection
Seeking support from trusted others- the role of safe spaces
Leading change through the lens of emotion – finding common ground
Facing the inertia of the normative emotional distance between teachers and leaders
Key elements of the MMSL course: commitment to connectedness is applied
Overall highly positive impression of the transformational power of the MSL

Participant 3:

Conflict resolution: Discovering the power of emotional meaning making with others
The new breed of leader: challenging the culture of silence on emotion
Seeing emotional meaning making as developmental and core to leadership
The foundational role of relationships in technical leadership
Emotions of leadership and well being
Key elements of the MSL: Commitment to connectedness improves self-efficacy

Participant 4:

The role of emotion in understanding resistance to change
Leading change through emotions
Learning to listen to the inner voice of emotion
Emotional meaning making creates the sense of more time and more space:
Sustainability and well being are strengthened
Learning to lead others through emotional connectedness

Participant 5:

Emotional self-talk, re-storying and resilience
Emotional honesty for resilience in relationships
Enjoying authentic leadership - integrating personal professional and organizational self
Escaping the culture of silence on emotion
From manipulation to transformation - embracing diversity
To thine own self be true
From wounding to healing: the power of emotional meaning making
Key elements of the MSL: The Inner Leadership Unit

Phase Two:

Survey results:

Four of the five survey respondents indicated a level of 9 – 10 on a scale of 1-10 that the stances a) made sense, b) were well understood, c) rang true (inferred to mean that they held verisimilitude for them) and d) were theoretically logical. The fifth participant indicated not having had the time to review the stances in detail and thus put responses to a), b) and c) in the 4 -5 range, but put a response to d) theoretically logical at an 8.

In terms of the respondents' answers to questions 6 – 23, while the longitudinal study of the MSL graduates over several years may provide the opportunity to construct a representative sample across several cohorts, results are presented here in raw form as they pertained to each of the questions in the survey.

6. Please describe an example of an opportunity you have had to consider the emotions of leadership within the context of your Masters level study of leadership at Monash?

the reflections provided an excellent opportunity to reflect in emotions. I am not a very open person in talking about myself and initially the reflections were quite threatening as was posting them on the forums - very scary. But I am now much more interested in this aspect of leadership and have found myself much more aware of this aspect of people within my own work.

The most powerful opportunity to consider the emotions of leadership for me occurred through participation in the on-line forum. This was particularly the case when we were able to post our reflections based on our readings and then engaged in conversations with each other about what was written. Through interacting with others, & sharing our stories on the forum we were able to build a trust with each other that meant we were in a safe place to share our true emotions about our experiences. It was great too to get feedback from others who had already been through similar situations, could empathise with what we were feeling and give us ideas on how to progress forward.

The four stances have underpinned all that we do in the course and in the opportunities to make sense of our professional and personal learning. The first most powerful experience of recognising the power and usefulness of emotions in our work was to collect data on a negative and positive experience with leadership. This helped us to recognise what wounding does in terms of the emotions never disappearing and therefore being the cause of us wounding others. The other most powerful experience for me was having to share my story of when I had to lean into my fears. The recognition that my professional and personal life are interconnected and cannot be separated was quite a challenge in itself because then I was moving into a vulnerability that I was always trying to protect myself from in education. ie That fear that I wasn't good enough or of the right stuff. When we shared that together and online and others validated or affirmed that they too felt this way it opened up a community of trust and acceptance that I had not previously experienced in Education apart from two of my mentors.

The forum reflections were difficult at first. I had trouble finding an emotionally reflective voice. It was a valuable experience in the end.

Our first unit 'Inner Leadership' provided us with a strong scaffold to consider the emotions of leadership. As such, for me it has provided a tensile thread throughout my Master studies. Through the integration of our scholarly, professional and personal experiences in our online reflections I have examined the emotions of leadership through a new lens. My evolving understanding has been translated into practice through my interactions with the staff, students and parents at my current educational setting.

7. Please describe the effects upon your experience of tertiary study, of continuously being encouraged to integrate an acknowledgement of the importance of emotions

The use of the forum to explicitly reflect on our emotional understandings was new and eventually welcome. I also feel it helped with the networks I have established thru this course – networks which have developed into friendships in a couple of cases.

By being encouraged to integrate the importance of emotions during my tertiary study I think I connected with the course & the course material on a much deeper level. Through this I also significantly developed my reflective self and found myself continually reflecting on how the readings connected to my own experience both personally & professionally.

The invitation to the journey of discovering myself was empowering, and scary. Finally after two years I feel a resiliency of spirit and heart that I haven't had before. Its permission to accept your whole self and share that with others. I feel like I have made many mistakes in my leadership but now more than ever they are learning opportunities rather than shameful. The power of reaching out and working through a wounding has forged bonds with staff members I have not previously been able to reach.

I have had the opportunity to use my learning in the work place. I am not a very empathetic person. The awareness of my emotional state within my work place has made me more aware of the emotions of the people I work with.

The effect of this focus in my tertiary studies has been one of personal illumination. At times during my career as I have worked within cultures of 'emotional silence' and 'emotional absolutism' I have felt almost denigrated as being "too emotionally sensitive" or inward looking. My studies have helped me to realise that far from being a deficit, my ability to facilitate emotional meaning making is a key note within my repertoire as an educational leader. As such I have felt empowered by this framework.

8. Using specific examples please describe how your increased awareness of emotions of self and others has affected your view of leadership?

Where to begin? – As a result of this course I have started reflecting with the other AP in the school to the extent where we now reflect on line thru e-mail. I draw on the readings we have been doing and we reflect on what is happening with the people we are working with. It is a very empowering and strong reflective process. I believe that I have always considered the emotions of others – staff approach me with concerns often related to issues outside school but I have found that I have become more conscious of following up people. For example, I had an interview yesterday with a staff member after a parental complaint. While the interview went well, I felt I need to catch her again later in the day to thank her for her support in the interview. Not sure I would necessarily have done that except I am now conscious of how people might be feeling afterwards when they have a chance to go away and thin. Also, a staff member left last week after 9 years in the school to go on family leave. She was very angry about a couple of things but deep down was grieving about leaving. I consciously went and spoke with her to let her work thru her anger then talked with her about my experiences when I left a school. The conversation finished with her tears, a hug and thanks. I think she left happier.

My increased awareness of emotions of self and others has affected my view of leadership in that I am much more willing to acknowledge emotions in my day to day work. While prior to the course I believed I was a good manager, my greater knowledge of emotions has developed my understanding of what good leadership is. That is, that good leaders not only acknowledge the emotions that are connected to day to day work but also actively encourage the recognition of emotions in the workplace. Interestingly too, I've become more aware of how other leaders try to squash recognition of emotions in the decisions they make & how this affects those they work with.

Leadership is shared and sustainable. While I was busy worried about being the one with all the answers I blocked the learning of others. My need to be in control, because I felt insecure about my gifts and any areas of need, often led me to assume the motivations of others instead of our learning being constructed together. One particular time I was planning with a team who were finding [a curriculum] change... a challenge. I was frustrated by what I thought

was resistance to me personally. I had really worked hard to not change heart held units and started on something that was neutral. We were having a great planning meeting and you could feel the energy in the room until I went one step too far. Instead of celebrating the journey we had taken together I expressed fear that we might slip back.... It was like the air was sucked out of the room and I was a fish flung out onto the bank left to flop and die from lack of oxygen. No matter how I tried to retrieve the situation with this one person and with the help of others in the room the wounding that I caused had touched a raw nerve for the leader of this group. I was so miserable because it hadn't been my intention and I felt like I had set back their growth. A few days later "Jill" came past the office to show me work her kids had done and I felt at the time to reinforce to me that she was a good teacher. Through my learning with Brenda I decided to reach out emotionally to "Jill". First I apologized to her and said you must have thought I was coming from a different plane on planning day. I felt like I hurt your feelings about your teaching when I was really wrapped with the way we were planning together. I'm sorry that I made you feel upset. It wasn't my intention. "Jill then just opened up and told me how she had felt i.e., like I thought she didn't know anything and she couldn't understand why it had happened. Long story short we spoke for over an hour about the exciting plans she had for her unit of work and we planned together how we could share the leadership of others in this. If I hadn't experienced the power of healing and of recognizing and valuing emotions in the work through the course, I would never have tried this and made this connection. It had flow on effects because where "Jill" was complaining about my perceived mistreatment of her, she was no sharing the fantastic learning experience we had both had. I don't think anyone in her leadership experiences had cared to apologise before. The experience also gave me the courage to truly share leadership and be in partnership.

It has become evident that the emotional aspect of leadership is very important. The need to read peoples emotions can make the difference between having a harmonious workplace and one in which people are stressed and on edge. In my relatively new position as principal. I have become intensely conscious of my effect on team mates stress levels. I am aware that the staff do not necessarily see me as one of them and I need to be aware of how my work demands on them effect their wellbeing.

My awareness of emotions of self and others has affected by view of leadership in that for the first time it has given me a mandate to be my authentic self and beyond the almost prescribed leadership styles of others. I have found a kind of peace in finding my own epistemological perspective and a greater tolerance for the perspective of others. By opening the window to myself up as per the Johari model and becoming emotionally "present" to my staff I have found that a reciprocity has been established. In my role I have become a conduit between the new school principal and staff and there has been a clear erosion of divisions between the school's leadership and staff. This has created cohesion within the staff team and I have personally received positive feedback from staff about their satisfaction with my contribution to their emotional wellbeing and the emotional health of the organisation over the last 2 years (as Assistant Principal).

9. Please describe how leaders' understandings of the role of emotions might impact upon their overall effectiveness as leaders. That is, what might such leaders look like sound like and how might they affect the way others are likely to perform in their work ?

If leaders do not know themselves then they cannot know others. I think it is very important that as leaders we acknowledge our own emotional understandings. Unfortunately, I think many leaders do not. They see it as a weakness. While I don't believe that a leader can appear indecisive or dithering, I do think you can acknowledge that you may not know everything, that you may be under some stress...for example, I am acting prin today, it is a very tight day in terms of staff and then period 1 a double class was not covered and I had to deal with it. Because I had said at briefing that it was a difficult day and we need to work together, another staff member responded to the uncovered class, the librarian said they could go to the library, the office person went and told the class and organized the yard duty students, someone else commented on it being a busy day and some else said not to worry about another problem I was dealing with. Appearing stoic etc is not always the best thing...as long as you appear to be in charge and

ultimately show that you ARE in charge, people will respond and pull together. Staff need to feel that they are understood, empathized with and responded to emotionally. They need to see leaders as humans while still wanting them to be in charge. I do not believe the two are mutually exclusive.

I have come to realise that leaders who do not have a good understanding of emotions and how they may impact on a person are not as effective as those who do. For me, good leaders model the recognition of emotions- particularly when it comes to implementing any type of change. When these leaders make decisions that are likely to have negative emotions attached then they acknowledge this and try to minimise the negative impact as much as possible. Effective leaders also allow everyone to have a voice that is heard and taken into consideration. In my experience, leaders who fail to do this significantly effect not only the way in which people perform their work but also the overall tone & culture of the workplace in a negative way.

Good leaders recognise, respect and affirm the emotions of others and themselves. If we want our children to learn, we talk about being emotionally engaged in the work or learning. It is the same for adults. Our work is so huge unending and at times overwhelming that there needs to be that emtional hook that creates the sense of flow so that the workload appears to minimise. Building relationships built on mutual respect where conversations are about meaning making is that hook for peopel. You can achieve great things if you feel you are a part of a team that values your contribution, that you can disagree without fear of retribution and that learning is a process .

Emotionally aware leaders need not be emotional. I see it as someone who is in tune with the needs and state of the people they work with. Someone who is able to give and take and who is flexible when needed.

Leaders who have an understanding of the role of emotions and their impact on overall effectiveness come from a "feelings first" rather than "results first" perspective. Through their emotional acuity they are able to build strong relational trust within organisations. I find in implementing change, whilst I continue to be strategic I am open to diverting from my preceived pathway as I acknowledge and honestly consider the feelings and viewpoints of others. I feel I am more effective as an educational leader because of this improved ability.

10. Please give a specific example of something of relevance to your own leadership practice that you have learned about the emotions of leadership.

One thing I have learnt, interestingly, is that while teachers want you to know about their emotional concerns, they are not so very good about expecting back from leaders that they too will have emotional concerns and issues. This sounds much more negative but it does strike me that in my being understanding, empathetic etc that staff do not necessarily reciprocate with a similar understanding. It is as if you are the leader and you are not supposed to have their emotional issues in terms of stresses, coping, workload. And so once they have worked thru an issue with me, they feel better and I feel unloaded on! I therefore have learnt how important it is that I have someone to work thru things with - in my case it is the other AP in my school. We support each other, unload to each other and have become critical friends who offer support, constructive feedback etc. It is a growing honest relationship - I think all leaders need one.

The awareness of emotions has caused me to stop and view those on staff traditionally labelled as 'blockers' in a new way and I am beginning to develop a better way of working with them. As previously stated, my awareness of emotions has also significantly developed my reflective self as I more often take a mental step backwards from situations to view what is being said & what is possibly not being said. I believe that this means I am better able to implement change in a school situation. I've found too that because of my increased awareness of emotions in leadership I am more often seeking out conversations with others who have the same awareness- particularly when I'm looking for a sounding board or advice on leadership decisions I need to make.

I think I have learned not to be afraid of opposition. I think that although I am really well prepared for the things we need to do I am more prepared now because I am open to people and their fears. I spend a lot more of my time listening to the hopes and dreams of others for kids and our school and through talking we build that picture together. I think my message of making a difference shines now because I am able to tap into the passion I feel about people and not be afraid to share it. When I went to my school as a first time Principal I was aware of some parent, office and teacher opposition to my appointment. These people felt an affinity with the incumbent and had protested loudly and publically. Perhaps before this would have been enough for me to hide emotionally from these people and not to engage them in the work we were doing. While I was wary I was also more up front and actively sought to engage in listening to them. I came to understand my school community much faster by listening to all voices than by blocking those that might have been a danger. In recognising all voices and being able to model learning from mistakes I think we are on the way to building a strong team. I think the other thing is that I don't have to be a cool cucumber in my leadership and I don't have to necessarily build a brick wall to protect myself. I believe I learned and practised a great many tools to understand myself and to connect with others. The best thing for me has been the reflective writing. Making connections between my scholarly, personal and professional life and thinking and connecting and exploring the feelings behind it. The emotional meaning making helps me to understand my motivations and why sometimes that intuition about a situation kicks in.

I am aware that my actions and attitude can have a profound effect on the people that I work with and that I can change the overall feeling of the school, for better or worse.

Sergiovanni believes that the strength of an organisation's heartbeat can be measured in the intrinsic motivation of its members. In football parlance this would equate to the "1 per cent ers", all the little indefinables that contribute to a team's success. For me, my job is essentially one of service to others. However in so doing, I find myself humbled by the many "one per cent ers" my staff do for me and am in turn lifted up myself. Also, when we come from a place of emotional meaning making then I think we leave behind the convenience of labelling others as "the whinger", "the blocker", "the drama queen". We accept that given the right set of conditions anyone can become marginalised or disenfranchised. We realise that a "feelings first" perspective breaks down emotional silence. We can then move proactively towards common understanding. As Principals we need to learn to appreciate those that tell us what we don't want to hear; "Very few school leaders know how important it is to facilitate your opposition." (Bolman & Deal, 2002, p.35)

Questions 11 and 12 requested an indication of the relevance of inner emotional awareness to participants' ability to be effective in leadership and relevance of consideration of others' emotional experiences to their ability to be effective in leadership.

All participants indicated 9 – 10 on a scale of 1-10 for these questions.

13. What impact (if any) have your considerations of emotion as an important part of leadership had upon your readiness to pursue positions of responsibility in your profession?

I am where I was - ready to pursue leadership positions, hopefully as a better leader than from the reading and work I have done.

In pursuing positions of responsibility in my profession I have found two polar responses to my considerations of emotion. On a personal level I find it incredibly important to continue to develop the thinking and ideas stimulated by the deeper understanding of emotions in leadership that I have. However, while going through the process of applying for promotion within my profession I found that at this stage there are a number of leaders who are not ready for this type of thinking or way of operating. While this caused some frustration in the application process I believed it was more important to stay true to what I had learned & believe rather than skew my answers to suit what they were looking for and as a consequence have ended up in position where their thinking was more aligned with mine.

Through this I feel like I reached an inner core of myself where I was firmly placed in my value system. I feel a strong emotional resilience now that used to waiver all over the place depending on where I was and what I thought others thought were important. The course helped me immensely in being a better leader and helped me to articulate my leadership and share it with others. It allowed me to believe I could make a difference and therefore picture myself as myself as a leader Principal not as maybe if I could be like xy and z I will be a Principal. As a result I was able to apply and secure a Principal position. While I am on a steep learning curve many of the emotional meaning making lessons and ability to reach out and connect with people is standing me in good stead. I think it has made me understand myself more fully and value my own contributions as well as others in the leadership of a community. What it has also allowed me to do is share that learning with others and to help them be aware of the emotional meaning making.

prior to becoming a principal I didn't really consider emotions. I knew that emotions were all part of the mix but didn't consciously take them into account. Since becoming a principal and participating in the Masters program I have become much more active in dealing with my emotions and considering others'.

My emotional sensitivity and previous wounding experiences had made me cynical about pursuing positions of responsibility. At one time, I felt there was little point; that these positions were all about 'networking' and very rarely about merit. I decided that for me, what was more important was pursue self excellence in all that I did because in the end the only validation I would receive would be my own. This Masters course helped me to see that what other administrations may have viewed as a negative, could actually be a strength; that I had my own leadership style was essentially humanistic and that there is no one "size fits all" in leadership. This epiphany led me to apply for my current Assistant Principal position.

14. Drawing upon your work experience, what stories or scenarios can you share to illustrate an example of each stance?

Emotional silence The use of gossip by some staff and backstabbing. Rather than approach the person about whom they have a concern, they engage in whispering and stories. **Emotional absolutism** I think many leaders repress the emotional aspects of their own work. It is very easy to do so because we are expected to be the leaders and in charge. I think we need to work in small ways to try to appear more human. I have two young children and have conversations with staff about raising my children, coping with working full time, studying and being a good mother. These are concerns that other staff relate to...so I hope that by showing I have similar concerns I can out on the agenda that it is OK to discuss outside issues and the way that they impact on us as people and as teachers and as workers. Not so that these emotions are rewarded but that they are recognized because I think too often the concerns that staff bring to work with them are silenced and not on the agenda. It is as if we are expected to urn these off when we come to work. And I have certainly worked with educational leaders who have no understanding of this. A colleague of mine in another school is concerned at the moment because the prin has introduced breakfast meetings which is fine for those without children but she has to organise her children in the morning and would prefer after school meetings when child care is available. We need to recognise that work is not life and ensure that emotions related to our families are understood and acknowledged.

Traditional emotional relativism There have been times when I have been very angry about something a person has done – and I have snapped, something I very rarely do. I have felt then that I have had to go and rectify that relationship but at times have felt that I have not gone about it very well and have ended up as if I have done the wrong thing and so am appeasing (apologizing?) for my snapping, esp difficult if the person has acted wrongly. But I feel I am left to blame for my actions. I realize that I probably should approach the issue in a different way but working with "difficult" staff can mean that they are able to express their emotions (vocally!) while I am the one left feeling shamed about my response. I need to be silent, I feel, because I am the leader – aren't I supposed to be above such things and such behaviour?? I am trying to change that by not snapping in the first place, by approaching situations in a way that allow me to express myself clearly and try to avoid the confrontation but not an easy thing to do in a workplace. The silences are more manageable in a lot of ways – they don't necessarily make for a great work place in terms of achieving change but I can see why they are easier. If everyone is just expected to do their job, then there is no place for the human element – so much less messy! But ultimately so much less real!

Resilient emotional relativism The reflective relationship I have with the other AP in my school is a good example of what collaboration and reflection can achieve in terms of understanding staff and working towards what we want in terms of our educational vision and leadership. It is also a relationship I have tried to build with staff thru the explicit use of teams as a basis for achieving change. Teams that are honest and respect the work of each other. I do think that being open to what people can bring to you is very important – and the most important of all is being an active listener. It is so important. Actually listening to what people say – not interjecting or trying to have your say or offering answers (because often there are none) – just listening. Often that is all people want and they seeing if there is in fact anything you can do,

Emotional Silence: During a staffing issue where leadership & the staff involved were in a stand off against each other it was obvious that both sides were significantly effected emotionally by the tension between the two groups. Because a traditional 'I am the boss and you will do what I say' and 'You are being unreasonable' situation was occurring both failed to recognise the emotions of the other & how their own emotions were effecting the choices being made. **Emotional Absolutism:** Some people were able to use their emotions (usually through displaying great distress) to get what they wanted from leadership whereas others who also showed great distress were dismissed as being 'a drama queen' and viewed in a negative light for doing so. **Transitional Emotional Relativism:** In a workplace where emotions were squashed and actively discouraged a small group of staff began to band together in supporting each other emotionally in their day to day work. This meant that when negative decisions were made by leadership and the emotional impact on a person not acknowledged other staff stepped into the gap to provide support and feedback. This group developed into a support network for each other and started to informally meet to discuss and reflect upon their day to day work & the emotions involved. **Resilient Emotional Relativism:** There was a stage where underlying emotions were severely effecting a school I was working in. While unfortunately things had been left to fester for a long time leadership finally met as a group with a facilitator to discuss what they believed the underlying issues to be. This was done through each member contributing what they thought the strenths of the school was & then the challenges. From this the whole staff were given the opportunity to go through the same process.

Emotional Silence Not having a voice and **Emotional Absolutism** Blame Pain and shame cycle The undiscussibles. At one work place I felt very isolated and inconsequential. It was a very unhealthy workplace where people would be brought to tears in staff meetings. The Principal would subtly and not so subtly encourage people to bring anomonus compalints up at a staff meeting. People would be baited and factions formed. As a young teacher I was silenced constantly being ridiculed. One comment the Principal made to me was that "the women in this place dress appallingly". there was no answer to that I couldn't stand up for anyone much less myself because it was a constant power play. I can remember sitting out in the car park with my teaching partner as we both tried to convince each other that today would be better. The Principal constantly would come into our room frown and storm out. One day when i asked if anything was wrong he said just look at this room. There was no discussion of improvement if my performance was lacking just this constant ominace presence that would make negative comments about our appearance, our room or just grunt at us. I was 24 and would wake up with my heart thudding knowing that I had to go to work at this place. I had no voice no presence as a person and no value. I nearly didn't stay a teacher. I didn't have the work place smarts yet to work out that this man was a bully. I had experienced this at school as a child but never expected it in my workplace and therefore was totally unprepared for the dialogue needed to survive and navigate my way around. More experienced teachers just kept their heads downor were part of the problem. **Transitional Emotional Relationism** Working with my new school I asked all the teachers who had a curriculum role to meet with me. I asked them to draw what they thought our leadership profile looked like. As we were talking about leadership I asked what was good and what was clunky. One person shared that she felt like a fraud as a leader because she didn't always know the answers. I affirmed that as did others and said I felt like that as a first time Principal too. i opened up a reflective discussion about leadership our feelings and the ability to work toghether as a team. that we wern't alone or isolated but very supported and all still learning. **Resilient Emotional Reletivism** mentoring I have always had mentors in my life. People who I have sought out and tried to align myself with. My mentors in teaching have been people who have seen something in me that was worth nuturing. They took me under their wing and showed me the ropes, they also challenged my thinking and encouraged me to take on positions of responsibility. Mainly they accepted me as I am as a person. When I was shadowing one mentor we were talking about thinking and leading. She told me I wa sdifferent. So many had said that before but more because I didn't seem to fit in. When I asked her in frustration how was I different. She was able to reflect on my strenghts and style. No one had said that I had particular strewnghts before. Somehow as an adult your just meant to know yourself. It is so important to reflect inwards and outwards with others

Emotional 'silence': I would characterise this stance as indicative of a previous administration under which staff were expected to operate within a Freirean 'culture of silence'. A strong line management system operated and staff were expected to accept any and all directives. In exchange a system of back room deals and trade offs existed ie. "Don't rock the boat and you can have this opportunity or this resource." **Emotional 'absolutism':** In a multigenerational staff I worked with, this manifested itself between the older (established) teaching staff and the younger (graduate) teachers. There were clearly defined norms expected by the dominant "established" group and if contrary views or opinions were expressed they were quashed or overruled by taking a "vote". **Transitional emotional 'relativism':** When my mentor became my Principal he moved from the bipartisan "Let's vote" approach to one of consensus arrived through discussion. He was able to facilitate discussion of the 'undiscussables'. The agenda at Leadership moved beyond a siege mentality to one of emotional meaning making or as Covey would proport, "Seek first to understand". **'Resilient emotional relativism':** Characterises the relationship I have established with my mentor over the two years as my mentor has moved from the Principalship to the corporate sector and back to the Principalship. Through our relationship we have both (at times) adopted the role of apprentice and/or expert as trust, respect, professional growth and a deep empathy for each other has developed.

15. What other comments can you offer about the relevance of this framework to addressing leadership in organisations - be they schools or other organizations?

I think it is very important - people are human beings and to try to divorce their emotional lives from their work lives will not work. They bring to their work all their own personal characteristics, their home lives, their relationships (both at work and outside work) - these need to be acknowledged.

The framework provides a great reflective tool for leadership in not only identifying their own stance but also the culture of the workplace. By having frameworks such as this there is then the opportunity to open up discussions about emotions in leadership & the workplace & to begin to discuss some of the 'undiscussables' that occur.

I think the course has been embedded in my thinking and belief system. Although I still have to make myself lean into my fears I find I have an internal dialogue of reflection now that wasn't always a constant before. I write more and I am confident enough now to not only think differently but to put forward my thinking and share it. I feel I have a voice in the system.

The fundamental relevance of the framework (I believe) speaks for itself; the core business of leaders in any kind of organisation is leadership "of the people, by the people". Transformational change occurs through the grace of others. Whilst I am a strong advocate for this kind of framework, I wonder about its transferability given the limited EQ of many of the leaders I have worked with. Brain theory proports that each of us use our Reticular Activating Systems to attend or not attend. I wonder how many leaders, with ingrained positional leadership styles, whose modus operandi is to pressure or push will realistically be able to attend and achieve 'resilient emotional relativism'?

16. What connection can you see between the Monash masters course and the ideas in this framework?

The fact that the Monash course is based on research in this area has been fantastic - this is what I wanted from the course. I wanted recent research findings to underpin my approach to leadership. Honestly, I knew nothing really about emotional leadership and I have learnt heaps.

The Masters course first of all gave us a voice to deal with our inner selves and the stages in life that others experience. It enabled us to express our wounds and move towards healing them. Until we had a voice I think we were unable to move towards giving others we lead a voice. In being invited to recognise and open up the undiscussables in the school context I think it helped me to really start leading the way I wanted to. One undiscussible in my context was the authoritarian nature of the previous Principal. Many had learned to play the game and pretend to put in place innovations, however in reality did their own thing. Being able to bring that out in the open through working along side people and modelling no backlash for trying new things and being able to celebrate and value learning we slowly started to change the culture. The reflective writing integrating my personal, professional and scholarly voice allowed me and colleagues in the course a safe place to become reflective practitioners and make sense of our reality. Through this I was able to make connections and see how my experiences in all aspects of life were shaping my beliefs as a leader. Having a mentor to then discuss these things with and test out ideas allowed me to finally feel that inner core of peace. That no matter what happens and how uncomfortable I had the tools of reflection and a mentor partnership to sort through. I also had these to pass onto others in my workplace. In fact it made it very clear about the type of learning environment I wanted for myself and those that worked with me.

The emotions of leadership was a core thread that permeated the Monash masters course and I can certainly see a connection or alignment between the course and the ideas in this framework. The holds true for my own educational experiences and my emotional journey over the course of the four units: commencing with the unit on Inner Leadership of self and others and moving through to leading learning organisations, understanding environments and leading change but goes deeper and extends beyond the parameters of the course.

17. What if any potential do you see in the use of this framework's ideas, for transforming organisational cultures?

Anything that recognises people as people can only be good. We are not workers (as an entity in itself) we are people and part of being humans is our emotional makeup.

This has great potential for organisations to use this framework as a reflective tool to open up discussions about the culture of the workplace. It could also go a long way to empowering people to make and have positive impacts in the workplace by assisting cultural change.

A lot of change just doesn't happen because we fail to see the underlying emotional arena we are working in. There is no such thing as trust until you can discuss the undiscussables without fear of retribution and the building of relationships to enable that to happen.

There are definite benefits to organisational awareness, tolerance and acceptance in the workplace. I think that men, in particular discount the importance on emotions.

I see great potential in this framework's ideas for transforming organisational cultures by creating a space, a place, where relational openness is nurtured and trust promoted so that fear of the 'undiscussables' is not a factor. The professional learning team of 10 staff I led as a Leading Teacher certainly operated within this space, producing outstanding student results and real connectedness between all the team members.

18. Please describe any personally transformational effects you have experienced from studying the emotions in the context of leadership in Masters unit(s) at Monash.

Altho I believe I have always been good at considering other people's emotional responses, I am more conscious of it. I would like to think that that has flowed into my relationships with and responses to staff.

I have become a much more reflective person in my interactions with people and often will take a few steps back from situations to think deeper about what is going on. I have developed a great desire to complete professional reading about leadership and often joke now that while I always loved reading you will now more often find me in the business section in a bookstore or searching for the next inspirational personal story. I think I have also developed the ability to tell my stories in a much more complete way and have found my voice as far as what type of leader I want to become and be.

I am far more centered as a person and a leader. I healed some wounds that I had been carrying around from my school days. Being encouraged to write was so freeing for my soul. To be published was like a dream. It allowed me to break free from chains that stopped me from flying. It was tied up in my family and my destructive behaviour as a teenager and finally putting that to rest. It has made me brave and revisit some family stuff that needed to be put to rest surrounding my fathers death. As a result I think I am moving towards a more mature relationship with my family

My level of self awareness has improved immensely

My personal resilience has improved markedly. I am able to move past contentious situations more readily and I have honed my negotiation skills to a fine edge; I am able to mediate and negotiate my way successfully through issues more effectively. Personal reflection is embedded within my leadership practice and has become almost unconscious. I no longer need to "vent" with others and can capably self-coach my way past my own wounded feelings when previously I would let myself be consumed by a wave of hurt.

19. Please describe any professionally transformational effects you have experienced from studying the emotions in the context of leadership in Masters unit(s) at Monash.

I am not sure it is transformational but I do believe that I am more conscious of other people. However the flip side is that I am perhaps more "upset" at times that this is not reciprocated. But as an AP, it can be very hard to put this on the whole school agenda as it is the prin who sets that relationship. As an AP thou I do what I can within the confines of my role within the school.

I have really re-thought my view about what good leadership entails. I have changed how approach my leadership role & the decisions I need to make as part of my job. I feel I have also been able to impact on the professional lives of others too by sharing my own experiences and by pointing them towards some excellent professional reading opportunities. I have also become much more active in the development of leadership potential in others.

I feel like I have matured as a leader by recognising I am a work in progress. This was particularly powerful for me because it allowed me to stop being so controlling, and to stop constantly worry about being found out as a phoney.

The most professional tranformational effect my study of the emotions of leadership is that for the first time I could see myself leading others as a Principal. During the course I accelerated from a Leading Teacher position to the position of Assistant Principal which I find more and more a "fit" for me and despite the daily stresses I find myself operating more often that not in a state of "flow".

20. Please describe any scholarly transformational effects you have experienced from studying the emotions in the context of leadership in masters unit(s) at Monash.

I am actually considering doing a PhD – I am very interested in the area of emotional leadership. It has been a great influence on my approach to leadership.

I believe that the study of emotions in the context of leadership in the Masters units enabled me to connect with the course material at a much deeper level than I would have otherwise. Through this too I have developed a huge interest in conducting my own professional reading with regard to leadership & often look for books and articles that develop along the line of those used in the Masters course. Because I connected with the course so well I am also considering completing further study at a later date.

I was brave enough to publish my inner most vulnerable self in writing. I was suprised that I could write and it was interesting to others. More than anything I have a voice and am sharing that experience and encouraging others to write. It has been a pure pleasure to not have to hide my brain.

I know that this course has contributed significantly to my state of "flow" through the exposure to new ideas, exemplar lecturers and colleagues, new pedagogies. I have felt emotionally connected and invested in my Monash experience and this has led me to pursue the PhD pathway at Monash.

21. How have the design elements of the Monash course structure, delivery modality, or other aspects contributed to any transformational effects e.g. online forums, use of WEBEX system, participation in collaborative projects, writing reflections, assessments, peer assessment, other cooperative learning opportunities, action research project development, + other

The reflections and readings have been great. Meeting other people was fantastic – extending networks, being able to ring others when I need advice, assistance. ...The reflections have been excellent for me in terms of considering my own leadership styles, approaches.

The on-line forums were particularly influential in contributing to the transformational effects. I really appreciated the fact that the course acknowledged our work situation & responsibilities and allowed for us to have some flexibility with the way we approached things. The use WEBEX helped us to continually feel connected to each other during those sessions between our intensives & allowed for distance learners to interact with those of us on site in a meaningful way. When participating via Webex at a distance I found the system easy to use & a great tool because we could interact more fully with the small group we were with but also those on-line as we needed to. For me the reflections were also a significant contributor to transformational effects because I was able to develop my reflective self and recieve feedback from others about what I had written- this also helped to connect our group in a meaningful way & developed the trust that has resulted in us using each other for professional support.

The way the course has been set up pushed for maximum revelations personally pushed the boundaries as far as making us self starting and independent as well as independent. the best thing about webex etc is that even though being a Principal in a school is sometimes quite isolating the skills I picked up from using this technology means I have set up Blogs and connected with a wider network online than I ever would have had access to traditionally. I am finding like minds all over the place :) Working collaboratively was really good because I like working in a team. I found my learning and understanding was stretched and developed by others. I want to continue an online community where we write reflectively!!!! The mentor component was important to help us not only journey inwards but also to place ourselves in a work context and test the thinking out. I think my mentor also got a lot out of the reflections etc. I have several mentors and I shared my reflections with them. Sometimes the impact on them was quite suprising and they opened up about their experiences as well

i ahve used online forums and action research in my school to gather data from my students and staff about my performance and the overall perception of the schools' performance.

I think all of the design elements have worked synergistically in contributing to the transformational effect. The online forums provided a supportive and safe place for us to all connect. In many ways I feel that I know my colleagues in this course at a deeper emotional level than I know some colleagues I work alongside each day. The collaborative learning projects and the WEBSITE experiences took us all out of our comfort zones so that we experienced for ourselves the pressure and expectation many of us as educational leaders place on our staffs. It was often raw but very real and necessary. I have always had a reflective personality but writing reflections from a personal, scholarly and professional standpoint broadened the scope of my reflection and I find has enhanced the depth and quality of my personal reflections. I loved the notion of research as "re-searching" a problem and really enjoyed the academic framework for our project development; determining the context, investigating the literature...rather than viewing research as something dull and dry, I now view it as something intriguing and dynamic.

22. What if any relationship do you see between the Monash masters course structure, content and delivery approaches and the ideas in this framework?

It seems to me that the course reflects exactly what is in this framework and I think that is really useful to me as a leader.

As I said previously I can see that this framework really formed the foundation for our Masters course at Monash.

I think the whole course is the framework. You keep practicing having a voice, discussing undiscussibles, reflecting and developing resilience with your mentors.

The Monash masters course structure has encapsulated the ideas in this framework. Many of us came into the course with experiences of operating in organisations of emotional 'silence'. On the first day of the course we were asked to write a reflection on the topic of 'Leaning into Fear'. Some reflections were shared with the whole group and some in smaller groups. Whilst confronting to do with people that you had just met in succeeded in breaking the 'silence' and establishing a safe place so that as a cohort we could move on. The quality of our professional readings such as 'The Wounded Leader' and 'Learning by Heart' and the impact of our study of different educational philosophers moved us to an examination of emotional 'absolutism'. As previously stated the structure of the Leading Learning Organisations unit put many of us out there on the line to appreciate the pressure we put our teams under. Our Action Research projects have served as an exercise in bringing about resilient emotional relativism.

23. What other comments would you like to make about the role of emotions in leadership development?

It would be good if this was more on the agenda for DET. Given the report on prins that came out last year, it seems to me that a more overt acknowledgement of emotional leadership might mean that more leaders would consider being a prin or undertaking leadership roles.

I think the role of emotions in leadership development is incredibly important. Good leaders think about the emotions that are involved with the decisions they make BEFORE they make them! The earlier in a person's leadership development they develop a good understanding of the role of emotions the better our leaders are going to be.

Summary of patterns from Phase One:

From the audit tool data and the five interviews evidence emerged of a growing self confidence in these leaders and their ability to use emotional meaning making for building trust and relationships, problem solving, conflict resolution, leading change and affirming authentic integrated self-leadership. This is emotional meaning making in action. Attribution of impact to course elements featured the Inner Leadership Unit, the collaborative reflection with peers and the positioning of emotional meaning making as foundational. Findings suggest that the Monash Master in School Leadership elements work in a combined synergistic effect, grounded in the integration of inner emotional and other meaning making processes that are validated and reinforced through collaborative reflection among members of a bonded cohort of learning peers. Together the elements and the efforts of the participants are creating what appear to be transformational effects. Clearly the participants' own efforts are at the heart of such changes. From these findings it is clear that in their perception, the active engagement with emotional meaning making alone and with others has been a critical catalyst to the various effects noted.

Discussion of findings in Phase Two Survey Data:

Across the survey data there is evidence that breaking the silence on emotion is held to have been valuable and even transformational for these participants. It seems to have affected their view of educational leadership itself, as something they are entitled to put their own stamp on, something that they can see themselves doing and enjoying. This alone is an outcome from the intervention that should help to address the dwindling numbers of applicants for the principalship. However, what is even more compelling for

me is that these leaders are redefining the role and making leadership in schools synonymous with the mastery of self-awareness and support for release of potential in others. Their praxis for leadership has very different qualities, and they are enacting it in the present, rather than in some imagined distant future. In other words, the positioning of emotional meaning making seems for these participants to be anything but a vague, utopian ideal. Rather it seems to be a powerful part of who they are and I expect a defining quality of their leadership and the school cultures they will create, one relationship at a time.

An increased confidence that the active reflection and integration of the inner life of leadership can inform and enrich the experience of leading in schools is clear in these participants' responses. Emerging are signs of a stronger and calmer inner leadership life, which seems to be more likely to associated with the experience of flow (Csikszentmihalyi, 1990) at work (Sergiovanni, 1992).

The implications for change agency sustainability and leader well being are promising. A longitudinal study of these participants' experiences over time will assist us in learning more about the role of emotions relative to these critical concerns. These first two phases of this study are helping us understand how to build in the entitlement to personhood and integrity as intrinsic to leadership, not just as values and ideals, but as personal practices that are achievable. We can already see that the inevitable intra and interpersonal challenges of the work that most leaders find extremely draining and even debilitating over time, are being experienced by these leaders in qualitatively different ways. Rather than as a dreaded source of anxiety, emerging is a pattern of reframing interpersonal challenges as inviting opportunities for building trust and leading change.

While much of the leadership literature has long advocated that leaders try to share leadership and empower others, the emotional challenges associated with the fear of letting go of control have not been successfully addressed due to the inaccessibility of the emotions within professional discourse. By redefining professional as emotionally integrated self-leadership this obstacle is being successfully addressed. Continuing is the call for leaders to support teachers more effectively. To achieve this, it seems they need to learn how to nurture and support their own social and emotional well being first. Putting emotion in a place of prominence in professional consciousness and professional practice, and validating emotional meaning making as a new way of seeing, being and knowing is making a difference for these leaders.

The evidence from interviews in phase one (Beatty, 2006), and these survey responses, while admittedly from only five participants out of the 36 who have taken the course, does seem to point to a definite impact for them, from having explicitly and systematically broken the *emotional silence* and having challenged the normative *emotional absolutism* in organisational feeling rules that marginalise this important emotional meaning making dimension of mind. The MSL's carefully scaffolded set of experiences that foster *transitional emotional relativism*, has validated their own and others' emotions.

There are implications for formal leadership development here. The validation of emotion's power in leadership is discovered through acts of counter-intuitively moving toward, into and through experiences of fear and discomfort, in becoming familiar with them and expectant of their occurrence, rather than aversive and avoidant of situations that evoke fear and discomfort. In effect the process short circuits the fear of the fear and replaces the meta-emotional fear with curiosity and courage to face into, examine and understand the source and use emotional meaning making to do something

about it. The exchange of stories of fear, and vulnerability, positions the act of acknowledging vulnerability as rewarding and transformative. Fear and wounding become sources for discovery and creation of new knowledge by re-creating/transforming relationships with self and others.

The engagement in emotional meaning making with others, is easier to initiate in a culture dedicated to honouring the validity of how people are actually feeling, such as that of the Monash MSL cohort structured learning communities. However, there are signs that these leaders are regularly applying reflective emotional meaning making and emotional meaning making with others in their leadership, something they are finding a refreshing departure. These leaders are likely to be more able to look after themselves because of their ability to recover and even grow and flourish in response to inevitable woundings. If they continue to find themselves more able to avoid the cumulative emotional damage, exhaustion and numbness, that many of their colleagues suffer from (Beatty, 2005) this will have been a transformational impact indeed. The non-anxious presence (Freidman, 1989) that these leaders seem to reflect, if it is sustainable, would be expected to stand them in very good stead for avoiding burnout and preventing themselves from becoming abusive in response to their experiences of abuse at the hands of others (Blase & Blase, 2003; Beatty, 2004). The commitment to connectedness in evidence in their interviews (Beatty, 2006) and these survey responses, suggests that these leaders have developed their ability to move toward the danger of their own and others' emotional discomfort, which is likely to be of great assistance to them in getting beyond the wall of resistance (Maurer, 1999).

Conclusions

This study of the 'built in' application of the emotional epistemologies theoretical framework has provided the opportunity to explore whether it is essential to consciously understand the framework's theory in order to have the meaning of it become part of professional practice. Apparently, the answer is no. It is an efficient way, but not the only way. What does need to happen, is for the normative professional culture of silence on emotion to be broken, deliberately explicitly and regularly, and for the integration of the fully dimensional self to be positioned as core business and key to leader development. When emotions are explicitly integrated, school leaders and all persons in their care have a far better chance of not only surviving but also thriving in learning teaching and leading together. This study has provided further insights into how the power of emotional meaning making can become a large part of leadership preparation to good effect. Survey responses provide convergent validation of patterns in interview responses, and go further to confirm the framework's usefulness as a conceptual tool.

In terms of leadership succession planning and sustainability of health and well being in the role, one source of emotional exhaustion is the impostor syndrome. These leaders are reclaiming this energy and drawing upon the strength of genuine personhood. By changing the feeling rules and breaking the normative culture of silence on emotion that typically stultifies the professional discourse, they are also opening new pathways to school improvement that are grounded in healthy relationships. This in turn is strengthening their leadership self-efficacy. Success begets success. These leaders of change know that developing the courage for being present to and making explicit the inevitability of emotional discomfort - their own and others' - is the place to start.

The findings of this study have wide ranging implications, as the foundational work to provide leaders with the opportunity to develop emotional preparedness for leadership may not only protect their well being but also increase their transformational power.

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