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Coaching and the growth of three New
Zealand educators: a multi-dimensional
journey

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Abstract

This qualitative research project began with the question of whether coaching assists the growth and development of educators in the multiple dimensions of the spiritual, emotional, social and conceptual/intellectual. The project followed three participants through a nine month master's level Coaching and Mentoring Paper (PROF507Y-05) and revisited them a year later. Data was gathered largely through a series of semi-structured interviews as conversations in a narrative inquiry approach with educational criticism as the tool for data analysis. Key narratives emerged through the stories the participants told and these were examined over time to see whether growth and development had taken place.

The researcher entered the data gathering phase thinking that the study would focus on participants' involvement in a formalised coaching partnership. However, it quickly became clear that the Coaching and Mentoring Paper was a multi-level professional development intervention that involved coaching partnerships, but also included coaching professional development in which the theories, skills and practices of coaching were purposefully and discretely taught. A third layer of intervention was the action research phase of the Paper in which individuals explored their facilitation of coaching partnerships in their own institutions.

The stories of the participants indicated that involvement in coaching partnerships did produce some quite stunning outcomes. However, the findings suggest that coaching partnerships may well be underpowered if coaching partnerships stand alone and are not set within a framework of coaching professional development in which the knowledge, skills and processes of coaching are purposefully taught, scaffolded, practiced and reflected upon, in which roles are reciprocal and the professional development/coaching process is facilitated. In fact, the evidence from this research project suggests that though involvement in a formal coaching partnership did assist the achievement of professional goals as Robertson (2005) posited, it was largely the facilitated coaching professional development process that assisted the growth and development across the social, emotional,

conceptual/intellectual and spiritual dimensions of each research participants as they implemented the coaching practices across a range of professional and personal contexts.

Unexpectedly, but in hindsight not surprisingly, out of growth and development, leadership emerged. Similar to John West-Burnham (2001), this study found that for these three research participants, interpersonal intelligence and leadership, “[were] in such a symbiotic relationship that they [were] actually tautological” (p. 1). This was not positional or hierarchical leadership, but leadership that acknowledged individuals as ‘whole’ people and where leadership was increasingly distributed and shared with others.

However, it would be dishonest to stop here because the participants’ narratives are not fairy tales in which everyone lives happily ever after. Though significant growth and development did take place, it was a case of both/and – the participants stories continued to be of both success and struggle with the selfsame issues. This thesis proposes therefore, that change is not a destination, but is an ongoing process of remaining open to the learning that can be found in each and every human experience, whether it is of failure or success. Growth and development or change is not an end point which is revealed through consistent adherence to a particular way of being, but is revealed through an openness to learn from all experience and in the capacity to keep a particular narrative going over time. Thus the answer to the question this thesis started with is yes. For these particular individuals, coaching did assist the growth and development in the multiple dimensions. However, here ‘coaching’ means more than just involvement in a coaching partnership, but a multilayered professional development intervention as outlined above, and change or growth and development that is defined, not as a permanent transformation, but as an ongoing journey of seeking what can be learned from every experience.

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The only metaphor I can think of that comes even remotely close to describing the process of completing this thesis is that of giving birth. I should know. I have done it quite a number of times and never once was it easy! There are many people who have assisted me through this process, especially over the past eight months when the labour became extremely intense, and I am grateful for these pages which have provided me with the space and the opportunity to thank them.

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Table of Contents

Abstract	i
Acknowledgements	iii
Table of Contents	vii
Chapter 1: Introduction, Background.....	1
Prologue	1
Introduction	2
Purposes of the Research	3
Background: Experiences as a First Time Principal	7
Learning: The Heart of Teacher Development	12
Why Coaching?.....	14
Organisation of report	15
Chapter 2: Related Literature	17
Introduction	17
Coaching and Research on its Effectiveness in Education	20
Coaching Assists Teacher Change	20
Coaching as Learning.....	21
Defining Coaching	22
Coaching for Personal and Professional Outcomes	27
Views of Teacher Learning as Knowledge and Knowing: Epistemology, Ontology and Agency	30
Ontological Views.....	31
Epistemological Views.....	35
Human Agency.....	39
Views of Teacher Learning as Change	44
The Vantage Point.....	45
Chaos.....	46
Tension.....	47
Resolving the Tension: Imagination – The Coalescence	49
Teacher Learning as Growth.....	54
Teacher Learning as Growth in Multiple Dimensions.....	56
Conceptual/Intellectual Dimension of Growth	56
Emotional dimension of growth.....	60

Social Dimension of Growth.....	65
Spiritual Dimension of Growth.....	69
The Four Dimensions of Growth: Integration.....	75
Characteristics of the Integrated Personality.....	76
Views of Teacher Learning as Transformation.....	79
Defining transformational learning	80
Assisting Transformational Learning.....	82
Back to Coaching and the Research Question	89
Chapter 3: Research Methodology.....	90
Research Paradigm: Interpretive	90
Narrative Inquiry Methodology	92
Data Analysis: Educational Criticism	97
Research Methods and Techniques.....	103
Chronology of Research.....	105
Sequential, In-depth Interviews as Conversations	109
Observations.....	112
Reflective Writing.....	112
Field Notes	113
Triangulation	114
Presentation of Research Findings	114
Ethical Considerations	115
Reciprocity	116
Privacy.....	116
Informed Consent.....	117
Uses of Data	119
Information about the Narratives (Chapters 4 – 6)	120
Introduction to the Participants	120
Coding System	121
Organisation of the Narratives	121
The Narratives	122
Chapter 4: Susan’s narrative	124
Snapshot 1: 7 April 2005	124
Description	124

Interpretation	133
Key Narrative: Susan Involved in a Process of Change	133
Key Narrative: Hierarchy	134
Key Narrative: Getting Things Done and Doing Them Right	135
Key Narrative: Lack of Agency	137
Snapshot 2: 14 October 2005	138
Description	138
Interpretation	146
Key Narrative: Reflection and Change	146
Key Narrative: Inextricability of Personal and Professional.....	148
Key Narrative: Primacy of Relationships	150
Key Narrative: Allowing Others to Manage Their Own Learning	150
Key Narrative: What it Means to be a Professional.....	151
Snapshot 3: 10 October 2006	152
Description	152
Interpretation	161
Key Narrative: Professional as a Whole Person	161
Key Narrative: Openness to Outside Perspectives.....	163
Key Narrative: Letting Go and Stepping Back	163
Key Narrative: Hierarchy – “It still pops up.”	164
Growth in the Multiple Dimensions.....	165
Growth in the Emotional Dimension	165
Growth in the Social Dimension	168
Growth in the Conceptual/Intellectual Dimension.....	170
Growth in the Spiritual Dimension	172
Integrated Growth and Development	173
Chapter 5: Laurelle’s narrative.....	176
Snapshot 1: 7 April 2005	176
Description	176
Interpretation	183
Key narrative: Respectful, Thoughtful, Inclusive Empowering Leadership	183
Key Narrative: Informedness	184
Key Narrative: Woman Against the Institution	184

Snapshot 2: December 2005.....	187
Description	187
Interpretation	195
Key narrative: Personal/Professional	195
Key Narrative: Being Reflective and Changing.....	197
Key Narrative: Relaxing and Letting Go	198
Key Narrative: Women Against the Institution	199
Snapshot 3 – November 2006	200
Description	200
Interpretation	209
Key Narrative: Letting Go and Relaxing, Micro Managing and Monitoring	209
Key narrative: Careful Taking and Placing of Responsibility and Then Some More	210
Key Narrative: Women Against the Institution	211
Key Narrative: Interdependent Relationships	212
Key Narrative: Personal/Professional	213
Key Narrative: Changed but Struggling with the Self-Same Things.....	214
Growth in the Multiple Dimensions.....	214
Growth in the Social Dimension	214
Growth in the Conceptual/Intellectual Dimension.....	217
Growth in the Emotional Dimension	219
Growth in the Spiritual Dimension	221
Integrated Growth and Development	223
Chapter 6: Fiona’s narrative.....	225
Snapshot 1: 7 April 2005	225
Interpretation	233
Key Narrative: Epiphany and Changed Self-Identification	233
Key Narrative: Child-Centredness of Early Childhood Education Sector..	234
Key Narrative: How People Learn	236
Key Narrative: Delving Deeper and Being Challenged.....	237
Snapshot 2: 9 December 2005.....	238
Interpretation	245

Key Narrative: Pulling Back	245
Key Narrative: Empowerment and Leadership.....	247
Key Narrative: Early Childhood Sector	248
Snapshot 3: 3 October 2006	251
Description	251
Interpretation	260
Key Narrative – Disappointment with ECE and Organisation	261
Key Narrative: Taking Action – Diving in with Both Feet and Taking a Step Back.....	262
Key Narrative: Leadership and Empowerment.....	264
Key Narrative: Reciprocal Relationships.....	265
Growth in the Multiple Dimensions.....	266
Spiritual Dimension	266
Growth in the Emotional Dimension	268
Growth in the Conceptual/Intellectual Dimension.....	269
Growth in the Social Dimension	272
Integrated Growth and Development	273
Chapter 7: Thematics – the Findings	275
Growth and Development in the Multiple dimensions – A Summary of Findings.....	275
Growth in the Spiritual Dimension	275
Growth in the Emotional Dimension	276
Growth in the Social Dimension	278
Growth in the Conceptual/ Intellectual Dimension.....	280
Integrated Growth and Development	280
Narrative of Leadership Emergent	282
Key narrative: Leadership - Acknowledging the Whole Person.....	284
Key Narrative: Leadership as Positioning.....	288
Key Narrative: Multiple, Reciprocal, Informal Relationships	291
The Processes of Change: the Integration of Key Narratives	294
Change in key narratives	295
Change: Not Either/Or but Both/And	300

Coaching Professional Development Assisted the Integration of Key Narratives	304
Heightened Consciousness – Increased self-awareness	305
The Coaching Partnership	307
Coaching Professional Development	308
The ongoing struggle	319
Chapter 8. Conclusion: Implications and Recommendations	321
Coaching Professional Development as well as Involvement in a Coaching Partnership	321
Professional Development Design	323
How People Change	326
Sustainability of Change	327
The Ongoing Struggle of Change	331
Leadership Implications	332
Methodological and Analytical Implications	336
Narrative Inquiry Has a Life of its Own	336
Analysing Narratives	337
Collaborative Meaning-Making	340
Closeness/Intimacy	345
Reciprocity and Benefits	351
Limitations of the research and suggestions for further research	353
Summary and Conclusions	354
What do these findings mean for me?	354
References	359
List of Appendixes	389
Appendix A: Outline of Coaching and Mentoring Paper	390
Appendix B: Interview 1 Questions	403
Questions for all participants	403
Appendix C: Interview 2 List of Questions	405
Questions for all participants	405
Specific questions for participants	406
Appendix D: Interview 3 Questions	409
Questions for all participants	409

Specific questions for participants	411
Appendix E: Information and Letter of consent	415
Appendix F: Summary of characteristics of growth and development in the multiple dimensions	420

Chapter 1: Introduction, Background

Prologue

If you travelled to Manunui School, Taumarunui, New Zealand in the centre of the North Island, you would arrive at an impressive, carved entranceway through which you would have to walk to reach the school. However, it is likely that you would first stop to admire the carvings and wonder what they mean. On the vertical stands you would see what look like three squares of weaving. These represent the three woven flax baskets of knowledge that Maori legend has it existed even before human beings. Tane, the progenitor of mankind, of the forests and all creation, ascended through the many realms of the uppermost realm and there obtained from Io, God-the-parentless, the three kete (baskets) of knowledge. Tane returned with the knowledge, placed it in a whare kura (school of learning) which he had prepared in advance and there created human kind from the earth.

The baskets represent knowledge of earthly and spiritual things. According to Reverend Maori Marsden (Shirres, 1996), the first kete, kete aro-nui, speaks of those things that are before us. That is, the world around us that can be experienced through our senses – the material, mechanistic world. The second basket of knowledge, kete tuaa-uri is knowledge that is “beyond in the world of darkness” (Shirres, 1997, p. 17), knowledge that stands behind what we see and experience. Underpinning this knowledge is the realisation of the worth of every part of creation, a worth that comes from the very fact of its being. It includes the concept of tapu - that every person has the potentiality for power (Shirres, 1996). The knowledge contained within this kete provides a pathway for each person’s actualisation and realisation of his/her tapu or power which is known as mana. These concepts, which are powerful forces in the Maori world view, suggest that the increasing understanding of the things that stand behind what we experience through our senses will lead us to develop mana or the actualisation of power. The final basket is kete tua-aatea, the basket which contains the knowledge of spiritual realities, “worlds beyond space and time” (Marsden, 2003, p. 61).

Introduction

The metaphor of the three baskets of knowledge provides a framework, not unlike others, within which the discussion of teacher development may exist. It provides a view of education as holistic and transformative, comprising of multiple dimensions that are inextricably linked. My argument in this thesis is that the growth and development of educators and leaders in education must also be multi-dimensional, engaging individuals deeply in a holistic journey of transformational learning and change and that coaching can assist this journey towards mana, empowerment and agency.

This report describes the journeys of three educators over a period of two years (2005/2006) as they engaged in a master's level coaching paper in the first year and then continued to experience the impact of the coaching paper in their workplaces and with their families and friends throughout the second year. The aim of the study was to explore the impact of coaching on educators and, particularly, to see the ways in which it assisted and supported an ongoing, holistic journey of growth and development. The purposes of the studies are outlined in this first chapter along with a brief description of the educational and societal context that made this study relevant. What follows then is a narrative of my own experiences as a first time principal and how I ended up in a state of despair, throwing my hands up in the air, almost in surrender, asking the question, "How do I get teachers to change?" This is followed by a brief description of my own journey which involved a deconstruction of my views about teacher change and a reframing of that question to, "How do teachers change?" and "What assists and supports teachers to change?" In carrying out this study, my hope was that not only would I find some wisdom to assist me in this very difficult job of leading a school and, particularly, in providing leadership to people. But also, that others in a similar position would find some wisdom too.

Purposes of the Research

The foremost purpose of this research was not to gather data, collate it and break it down into a set of ‘how tos’ or a list of critical factors, to be presented with the insistence that if these factors were to be implemented, they would create the desired change. There are already many such lists in existence now, particularly in the school effectiveness/improvement body of literature, and frequently they fail to take the uniqueness of each school or individual situation into account (Thrupp, 1999). Context is important and for research to be useful it must take account of the uniqueness of each person and each situation – the social relationships, communities and cultures in which they are involved (Nuthall, 1997). The purpose of this research was to explore the growth and development of educators. This is relevant because there is increasing demand for educators to improve what they do (Hattie, 2002, 2003; Bishop & Glynn, 1999; Bishop & Berryman, 2006). Here in New Zealand we have a large group of Maori and Polynesian students in our education systems who are failing. While 80% of our students are competitive and performing at world class standards, our bottom 20% are falling backwards (Hattie, 2003). Hattie (2003) said that this indicates that we have an extreme degree of inequality in our education system, “and to make matters worse, the surveys from the past 25 years have shown we are the only country where our bottom is getting worse” (p. 4). Over a decade ago, Dick Grace, a Maori educator, said that after more than forty years in education, what struck him was how little in schooling had changed, “The basic levels of Maori continue to fall far short of those non-Maori, and the gap is widening” (Grace, 1997, p. 7). He pointed out that this had happened in spite of the introduction of Kura Kaupapa¹, hundreds of Kohanga Reo², as well as many Maori Medium classes³. MacPherson (1994)

¹ Kura Kaupapa Māori are Māori-language immersion schools (kura) where the philosophy and practice reflect Māori cultural values with the aim of revitalising Māori language, knowledge and culture.

² Te Kōhanga Reo is a total immersion Māori language family programme for young children from birth to six years of age.

³ Classrooms within mainstream schools in which Maori language is the main medium of instruction.

found in her action research project that the education system was made up of many teachers who were dedicated to providing the best possible education for all children. “However, despite the fact that these teachers were committed to teaching, open to ideas, and willing to make changes, it seemed that this energy was not necessarily being used effectively in terms of really making a difference to what was happening at the schools in terms of equality” (MacPherson, 1994, p. 10). More recent achievement data has suggested that this situation has not changed and that the education system in New Zealand has continued to fail to meet the needs of a number of its students in quite profound ways. Gerritsen (2007) for example, illustrated the increasing urgency of addressing this issue when he observed that more than half of Maori boys leaving school had not even attained NCEA Level One. Maori boys had a failure rate twice that of New Zealand European boys. In my own town, data has shown that while Maori girls and Non-Maori boys have made significant literacy progress over the last 4 years, and Maori boys have made some progress; taken overall, the gap between the achievement of Maori and non-Maori has still increased slightly (Murrihy, 2009).

In his review of some major reforms in education, Fullan (2003) stated unequivocally that improvements in achievement meant little unless the gap between the disadvantaged and advantaged in our school systems reduced. Hattie (2002) was equally unequivocal when he said, “Therefore, the focus is to have a powerful effect on achievement, and this is where excellent teachers come to the fore – as such excellent teaching is the single most powerful influence on achievement” (p.8). If we are to improve the achievement of all students, but more specifically those students who are struggling or failing in our systems, then we must improve the quality of the teaching they receive and this will require teachers to change the ways they do things and the ways they think about education in, perhaps, quite significant ways.

A second reason it is important to explore the growth and development of educators is because education is such a rapidly changing, dynamic professional field (Dryden & Vos, 2008; Guskey, 2000) and teaching, school systems and educators must change to keep pace and learn to flourish in rapidly changing and

uncertain times (Bowring-Carr & West-Burnham, 1999; Dilworth & Imig, 1995; Duignan, 2004; Goleman, Boyatzis, & McKee, 2002; Hargreaves, 1994, 2003). We have moved into a postmodern world (Gilbert, 2005) that is “fast, compressed, uncertain, diverse and complex” (Hargreaves, 1994, p. 235). It is a world in which “problems are unpredictable, solutions are unclear, and demands and expectations are intensifying” (Hargreaves, 1994, p. 247). “Change is now rapid and non-linear, and alters the basics in our lives” (Bowring-Carr & West-Burnham, 1999, p. 4). In fact, according to Gilbert, we are facing a new order in which knowledge and individuality are being redefined. This does not represent the usual process of adding to and improving existing ideas, “rather they represent a paradigm shift – a radical break with the past that requires us to stop and completely rethink much of what we do” (Gilbert, 2005, p. 10). These new ideas challenge many of the assumptions our schools rest on, and Gilbert asserts, that “if we *do* want to be a knowledge society, we are going to have to change much of what we do in schools” (p. 3).

Changes in technology and access to technology have been a significant aspect of the change we are facing. Dryden and Vos (2008) suggested that the new networked age “makes it urgent to rethink entirely what we mean by education, learning, teaching and schooling” (p. 22). They contend that education is currently changing more than it has since the invention of the printing press over 500 years ago and compulsory classroom schooling 300 years ago (Dryden & Vos, 2008). A further issue is that leadership practices are not keeping up with the realities of organisational life (Rock, 2006). As a result of the rapidly changing world, such as the changing nature of work, the increasing education of employees, the needs of later generations, and the pace of change; an increasing gap is developing between the way employees are being managed, and the way they want to be managed (Rock, 2006). The leadership and change theories that may have been adequate in the past are now no longer relevant. As Rock postulated, “When a big change initiative comes along, the first job of the leader is to change people’s thinking. Again, most leaders have been trained to change processes, not people” (Rock, 2006, p. xxii).

Finally, we are in a neuroscience revolution. Neuroscientists have learned more about the human brain in recent years than in all the rest of recorded history (Dryden & Vos, 2008). Churchland (1996) posited that today's advances in neuroscience will rival the discoveries of Copernicus, Galileo and Darwin. These new understandings – such as the Human Genome Programme, the discoveries about how the mind, body and brain work together; new understandings about hardwiring and how it drives perception; and, neuroplasticity and the growing understanding of the brain's capacity to create new connections on a huge scale throughout a person's life - are shattering many of the ideas on which education and learning is currently based (Dryden & Vos, 2008; Rock, 2006; Treadwell, 2008). The world is in a learning revolution (Dryden & Vos, 2008).

Thus, in the face of such a rapidly changing world, according to Goleman et al. (2002), the personal capacity of teachers needs to be developed because emotionally intelligent people live better and more effectively in complex times. They are better able to handle uncertainty and conflict and they work through more complex issues in ways that move individuals and organisations forward in positive directions (Fullan, 2003). As a result of having developed a strong sense of themselves as teachers and as people they are secure enough not to feel overwhelmed by circumstances or by challenges to their thinking (Hargreaves, 2003). They have the confidence to believe in their ability to grow through changing situations (Hargreaves, 2003). Given the continually expanding knowledge base, teachers need to be continuous learners who everyday are looking to develop their professional expertise as well as their personal skills and capacities (Guskey, 2000). To allow the development of this personal capacity in teachers, it is essential for a closer link to exist between teachers' professional lives and their personal identities (Hargreaves, 2003). Thus growth and development would need to be a holistic journey of change – in which there was a deeper self-knowing and understanding and an increasing completeness of self (Gibbs, 2006).

For sustained and sustainable change to take place there needs to be a reconstruction of how teachers view themselves and their work (Hargreaves,

1994). If teachers do not reflect on their basic assumptions and values, they will not only be less able to cope with change themselves, but they will be less able to help their pupils do so (Mac Beath, Moos, & Riley, 1998). Teachers' lives and work cannot be separated. The same beliefs, experiences, senses of identity underpin both work and life outside of work and, therefore, are evidenced in both (Hargreaves, 1994). Thus, the purpose of this research was to explore the ways in which coaching assisted growth and development in multiple dimensions, such as the emotional dimension referred to above, with the hope that this knowledge would, in some way, positively transform the experiences that educators have in their respective roles in education and enable them to thrive in these uncertain times.

Background: Experiences as a First Time Principal

Teacher development is problematic – so I quickly discovered. As a first time principal, I charged into leading school and teacher development believing that the knowledge I had gained from delving into the school improvement and school effectiveness bodies of literature would enable me to make a difference. As a decile one⁴ school with 80 – 85 % Maori students, I felt quite strongly that we now needed to discover some keys for improving the achievement of our Maori students. It was time for each one of us to have higher expectations of our students and to develop programmes that would engage our children more fully in learning. It was within this context that we began to implement a professional development programme funded through the Enhanced Programme Fund⁵. The plan was to develop a culturally appropriate model of good classroom practice and processes based on sound theory and then to implement the model throughout the

⁴ Deciles are otherwise known as Socio-Economic Decile Bands. A decile is a group into which similar schools in New Zealand are placed. There are ten deciles, and schools in decile one have the highest proportion of students from low socio-economic backgrounds, while decile ten schools have the highest proportion of students from high socio-economic backgrounds.

⁵ Schools that have a disproportionate number of students with moderate special education needs are eligible to apply to the Ministry of Education for a supplementary grant called the Enhanced Programme Fund. Manunui School received this funding 2002 – 2004 and then again from 2006 – 2008.

school. I began a process of presenting readings and ideas from the research literature related to culturally responsive teaching, high expectations and expert/quality teaching. Throughout my own personal exploration, I had found these ideas challenging, but I had also found them invigorating, empowering and changing. I assumed teachers would respond similarly – that they would be excited and encouraged to develop pedagogically as they saw the need. Initially, teachers were excited and enthusiastic about their involvement in this programme of development. However, as we began to explore issues related to culture, deficit thinking and blame of parents, for some teachers, these powerful ideas created conflict. The sessions became very emotional, at times, as teachers expressed deeply held feelings. It was becoming clear that we all held beliefs and assumptions that did not help our students to learn, and at times, even hindered them. Some teachers were disempowered by deficit thinking and the belief that the students' backgrounds were overwhelmingly influential in their ability to make a difference. Others expressed a deep seated belief that it "was the parents' responsibility". My reading of the literature had suggested that for excellent teaching to occur in the school, these attitudes needed to change. I had gone into the change process with the belief that growth and development would not occur until underlying beliefs had been revealed, examined, challenged and altered. So I proceeded to present readings and provoke discussions that would bring these assumptions to the surface and challenge them. Together we made plans to turn the powerful ideas into action, yet time and time again, teachers returned to the old ways of doing things and some became resentful of the development programme. Initial excitement turned into consternation and defensiveness. I quickly discovered that this was an emotional minefield, fraught with difficulties. Even though this was a school development process, I began to question the ethics of taking teachers on such a journey. How is it possible to get informed consent to take people on a journey when it is not possible in advance to know what that journey may entail!

Clearly development is a complex and difficult process and there is much more to it than I had realised. So what had gone wrong? My leadership actions had mirrored many of the ideas laid out in the research literature. After intense

reflection, and some reading, I realised that there were several significant mistakes that I had made and some barriers to change that I had underestimated. One of the barriers is the intensely personal nature of our beliefs – even ones related to professional practice – and that challenging beliefs can provoke a strong defensive reaction. Thus, while I thought I was taking teachers on a professional journey, in fact, it was an intensely personal journey and, as a result, people were responding to it in extremely personal ways. It became clear to me that teacher change required deep personal development and not just professional development. Further, through my own reflective processes and through some of the conversations with teachers, I realised that my own personal beliefs and assumptions were stumbling blocks for some teachers, and that I, too, needed a greater understanding of my own beliefs, as well as further development in leadership skills and abilities, to be successful in promoting the process of development. In fact, if change was needed, it was me who needed to change. This experience led me to begin to ask questions about the relationship between the personal and professional development of teachers and just what the process of change entailed?

It was at this time that I was fortunate enough to be given the opportunity to travel to England with Associate Professor Jan Robertson of the University of Waikato, New Zealand as an International Research Associate with the University of Warwick and National College of School Leadership. This was an excellent opportunity to begin this exploration of the relationship between personal and professional development. The research findings from the small research project we undertook in both England and New Zealand suggested that while there is increasing recognition of the need for teacher development to include the personal as well as the professional development of teachers among academics, such as John West-Burnham and Alma Harris, there was little realisation among school leaders of this need (Robertson & Murrphy, 2006). Yet, many school leaders described their frustration with failing teachers, who made no progress, in spite of the leaders employing a number of strategies to improve their professional performance. Time and again it seemed that the ability of leaders to promote growth and development in these teachers' practice was limited by their view of

teacher development as being about professional performance and by the limited range of strategies they had at their disposal to use for the development of teachers. It appeared that they 'ran out' of strategies and did not know where to turn to next. Teacher development processes seemed underpowered and also too narrow in their focus. Hence this research, to explore teacher development and what is required for teacher growth.

As I reflected on my own attempts to create change and on the stories told me by school leaders in England and New Zealand, I realised that I had provided a professional development programme that addressed the needs of teachers as though all teachers and their needs were the same. I made assumptions about what those needs were and addressed them largely in whole staff meetings alone. Although I was aware of many of the individual differences, I did not address them separately. Clearly this approach did not work for all teachers. So the question remained for me: how do people grow and develop? Amos Funkenstein (1993) stated, "History is always the history of individuals" (p. 29), in the same way, school effectiveness and improvement, change in culture, change in an organisation or institution, change in the achievement of students is always the result of development in individuals. People do not exist in organisations; organisations exist in and through people (Greenfield, 1988). It is people who are responsible for organisations and people who change them (Senge, Kleiner, Roberts, Ross, & Smith, 1994). Therefore, if we wish to change organisations or schools, we need the individuals in those organisations to grow and develop. In brief, my reading of the research literature suggested, firstly, that individuals do not develop in the same way, "The good teacher's life is not an orderly professional pathway; rather it is a personal journey shaped by context and choice, perspective and values" (Connelly in Preface, Jalongo & Isenberg, 1995, p. xvii). Secondly, individuals do not grow as the result of an isolated experience. An experience of growth does not stand alone in a person's life or history but is linked with other experiences or chapters in a person's life (Beattie, 1995; Clandinin & Connelly, 2000; Dewey, 1916; Wertsch, 1991). It is linked, for example, with past and present experience. A full accounting of the process of change requires an opportunity for inquiry into the whole of a teacher's life. All

experience that led up to and contributed to the change experience needs to be held up for consideration. Thirdly, people are individuals and need to be understood as such, but they cannot only be understood as individuals. They are always in relation to other people and always in relation with the social context and milieu in which they live (Bell & Gilbert, 1996; Dewey, 1916; Wertsch, 1991). The lives and experiences of individuals are influenced and constrained by the 'larger' social forces that are part of life in this world. Fourthly, individuals develop 'continually' through a process over time. Individuals are always in a process of becoming (Clandinin & Connelly, 2000).

The professional development process I had designed, and implemented, treated people as a homogenous group and, in the absence of divergent experiences, I expected people to respond in the same ways as I would in a similar situation. I had designed a project that I would respond positively to and wondered why others responded differently. I did not treat people as complex, unique individuals. As a, generally, insightful person (I thought!) I knew that the teachers were all different. I was well aware of their diverse backgrounds, that some had had very difficult childhoods, for example. Some very obviously 'carried baggage' to use the vernacular, and yet I expected them all to respond in the same way as professionals to the professional development in pretty much the same time frame. I delivered professional development to a group and expected them to respond as a group. In doing this I unwittingly took the stance of the behaviourists – who argued that people respond in universal ways. Given identical stimulus, individuals will respond in identical ways and what was not taken into account was the intention, purpose of the human mind, and, also, past experiences and the multiple ways that meaning can be assigned to language.

The second issue was that I designed a professional development programme that effectively treated teachers as though mental functioning took place in isolation. Dewey argued this point back in 1901 when he expressed the view that rather than focusing on the "individual organism" in isolation, psychology would have to deal with how individuals are culturally, historically and institutionally situated before

it could understand many aspects of mental functioning. David Thomas (1995) suggested:

No psychology of the individual could rationally and realistically emerge without that psychology recognizing the person in his/her milieu. Consistent with this view was an appreciation that 'people in their context' are engaged in attempts at relating and communicating; that is, they are making efforts to understand and interpret their own behaviour and that of others in their community, context or milieu. (p. 2)

For decades, the paradigm of behaviorism had dominated the thinking of educational researchers. Human activity had been largely reduced to stimulus-response and learning, to a system of reward and punishment (Thomas, 1995). Unwittingly, this was exactly how I was treating teachers. I thought, "If I supply this stimulus, then the outcome will be such and such." I was working on an input/output model and failed to realize that teachers were thinking about the stimulus I had provided in multiple different ways, probably none of which were in the ways I was thinking about it. It became clear that the teachers were looking at the stimulus provided in the professional development through different lenses, some of which were influenced by past experiences such as traumatic, abusive experiences in their childhoods or ways of thinking about the world that were familial. And yet some teachers were able to work through their initial emotional responses and eventually choose responses that they realized were in the best interests of their students and provided a personal and social good. Why was it that some teachers were more open to the challenging ideas than others? Why did emotional reactions provide such a barrier for some and not for others? Why could some work through the issues and others put up walls? In order to move towards an understanding of this, I felt that it was necessary to explore in more detail how individuals develop and grow, using a sociocultural and constructivist view of teacher learning.

Learning: The Heart of Teacher Development

Learning is essential for educators in the face of continuous change and is at the heart of all teacher development. As Bowring-Carr and West-Burnham (1999)

suggested, “In the face of continuous change there is only one answer – keep learning” (p. 4). The idea that a person can rely on what was learned in school and university for the rest of his or her working life is now outdated, rather teachers need to be learning through the span of their professional careers (Bowring-Carr & West-Burnham, 1999; Sparks, in foreword to Guskey, 2000). Changing student demographics, for example, and an ever-changing knowledge-base, means that teachers need to keep up-to-date with current evidence about how to best practice (Timperley, Wilson, Barrar, and Fung, 2007). In today’s educational climate, with its strong focus on improving achievement outcomes for diverse learners, it is essential for professional development to have a positive impact on student achievement. There is strong evidence to suggest that quality teaching has a significant impact on a range of student outcomes (Hattie, 2002, 2003; Timperley et al., 2007). In fact, this evidence suggests that the quality of teaching is the greatest system influence on improved outcomes for students. Therefore, it is essential, if teachers are to influence student outcomes effectively, for them to deepen their understandings and refine their skills (Timperley et al., 2007). The process of improving the quality of what teachers do has commonly become known as professional development (Guskey, 2000; Timperley et al., 2007). However, Timperley et al. (2007) distinguish between professional learning and professional development, and suggest that without professional learning, which implies an internal process through which individuals create professional knowledge, professional development is unlikely to have any impact. Therefore, they suggest that professional development should be structured in such a way that it promotes teacher learning. Further, given that teachers are involved in the process of assisting learning in others, they also need to be learners themselves, otherwise, how they will be able to model the learning process for others:

Just as potters cannot teach others to craft in clay without setting their own hands to work at the wheel, so teachers cannot fully teach others the excitement, the difficulty, the patience, and the satisfaction that accompany learning without themselves engaging in the messy, frustrating, and rewarding ‘clay’ of learning...For when teachers observe, examine, question, and reflect on their ideas and develop new practices that lead towards their ideals, students are alive. When teachers stop growing, so do their students. (Bowring-Carr & West-Burnham, 1999, p. 10)

Finally, in their research on sustained school improvement, Mitchell, Cameron and Wylie (2002) found that continuous teacher learning was linked to sustained improvement in schools. They found that the generation of schools as learning communities that encouraged everyone to see themselves as learners and take a critical approach to their own learning – were schools that were steadily developing. They identified that the capacity of schools to learn and respond to information about its own performance is at the heart of school improvement. Certainly, Timperley et al. (2007) found this capacity to be at the heart of effective teacher change. Thus, as Smylie (1995) noted, “We will fail to improve schooling for children until we acknowledge the importance of schools not only as places for teachers to work, but also as places for teachers to learn” (p. 92).

Why Coaching?

Finally, returning briefly to my story - it was as the role of coaching emerged from the research literature and my interviews with educational thinkers in England as a strongly espoused process for professional development, that I ‘had a moment of blinding light’ and realised that one of the big mistakes I had made as a principal was to think that I could do professional development with teachers, which was intended to provoke and challenge, in whole staff meetings alone. I had missed what might be the most significant ingredient in teacher development – reflective sessions, one-on-one with teachers, to explore the issues, emotions and reactions that had arisen out of the whole staff meetings – an exploration that would challenge my thinking as well. Teachers’ resistance to change cannot be dismissed as mere negativity, but may well be founded on deeply held beliefs about the nature of quality teaching (Hargreaves, 1994). Coaching would have provided the opportunity to explore these underlying beliefs and the reactions that arose from them as well as being a process that could have provided support for each individual involved. Hence, the purpose of this research project became to explore coaching as a professional development strategy that would assist this growth and development of individual educators. Therefore, it asks: Does coaching assist the growth and development of educators? In what ways?

Organisation of report

To assist the exploration of these notions, the report is organised in the following way:

Chapter 2 gives an overview of current literature related to coaching and its effectiveness in education; teacher learning and the range of terms used to talk about it; views of teacher learning as knowledge and knowing (epistemology, ontology and agency); views of teacher learning as change; views of teacher learning as growth and development in multiple dimensions; and, finally, views of learning as transformation. Through these explorations, a definition of growth and development as transformational learning is arrived at.

Chapter 3 outlines the methodology and the theoretical perspectives that underpin this study. It provides a justification, for example, of this as an interpretative study and explains why narrative inquiry methodology is appropriate for this particular study. It describes educational criticism as the method of data analysis and it outlines the methods of data collection. Finally it provides a consideration of ethical issues and an introduction to the next section of individual narratives.

Chapters 4 to 6 are narrative chapters with each chapter devoted to one research participant. Each narrative is made up of three descriptive snapshots taken over a two year period. Each snapshot is followed by an interpretation of the snapshot in respect of the key narratives that emerged from analysis of each snapshot. The chapter finishes with a consideration of how the participants showed growth and development over the period of the study.

Chapter 4 is Susan's narrative.

Chapter 5 is Laurelle's narrative.

Chapter 6 is Fiona's narrative.

Chapter 7 provides the thematic aspect of educational criticism. These findings consider the ways in which the participants grew and developed in the multiple dimensions, the processes of change that took place, and considered the ways in which coaching assisted this change. Finally it gives consideration to the ongoing struggle to change that each participant appeared to face.

Chapter 8 discusses the findings in the light of the current literature and current educational context and outlines implications of the findings for professional development design, leadership, ways of viewing change, as well as a range of methodological implications. This chapter comes full circle and concludes with the impact of the study on my own growth and development and my narrative as a school leader.

References and Appendixes complete the document.

Chapter 2: Related Literature

Introduction

This chapter begins by focusing in on coaching and provides an overview of the literature on coaching and the claims made for it, not only by those in education, but also by those who work in business, nursing, psychology, counseling, medical, professional coaching across a range of contexts and even engineering. It then steps back and considers the overarching and underpinning views of knowledge and knowing that are central to this study which include a critical realist ontology, a constructivist epistemology with a sociocultural approach to learning, and a view of individuals as having a degree of agency and, therefore, able to construct and reconstruct knowledge and change the way they live in the world. From there I provide a range of views of learning. These views stand alone as theories of learning, but in their presentation they have been sequenced in such a way that they build upon one another to develop the view of teacher learning that will be explored in this study.

The section on teacher learning as change develops a view of learning in which individuals are seen to be involved in spirals of change. As they experience the world in unexpected ways, the tension and feelings of chaos that develop provide the motivation to rethink the world and re-establish coherence and unity in their thinking and, therefore, establish order, once again, in their world. It suggests that one change phase will provide the platform upon which the next will be built. However, this is not just a technical process, re-establishing coherence will require imagination and creativity. The brief section on teacher learning as growth adds to the view of learning by proposing that not all change is growth. Inherent in the term growth is the idea that a person is changing in ways that enable him/her to live a more effective and, perhaps, more principled life. Views of teacher learning as growth in multiple dimensions provides a more in-depth analysis of just what ‘growth’ means and it presents a view of growth as taking place, not just in the mind, but across multiple dimensions – the spiritual, conceptual/intellectual, social and emotional. If growth has taken place, there will

be evidence in these four dimensions. Finally, I explore teacher learning as transformation. This section introduces the idea that the learning this study is referring to is *significant* learning or transformational learning – not as transformational learning was initially theorized which focused on cognitive shifts - but of paradigmatic shifts which impact the person in multiple ways. In this section I provide literature which suggests that change will require development processes that include reflective practice, dialogue and interaction, respectful, supportive, encouraging but also challenging cultures and communities. I finish this section by once again focusing on coaching and suggesting that coaching might just be a teacher development process that assists learning of this kind.

However, the structure of the literature review, which when as outlined above, sounds quite sensible and logical, is not representative of the process I went through in exploring the literature. An in-depth exploration of coaching, for example, really did not happen until towards the end of the exploration of literature. In the absence of having a better process in mind, I initially followed my interests, which explains the rather eclectic nature of the literature used – my interests are varied. Rather than following a linear process I tended to spiral around, coming back, dipping here and there, before moving on. There is a sense in which the process of exploring literature had a life of its own. It was in control of me, leading me from reading to reading, almost as much as I was in control of it. I found myself particularly drawn to literature related to educational philosophy, to art and literature and even to theology and no doubt, as a result, I went on many ‘wild goose chases’, wasting time, but enjoying the chase never the less. However, I believe this literature adds a breadth and depth to the study that otherwise might have been missed. Though some might dismiss it as self-indulgent, as researcher it also allowed me to experience a greater authenticity and a greater completeness of self as I undertook the study. This sustained me through such hard work over a number of years. This process was technical, it was intellectual, but it was also spiritual. I remember times when I felt blocked in my writing and analysis of the research data and I turned back to literature to set my mind free, as it were, and each time, it seemed that I just happened to read the exact right book, with perhaps only one phrase that jumped off the page and

added to my understanding and I was released from my inertia and off running again.

In chapter one I described a journey that took me to the place of really questioning how people changed and of the relationship between the personal and professional dimensions in teacher development. It was here that my search began as I explored literature related to personal and professional growth. I followed from one book or article to another, in a process somewhat reminiscent of a spatter gun effect. Through this exploration I began to piece together the views of learning as change and the views of learning as growth. The discussions contained in these books on personal development pointed to development in the four dimensions. I began to specifically look for recognition of the emotional, social, conceptual/intellectual and spiritual dimensions in educational literature and increased my understanding of them as dimensions of growth. I then turned my consideration to coaching. A search of the university catalogue revealed a paucity of information on coaching (though a more recent search showed significantly more) and even less specifically related to coaching in education and even less in education that was strongly research based. Therefore, I included literature from a wide number of contexts in my exploration of coaching. An online coaching journal proved to be a fruitful source of information on research that had been carried out across a number of coaching contexts. However, I added to this a number of references to coaching that I had already found in the school effectiveness and school improvement bodies of literature which were not always supported by specific research. Though I had long used the term transformation to describe personal and professional learning, it was not until close to a final revision of the literature review that I specifically explored learning as transformation and discovered Transformational Learning Theory and the way it has developed over time to take on a broader view of just what that transformation means and is assisted by. Through multiple revisions, the approach to reviewing the literature has become increasingly focused as specific key words were used in searches of catalogues to fill in particular gaps in the learning theories presented. More recently I have found the internet particularly useful in directing me towards salient educational theorists and their writing.

Coaching and Research on its Effectiveness in Education

Coaching Assists Teacher Change

There has been a great deal written about what assists individuals to change. However, Southworth (1998) suggested that structural features such as mentoring, modelling, observations and reflections on those observations, critical friends, co-teaching and team teaching, may not be sufficiently effective in creating the type and degree of change being sought if they are not accompanied by coaching. Coaching is considered by Senge et al. (1994) to be the answer to the question of, “What, then, can a senior manager do to encourage personal mastery in others?” (p.197). The coach, he says, draws “out efforts and understandings which the individual might not access easily on his or her own” (p. 197). Speaking specifically in the business world, Bob Nardelli, the CEO of Home Depot said, “I absolutely believe that people, unless coached, never reach their maximum capability” (Weiss, 2003, p. 3). West-Burnham and O’Sullivan (1998) clearly agreed when they contended that in education “coaching has to become the most significant working relationship in the school” (p. 62). According to them, coaching enables individuals to construct new meaning and to “develop new understanding and thereby the capacity to act autonomously” (p. 54) and coaching can provide the individualised critique necessary to influence values and beliefs that impact on current practices in educational institutions. Smyth (1995) stated that there are four key processes or questions that a teacher needs to ask which are fundamental to reflective practice. They are: What do I do? What does this mean, or, why am I doing this? How did I come to be like this? How might I do things differently? Coaching will take people through these four questions, which confront assumptions and beliefs and are essential for teacher learning (Robertson, 2004). Coaching can assist the reflective observation of practice and actions, and through questioning and outside perspectives, assist the development of abstract conceptualisation which will lead individuals to new levels of self-efficacy where they will want to actively experiment or try out new ways of being (Robertson, 2004). Through reflective processes, coaching assists in understanding the gap between espoused theories (knowledge constructed from previous experiences) to new theories-in-action. “Coaching bridges the gap

between aspiration and achievement...since coaching is all about change, it will support high performance through the process of change” (Tomlinson, 2002, p. 1188).

Coaching as Learning

Coaches and coachees are learners and coaching is regarded as a learning process (Law, Ireland, & Hussain, 2007; Robertson, 2005; Rogers, 2008). Both Robertson and Rogers adapted Kolb’s (1984) experiential learning cycle to outline the learning process that takes place during coaching. This learning cycle begins with concrete experiences, which are then reflected upon to bring to consciousness (make explicit) awareness of the strategies and values that were previously implicit (Robertson, 2005). However, Robertson suggested that many individuals do not find it easy to adequately reflect on a particular experience which is where coaching becomes useful. Through careful questioning, a coach is able to assist a coachee to see what was previously unknown. The coachee will then be in a position to modify his/her future actions. Once coachees “free themselves from their taken-for-granted ways of viewing the world” (Robertson, 2005, p. 54) they can begin a process of abstract conceptualisation in which they distance themselves from the issues being reflected upon and translate the experience into a meaningful concept (Law et al., 2007). This then provides a starting point for experimentation with the concept – thus creating further concrete experiences and a continuation of the learning cycle (Law et al., 2007; Robertson, 2005). According to both writers, the role of the coach is important in providing the alternative perspectives that are essential in the process of making meaning of experiences. Though they recognise that coaching is future focused, they both also recognise that addressing the past can be an important aspect of the learning process. Coaches may need to assist coachees to deconstruct the current concepts formed as a result of past experiences that are impacting on their practice, and to assist them to find the distance from the phenomena that is required to make new meanings (Law et al., 2007; Robertson, 2005). Thus learning is a process in which contradictions are resolved in dialectical fashion (Law et al., 2007). In a coaching learning process, this may produce the following characteristics: increase in

awareness; new possibilities; multiple perspectives; new ways of viewing the world and oneself; active responsibility for the world (Law et al., 2007).

Defining Coaching

While there seems to be agreement about the value of coaching as an effective professional development initiative – that is, what it achieves - and while clearly there is agreement that it is a learning process, it is very difficult to find a clear and concise definition of exactly what it is. In fact, perhaps the most agreed upon thing about coaching is just how difficult it is to define (Ferrar, 2004; Lawton-Smith, 2007; Passmore, 2007; Stalinski, 2004; Sutton, 2005a). Even those being coached are unsure of exactly what coaching is. Eighty-one percent of respondents in a survey of individuals who are involved in coaching relationships agreed that there is a great deal of confusion around what is meant by the term ‘coaching’ (Lawton-Smith, 2007). There is consistent agreement that coaching is first and foremost a relationship (for example, Armstrong, 2007; Kibby, 2007; Passmore, 2007; Robertson, 2005; Stalinski, 2004) with the development of mutual trust, confidence and respect being central to that relationship (Armstrong, 2007; Robertson 2005; West- Burnham & O’ Sullivan, 1998). However, this does not make clear the exact nature of the relationship between the coach and coached. Is the coach an expert, a more senior or experienced member of the organisation? Or must the coach be a professional consultant who uses his/her expertise to assist the coachee to achieve goals? The exact nature of the relationship can be placed on a continuum ranging from an expert-centred relationship in which the coach is viewed as an expert who will use his or her expertise to assist the coachee to meet goals (Brookes & Wright, 2007), to a client-centred relationship in which the coachee, his/her needs and aspirations, not the expertise of the coach, are at the centre of the relationship (Armstrong, 2007; Lawton-Smith, 2007; Robertson, 2005; Rogers, 2001; Stalinski, 2003, 2004; Stoll, Fink, & Earl, 2003). Grant (2003) suggested that the coaching relationship is a collaborative, egalitarian relationship, rather than an authoritarian relationship. Thus, the coach has an ability to facilitate learning and does not necessarily need to have domain specific knowledge though it can be immensely helpful.

There is agreement that coaching is goal oriented and that the purpose of the relationship is to achieve goals and outcomes (Armstrong, 2007; Landsberg, 2003; Passmore, 2007; Robertson, 2005; Stalinski, 2003, 2004; Weiss, 2003). These will generally be related to quite specific aspects of professional practice (Hobson, 2003; Joyce & Showers, 1982; Robertson, 2005; Stoll et al., 2003; Weiss, 2003). However, some writers stress that this exploration of practice must move beyond the implementation of mere technique and skills to achieve goals, to an exploration of the individual's underpinning beliefs and values (Lawton-Smith, 2007; Sutton, 2005). As Lawton-Smith argued, "Only when we seek to create an understanding of the self in relation to the context with truly emergent answers, can we see the unique contribution of coaching" (p.7). Coaching brings together the personal and the professional in a humanising process (Armstrong, 2007) which will result in increased self-efficacy (Popper & Lipshitz, 1992) not just specific professional outcomes.

A further point of difference is in the answer to the question of whose goals is the coaching intended to achieve? In the business world, coaching is very much viewed as a technical process which supports and enables individuals to meet company expectations and goals (Weiss, 2003; Brookes & Wright, 2007). For example, in speaking of coaching for competencies, Weiss suggested that, "coaching for competencies is the approach that works best for leaders coaching other leaders, because competencies link behavioural change to business results" because it "puts everyone on the same page regarding what it takes to be successful" (p. 5). However, at the other end of the continuum, though coaching is still viewed as a vehicle for improving practice, the individual sets the goals and does not simply conform to some pre-determined company expectations (Lawton-Smith, 2007; Rogers, 2008). Here coaching is defined much more as a working relationship which will develop personal and professional capacities in those who are motivated to change and the development of this supportive relationship may well enable individuals who are not motivated to change to begin to take the risk (Senge et al., 1994; Stoll et al., 2003). Stalinski (2003, 2004) argued that for coaching to be effective, individuals must be empowered to design their own systems to deliver the outcomes they hope to achieve (also, Landsberg, 2003;

Robertson, 2005; Rogers, 2008). Thus the goal or proposed outcomes are determined by the client and the system to achieve goals and outcomes is designed, no doubt in collaboration with the coach, but first and foremost by the client. In this view, coaching creates emergent solutions, and does not work towards predetermined solutions (Lawton-Smith, 2007). Seamons (2003) likened the coach to a horse drawn carriage that “conveys a valued person from where he or she was to where he or she wants to be” (p. 6). This definition suggests that coaching does not focus on the expertise, experiences or qualifications of the coach, but focuses on the goals and desires of the coachee. Of course there are better or worse coaches, but this definition suggests that the value of a coach may not be only because of what he or she brings to the coaching relationship, but also because of what he or she leaves out. Therefore, the role of the coach in a coaching partnership must be to ask questions to facilitate self-discovery (Stalinski, 2004). In this view, through questioning, the coachee discovers where it is he/she wants to go as well as the best way to get there. In this definition, with its focus on the goals and desires of the coachee, coaching is a potentially subversive space. Armstrong (2007) suggested, “It is a one-to-one process that, although funded by the workplace, has independence from it. This independence gives it safety, providing people with the opportunity to make choices that may or may not fit organisational goals or have direct connection to workplace imperatives” (p. 36).

There is agreement in the literature that coaching involves the use of a variety of skills and techniques and there is considerable agreement about what some of the basic skills might be. Listening, questioning, reflection, goal setting and feedback are commonly accepted coaching skills (see Holmes, 2003; Law et al., 2007; Passmore, 2007; Robertson, 2005; Rogers, 2008, for example). However, though these are often termed ‘coaching skills’, these skills are ubiquitous in all talking-practices. Lawton-Smith (2007) suggested that what makes coaching different from other talking practices is not the skills, but the way they are formed into a process. As well as being a relationship, coaching is also a structured process in which the skills are used in a particular order and way to lead to the outcomes of the coaching (Lawton-Smith, 2007; Robertson, 2005; Stalinski, 2004). From this

perspective, coaching is a disciplined, structured process (or ritual as Armstrong, 2007, described it) and however valuable the relationship aspect of coaching is, with its warmth and intimacy, it is the disciplined, structured process that ensures that goals and outcomes are arrived at. Thus coaching is both orderly and disorderly and both aspects are essential for coaching to be effective (Armstrong, 2007).

Coaching can be a technical process used by organisations to meet organisational goals. However, it seems unlikely that self efficacy and agency will result if the agenda for the coaching is not in the hands of the learner. As Rogers (2008) said, change requires motivation, and individuals will be more motivated to change when the coaching begins and ends with their agendas. It seems unlikely that the very outcomes sought in this study will result if the individual has little choice or little control in the process. However, though the agenda belongs to the coachee, the role of the coach in supporting and assisting change is pivotal. Argyris (1976) suggested that double loop learning is of paramount importance for effective professional development and this requires outside perspectives. That is, it requires the observation of one's behaviour by others. Therefore, as Robertson (2005) stated, "the coach is vital to enable the learner to gain an outside view and participate in ongoing learning" (p. 166). Reflection is an essential component of double loop learning and the coach is able to assist in this much needed reflection (Robertson, 2004a, 2005; Sutton, 2005). In fact, Garvey and Aldred (2000) argue that coaching provides the ideal process or structure for reflection to occur in an organised way.

The terms coaching and mentoring tend to be used interchangeably in a great deal of literature and it is very difficult to be conclusive about just what the differences are as writers propose many different views or ignore the issue of definition altogether. However, in general, it seems that mentoring is conceived of as a longer term relationship which is focused not just on setting and achieving goals, but on developing the whole person. Law et al. (2007) described it this way:

Mentors are regarded as trusted guides who understand the theory of personal development and are experienced in translating it into

practice....Mentors do not simply provide mentees with a road map and travel tips, but also walk some of the journey with them. The collaboration (co-journeying) enables mentors and mentees to develop and experience a new journey that is full of surprises. (p. 13)

Weiss (2003) agreed with this view when she said that mentoring and coaching are very similar activities, which use very much the same skills and competencies. The only real difference, she suggested, is that the coach focuses on building the coachee's ability to accomplish specific tasks, whereas the mentor has a wider perspective. The mentor, she argued, generally has a longer-term relationship with the mentee, and focuses on a broader range of issues at any given time. A mentor can play an important additional role, which in business is sometimes described as sponsorship mentoring. This is when the mentor acts as an advocate or sponsor for the mentee within the organisation (Rogers, 2008; Weiss, 2003). In this situation, a mentor goes beyond merely suggesting ideas for development but actively opens doors for the mentee by speaking the mentee's praises, for example, or suggesting his/her name when important opportunities arise (Rogers, 2008; Weiss, 2003). In summarising the differences, Rogers (2008) suggested that, in practice, mentoring does have overtones of implying that the older and wiser mentors will pass on their advice. Where this is the case, she suggests, mentoring is a different activity from coaching. Otherwise, mentoring and coaching can be synonyms for the same or very similar process.

What clearly emerges in educational literature is that the term coaching is a metaphor used to describe a supportive, working relationship between two (or more) people for the purposes of creating change in practice through the development of individual capacities (Robertson, 2005). Robertson defined coaching in the following way:

Coaching, as presented in this book, is a special, sometimes reciprocal relationship between (at least) two people who work together to set professional goals *and* achieve them. (p. 24)

Though Robertson (2005) acknowledged that coaching can be a one way process with one person always being the coach and one always the coachee – as in

executive or professional coaching or the older, wiser mentor model, she went on to suggest that:

The term [coaching] depicts a learning relationship, where participants are open to new learning, engage together as professionals equally committed to facilitating each other's leadership learning development and wellbeing (both cognitive and affective), and gain a greater understanding of professionalism and the work of professionals. (p. 24)

In her coaching model, it is assumed that the two partners will gain equal, though perhaps different, benefits "from working with each other as they develop and implement their professional and personal goals" (Robertson, 2005, p. 24). No doubt there are as many different models of coaching as there are definitions of coaching. Here, Robertson promoted a peer coaching model in which, at different times, one partner is the coach and the other the coachee and vice versa. In this model there is mutual recognition of their need to grow and develop as leaders and educators as well as recognition that they can assist each other in this process. Robertson calls her model (which she said is the result of several research projects over many years) "Leadership Coaching" or "Coaching Leadership", not because it is only for those who are positional leaders in educational institutions, but because she believes the process encourages all people, no matter what position they hold in an organisation, to see themselves as leaders. As she said:

Many teachers do not view themselves as "educational leaders", even though they guide and facilitate the growth of learning for large groups of students on a daily basis. Providing effectively for learning, and the knowledge management it entails, requires educational leadership! (p. 40)

Coaching for Personal and Professional Outcomes

Robertson's (1995, 1997, 2005) research findings showed that as individuals worked through the peer coaching process, they began to feel like leaders and experienced increased agency – that is, they felt freed and empowered to "take alternative action" (Robertson, 2005, p. 64). In their professional capacity they now felt able to set a plan and carry it out. There is clearly evidence from Robertson's research that coaching assisted the growth and development of individuals. However, her focus was very much directed towards coaching for

professional growth. In a time of exponential change and uncertainty, as outlined in the first chapter of this report, the need is for teacher development to be directed at developing the whole person (Duignan, 2004; Hargreaves, 1994; Tomlinson, 2004). Teacher development is most effective when it does not just involve the development of professional expertise, but is also concerned with developing 'capable people' and involves the development of the personal capabilities of the teacher (Duignan, 2004). Hargreaves stated,

We are beginning to recognise that, for teachers, what goes on inside the classrooms is closely related to what goes on outside it. The quality, range and flexibility of teachers' classroom work is closely tied up with their professional growth – with the way that they develop as people and as professionals. (p. ix)

The ways teachers teach are grounded in their backgrounds and their biographies and for real teacher growth, there is a need for professional development to involve the whole person. Therefore, teacher development involves more than changing teachers' behaviours, but it also involves changing the person the teacher is (Hargreaves & Fullan, 1992).

Likewise, Tomlinson (2004) argued that personal effectiveness is a precondition of professional excellence. He presented a model of personal development for professional growth which stated that teacher development should include occupational role development, staff development and personal development. Occupational role development is described as the development of technical skills such as implementing the literacy hour or becoming familiar with teaching a new syllabus. Staff development recognises that teachers work within social contexts and that development needs to take place within, and take account of, that particular school context. Personal development which he describes as development of the 'whole person' is about change of self by oneself through increasing development in self-awareness (Tomlinson, 2004, p. 3). Central to his view of personal development are the three concepts of self image (how we see ourselves), self esteem (how we value ourselves) and self-efficacy (our beliefs about being able to bring about successful results). Within personal development,

Tomlinson promotes emotional intelligence and spiritual intelligence as areas for teacher development.

Similarly, Duignan (2004) presented a framework of development in which he focused on the “formation” of educationalists, “as capable people and professionals” (p. 2). He argued that it is not competence that is important but capability. Stevenson (as cited in Duignan, 2004) defined capability as:

An all round human quality, an *integration* of knowledge, skills, personal qualities and understanding *used appropriately and effectively* – not just in familiar and highly focused specialist contexts but in response to *new and changing* circumstances. (p. 2)

By dealing only with issues of knowledge, skill and compliance in trying to make teachers more effective, there is a failure to deal with other vital influences on the nature and quality of teachers’ work. These are the teacher’s purpose, which drives what the teacher does; the kind of person the teacher is, in their life as well as their work, and how this affects their teaching; the *context* in which the teacher work, which limits or liberates them in terms of what they can achieve (Hargreaves, 1994, p. xiv):

Teachers are not passive recipients of principals’ strategies “to develop them.” Adopting the view of contemporary psychology...teachers actively strive to accomplish implicit or explicit goals they hold to be personally important in their work. (Leithwood, 1990, p. 65)

Fullan (2003) suggested that what is needed at this time is deep change. According to him, this is going to require people to do things they do not initially have the capacity to do. Deep change will require leaders and teachers to develop personal capacities that enable them to risk the anxiety and feelings of loss by entering the “swamp” of change. Duignan (2004) suggested that the starting point for such change is “personal transformation leading to a deeper understanding of personal values and a passionate conviction of their capability to make a difference in the lives of all who are connected with the school” (p. 11).

Therefore, what is required is radical change - not just teacher professional development, but teacher transformation, through a process that encompasses the multiple dimensions of a person – the whole person. Is coaching a development process that will lead to the type of teacher transformation outlined above? According to her definition of coaching, Rogers (2008) suggests that it is:

The coach works with clients to achieve speedy, increased and sustainable effectiveness in their *lives and careers* through focused learning. The coach's sole aim is to work with the client to achieve all of the client's potential – as defined by the client. (p. 7, italics mine)

In outlining the six principles upon which her coaching model is based, Rogers (2008) suggested that coaches often see their role as strictly being about work. However, she said she feels this is a mistake, “My experience is that difficulties in the professional lives of clients are usually paralleled by difficulties in their personal lives” (Rogers, 2008, p. 8). She presumes that coaches are dealing with the “doing self” as well as the “being self”. Therefore they are concerned with the whole person – personal and professional. It is the exploration of the impact of coaching on the whole person – the multiple dimensions of a person - that is the special focus of this research project and that is the special contribution this research project brings to the consideration of coaching as a process for teacher development. Further discussion of the multiple dimensions of a person is provided later in this chapter.

Views of Teacher Learning as Knowledge and Knowing: Epistemology, Ontology and Agency

This thesis is concerned with teacher learning. However, there are numerous ways to think about learning and many terms are used, quite interchangeably at times, to describe what is essentially the process of learning. How each person views learning will depend on his/her ontological and epistemological views. That is, it will relate to their very base beliefs about the nature of existence and their views of knowledge and how it is acquired. The following discussion on views of learning outlines identifiable ways that teacher learning has been discussed across a range of literature. To begin with I describe views of teacher learning as

knowledge and knowing. In this section I present a critical realist ontology in which what is to be learned is knowledge of a real world which has an existence independent of the knower but which cannot be known directly. This is followed by the discussion of the epistemological underpinnings of this thesis – a view of knowledge not as fixed and inert, but as a living process in which what an individual knows is constructed and reconstructed through a continuity of experience and interaction with situations in the sociocultural context in which the individual is situated. The final part of this section addresses the issue of human agency – whether in fact individuals can actually learn and change as a result of that learning and suggests that individuals are not entirely constrained by their environments and histories, but are able to influence the construction and reconstruction of that knowledge through self regulatory and reflective practices and other tools of self-influence.

Learning (and research) is concerned with understanding the world, which is informed by how we view the world (Cohen, Manion, & Morrison, 2000). Therefore, a consideration of how educators learn must include a consideration of ontological and epistemological perspectives. Hitchcock and Hughes (1995) suggested that ontological assumptions give rise to epistemological assumptions. Therefore, I will begin with the ontological underpinnings of this thesis.

Ontological Views

Ontology concerns the very nature or essence of the social phenomena being investigated (Cohen et al., 2000). In their analysis, Burrell and Morgan (1979) asked whether social reality is external to individuals or whether it is the product of individual consciousness. Is reality objective and does it have an independent existence or is it the result of individual cognition? This thesis takes the ontological view that it is neither one nor the other, but that, in fact, there are two realities; one exists in the individual's mind as understandings about the world and influences how an individual lives in his/her world (Beattie, 1995). The other exists outside of the individual's mind. Objects and experiences have an independent existence and are not dependent for it on the knower (Cohen et al., 2000). Harré (1986) defended realism and provided support for a critical realist

approach in *Varieties of Realism*. In his argument, he cautiously acknowledged that at least a part of reality is ontologically independent of human minds and that uncovering this truth is an essential aim of science. However, he argued that truth is not, as the naïve realists asserted, easily accessible or recognisable. It cannot be known directly but “is a semantical relationship between language and reality” (p. 10). Nevertheless, he argued that science with its methods of enquiry and self-corrective methods “in the long run has been, and will be, progressive in the cognitive sense” (p. 10). Anglican Bishop of Durham (Wright, 1992) described this view succinctly and elegantly when he wrote:

This is a way of describing the process of ‘knowing’ that acknowledges the *reality of the thing known, as something other than the knower* (hence, ‘realism’), while also fully acknowledging that the only access we have to this reality lies along the spiralling path of *appropriate dialogue or conversation between the knower and the thing known* (hence, ‘critical’). (p. 35)

Thus there is the material, mechanistic world (*kete aronui*) and beyond this, but not separate from, there are realms – the psychological (*kete tuauri*) and the spiritual realms (*kete tuaatea*) – that have an existence independent of human knowing, but which can become increasingly known through interactions between the knower and the thing to be known. In this view, through critical reflection on interactions with the “thing to be known”, individuals will construct and reconstruct a view of the thing to be known, which will provide them with understandings that will enable them to live differently in the world (Duignan, 2004; Glanz, 2006; Wright, 1992; Zukav, 2000). In their scheme for analysing assumptions about the nature of social science, Burrell and Morgan (1979) suggested that realism is an assumption from the objectivist/positivist approach to social science. However, Bell (2004) contended that a socially constructed view of knowledge need not imply relativism and that a critical realist position can be adopted (also, Leach and Scott, 2003). In fact, Bell suggested that all the critical realist, relational and relativist positions are alternatives to positivist views. In constructivism, reality is “recognised as being independent of cognising beings, but something that cannot be ‘known’ directly” (Bell, 2004, p. 36). Thus a realist position is not taken with knowledge being viewed as a one-to-one reflection of,

or correspondence with, the real world, but rather an attempt to find concepts to explain and make sense and meaning of that real world (Bell, 2004). Leach and Scott expressed a similar view when they argued that their position was not based on a relativist view of the world, “Indeed, we concur with the position advanced by Harré (1998) that natural phenomena exist independently from human theorising about them, and that the behaviour of the natural world therefore constrains human theorising about it” (p. 107). Clandinin and Connelly (2000) suggested that a socially constructed view of knowledge or as they put it, the retelling and reliving of stories, should not lead to relativism, although they acknowledge it could appear to. They wrote:

The tension for narrative inquirers in adopting this value stance is the relativism implied, the notion that all have their own interpretation of events and each is equally valid. Taken to this point, narrative inquiry loses its narrative quality because the tension between experience and meaning we make of it is lost. A disconnected sense of meaning replaces grounded narrative meaning... there are, based on the evidence...both better and poorer interpretations of that history....Mere relativism will not do. (p. 86)

Thus, a socially constructed view of knowledge does not, and should not, necessarily imply relativism and a critical realist ontology does not imply a positivist/empiricist search for absolute truth but rather a recognition of an objective reality that can become increasingly known through experience. In 2008, Harré (2009) presented a paper to the annual conference of the Society for Critical Realism which was intended to rid the critical realist approach of defects, particularly in relation to the social sciences. One of his prime concerns was that in applying the scientific realist format and double structure theory to social sciences, human beings were deprived of their causal role and this represented a picture in which “people were driven this way and that by extra-personal forces, as if the social world was like the weather” (Harré, 2009, p. 142). By suggesting that human beings, not societal structures, power society, “genuine projects of human emancipation become possible” (Harré, 2009, p. 142). In this article, Harré propounds a Vygotskian cultural/historical/instrumental view of psychology and suggests that the grammatical conventions (grammatical in the sense that Ludwig Wittgenstein gave to the term) by which people live, can be different and a new

grammar can be created and adopted. Therefore, human beings can take political action towards the development of a more desirable kind of society. Ruth Goff (2004), in arguing for critical realism and against a relativist ontology said the following:

Realism about the causal relationship prohibits relativism on ontological grounds. If the relationship between causes and their effects is one of natural necessity, then, regardless of one's perspective – and notwithstanding the limits of our knowledge – it cannot be the case that all claims about the world are equally valid. (p. 1)

She posited that relativism undermined the possibility of a rational critique and was, therefore, antithetical to the development of a just society. Harré (2009) carefully acknowledged in the introduction to his 2008 address, that he was concerned to set out a social theory that “has implications for political action towards a more desirable kind of society” (p. 129).

This provides a perspective that must not be overlooked because it suggests several important understandings that are central to this thesis. Firstly, it suggests that human beings are involved in an ongoing, dialectical process of ‘knowing’ – a process in which the individual develops his/her understandings of the world. Secondly, that as they interact with phenomena, human beings do not just react or respond, but that they have agency and can apply a critical, reflective mind to their experiences and interactions, and, therefore, can make choices about how they construct their experiences. Thirdly, individuals can construct understandings of the world that are more or less useful in assisting them to live in the world. The issue of human agency which these two assertions raise will be discussed in more detail shortly. Fourthly, if there is a reality that exists outside of the knower, but that influences and impacts the life of the individual, the individual has a responsibility to live a growing life, in which he/she is involved in a continual process of knowing, and to employ suitable tools to assist in this process. Finally, as individuals come to know the nature and characteristics of the real world, there is an increasing responsibility to live wisely and responsibly within the real world (Wright, 1992). Thus, a critical realist ontology encompasses a moral dimension.

Epistemological Views

Ontology encompasses views of reality – the very nature and essence of what is to be known. Epistemology encompasses the very bases of knowledge, what it is and how we come to acquire or know it and it will be informed by our ontological perspectives (Cohen et al., 2000). In their analysis, Burrell and Morgan (1979) offered two vastly different epistemological perspectives. On the one hand, knowledge was viewed as objective and capable of being transmitted in tangible form and on the other it was viewed as something more subjective, based on experience and, essentially, personal in nature. The critical realist ontology suggests a view of knowledge as something more subjective and personal in nature, socially constructed and changing over time as interactions and dialogue takes place between the knower and the “thing” to be known. It acknowledges that the knower and the knowledge cannot be separated. For Eisner (Foreword in Beattie, 1995, p. x) “knowledge is not the discovery of facts and laws that can be nailed down once and for all” but is tentative and constructed, a living process (also, Beattie, 1995; Ernest, 1998; McMahan, 1997). It is not just gained through a process (though it is), but is *itself* a process that leads the individual towards edification (Rorty, 1992). In this view, all knowledge is a human construct of an external reality. Knowledge is not a “thing” - tangible and fixed, and able to be held on to and transmitted from one knower to another, but is a process of personal and social construction and is actively built up by the learner (Driver, Asoko, Leach, Mortimer, & Scott, 1994). This is a process that, according to Beattie (1995), will continue through a life time and is bounded only by birth and death and the limits we ourselves place on it.

Speaking of learning in science education, Leach and Scott (2003) suggested that two main strands of learning theory tend to be drawn upon. The first strand has its origins in Piaget’s genetic epistemology and related cognitive science views and essentially portrays science learning in terms of changes to the “mental structures” of individuals (Driver et al., 1994; Leach and Scott, 2003). In this view, intellectual development is seen as the progressive adaptation or modification of an individual’s cognitive schemes to an individual’s experiences of the physical environment. However, while Leach and Scott suggested that insights into

individuals' mental structures are useful in explaining why science is difficult to learn for many students, it does not necessarily give insights into how students do learn science. Firstly, viewing learning as involving the replacement of old knowledge schemes with new, ignores the possibility of individuals having multiple conceptual schemes, each appropriate to specific social settings (Driver et al., 1994). Secondly, it ignores the view that "learning and meaning-making are portrayed as originating in social interactions between individuals, or as individuals interact with cultural products that are made available to them in books or other sources" (Leach & Scott, 2003, pp. 92 – 93). They refer to this second strand as sociocultural views on learning.

The term sociocultural was coined by Wertsch (1995) because he said he wanted to understand how mental action is situated in cultural, historical, and institutional settings and he wanted to recognize the important contributions of several disciplines – the contributions by Vygotsky and his colleagues as well as the contributions made by many contemporary scholars of culture. In describing a sociocultural view of mind, Wertsch (1991) stated that a focus on the sociocultural situatedness of action emphasised the individual living and acting in the world around him/her. Thus, in understanding human behaviour, one cannot begin with the environment or the individual human agent in isolation. The two must be considered in concert (Rogoff, Mistry, Goncu, & Mosier, 1993; Wertsch, 1995). In this perspective, "learning and thinking are seen as social processes occurring in social contexts, between rather than within individuals" (Nuthall, 1997, p. 700). Social influences, such as culture, family histories, the social contexts in which the individual exists, are powerful in determining the individual's view of the world, the choices he/she makes and especially about the social groups with which he/she connects (Gergen, 1985). People, and the activities in which they engage, are not separate from each other, nor is the context in which the interactions take place (Nuthall, 1997). Thus, cognition is located in "the experiencing of the world and the world experienced, through activity, in context" (Lave, 1988, p. 178). Beattie (1995) described this concern with the individual in his/her milieu as being set within the context of a life story so that it could be understood historically. In narrative inquiry that context is

temporal, spatial and includes the contexts of other people (Clandinin & Connelly, 2000). Thus, in narrative thinking, as in a sociocultural perspective, “the person in context” is of prime interest and the unit of analysis (Clandinin & Connelly, 2000). A fundamental assumption of a sociocultural approach is that what is to be described and explained is human action. Thus, as human beings take action, they interact with their environment/context and, as a result, knowledge is constructed and reconstructed and the individual is transformed (Vygotsky, 1981; Wertsch, 1995).

According to Gibbs (2003), experience of the world and with the self is central to the transformation of an individual. In fact, experience can be seen as the starting point for all social science inquiry (Clandinin & Connelly, 2000), and Dewey (1963), likewise, suggested that all genuine education comes through experience. This is the study of individuals’ experiences with and in the world (Clandinin & Connelly, 2000). Dewey (1916) distinguished between mere activity and experience, suggesting that experience involves the individual connecting and engaging with the activity, event or object in an ongoing process of consequences which will be reflected back in changed action. Similarly, Beattie (1995) suggested that experience is “Things relating to and interacting with each other” (p. 124). Polanyi (1958) described this interaction or engagement in the following way, “within every act of knowing there enters a passionate contribution of the person knowing what is being known...as a vital component of [the] knowledge” (p. viii). Thus experience is not a passive ‘happening to’ of the individual, but involves the individual in interaction with the phenomena and actively seeking to know what is to be known. Every experience, enacted in this way, will modify the person who acts and undergoes the experience (Dewey, 1916). A second principle relating to experience is continuity of experience which refers to the idea that every experience in the present “both takes up something from those [experiences] which have gone before and modifies in some way the quality of those which come after” (Dewey, 1938, p. 35). Dewey (1963) argued that there is *some* kind of continuity in every case. Every experience is a moving force, but its value can only be judged by the direction it moves the individual towards. Clandinin and Connelly described it this way, “Wherever one positions oneself in that continuum

– the imagined now, some imagined past, or some imagined future – each point has a past experiential base and leads to an experiential future” (p. 3).

These two principles – interaction and continuity of experience - interact together in an individual to begin change or modification. As an individual passes from one situation to another, what an individual learns through those interactions constructs an understanding that allows the individual to deal differently with the situations that follow. Thus, “Our ideas, our imaginings, and our visions of the future...lie in our experiences, which shape the persons we are and the persons we can become” (Beattie, 1995, p. 73). Knowledge is, therefore, a coalescence of a person’s personal, private and professional experience and is often described as personal knowledge (Polanyi, 1958). It is with this personal knowledge, which according to Polanyi, “transcends the disjunctive between ‘subjective’ and ‘objective’” (p. 300), that this thesis is concerned. Clandinin and Connelly (1988) coined the term “personal practical knowledge” to describe this personal knowledge. Speaking of teachers, they defined it in the following way:

Personal practical knowledge is in the teacher’s past experience, in the teacher’s present mind and body, and in the future plans and actions... Personal practical knowledge is found in the teacher’s practice. It is, for any one teacher, a particular way of reconstructing the past and the intentions for the future to deal with the exigencies of a present situation. (Clandinin & Connelly, 1988, p. 25)

This knowledge is personal because it is formed out of the experiences of an individual and resides in the life history of an individual. It is embodied in the sense that it arises out of an individual’s bodily experiences, felt through the senses. It is practical in the sense that it arises out of practice (experience) and provides an individual with maps or structures for future practice (Beattie, 1995).

Knowledge may, therefore, be viewed as a dialectical process in which “theory and practice are viewed as inseparable and where practice is theory in action” (Beattie, 1995, p. 40). In this view, knowledge changes as it “shifts and is reconstructed to meet the fluid [changing] conditions of situations” (Beattie, 1995, p. 40). Thus knowledge is transformed through the resolution of oppositions

between theory and practice (Beattie, 1995). Rosenthal (1993) described the process of knowledge similarly - as the experienced, lived through life history and the narrated life story of an individual continuously dialectically linked and continuously producing each other. Thus each individual's experiences and the meaning made of those experiences (life history and current state of knowledge) are continually interacting with the circumstances the individual is experiencing in the present (life story). This will produce a new state of knowledge which now becomes the individual's life history, which in turn influences how the individual now experiences life, which is his/her life story. And so it goes on.

Human Agency

This leads to the third set of assumptions in Burrell and Morgan's (1979) analysis, which relates to human nature, and, in particular, the relationship between human beings and their ability to act on and within their environment. They provide two images of human beings – in one image, human beings are seen to respond mechanically to their environment. In the other image, they are seen as initiators of their own actions. This set of assumptions asks questions about the ability of individuals to be agential. Do individuals respond mechanically to their experiences or are they able to make informed choices about their actions? Human agency can be described as the ability of a group or individual to act intentionally in given situations (Gibbs, 2006) and as the ability to act “otherwise” (Giddens, 1993). Waters (1998) spoke of personal development as being the change of self by self. Can individuals really change themselves? These are essential questions to be addressed in a thesis that asks what assists individuals to grow and develop. As individuals construct and reconstruct their knowledge – do they do so in predetermined ways, according to universal principles, responding deterministically to their environment, or do they have a greater degree of free will to determine how they respond to experience and the knowledge they construct? Pico della Mirandola (cited in Funkenstein, 1993), the humanist (1463 – 1494), suggested that humankind can become everything he/she wishes to become. He said, “...the nature of all other beings is limited...Thou, constrained by no limit, in accordance with thine own free will, shalt ordain for thyself the limits of nature...Thou shalt have the power to degenerate into lower forms of

life...Thou shalt have the power...to be reborn...into higher forms which are divine” (p. 23). He contended that human beings alone lack a fixed nature and as a result can become whatever they want to become. Similarly, Swann (1985) wrote that the “self” is the architect of his/her own social reality. The use of the word ‘architect’ suggests that the development of each person’s social reality is a purposeful and planned act of creation by the individual. However, though this view of human agency has been popular at different times in history, Bandura (1989) acknowledged that the view of human beings serving as entirely independent agents of their own actions “has few, if any, serious advocates” (p. 1175). He suggested that this argument has been mostly raised by environmental determinists with the intention of repudiating any role of self-influence in causal processes.

At the other end of the continuum, Blaise (Cited in Clandinin & Connelly, 2000) suggested that what happens early in the life of an individual constrains their ability to be otherwise throughout their lives:

The events in our lives, places we have been and the places we have known, keep coming back. Our life is one long novel and as we work our way through the second half it’s a small wonder we never escape those crucial first pages, when the light was set for all time, when the world is an intimate place, and all its inhabitants were known by name. They were all at the dance and they got their hands stamped on the way out. They can wander back without paying, without warning, anytime they want. (p. 43)

Here Blaise suggested something akin to mechanical agency in which individuals’ lives will be continually influenced by their histories and particularly their early history when “the light was set for all time”. According to Gergen and Gergen (1993), a social constructionist perspective suggests that meanings are not private and subjective but that the meaning one makes of experiences and, therefore, the way one lives one’s life, are transmitted from adults to children within various cultural contexts. This suggests, as the formalists do, that one:

Does not teach, one mindlessly reproduces a social structure; one does not have emotionally credited intentions, one has preset expectations; one does not have experiences that are one’s own, one merely moves forward by

contextual design. Formalists...argue [persons] can never see themselves as they are because they are always something else; specifically, they are whatever social structure, ideology, theory or framework is at work. (Clandinin & Connelly, p. 39)

According to this formalist perspective, individuals do not have agency; are not able to make choices about how they live their lives, but, rather, are constrained from individual action and are on a predetermined pathway as a result of the culture(s) and the language that has been passed to them, the social structures and ideology in which they are raised, the social milieu and their histories. In this view, the “self system is merely a repository or conduit for environmental forces” (Bandura, 1989, p. 1175) and humans are not intentional thinkers with the capacity to influence their own motivation and action (Bandura, 1989).

Thus we have two opposing views: on the one hand, the individual is seen as a disengaged self who is able to act completely on his/her own without outside interference or authority, and on the other hand the individual is seen as unable to disengage him/herself from the culture, history and social structures and, being, therefore, completely constrained by them, is on a predetermined path. However, according to Bandura (1989), these views fail to “explain the demonstrable explanatory and predictive power of self-referent factors that supposedly are devoid of causal efficacy or do not even exist” (p. 1175). Carr (1986), therefore, presented a third theoretical perspective - that individuals may be constrained to an extent by their cultures, histories and the social structures of which they are a part. However, they also have a measure of free will and, therefore, can, to an extent, construct their own pathways. This explains why Kroger (1993) found that individuals who grew up in similar familial, cultural and socio-historical milieu were able to create personal contexts that differed quite markedly. She said:

Narratives from participants in the Kroger and Haslett studies suggest that even though there is considerable interaction between identity and context, individuals using different modes to address identity-defining questions have created personal contexts within their larger socio-historical milieu that differ quite markedly. (p. 134)

Social cognitive theory subscribes to a model of emergent interactive agency in which individuals are neither seen as autonomous agents nor as simply responding mechanically to their environments (Bandura, 1989). Rather they make causal contributions as they respond to experience and, in part, create or influence their environments. As Bandura said, “Any account of the determinants of human action must, therefore, include self-generated influences as a contributing factor” (p. 1175). In this model, action, cognitive, affective and other personal factors operate as interacting determinants. Self efficacy is then a central mechanism of human agency (Bandura, 2000), enabling personal agency to be achieved through “reflective and regulative thought, the skills at one’s command, and other tools of self-influence that affect choice and support selected courses of action” (Bandura, 1989, p. 1182). Thus, the self, is partly grown and developed through the continued exercise of self-influence. It is the individual’s ability to control thought processes, motivation, emotional reactions, and, therefore, action, that is a distinctly human characteristic (Bandura, 1989, 1997).

Thus the position I take in this thesis is not poststructuralist, in which the human being is seen as an essentially social being (Olssen, 1991) and the mind is seen as a social practice, rather than “something to be sealed into its own individual and self-contained subjectivity” (Bell, 2004). A person is not completely individualistic in which the self is viewed as an individual who is separate, unique and autonomous and possesses the absolute capacity for self-direction, self-reliance and self-responsibility (Gergen, 1991, cited in Bell & Gilbert, 1996) but neither is a person necessarily bound by social constructs, but rather needs to understand them and the power of self, in order to gain greater self-understanding and be able to move toward becoming autonomous, responsible people (Shotter, 1984). Human beings are social beings but they are also individuals who have some degree of agency (Bandura, 1989, 1997; Bell & Gilbert, 1996; Buhler & Allen, 1972; Cohen et al., 2000; Gibbs, 2006). Growing and developing individuals will have an increasing degree of agency through reflective and self regulatory practices and other tools of self-influence (Bandura, 1989).

To summarise, the ontological stance of this thesis is one of critical realism in which it is acknowledged that there is a real world external to the knower. However, this objective reality cannot be known directly, but can only be known as individuals construct an understanding of it and this knowledge is inseparable from the knower. The epistemological stance of this thesis is one of constructivism in which knowledge is not viewed as fixed and inert but as a living process in which what an individual knows is constructed and reconstructed through a continuity of experience and interaction with situations in the sociocultural context in which the individual is situated. Knowledge is transformed through a dialectical process in which the oppositions between theory and practice are continually resolved, and the resulting new ways of seeing the world inform an individual's future action. However, though the individual has constructed and reconstructed this knowledge for him/herself, it does not mean that it is an entirely personal or individual process. The individual lives within a social, cultural and historical world, with which he/she interacts and is influenced and constrained by. Therefore, educators involved in professional growth and development, bring their prior knowledge with them, and through the process of professional development, construct and reconstruct that knowledge. Learning is, therefore, conceptualised as a matter of change in or growth and development of existing knowledge, not the receiving of unchanging packets of knowledge. As teachers bring their prior knowledge to professional development opportunities, and this prior knowledge differs, they will construct similar but different understandings/meanings. However, as a result of human agency, individuals are not entirely constrained by their environments and histories, but are able to influence the construction and reconstruction of that knowledge through self regulatory and reflective practices and other tools of self-influence. A final stance of this thesis is that there are more or less useful constructions of knowledge. Individuals can construct knowledge that helps them to live more principled and more fulfilled lives. Therefore, assisting the growth and development of educators will necessarily involve the development of these tools of influence (for self and others), which in turn will influence the ways in which knowledge is constructed and reconstructed and its direction. Within this process, teacher development will need to help teachers towards an awareness of the individual and social

constructions that influence their view of the world and a reconstruction and renegotiation of that knowledge where it is limiting, so that change can occur (Bell & Gilbert, 1996).

Views of Teacher Learning as Change

Learning is conceived by many educational theorists as changes to an individual's personal theories. Learners' primary concern is very much with the usefulness of their theories. Do they work? Are they doing the job they are supposed to under the conditions in which they were designed to do it? Are they helpful? Claxton (1984) said this is about "the kind of learning that changes our skill, capacity and competence; that is, at how we come to do things better and to see things differently" (p. 38), but it can also result in changes to our being, to our very identity. In the discussion that follows, change is presented as a process, not something that happens in one particular moment of time or in one particular place. It happens over time and is interconnected with past, present and future (Beattie, 1995). Change in the present is influenced by experiences of the past and expectations of or for the future and the knowledge that has been developed as a result of those experiences. Beattie described it in this way:

I realized that I had begun to visualize my life's journey as a spiral where connected circles loop above each other, bringing "new levels of consciousness" with each circle, and to understand the thesis journey as yet another circle in that spiral, the end of which is the beginning of the next...life was a journey up a spiral staircase, a journey which is therefore repetitious and progressive. (p. 11)

Thus the end of one change or learning episode provides the starting point for the next and in the same way that each step provides the foundation for the next step in a stairway, so it is with change. Change does not take place in isolation, but each growth step provides the foundation out of which and upon which the next growth step proceeds. The change process is not a linear process going in one direction. It circles and twists like a rollercoaster but spiraling ever higher. Change does not appear orderly and the pathways it takes are different for each individual but it is repetitious in the sense that individuals involved in "a growing

life” (Dewey, 1934) move through repeated cycles of change. The spiral staircase can be thought of as having four phases or aspects to it and for Beattie (1995), the “new levels of consciousness” are the result and the reward for continuing through these four aspects in the journey up the spiral staircase (also, Claxton, 1984; Law et al., 2007). A description of each of these aspects follows.

The Vantage Point

The first aspect of the spiral staircase is that of the vantage point. Similar to Beattie’s (1995) description, Dewey (1916, 1963) suggested that having moved through a growth phase, the end point of the phase is never a return to a prior state or the state at which the phase started, but that the life is enriched as a result of the process it has just passed through. Thus spirals of change do not begin and end at the same place or with the individual in the same state, but they do finish in a similar space. This space is variously described by educational writers. Beattie described it as a place where new levels of consciousness have been attained which lead to a greater coherence or unity in the life of the individual. Dewey spoke of “form” which he said is arrived at whenever a stable equilibrium is reached. For both, this is a stable and secure vantage point. This stability is attained because, according to Dewey, as a result of the growth phase, “Changes interlock and sustain one another” (p. 14) and this allows for new ways of responding to experience in the future.

This vantage point involves “a focus on new relations and connections between the relations *already existing in the environment*” (my italics, Beattie, 1995, p. 142). Thus, though it is new, it is not new in the sense of something in its original form or something ‘started from scratch’, but rather that what is familiar and known (at the point of “form” or equilibrium), through the change process, is transformed into a new way of knowing it. Beattie described it in the following way:

To change the way in which we think requires that we make new forms, new relations and connections, and transform what we know by building a reconstructed personal world within which we live out a new and transformed story of ourselves. (p. 143)

Eisner (1985) said that to “form” is to confer order. The vantage point we arrive at, having passed through the spiral of change, is the point at which our world has become ordered again. This order is not mechanistic or inert (Dewey, 1934) but is a fluid (Beattie, 1995) and moving (Dewey, 1934) point of balance and harmony (Beattie, 1995). Eisner described this point as conferring aesthetic order, which “makes the world hang together, to fit, to feel right, to put things in balance, to create harmony” (p. 29). New Zealand painter, Colin McCahon (Simpson, 2001) suggested that this is a point of beauty. He said that when “crystallised” order follows chaos or clashing, beauty will be apprehended.

The point of ‘form’ or balance and harmony as described above is also a point where the self is more strongly defined and increased identity achievement has resulted from passing through the spiral of change (Kroger, 1993; Weiner & Rosenwald, 1993; Widdershoven, 1993). This is a point at which the individual experiences a greater coherence or unity in his/her life, having successfully integrated conflicting and disparate elements into a transformed, more strongly defined self (Kroger, 1993). It is a point where “multiple voices ... [can] be heard within an increasing harmonious and balanced unity” (Beattie, 1995, p. 86). Thus, as well as knowing the world in new and transformed ways, the individual also knows him/herself in new and transformed ways. Levi-Strauss (1969) said, “If your interpretation is convincing to yourself, if you trust your terminology, then there is some kind of meaning assigned to your life as a whole” (p. 145).

Chaos

The second aspect of the journey up the spiral staircase is that of chaos. Dewey (1934) said that life grows “when a temporary falling out is a transition to a more extensive balance of energies of the organisms with those of the conditions under which it lives...[When] there is an overcoming of factors of opposition and conflict” (p.14). The spiral of change is the process of “falling out of step with the march of surrounding things” (Dewey, 1934, p. 14) which is then followed by a recovery of the unison. Thus, in a growing life, the arrival at a vantage point is both preceded and followed by periods of chaos and disorder. This chaos begins when the new knowledge and meanings made of past experience (that is the

coherent unity created through the previous spiral of change) do not fit the situation being experienced in the present (Beattie, 1995). Beattie described how her research participant, Anne, “fell out of step with the world as she knew it” and it caused “her to experience feelings of, “not seeming to be getting anywhere,” instead of the feelings of professional development and growth she had expected, imagined and looked forward to” (p. 93). These discrepant or divergent experiences destabilize the meaningfulness of an individual’s present and future and create questions about the meaningfulness of the past (Kroger, 1993; Lieblich, 1993). According to Lewis and Jungman (1986), “the experience of being foreign has the potential for working a significant transformation at the deepest level of an individual’s sense of being” (p. xvi).

Tension

Tension is the third aspect of the spiral of change. Painter, Colin McCahon (Simpson, 2001), stated that human beings were endowed with an instinctive feeling and desire to attain the order that emerges out of chaos. Likewise, Eisner (1985) said, “The aesthetic is not only motivated by our need for stimulation; it is also motivated by our own need to give order to our world” (p. 29). Artists are involved in the struggle to make sense of the world (Gibbs, 2003); however, it is not only artists, it is all human beings, who seek “temporal anchors for what feels precarious in the present. It is this sense of precariousness that demands transformation” (Weiner & Rosenwald, 1993, p. 54). This instinctive need for order, for knowing the space we are in, creates strong emotions when order is replaced by disorder and chaos in our lives. According to Senge et al. (1994), when expectations do not match current experience, the chaos that is experienced creates tension. This tension creates uncomfortable emotions as individuals realise that things are not as they should be, are thrown into turmoil by it, and respond by striving to close the gap. Senge et al. put it like this, “Tension, by its very nature, seeks resolution and the most natural resolution of this tension is for our reality to move closer to what we want. It’s as if we have set up a rubber band between the two poles of our vision and current reality” (p. 195). The result can be very strong emotional reactions, including deep depression, in individuals (Senge et al., 1994). Frequently the pain inherent in this process of discovery will cause the

individual to try to avoid it and the change process will be hindered (Peck, 1990). However, Fullan (2003) quite firmly suggested that all worthwhile change produces anxiety, stress and conflict.

Writing of her research subject's time of tension, Beattie (1995) said, "It focuses in a time in her life when her transactions with her environment were problematic; the struggle to overcome the difficulties, the tensions, and the loss she felt involved her in an inquiry" (p. 78). When Anne's life became disordered and chaotic, she felt a sense of loss and tension. This tension drove her to try to resolve the issues and restore order in her life. Both Anne and Beattie wrote not only of experiencing the tension, but of using it to "construct and to establish coherence" (Beattie, 1995, p. 86). Claxton (1984) stated something similar when he said that "the degree of conflict between the demands of the situation and the current capacity of their theory" (p. 146) increases the likelihood that individuals will approach and learn from a particular experience. However, when he added to the above statement the words "up to a point", Claxton (p. 146) was sounding a warning. At the point, he suggested, that "challenge" became "threat", the individual was likely to move into flight or fight mode or take other defensive measures. As a result of this, Claxton (1984) argued for a type of learning which he called "learning as the development of personality", which was not learning "in the sense of coming to *know* more, or even to be able to *do* more, but of allowing oneself to *be* more. Of coming to relax into oneself, to see through illusory threats, to re-evaluate freshly for oneself what one's priorities in life are; what really matters" (p. 165). This type of learning, he suggested, was not about acquiring knowledge but about giving up ideas that have been influential for a long time and have now been revealed as alien or phony. This type of learning will involve changes to identity, which he acknowledged was a risky endeavour.

Thus the tension is created by the emotions that result from "falling out of step" with the world and the drive that each individual has to live an ordered life, but it is further exacerbated by the difficulties experienced in resolving the tension. This tension and the discomfort associated with it was identified by Schon (1987) as the paradox of learning. He said:

A student cannot at first understand what he needs to learn, can only learn it by educating himself, and can educate himself only by beginning to do what he does not yet understand. (p. 93)

How can an individual resolve the tension when what he/she needs to do to resolve it, is outside of his/her knowledge and understanding? How can you know what you don't know? How can an individual begin to do anything, when he/she does not know what it is he/she needs to do? In order to re-establish coherence and unity in their lives, individuals need to make new configurations and constructions of their ways of knowing (Beattie, 1995). Somehow a leap needs to be made across this gap (Senge et al., 1994) into new understandings. This is the subject of the fourth aspect of the spiral of change.

Resolving the Tension: Imagination – The Coalescence

In the process of the construction of personal knowledge, there is a space in which experience and current knowledge coalesce to form reconstructed knowledge. This is the space in which the individual comes to know what it is he/she previously did not know. The term 'space' is carefully chosen because although this 'knowing' can often arrive in the individual's consciousness as a sudden revelation and it can seem like it happened at 'a point in time'; arriving at a state of knowing is generally a process which takes place over time, and in the conscious realm as well as in the subconscious realm. According to Beattie (1995), the space where knowledge is formed is in our imagination, which she said, "structures and colours experience and the way it is taken, which in turn determines future imaginings and future actions" (p. 72). Imagination is the fundamental facility through which individuals make sense of the world (Norman, 2000; Sutton-Smith, 1988) and plays a key role in the learning process (Egan, 1992; Norman, 2000). It is the space where, in the light of experiences that are not being experienced as predicted or expected, individuals rearrange "the narrative threads" of their lives "into a new pattern" (Beattie, 1995, p. 78). This causes past experiences and the expected future to "become parts of a different whole" (Beattie, 1995, p. 78). Thus, in the imagination, prior meanings made of experiences are not dismissed or thrown away as ignorance, but are reformed into a new way of looking at the phenomena (Clandinin & Connelly, 2000). It is in the

imagination that knowledge is able to be reformed to take account of new and divergent experiences.

Northrop Frye (1963) defined the imagination as “a world of unborn or embryonic beliefs” (p. 31) and as a “place where the emotions and the intellect come together within the scheme of human affairs” (p. 5) to construct models of human experience. An experience has cognitive, emotional, moral, and aesthetic dimensions (Beattie, 1995) and it is in the imagination that all these dimensions come together to form a focused, holistic representation or model of human experience. These representations determine how we think about the past, how we act in the present and how we will think about and imagine the future.

Clandinin (1983) said that image is a way of organising and reorganising past experience and images provide the perspective from which new experience is undertaken. Image is a personal, metalevel organising framework or concept in personal, practical knowledge. These images can be “re-imagined or re-imaged” (Clandinin, 1986; Cole and Knowles, 1995; Polanyi, 1958), thus leading to the view of knowledge as tentative and subject to change. Johnson (1987) defined imagination as the capacity to organise mental representations into “meaningful, coherent unities” (p. 140). Thus chaos is restored to order in the imagination as individuals organise representations (images) to take account of the new experiences. There is a view that rationality and imagination are diametrically opposed. Claxton (1984), for example, suggested that some problems can be solved by the logical bolting together of propositions or of other forms of rational thought. However, he acknowledged that there are other more profound problems “whose solution is not to be found in the diligent application of familiar patterns of thinking, because it is precisely those patterns that are problematic” (p. 121) and the theory with which the individual thinks has to be altered before a resolution is possible. He argued that in these situations there has to be a switch from intellect to intuition which he defined as “tuition from within” (p. 122). He acknowledged that he is unsure, “Whether thought has to die down before intuition starts up” and used the analogy of the stars continuing to shine through the day, but being unseen because of the brightness of the sun, to suggest that it is

possible that the “process involves not a new activity [of intuition] but simply a new receptivity to what has been there all along” (p. 122). Johnson (1987) on the other hand, argued that imagination is absolutely central to human rationality. It is central to the rational process of finding significant connections, drawing inferences and solving problems. Sallis (2000) in his writings revealed the essential role that imagination has in even the most ambitious attempts to represent pure reason.

The process of knowledge creation – of moving from one way of viewing things to a new way of viewing it - is a creative act (Claxton, 1984, 1999), in much the same way that perceiving and then presenting an object in nature in a new way is a creative and artistic act. Collier (1972) used the term “heightened consciousness” to signify the unusually intense state of sensory perception, ideation activity and emotional charge experienced by the creative person and suggested that it is this heightened consciousness that sets the artist apart from the ordinary man. However, Dewey (1916) suggested that, “there is an accentuation of the personal consciousness whenever our instincts and ready formed habits find themselves blocked by novel conditions” (p. 277). Discrepant or chaotic experiences create a strong emotional reaction in individuals who have a strong drive to bring order to the discrepancy (Claxton, 1984). These desires become the ultimate moving springs of action (Dewey, 1963). The stronger the desire, the greater the impetus and momentum. In the absence of an immediate explanation of what is going on, the individual moves into a space of “heightened consciousness” and creativity enlisting intuitive and rational intellect to solve the discrepancy and return the world back to order (Collier, 1972). Thus, the act of solving a problem, or of creating change in any sphere, is an act of creativity and develops out of the imagination. As Dewey (1916) said, “Only a personal response involving imagination can possibly procure realisation of even pure “facts”. The imagination is the medium of appreciation in every field. The engagement of the imagination is the only thing that makes any activity more than mechanical” (p. 276). Dewey suggested that without imagination, all we can do is bodily (with our senses) experience events and objects. The act of appreciating those experiences or objects – which involves making meaning of them – is the

work of the imagination. As Johnson (1987) asserted, “all meaningful experience and all understanding involves the activity of the imagination which orders our representations....and constitutes the temporal unity of our consciousness....” (p. 157). However, as Eisner (1994) said, “All images are not created equal” (p. 361). A disciplined approach over time to the construction of images, will allow an individual to develop a reasonably stable emotional state, rather than responding with random emotions (Collier, 1972).

Casey (1976) wrote of imagination in the following way:

In this respect, imagining may be regarded as a special form of self-entertainment in which the imaginer amuses himself with what he conjures and contemplates by and for himself alone....Imagination is entertaining oneself with what is purely possible. (p. 119)

However, concerned at the reduction of imagination that was prevalent in the phenomenology of imagination, as illustrated in the quote above by Casey (1976), Sallis (2000) deconstructed literary texts in his attempt to provide a fuller understanding of imagination. In his view, imagination is a force, and through the force of imagination, “Things become manifest....things are offered to sense” (p. 6). He imparts these “things” with a sense of agency and says that they can choose (or choose not) to show themselves and they never show themselves fully. Thus “things” become increasingly known through a spiral of offerings of manifestations by the “thing”. The important point here is that manifestations of “things” are not at the beck and call of human beings, though vision, readiness, being there and engagement with the thing will assist:

The one to whom something can come to be shown must be capable not merely of directing vision to the expanse in which the thing comes to pass but also of gathering around it the various moments and elements that pertain to its self-showing, setting it, as it were, within its surroundings, granting it its place in the open expanse between the earth and sky....Self-showing requires that one be there where the requisite moments and elements are to be gathered, that one come to let them be gathered....If one is engaged with the image and takes up toward the elemental bearing that draws the elements around the expanse of a thing, the force of imagination can bring about the spacing of this expanse: it is there that things show themselves. (Sallis, 2000, pp. 6 - 7)

He suggested that human beings have this double capacity, that “we are ourselves such a one as can sustain the self-showing of things” (Sallis, 2000, p. 6). He cautions, however, “Not that such a one can force things to show themselves” (Sallis, 2000, p. 6). Jung, who sometimes defined imagination as the ability to visualise possibilities but more frequently as simply the unconscious (Neville, 1989), felt similarly to Sallis. In his experience of the imagination during his years of ‘breakdown’, he experienced the imagination and the images that originated in the imagination as autonomous beings – not manufactured or controlled by the conscious self (Neville, 1989). However, he also suggested that it was essential for the ‘self’ to engage with the imagination and the images. Imagination he suggested is not about having passive fantasies, but about the conscious self interacting positively with the imagination or unconscious self (Neville, 1989).

This idea of imagination as a force that is not controllable (though able to be influenced/enticed/engaged with) by human beings, provides an important nuance to the discussion of imagination and the change process. Change is not an input/output model in which if an individual does ‘this’, then ‘that’ will happen. Change does not happen automatically because individuals fulfil certain requirements or conditions. Sallis (2000) suggested individuals can certainly set up conditions that will make it more likely to happen (entice the “thing” to self-show), but imagination has/is its own life-force and makes its own choices about whether to make itself manifest or not. This is an important point to keep in mind as we continue the exploration of learning and change. However, there are conditions which, when present, are more likely to set the stage for a “thing to self-show”. Claxton (1984, 1999) suggested these include receptivity and openness to experience, allowing existing conscious theories to be challenged and changed, a lack of rigidity and permeability of boundaries, tolerance for ambiguity, and “the ability to receive much conflicting information without forcing closure on the situation” (p. 121).

Teacher Learning as Growth

The biological metaphor of growth has been used to describe learning, or more accurately, the outcome of learning. This view of learning adds to the discussion so far by emphasising several dimensions. Neville (1989) saw education [school] as being concerned with the growth of the individual child. Through the process of learning, he felt “the child will grow to his or her full uniqueness if fortunate enough to be placed in a supportive, nourishing, resource-rich environment” (p. 13). Therefore, he argued, “the function of education is to support the individual’s growth” (Neville, 1989, p. 13). This learning process is one in which skilful teachers integrate conscious and unconscious processes to not only create a new understanding of the content, but to work towards the development of a balanced and well integrated child (Neville, 1989).

Dewey (1916) also used the metaphor of growth to impose unity upon his theorising and to describe or name the change in knowing that takes place as a result of learning. He did not describe learning as change so much as growth because he theorised that not all change is growth. Dewey (1963) acknowledged that a person may grow in efficiency as a burglar or as a gangster, but he pointed out that if the growth that takes place inhibits future growth and does not lead to setting up conditions for ongoing growth in ever increasing avenues, then this is *not* education as growing or growth as education. According to Dewey (1963), growth as education represented the extension of human intelligence as well as an increase in the individual’s ability to secure meaning from experience and it enabled the individual to act increasingly efficiently to achieve inherently worthwhile ends. Thus, for Dewey (1916), growth had a very strong moral as well as cognitive dimension. An improvement in technique on the part of a burglar is not growth because the purpose of the growth is to achieve immoral and dishonest ends. On the other hand, improvement in the teaching technique of a teacher is growth because the growth will lead to better quality learning experiences for students – an inherently worthwhile outcome.

The adequacy of Dewey's metaphor of growth has been criticised and debated over the years (Peters, 1977) and there seems to be some difficulty in reconciling Dewey's view of the social aspects of growth (such as social approval and disapproval) as significant moulders of character and his view of education as individual growth. Dewey (1916) wrote of education as a fostering, nurturing, cultivating process which shapes immature members of the group "into its own social form" (p. 12). This type of change or development may not actually be growth as defined by Dewey because becoming socialised into a group may actually cut off further growth and development. Depending on the group, it may not lead to increased, but rather to less, critical thinking (cults, for example). However, this seeming conflict of ideas is at least partially resolved when one realises that Dewey's theorising was based on the assumption that the group or society the individual is growing "towards" or "into" is a democratic society or group because, "growth, properly understood, can only flourish in a democratic environment" (Peters, 1977, p. 106). Thus, the process of growing "into" that group or society is the process of becoming an increasingly "democratic" individual by taking on the attitudes and actions of democracy (Dewey, 1916). However, this social view of growth and his related view of technological man is still too limited and culture bound and ignores dimensions of human nature that cannot be as easily harnessed as Dewey suggested. These dimensions include, "the predicaments of man, his irrationality, and his emotional sensitivities and susceptibilities....human beings inhabit a personal as well as a public world; they are circumscribed by a Nature that has to be accepted as well as transformed, that should be an object of enjoyment, of wonder and of awe as well as material to be mastered for human purposes" (Peters, 1977, p. 121). Peters, in reconsidering Dewey's theories, pointed to a lack of consideration of the need for an education of the emotions, or of the ability of the individual to self-improve while at the same time ignoring the fact that individuals at times get into predicaments and problems that are not so easily solved through problem solving strategies and that, maybe, simply have to be lived with. Thus, it is clear that there are limitations to Dewey's view of growth as the outcome of "worked through" educative experiences. However, this view of learning as growth and development emphasises two main ideas that are useful for this study. Firstly, for it to be

learning as growth, the learning that takes place, should lead the individual towards a greater openness to learning and to ongoing involvement in learning. If it shuts an individual down e.g. “I’ve learned it. That’s all I need to know!” then Dewey suggests that it is not education as growth. Secondly, the view of learning as growth emphasises the idea of learning and change as moral endeavours. If it does not lead to inherently worthwhile ends, such as the development of a more democratic society, then it is not education as growth. Not all change is growth.

Teacher Learning as Growth in Multiple Dimensions

It is now necessary to address Peter’s (1977) concern with Dewey’s (1916) theorising. In particular, Dewey’s lack of attention to the more personal aspects of a person – a person’s emotional nature, for example, and their passions. Earlier, I introduced the idea of the individual as a whole person and of the need for the whole person – the person as both professional and personal – to grow and develop. Writing in 1989, Neville suggested that it is the intellect that has dominated schooling, “Even body gets a recognition not allowed to soul. The specific soul-making subjects – literature, drama, music, the visual and tactile arts – are progressively ‘de-souled’ as the child proceeds through school” (Neville, 1989, p. 10). As a result, when we look at conventional teaching, “we see it working hard at producing incomplete people” (Neville, 1989, p. 23). From my reading of the research literature, for growth as education to occur, it seems that growth needs to occur in four dimensions: conceptual/intellectual, emotional, social, and, spiritual. However, it needs to be noted that for the purposes of this thesis, though the dimensions have been distilled, deconstructed, and discussed as though they exist separately, this is a heuristic device only, intended to allow access to understandings that might otherwise remain inaccessible. I will now briefly explore each dimension of growth.

Conceptual/Intellectual Dimension of Growth

Construction of knowledge

To consider growth in the conceptual/intellectual dimension, it is necessary to refer again briefly to the epistemological views underpinning this study. Bruner

(1991) suggested that learning is a process in which learners construct new ideas or concepts based upon their current and past knowledge. However, this is not done by the learner in isolation or within the learner's own mind, but the mind structures its sense of reality using mediation through cultural products such as language and other symbolic systems (Bruner, 1991; Gergen, 2003; Wertsch, 1991). Thus the process of understanding is not "automatically driven by forces of nature" but is the result of "persons in relationship" (Gergen, 2003, p. 15). Gergen suggested:

The degree to which a given form of understanding prevails or is sustained across time is not fundamentally dependent on the empirical validity of the perspective in question, but on vicissitudes of social processes (e.g., communication, negotiation, conflict, rhetoric). (p. 16)

In this view, on the one hand, the perspectives and views of individuals and the community could remain intact in spite of obvious variations to the contrary and, on the other, the idea may be abandoned altogether regardless of evidence of stability or repetition of the conduct (Gergen, 2003). Therefore, what counts as knowledge of the world is not a product of induction or of the building and testing of hypotheses, but grows in and between human beings as they interact with each other. This knowledge is, therefore, inherently ambiguous, continuously evolving and free to vary at the predilections of those who use it (Gergen, 2003).

The power of mediational means in influencing action is often not consciously recognised by those who use them (Wertsch, 1991). As a result:

We rarely recognize the extent in which our conscious estimates of what is worthwhile and what is not, are due to standards of which we are not conscious at all. But in general it may be said that the things which we take for granted without inquiry or reflection are just the things which determine our conscious thinking and decide our conclusions. And these habitudes which lie below the level of reflection are just those which have been formed in the constant give and take of relationship with others. (Dewey, 1916, p. 10)

This typically introduces unintended effects as individuals take mediated action according to the knowledge that has been constructed (Wertsch, 1991). Gergen

(2003) suggested, for example, that treating depression, or fear, as emotions from which people involuntarily suffer will have far different implications for action than treating the emotions as chosen or selected. It seems that some socially constructed knowledge can become privileged within a community and may remain unchallenged and yet be undesirable (Gergen, 2003; Wertsch, 1991). Wertsch in providing an account of mediated action in sociocultural settings, said that growth would involve the individual in developing an increasing capacity to recognise specific speech genres and their patterns of privileging, their appropriateness to describe and explain phenomena in particular situations, and, “would allow us to free ourselves from undesirable patterns and create new patterns. There can be no higher goal for scholarship on the social sciences and humanities” (p. 147). Furthermore, Wertsch argued that the process of socialisation is obviously not just a process in which one speech genre is replaced by another, instead, “It is one of differentiating and adding speech genres” and it involves, “mastering the rules for using particular speech genres in particular sociocultural settings” (p. 130). Therefore, growth and development in the conceptual/intellectual dimension is both about learning to become better socialised members of the communities to which individuals belong (Rogoff et al., 1993; Lave & Wenger, 1991) but it is also about taking a more critical approach towards action, mediational cultural products such as language and the privileging of particular constructions of knowledge.

Characteristics of growth in the conceptual/intellectual dimension

Thus, through growth and the processes of constructing and reconstructing knowledge that it requires, an individual moves towards a greater integration of concepts and from the concrete towards more abstract thought processes (Leithwood, 1990). This is, according to Dewey (1963), the progressive development of what has already been experienced into a fuller and richer and also more organized form. As such, it allows for more creative problem solving as the individual is able to consider multiple perspectives and more integrated and connected knowledge (Tomlinson, 2004). A growing individual will have a greater ability to understand and make meaning of experiences and be more perceptive as he/she becomes aware of connections that had previously been

imperceptible (Dewey, 1916). What an individual has learned in the way of knowledge and skill in one situation will become an instrument of understanding and dealing effectively with situations in another (Dewey, 1963). Thus, knowledge will become increasingly transferable from one situation to another (Beattie, 1995; Dewey, 1963). Growth for Dewey was growth in practical, critical thought which opens up the possibility of more control of the environment (Peters, 1977) and, therefore, an increased ability to achieve ends (Dewey, 1916). Growth will lead to an increasing freedom of outward action, as the individual develops a greater capacity to observe as well as an increased ability to understand the significance of what is seen, heard, or touched (Dewey, 1963). There will be a greater understanding of the consequences that will result from acting upon what is experienced through the senses. This will enable an increased ability to make accurate judgements about what may be expected if a particular course of action is taken in the present situation and this foresight will lead to an increased ability to formulate purposes, plans and a method to carry out those plans (Dewey, 1963). The important point here is that for Dewey (1963), Beattie, and others; growth in this dimension is not just something that happens in the mind, or the imagination, but takes place through action and is revealed through an increasing ability to take more effective and worthwhile action in the future (Peters, 1977; Wertsch, 1991). Claxton (1999) argued that learning is not primarily an intellectual pursuit or process. He said:

Of course intellect provides us with a set of very refined tools that have an important role in learning, but you do not throw away your spade just because you have bought a scalpel. Even brain surgeons still have to dig the garden from time to time. (p. 7)

He continued the metaphor by suggesting that a lot of learning is more like gardening than surgery (Claxton, 1999). It is to a consideration of the emotional dimension that I will now turn my attention.

Emotional dimension of growth

Social construction of emotions

For many years, emotions have had bad press. They have been seen, at best, as the poor sister of the rational mind and at worst in direct opposition to the rational (Soloman, 2008). For years, emotions have been constructed as feminine, and thought or rationality as masculine, and this has impacted in both a negative view of women and a negative view of emotions (Neville, 1989; Soloman, 2008). For this reason, emotions and (feminine) concepts like soul, have until recently, been seen to have little to do with learning theory and teaching and learning practice (masculine endeavours) (Neville, 1989). This is changing and a number of writers are giving consideration to the role of emotions in teaching and learning and personal development and the relationship of emotions to intelligence (for example, Claxton, 1999; Goleman et al., 2002; Neville, 1989; Gardiner, 1983, 2007; Soloman, 2008). In fact, as Claxton stated, learning is an intrinsically emotional business:

That is why resilience, the ability to tolerate these emotions, is so important. Even when learning is going smoothly, there is always the possibility of surprise, confusion, frustration, disappointment or apprehension – as well, of course, as fascination, absorption, exhilaration, awe or relief. (p. 15)

He argued that new understandings of the biological bases for emotion show that our feelings are absolutely integral to learning. They are vital indicators of the kind of learning that is needed and of how learning is going “which we ignore at our peril” (Claxton, 1999, p. 16). This is not surprising given the centrality of the emotions in the construction of one’s perceptions of the world and of self (Ashforth & Humphrey, 1993). Emotions are a sign of the “I”, (Ashforth & Humphrey, 1993). Therefore to ignore them, is to ignore the self.

Questions are often raised about the ontology of emotions (Harré, 2003; Lutz, 2003; Soloman, 2008). Do emotions actually exist as an entity, as an ‘it’, for example (Harré, 2003)? Harré suggested:

Psychologists have always had to struggle against a persistent illusion that in such studies as those of the emotions there is something *there*, the emotions, of which the emotion word is a mere representation. (p. 146)

Harré (2003) argued that in the absence (so far) of “proper and careful empirical research” (p. 147), emotions must be regarded as socially constructed. Therefore, instead of asking what anger is, Harré suggested the proper response would be to ask, “How is the word “anger,” and other expressions that cluster around it, actually used in this or that cultural milieu and type of episode?” (p. 147). He argued that the extent to which “moral orders are involved in human emotions [which are themselves a social and cultural construct] suggests that there might be considerable cultural variety in the emotion repertoires of different peoples and epochs” (p. 147). He believed that any assumptions about the existence of a nativist theory of universal emotions needed to be suspended pending appropriate research. Likewise, Lutz (2003) argued that the concept of emotion is cultural, and constructed primarily by people rather than by nature.

However, Soloman (2008), in his discussion of the philosophy of emotions remained cautious in this discussion when he said:

There is nothing in the nature of emotion (including the human brain, which changes significantly with experience and varies considerably from person to person) that assures universality, but neither is it so obvious that emotions differ so much from place to place either. (p. 14)

He concludes that the whole question of human nature is once again up for grabs (Soloman, 2008). In line with a critical realist ontology, this thesis will take the view that emotions are socially constructed but that there may be an extent to which emotions are innate and exist outside of an individual’s construction of them. This leads to the conclusion that individuals are not simply at the mercy of emotions, but that human beings, within their social milieu cultivate them and, therefore, have some agency to change them or cultivate them differently (Goleman, 1995; Neville, 1989; Soloman, 2008). Greenberg and Goldman (2006) proposed a dialectical-constructivist view of human functioning in which, “as well as having biologically based inwired emotion, people are viewed as living in a

constant process of making sense of their emotions” and have an “adaptive tendency towards growth” (p. 381). In their view:

...the self is seen as an agent, constantly in flux, manifesting itself at the contact boundary with the environment....The person is a dynamic system constantly creating and synthesizing a set of internal schemes evoked in reaction to the situation, thereby reforming a “self-in-the-situation”. (p. 381)

Many thinkers have written as if emotions are not only irrational but also non-rational (Soloman, 2008). That is, they have nothing to do with cognition. However, the view of the individual as involved in a process of growing and developing in reaction to situations, presumes that every emotion has a cognitive base and that individuals can evaluate their emotions (Soloman, 2008). Aristotle simply assumed that an emotion could be “appropriate or inappropriate, foolish or prudent” based on whether it was acceptable in the particular context and also based on perceptions, beliefs and desires (Soloman, 2008). He suggested:

Indeed, the argument is now prevalent and persuasive that emotions cannot be understood without grasping their reasons and these reasons in turn give us a basis for evaluation. (p. 14)

In fact, Zembylas and Vrasidas (2005) in the context of using ICT for a critical education, argued for the development of “‘critical emotional literacy’ in the context of a “pedagogy of discomfort” (Boler, 1999)” (p. 74). This would require individuals to step outside of their comfort zones, analyse their emotional landscapes by identifying what emotions are associated with their construction of identity and then deconstructing their emotional investments to particular ideas or images. Developing skills and knowledge to analyse how they see the world, they posit, will enable individuals to identify injustices and disparities (Zembylas & Vrasidas, 2005). Collier (1972) contended that an emotional aspect is a part of every act of awareness or experience, “For an emotional response accompanies every sensory encounter with the world” (p. 31). Therefore, the study of emotion is not a detached and marginal discipline, but the very core of inquiry into human nature (Soloman, 2008).

Characteristics of emotional growth

As a result of evaluating emotions in situations, individuals can begin to grow. Emotional growth will allow an individual to increasingly recognise, understand and manage emotional reactions that arise from experience (Bell & Gilbert, 1996; Duignan, 2004; Goleman et al., 2002; Greenberg & Goldman, 2006; Tomlinson, 2004). Leithwood (1990) said that emotional growth will see the individual develop a more complex and in-depth understanding of him/herself in relation to others and this understanding will allow for emotional reactions which are more regulated, controlled and will lead to more growth, rather than shut down growth in the self and the other. Collier (1972) explained, “As life progresses we realise that our feelings have developed from the random emotional response; that they represent a more organised, stable, and trustworthy means of evaluating or appreciating the quality of an experience” (p. 88).

The role of growth as regards the emotions is not to suppress or eliminate them, but for the individual to develop a greater self-awareness and understanding of their emotions and why feelings have emerged in a particular instance (Claxton, 1999; Tomlinson, 2004). Emotional growth will lead to a greater ability to regulate and manage emotional reactions appropriately for the situation and a greater sensitivity to the feelings of others, their needs and their perceptions (Bell & Gilbert, 1996; Duignan, 2004; Goleman et al., 2002; Greenberg & Goldman, 2006; Tomlinson, 2004). The regulation of emotional reactions will allow for the other modes of consciousness (the intellectual and conceptual) to influence responses to the experience and will lead to more clear-headed decision making (Beattie, 1995; Collier, 1972).

Given that the cognitive and the emotional are linked in the construction of meaning, there will be an increasingly reciprocal relationship between the intellectual modes and the emotions as a result of growth. They influence each other in their perception of and responses to experience. Dewey (1963) gave attention to this reciprocity when he said:

There is not intellectual growth without some reconstruction, some remaking, of impulses and desires in the form in which they first show

themselves....The old phrase “stop and think” is sound psychology. For thinking is stoppage of the immediate manifestation of impulse until that impulse has been brought into connection with other possible tendencies to action so that a more comprehensive and coherent plan of activity is formed....The aim of education is creation of “self-control.” (p. 67)

Thus the management of emotions is required in the emotional dimension if both intellectual and emotional growth is to take place. An important function of the emotional dimension is to provide motivation to work through the process of forming purposes, putting a plan and methods in place to achieve worthwhile ends. Beattie (1995) illustrated this when she wrote the following:

Having re-storied this experience during the thesis process, I now understand the event in new ways and see that the experience which was initially an emotional one for me was followed by insights and questions that caused conflicts with my held understanding of teaching and learning. I remember how I used to recall the emotions I had experienced in order to draw from them what I needed to guide and sustain my new practices. (p. 22)

Thus, emotional growth also involves an increasing ability to harness emotional responses to assist ongoing growth and change. Emotional growth will enable an individual to develop an increased sense of self-coherence and volition and a sense of being an agent of one’s own experiences (Greenberg & Goldman, 2006). As Greenberg & Goldman said, “With the development of a coherent agentic sense of self comes a greater sense of efficacy and mastery over one’s psychological world” (p. 383).

Thus growth and development in the emotional realm is not only possible but essential. This is, firstly, because it enables individuals to make more informed choices about how they live in their worlds, and secondly, because the emotional dimension is central to and in a dialectical relationship with cognition. Therefore, growth in one is essential for growth in the other. I shall now give consideration to the social dimension of growth.

Social Dimension of Growth

The social world

This thesis is concerned with, and focuses on, the growth and development of individuals and acknowledges, as Senge (1995) did, that organisations only change as individuals within those organisations change. However, this is not to suggest that it is possible for individuals to grow and develop in isolation (Wertsch, 1991; Gergen, 2003; Rogoff et al., 1993; Lave & Wenger, 1991). As Dewey (1929) stated, the discovery by modernity of “inner experience, of a realm of purely personal events that are always at the individual’s command, and that are his exclusively as well as inexpensively for refuge, consolation and thrill” (p. 143) was a great discovery because it liberated people from the idea of an individual being a “mere property of nature, set in place according to a scheme independent of him” (p. 143). Instead, there was now a sense that the individual “adds something...makes a contribution” (Dewey, 1929, p. 143). However, Dewey also suggested that the failure to recognise that this world of inner experience is dependent on social constructions such as language is to ignore the social nature of the individual.

Growth in the social dimension

Individual growth is not something an individual does on his/her own (Peters, 1977) but is a social activity that takes place through a series of interactions (Nuthall, 2002). Each individual exists in a social world, and because of this, growth and development requires individuals to learn how to be more effective participants in these social contexts (Bell & Gilbert, 1996). As individuals communicate and engage in shared endeavours, they transform their understandings and become more responsible participants in the practices of their communities (Rogoff et al., 1993). However, not only will individuals be transformed through these interactions, but so will the social world. Culture and cognition create each other as cultural tools and practices are both inherited and transformed by members of cultural communities (Rogoff et al., 1993). Therefore, growth in the social dimension is not just a matter of individuals conforming mindlessly to a set of norms, but of being critical members of the community, becoming more effective and responsible participants in the community, but

transforming it also through recognising and challenging norms and practices that lead to injustice, for example (Zembylas & Vrasidas, 2005).

Dewey suggested that there is more than just a verbal tie between the words common, community and communication (Dewey, 1916). In the social world, communities develop because of the things individuals have in common, and the way they come to have those things in common is through communication (Dewey, 1916). Therefore, growth and development in the social dimension would be evidenced in an individual's increasingly effective and responsible involvement in, and development of, communities. We would see it evidenced in the ways that individuals communicate within, and communicate to develop, that community and in the shared meanings that develop as a result.

Community

Timperley and Robinson (2002) proposed that “entities are in partnership when they each accept some responsibility for a problem, issue or task, and establish processes for accomplishing the task that promote learning, mutual accountability and shared power over relevant decisions” (p. 15). As suggested previously, being a member of a community does not require complete identification with the norms and practices of the community. People remain individuals even though they become members of a community (Murrihy, 2002). Foundational to an understanding of community relationships, then, is the knowledge that all people join groups or communities because it is in their best interest to do so. They join to achieve particular goals (Hargreaves, 1994). This ‘self interest’ cannot be viewed by the community as selfishness or heresy and must not be dismissed out of hand, but, “one must listen to the voice of the teacher, to the person it expresses and to the purposes it articulates” (Hargreaves, 1994, p. 249) because, “The protection of their individuality, and their discretion of judgement, is also a protection of their right to disagree and reflect critically” (p. 191). Therefore, central to the concept of community is the recognition of individuals within the community, their diversity and their personhood (Ladson-Billings, 1994).

A second aspect of community is that of individuals in relationship with one another. Though affirmation of each person's individuality is essential to the well being of the individual, so is being in relationship or community with others. As Timperley and Robinson (2002) argued:

Efficient partnerships increase opportunities to advance common interests and to learn from each other's experiences, to provide mutual support, and to increase commitment to a particular set of decisions. Most important is the potential to achieve outcomes superior to those that can be achieved when working alone. (p. 15)

Thus, the voice of each individual is important, not just for the sake of the individual but for the sake of the community. At the core of the school-community relationship is mutual respect and valuing of the contributions each makes to the community" (Mitchell et al., 2002). In a community, the acknowledgement that each person brings valuable skills, ideas, experiences to the community, means that the sum of the whole will be greater than the sum of its parts (Ladson-Billings, 1994; Southworth, 1998). Hence the relationship within the learning community is one of joint responsibility and interdependence. There is the responsibility of the collective to recognise and value each individual and the diverse voices individuals bring to the community, and there is the responsibility on the part of individuals to, "add to the whole" (Ladson-Billings, 1994, p. 41) by bringing their skills and voices to the community and by learning the skills that are required to accomplish the task (Timperley and Robinson, 2002). This relationship is interdependent in that each party recognizes their need of the other (Duignan, 2004; Starrat, 1993; Tomlinson, 2004).

Relationships in the learning community acknowledge that every person has an equal right to exercise power. However, Timperley and Robinson (2002) acknowledge that the assumption that power should be equal is problematic. They say, "Equal power is rarely possible among partners who have different roles, interests, time available, expertise and legal responsibilities" (p. 24). They reconcile these two disparate ideas by proposing that power is not likely to be equal in relation to specific task decisions, but must be equal when negotiating how power is to be shared (Timperley & Robinson, 2002). Thus, community

members will relinquish power, from time-to-time, in order to facilitate the completion of a task. However, every community member should be able to participate in the dissemination of power for specific tasks on an equal footing and retain the right to re-negotiate at any time (Timperley & Robinson, 2002).

Shared meanings

The purpose of the collaboration in a learning community is to develop shared understandings about the 'maps of meanings' that are at the centre of the learning community. Members need to develop shared understandings about the nature of its task (Timperley and Robinson, 2002). What is it that the learning community exists to achieve and how will the task be carried out? Maps of meanings are developed as individuals within the community interact with each other:

When we move from private to public cause maps, there is agreement that the maps allow groups to diagnose disagreements and manage those disagreements....a result of negotiations over individual maps among team members is that there is a careful and gradual change of mutual understanding which is evidenced as each map absorbs more concepts from the team map and, conversely, the team map absorbs more individuality. (p. 27)

Role of communication in developing shared meanings

These shared meanings are developed as individuals communicate in particular ways. As previously discussed, in a learning community every member has a voice and has the right for that voice to be heard, considered and given weight. This means that learning communities will be characterised by constant dialogue and debate among members. This dialogue will not just take place between like-minded people but will take place between all members (Hargreaves, 1994). Conflict will not be repressed. Disagreement and debate will be encouraged (Hargreaves, 1994). According to Hargreaves, it will not just be the ideas that will be argued with, but, more importantly for the development of shared understandings, the beliefs and meanings that underpin the ideas will be engaged, reconciled and argued with. Clearly this is not a case of group think, where individuality is suppressed (Hargreaves, 1994) but of individuals expressing their personal opinions and feeling free to do so in an environment where they can

expect to be challenged and argued with. The dialogue will not be ‘one off’, but debate and discussion will continue until the issues are resolved (Hargreaves, 1994). This will involve seeking information about, and gaining an understanding of, each other’s perspectives “and adopting a critical stance towards their own views” (Timperley & Robinson, 2002, p. 21). Through this process, shared understandings will result and all members will be able to express their needs and requirements (Ewing, 2002). A supportive environment underpinned by an ethic of care (Aronson & George, 2003; Noddings, 1992) is particularly important because of the discomfort that often accompanies the communication required to develop shared meanings. Therefore, an important aspect of communication within a community is the encouragement community members offer one another. Individuals within the organisation need to know that their efforts are “valued and honoured by colleagues” (Guskey, 2000, p. 157). The affective attributes of the relationship in the learning community, therefore, include frequent, positive feedback given in a friendly, relaxed atmosphere (Mitchell et al., 2002). The relationships will be amiable and positive and there will be good morale among members (Hargreaves, 1994).

An aspect of living within social contexts is developing greater awareness of how our actions affect others and the effect that others have on us (Tomlinson, 2004). Growth in this dimension leads to an increased understanding that the integrity of human relationships should be held sacred (Starrat, 1993) and that people always come first. Individuals will move from individualism towards co-operation and co-operative problem-solving, interdependence and power sharing and will come to recognise their need of others and others’ need of them (Duignan, 2004; Starrat, 1993; Tomlinson, 2004).

Spiritual Dimension of Growth

The spiritual realm has, perhaps, been the least written about in recent times. This may be because of a perceived tension between state schools as secular institutions, and religion and spirituality (Gibbs, 2006). It may also be a residue from the days when the positivist/scientific ontology and epistemology was the dominant discourse. This view separates knowledge and the knower and therefore,

emotions and the spiritual from knowledge. Many who hold this view would not accept the realm of the spiritual (the sceptics, for example). However, there are a growing number of educational writers referring to this dimension – particularly in relation to educational leadership, but also in relation to teachers and educators and the work they carry out.

Defining the spiritual dimension

Gibbs (2006) suggested that spirituality is about “connectedness” and “wholeness”. He defined spiritually aware educators in the following way:

Spiritually aware teachers acknowledge that humans are whole, integrated beings in which the mind, spirit, and body along with the environment in which people live, are constantly interacting, interdependent, and changing. (p. 204)

According to Gibbs (2006), in this sense, spirituality is not so much about personal beliefs, but about making meaning through intra-connectedness, inter-connectedness and trans-connectedness. The discussion of the spiritual dimension that follows will be structured according to this way of thinking about spirituality.

Intraconnectedness: Bolman and Deal (1997) defined soul as a bedrock sense of who we really are, what we believe in and what we care about. This happens, according to Maori Marsden, a philosopher from the Maori world view, when a person understands both in the mind and in the spirit, “then it is said that the person truly ‘knows’” (Royal, 2003, p. 79). Burkhardt and Nagai-Jacobsen (2002) suggested that spirituality is an awareness of who we are and how to be our most authentic selves, acting in ways that are true to the principles we hold dear (also, Gibbs, 2006; West-Burnham, 2008a). However, as Glanz (2006) wrote, individuals are often unaware of their beliefs and assumptions and these may include biases and prejudices that are antithetical to the individuals’ espoused beliefs and principles and ethics associated with the moral and spiritual dimension. Thus, growth in the spiritual dimension must first begin with an exploration of who we are and what we believe. As Glanz said, “As human beings, we are bound by our perspectives, our unique vantage points. Reality is

seen and understood by our belief systems, which are, in turn, based on assumptions gleaned from experiences” (p. 41). “Developing and acting on a strong system of values that nurtures ethical and moral conduct is essential to remaining spiritually sensitive,” according to Glanz, (2006, p. xvii). Growth means that individuals will increasingly become aware of the differences between their espoused theories and their practice and they will take action to close the gap. They will be involved in “a dynamic process of discovery, self-formation and reformation” (Gibbs, 2006, p. 206). As a result they will strengthen their self-image and the knowledge of who they are – of their strengths and their weaknesses and they will increasingly become aware of their world views, and, where it conflicts with the universal principles of moral conduct, will begin to make changes to their personal views to include the more universal ones (Glanz, 2006). Growth and development in the spiritual dimension will provide an individual with an increasing sense of security that allows individuals to face the discomfort of change as the ethical individual strives to do the right things as well as doing things the right way (Glanz, 2006). They will make tough choices even in the face of staunch opposition which is why the virtue of courage is necessary.

Spiritually aware educators will be in no doubt about their convictions and the meanings and purposes of their lives and, as a result, will act with “a sureness of touch that stems from inner clarity” (Gibbs, 2006, p. 211). From this sure foundation, the spiritually aware educator will be involved in a continual process of growth and development (Tomlinson, 2004).

Interconnectedness: For the spiritually aware, connecting with others is more than just interacting or communicating in verbal and non-verbal ways, but it involves the individual in seeking to make deep connections with the “personhood” of the other (Gibbs, 2006). Spiritually aware teachers, for example, do not just seek to influence their students so that the students learn and change, although they are aware that one of the purposes of the relationship is to have encounters that bring change into each others lives (Hines, 1992). But it is primarily about knowing the other more – to know the essence of the other for their own sake and to honour who they are, not just to influence change (Gibbs, 2006). They do this by

investing themselves into the relationships beyond what would normally be expected (Gibbs, 2006) and by offering unconditional positive regard (Hines, 1992; Gibbs, 2006). Noddings (1992) suggested that moral individuals nurture an ethic of care because they realise that their ultimate motive is to inspire a sense of caring, sensitivity, appreciation, and respect for the human dignity of all people. This ethic of caring communicates to people that they are important, worthwhile and esteemed individuals (Glanz, 2006). Growth in this dimension will see an individual increasingly putting others before him/herself and being true to the other. As Noddings (1986) said:

Persons guided by an ethic of care do not ask whether it is their duty to be faithful...rather, for them fidelity to persons is fidelity; indeed fidelity is a quality of the relation and not merely an attribute of an individual moral agent's behaviour or character. (p. 385)

In summary, these relationships will be characterised by acceptance, warmth, love and respect. They transcend day-to-day verbal and non verbal interactions and “captures a deeper level of relationality” which honours the other in every way (Gibbs, 2006, p. 213).

Transconnectedness: Though Gibbs's (2006) definition of spirituality suggests that spirituality is not necessarily about personal beliefs or religion, there is a transcendent aspect to it which is recognised by many educational and other writers. Firstly, this transcendence is shown in the fact that as Fischer (1963) said:

Evidently man wants to be more than just himself. He wants to be a *whole* man. He is not satisfied with being a separate individual; out of the partiality of his individual life he strives towards a ‘fullness’ that he senses and demands, towards a fullness of life which individuality with all its limitations cheats him, towards a more comprehensible, a more just world, a world that *makes sense*. (Fischer, 1963, p. 8)

Fischer (1963) went on to suggest that, “He wants to refer to something that is more than ‘I’, something outside of himself” (p. 8). This transcendent aspect may involve the recognition of a Supreme Being or God, or it may recognise values or principles that exist beyond the individual's construction of them. This

transcendent aspect provides a way for individuals to live more principled, authentic lives. Dewey, for example, signalled his recognition of the spiritual realm when he posited that the end of education is growth and growth is the increased ability to achieve *inherently worthwhile ends* (italics mine, Dewey, 1916). According to Leithwood (1990), moral growth or development occurs as a person's view of goodness and rightness moves from personal preference to increasingly universal ethical principles. Both Dewey and Leithwood argued that there are principles that should govern an individual's life, that are transcendent – that is, they exist outside of his/her own making. Some things are just (inherently) right. Speaking of spiritual leaders, Glanz (2006) says that they “are accountable to something larger than themselves” (p. viii). Starrat (1996) outlined three qualities of a fully human person. One of these is the human person's transcendent nature which he said leads individuals to aspire to something greater than themselves. Without growth in this area, as Bolman and Deal (1995) stated, a leader will lead perfunctorily and mechanically. The result will be technical competence but not holistic, transformative education. As Glanz said:

Without a commitment or understanding of the spirit, you work strictly on a perfunctory level. You may work to promote democracy or inclusive practices, for example, but without a deep appreciation that your work is spiritual, you are likely to falter when the going gets tough. (p. 68)

Glanz (2006) stated that he wrote his book, *Ethical and Spiritual Leadership*, because he believed that educational leadership is “a spiritual and intellectual calling” (p. 4). Zukav (2000) described it as a sacred task:

Your sacred task is part of the agreement that your soul made with the Universe before you were born. When you are doing it, you are happy and fulfilled. You know that you are in a special and wonderful place....When you are not doing your sacred task, you are miserable. (p. 241)

This again points to something outside of the individual which provides not only order for the life of the individual and to which/whom the spiritual nature of man responds. In the case of Zukav (2000), he named it the Universe. But it could also be a purpose in life that transcends the plans formed in the human mind. Dewey

(1916), for example, wrote of universal democratic principles which provide the right way for individuals to order and live their lives. Kessler (2000) suggested that all people seek something beyond the mundane:

I use the word *soul* to call for attention in schools to the inner life; to the depth dimension of human experience; to longings for something more than an ordinary, material, and fragmented existence. (p.11)

This longing, described by Kessler (2000) as “the yearning for deep connection” (p. 24) is a deep human condition; a yearning to be connected to something larger and more enduring than ourselves, such as a cause (Glanz, 2006) or God or a supreme being (Meraviglia, 1999). He argued that if this yearning for something outside ourselves is a condition of human nature, then education should not ignore it. Sergiovanni (1992) suggested that it is not only the job of schools to provide students with knowledge and skills, but it should also build character and instill virtue.

It is clear that I do not take the stance of moral neutrality, but rather that of normative ethics which is concerned with, as Hopkins (1997) explained, “the formulation of moral norms governing moral life and setting forth particular sets of standards that [are] best for people to adhere to” (p. 24). The stance of normative ethics accepts that individuals (and actually, society) will be happier and more fulfilled if they live according to particular moral standards (Glanz, 2006). People can make choices about how they conduct their lives, but there is a principled way to live. According to Stephen Covey (1992) these standards include such basic principles as fairness, equity, justice, honesty, trust, integrity, and service. In terms of education, these collectively shared principles must lead to an unwavering moral commitment on the part of educationalists to high achievement for all students (Glanz, 2006). Ultimately, Glanz stated, educationalists will and should be judged by the degree to which they have contributed to quality learning experiences that promote high achievement for all students. Thus, growth in this dimension will result in an increased commitment to working for democracy and ensuring that all students receive a quality education.

The Four Dimensions of Growth: Integration

The new science of learning tells us that everyone has the capacity to become a better learner, and that there are conditions under which learning power develops (Claxton, 1999). One of these conditions is having a richer way of thinking about learning - one that includes feeling and imagination, intuition and experience (Claxton, 1999). Even our own Ministry of Education has recognised the need to treat individuals as whole/multi-dimensional people. As a result, values, principles, visions, key competencies that are reminiscent of what has been outlined in this literature review, provide the structure for the most recent version of the New Zealand Curriculum framework (Ministry of Education, 2007).

In this section, I have provided a description of four dimensions of growth that are integrally involved in the learning process. Growth in the conceptual/intellectual dimension will increasingly enable an individual to make meaning of the world through developing and refining tools of analysis and conceptualisation. Growth in the emotional dimension will enable an individual to regulate and manage their emotional reactions appropriately for the situation, which in turn will keep the individual open to the learning that can occur in any given situation. Growth in the social dimension will enable an individual to move from individualism towards interdependence in which the individual increasingly recognises his/her need of others in the process of learning and living. Finally, through growth in the spiritual dimension an individual will have an increasing sense of connectedness – within self, with others and with something greater than self. Thus, an individual will become committed to living an increasingly principled life.

However, it is ‘wholeness’ that is important. It is completely artificial to separate these dimensions from one another as I have done. The problem with doing so, even though it is for the purposes of enabling a greater understanding of each of them, is that by speaking of them separately, we actually add to the reduction that we hope to avoid. Yet, by not considering them separately, it becomes difficult to get a sense of what is involved. The discussion has shown that the dimensions are not separate, but are linked together inextricably in complex and intricate ways. As presented in this view, growth in one dimension is dependent on growth in

another, but also growth in one area will increase growth in another to a degree. Therefore, in using these dimensions to plan development for growth, it seems likely that it will be necessary to turn these independent silos, metaphorically speaking, into interdependent, complementary combinations through carefully chosen experiences, processes and programmes. To address each separately is unlikely to produce growth in the sense outlined above. As has already been suggested, if the emotional dimension is not addressed, then it may be impossible for an individual to have the self control to exercise the judgement that is suggested by the growth in the conceptual/intellectual dimension and will remain at the level of espoused theory (Dewey, 1963). Though Bell and Gilbert (1996) use different terminology to describe dimensions of teacher development, they found that to focus on one dimension alone did not promote the desired learning and development. For example, they found that personal development and social development were intertwined and that frequently it was social development and socially constructed knowledge of what it means to be a teacher that allowed teachers to develop personally. They also found that personal development influenced the pace of professional development and that professional development did not take place without personal and social development. Colin McCahon (Simpson, 2001), arguably New Zealand's most famous artist, acknowledged the integrated nature of the dimensions of growth when he said:

I must say, I do feel pleased about the last paintings...they were good...Now, I just can't paint. This last summer's series just wore me out. The next lot has to be better and I just don't feel capable of being better yet. I have the awful problem of being a better person before I can paint better. (p. 105)

Here McCahon (Simpson, 2001) linked developing as an ethical and moral individual to his development as an artist and he felt that he could not improve as an artist until he became a more moral human being.

Characteristics of the Integrated Personality

Thus growth can be conceptualised as the process of the increasing integration of these four dimensions into a whole. From my reading of the literature, this kind of growth - across each dimension - will produce several outcomes in increasing

measure: wisdom; a passion for life - awe, wonder, curiosity, enjoyment and creativity; involvement in ongoing cycles of renewal and growth; and, agency. These, it seems, are characteristics of the integrated personality. The increasing presence of these characteristics signals growth that is integrated across all the dimensions. A brief discussion of each of these characteristics follows.

Wisdom

Wisdom is not often recognised in educational research literature (Duignan, 2004). Groome (1998) referred to wisdom as “the realisation of knowledge in life-giving ways – for self, others, and the world.” He said, “Becoming wise is eminently reasonable but goes beyond reason to engage the whole person – head, heart, and hands, and all the capacities thereof, in activities of cognition, affection, and volition” (p. 301). He then went on to suggest that a reasonable wisdom involves a quest for truth which has cognitive, relational, and moral aspects. However, there is also another type of wisdom, which is often equated with the intuitive intellect or having a “gut feeling” about something or someone (Duignan, 2004). This is the wisdom derived from the “funded experiences” of life (Duignan, 2004). This inner wisdom is arrived at through reflecting on, critiquing and even agonising over the meaning of experiences. Duignan said it, “embraces the cognitive and logical as well as the emotive and spiritual dimensions of life” (p. 9). Inherent in the definition of wisdom is the idea that wisdom will reveal itself in wise acts. Wisdom is not just a way of thinking about things, but wisdom is a way of behaving or acting. According to Duignan, wise action (which he calls capability) will involve social action and will generate positive change for people and contexts. Wisdom is also about leading meaningful lives and creating meaning in the lives of others (Duignan, 2004). Thus wisdom involves both doing and being as a person and has moral, spiritual, cognitive and social dimensions.

A passion for life - awe, wonder, curiosity, enjoyment and creativity

Speaking of Dewey’s (1916, 1929, 1933, 1934, 1963) theories, Peters (1977) criticised them for not focusing sufficiently on the personal world of the individual. As a pragmatist, Dewey saw nature just as something to be used for human purposes and growth was for the purpose of achieving ends (Peters, 1977).

Peters contended that Dewey lacked a sense of awe and wonder. However, a number of educational writers have shown that increasing learning will lead to greater awe, wonder, enjoyment and curiosity (Claxton, 1984, 1999; Gibbs, 2006; Neville, 1989). These can be viewed as characteristics that are likely to be more evident in an integrated personality. Growth in the four dimensions is viewed as leading to a greater understanding of the world around and within each individual. This increased understanding, when nurtured within the other dimensions - especially the emotional and spiritual dimensions - may produce an increasing appreciation for the world (awe and wonder) and desire for knowledge of the world (curiosity) (Gibbs, 2006; Glanz, 2006). As Glanz (2006) suggested, integrated personalities are more fulfilled and enjoy life more.

Involvement in ongoing cycles of renewal and growth

Dewey (1916) said that the most notable distinction between living and nonliving beings is that the living maintain themselves by renewal. He said, "While the living thing may easily be crushed by superior force, it none the less tries to turn the energies which act upon it into means of its own further existence" (p. 1). A stone, on the other hand, if smashed apart, has no means to make itself whole again. He continued, "Understanding the word 'control' in this sense, it may be said that a living being is one that subjugates and controls for its own continued activity, the energies that would otherwise use it up. Life is a self-renewing process" (pp. 1 – 2). Though Dewey was speaking of the physical world, this explanation does provide us with a metaphor for individuals undergoing change. The very experiences that threaten to destroy an individual - a broken relationship, the death of someone close, losing a job (chaotic and discrepant experiences) - are used by the individual to renew him/herself through growth and transformation. The ability to be continually self renewing is one of the characteristics of an increasingly integrated personality. As Kenneth Sirotnik argued (cited in Glanz, 2006), "Renewal is about the process of individual and organisational change, about nurturing the spiritual, affective, and intellectual connections in the lives of educators" (p. 1). When McCahon made the comment that he could not paint at the moment because he had the problem of becoming a better person before he could paint better, he was acknowledging his need for renewal, that is, a need for

growth and transformation in all the dimensions. It seems that integrated personalities do not grow simply out of the need to grow, rather, they recognise the value of continual growth and so open themselves up to continual cycles of renewal.

Agency

Human agency has been discussed earlier in this chapter. However, the descriptions of the four dimensions suggest that a greater ability to take action to achieve ends would result from their growth. As individuals learn to see the world more clearly they will be able to make more clear-headed decisions and think through possible consequences before they act. They will be able to manage their emotions more effectively and, therefore, will have the agency to make choices about how to act in various situations – not react. They will develop increased interdependence and will therefore be able to enlist the support of others to make and carry out their plans and they will be able to assist others towards greater agency by providing their support. Finally, they will have the moral fortitude to make the tough decisions when needed and to stick with the plan when the going gets tough, because their goals are not just theirs, but they are working for something bigger than themselves, be it God, a force, the universe or principles. Thus, integrated learning in all four dimensions is likely to result in increased agency.

Views of Teacher Learning as Transformation

Thus far in this chapter, I have introduced coaching and discussed its role in teacher transformation. Following on from that I laid down the views of teacher learning as knowledge and knowing that are foundational to this study. I then described teacher learning as change which was followed by a discussion of teacher learning as growth. The section on growth introduced an important aspect to the consideration of learning, that of, learning taking people forward according to some normative standard; perhaps “the bettering” of “both individuals and society” (Merriam & Clark, 2006, p. 29). We saw that change and learning can be miseducative (Dewey, 1963). But that as Dalov (1986) asserted, “development is

more than simply change. The word implies *direction*....It is good, I believe, to develop” (p. 22). He went on to state:

Significant learning and growth involve qualitative, developmental change in the way the world is viewed. We grow through a progression of transformations in our meaning-making apparatus, from relatively narrow and self-centred filters through increasingly inclusive, differentiated, and compassionate perspectives. (p. 149)

This leads to the main point of the next section, that when *significant* learning (Dalov, 1986) or “High Learning” (Owen, 1996) takes place, learning can be transformational.

Defining transformational learning

Patricia Cranton (2009) suggested that at its core, transformative learning theory is elegantly simple. If through an event, which could range from the ordinary to the traumatic, an individual becomes aware of holding a view of the world that is limiting, and if through critical reflection and openness, the individual changes the way she/he sees things, then she/he has been involved in transformative learning (Cranton, 2009). The Theory of Transformational learning was first described by Mezirow in 1978 (Choudhuri, 2007; Imel, 1998; Sisola, 2004). Mezirow (2000) felt that Bruner’s (1996) list of four modes of meaning-making was incomplete and that transformation theory added a fifth and crucial mode of meaning-making, that of becoming critically aware “of one’s own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation” (Mezirow, 2000, p. 4). He said:

Transformative learning may be understood as the epistemology of how adults learn to think for themselves rather than act upon assimilated beliefs, values, feelings and judgments of others. (p. 1)

Central to this process is critical reflection on assumptions and beliefs. This is an essentially rational process – advancing and assessing reasons for making a judgement (Imel, 1998; Mezirow, 2000). Mezirow’s approach is essentially constructivist in that he wants to understand how people create meaning from

their experiences (Imel, 1998; Merriam & Clark, 2006) and it is cognitive and highly rational (Imel, 1998; Merriam & Clark, 2006). Transformational learning will result in an individual taking action on the now validated new belief (Mezirow, 2003).

Owen (1996) suggested that learning comes in two forms. Firstly, there is what he calls “High Learning” which he described as learning that occurs in “those moments of *quantum leap*, when the paradigm shifts” (p. 2) and secondly, there is “Normal Learning”. This is what happens when, “we refine and make sense out of the new and different point of view” (p. 3). According to Owen, transformational learning theory is concerned with High Learning and paradigmatic shifts in an individual’s views of the world. However, though the type of change being described in transformational learning theory is significant, Mezirow (2000, 2003) argued that these changes can be epochal or they can be incremental. They may occur as a momentous revelation or the awareness may develop over time. The significant aspect of the change that takes place is that an individual becomes aware of holding a particular view of the world and exchanges it for another more dependable belief called “perspective transformation” (Mezirow, 2000). Thus in this view, not only does the transformation result in a cognitive shift, but the individual develops views that are more dependable – enabling better, more clear-sighted decision-making.

A number of critical responses to Mezirow’s (2000, 2003) theory of transformative learning have emerged over the years. A major criticism has been directed at its emphasis on rationality, and, as a result, additional perspectives have been developed. This work focuses on the deeper emotional and spiritual dimensions of learning, which many have suggested are underdeveloped in dominant conceptions of transformative learning (Dirkx, 2000). Although many empirical studies support Mezirow’s contention of the centrality of critical reflection, a view of transformative learning as an intuitive, creative, relational and emotional process is emerging (Imel, 1998). Critical reflection is now seen as just one (albeit, very important) means by which individuals come to understand their beliefs and assumptions (Cranton, 2007). Cranton said:

I maintain the centrality of the critical reflection that Mezirow advocates, but I do not think that leaving critical reflection in place means that I need to exclude imagination, intuition, affect, social change goals, and the relational process of connected learning. (p. 95)

Her research on the transformative journey of trades people becoming teachers showed that though reflection and increased self-awareness were very strong themes in her findings, much of the transformative learning of participants resulted from the participants' connections with each other and the support and challenge that they provided each another (Cranton, 2007). She concluded that the cognitive shift required for increased self-awareness does not develop from critical reflection in isolation, but develops in and between people in relationship (Cranton, 2007). Similarly, Choudhuri (2007) found that for transformative learning to occur it was crucial to establish an explicit link "to the self and life of the student in the learning process...for the student to develop investment" (p. 93). Simply presenting students with information and hoping that they would examine and engage with it did not have the same effect. In the same study, she also found that greater engagement on the part of the teacher was an essential aspect of creating transformational learning. Thus, transformational learning has cognitive, affective, relational and spiritual dimensions. Boyd's view of transformative learning, for example, invites individuals to embrace a more emotional and spiritual view (Dirkx, 2000). The acknowledgement of these dimensions in transformational learning points to several components that will assist educators with transformative learning such as reflective practices, dialogue and interaction and respectful, supportive and encouraging school cultures.

Assisting Transformational Learning

Reflective practices

"Learning demands many kinds of awareness and reflection, and research tells us that these faculties, too, can be cultivated" (Claxton, 1999, p.13). Reflection is a key component of learning leading to the transformation of educators (Claxton, 1999; Cranton, 2007; Leithwood, 1990; Mezirow, 2000). Teacher development strategies seem most likely to be successful within a school culture in which teachers are encouraged to consciously reflect on their own practices (Claxton,

1999; Leithwood, 1990) and should support individuals to become their own learning coaches:

You have to assume the responsibility of being your own learning coach: watching your own learning out of the corner of your eye, calling to mind, at the appropriate moment, useful maxims and information. You have to be able to *monitor* your progress; if necessary, even to measure it; to mull over different options and course of development; to be *mindful* of your own assumptions and habits, and able to stand back from them and appraise them when learning gets stuck; and in general to *manage* yourself as learner. (Claxton, 1999, p. 14)

Bishop, Berryman, Glynn, and Richardson (2000) found that teacher development programmes that did not include modelling of effective practices, followed by ongoing reflection and feedback, were not successful. This is not referring to private, unguided reflection upon what one reads or individual informal experiences in the classroom, but reflection that is shared with other members of the learning community and is focused upon specific aspects of teaching and learning or other dimensions of whole person development (Leithwood, 1990). Leithwood suggested that unconscious, unfocused reflection is unlikely to create the sort of dissonance or challenge to an individual's way of thinking that may be required to transform teacher practice. This is reflection that is achieved through a structured, disciplined process (Beattie, 1995; Robertson, 2005). It is formalised into the busyness of an individual's day (Robertson, 2005). Dewey described reflection as "behaviour which involves active, persistent and careful consideration of any belief or practice in the light of the grounds that support it and the further consequences to which it leads" (Grant & Zeichner, 1984, p. 4). This reflection must also be turned on self. Peck (1990) is unequivocal when he says, "We know the world only through our relationship to it. Therefore, to know the world, we must not only examine it but we must simultaneously examine the examiner" (p. 53).

Reflection is transformative because it provides individuals with a mirror which enables them to see more clearly who they are – their prejudices, beliefs and views – and is essential before teachers and leaders are able to change (Jalongo & Isenberg, 1995). Reflection begins with their current images and then encourages

them to imagine how these images might be different (Beattie, 1995; Timperley & Robinson, 2001). It challenges the individual's way of seeing the world. This challenge can come from discrepant data (Timperley & Robinson, 2001), from the opposition of public and personal (everyday life) theories (Beattie, 1995; Griffiths & Tann, 1992; Thomas, 1995), seeing recurring patterns in our behaviour (Thomas, 1995) but will almost always require the presence of outside perspectives. Essential to reflection is openness to challenge and change (Canning, 1991; Day, 1995; Dewey, 1933; Thomas, 1995) and the ability to distance oneself from the world, suspend one's own images and judgements so that new images and ways of seeing the world can be imagined (Beattie, 1995; Mezirow, 1981; Peck, 1990).

As a result of reflection, individuals move beyond their initial interpretation of experience to a, perhaps, more dependable interpretation and response (Beattie, 1995; Mezirow, 2000, 2003). They see the past, present and future in new ways (Beattie, 1995; Phillion, 2005) and it enables coherence and unity to be arrived at (Beattie, 1995). The new images that are formed influence, not only how individuals see the past, respond to the present, but also influences future actions (Day, 1999; Mezirow, 2003). Thus, a result of reflection is identification of areas for change and an action plan to make the change and this leads to changed practice or changed behaviour (Bell & Cowie, 1999; Mezirow, 2003). Through reflection, gaps between espoused theories and theories-in-action (Schon, 1983) or public/personal theories (Griffiths & Tann, 1992) close as espoused theories become theories-in-action (Robertson, 2005). Reflection leads individuals towards an increasing understanding that human experience is diverse and that there are always multiple perspectives and multiple vantage points. It also leads one to realise that no interpretation is ever fully complete (Greene, 1988).

Dialogue and interaction

Organisations are the product of the interactions between and among staff (Senge et al., 1994). According to Fullan (2003), when organisations get the right kinds of intensive interactions going, individuals exert greater influence over one another, which causes new behaviours and change is the result (also, Austin,

1999). Lambert, Walker, Zimmerman, Cooper, Lambert, Gardner, and Szarbo (2002, p. 66) explain this by saying that “all conversations are personal in that they involve our identity and meaning systems.” Thus as we engage in substantive conversations, our identities shift and our beliefs and purposes change. Learning and, therefore, the development of personal capacity, occurs when ways of talking and the patterns of relationships change (Lambert et al., 2002). Substantive conversations among teachers are an important ingredient in the improvement of schools (Sykes, 1992). It is the role of the leader to convene and sustain the conversations and dialogues that will facilitate this change and will ensure that the organisation has a high level of knowledge (Lambert et al., 2002). For these conversations to lead to change it is important for those participating to have “encounters with others who define themselves differently [so] that one can participate in dialogue with many voices, a dialogue in which the self can engage in ongoing definition and redefinition” (Elbaz-Luwisch, 2001, p. 86). This dialogue is not about developing interpersonal harmony, but about exploring different perspectives. Hackman (2002) stated, “research shows that certain patterns of interaction that often are experienced as problematic by team members and coded the same way by outside observers actually promote team performance and member learning....task-based conflict is one such pattern, and the vocal presence of a member with ‘deviant’ views is another” (pp. 193 – 194). Dialogue and conversations allow people to express their own personal identities but also provide the perspectives of others, which may lead to an altering of an individual’s ways of viewing the world. Learning to participate more fully and effectively in reflective discourse is likely to assist transformational learning (Cranton, 2007; Mezirow, 2003).

Respectful, supportive and encouraging school cultures

Claxton (1999) rhetorically asks the question, “Under what conditions do the qualities, dispositions and capabilities of the good learner germinate and blossom?” (p. 17). His answer is that teaching for learning power is more about the creation of a culture than the design of a teaching programme:

Recent research, from fields as far apart as early childhood education and organisational development, shows that every organisation has a ‘culture’

that is either learning-positive or learning-negative....Every corporate ritual, from family mealtimes to board meetings, is a medium that embodies messages about learning. It is through these cultures, for good or ill, that people develop learning power. (p. 17)

As demonstrated above, cultures in which substantive conversations are taking place and in which the tension between current reality and personal vision is constantly in front of teachers, will provide conditions for the transformation of teachers (Fullan, 2003; Senge et al., 1994). However, these will not be school cultures that are “cosy, complacent and politically acquiescent” (Hargreaves, 2003 p. 194), rather they will be places where conflicting ideas and strongly held personal views are brought to the surface by the dialogue. Strong emotions will be aroused, but rather than being papered over, the issues will be resolved through ongoing dialogue and the development of shared understandings (Hargreaves, 2003). The discomfit that accompanies change requires that members of the organisation be supported in their efforts - “Those involved in change need to know their efforts are valued and honoured by colleagues” (Guskey, 2000, p. 157). They also need to have a strong sense of their own competence (Hargreaves, 1994). Ohde and Murphy (1993) suggested that this is best achieved by leaders directly demonstrating their *genuine* respect for teachers. A demonstrated belief in the organisation itself, as well as its members, is important if personal and organisational change is to take place (Senge, et al., 1994). Further, the development of schools as collaborative cultures is important for the development of the ‘whole’ teacher. These cultures allow for the multiple dimensions of the teacher as a whole person to come together (Hargreaves, 1994). “In collaborative cultures,” said Hargreaves, “teachers reveal much of their private selves, teachers become friends as well as colleagues, and if bad days or personal problems are encountered, teachers make allowances and offer practical help to their troubled colleagues” (p. 150). He maintained that in situations where teachers cannot share their problems and successes, teachers become trapped in having to maintain a persona of perfectionism. This reinforces the culture of individualism that for so long has been resistant to change (Hargreaves, 1994).

Leaders have a key role and responsibility in developing cultures as learning communities. The leader “has a responsibility to pursue personal mastery, not just for his or her own sake, but for everyone else in the organisation” (Senge et al., 1994, p. 197). No one can increase anyone else’s personal capacity; individuals can only increase their own because learning will not be sustained if it is not motivated by an individual’s own strong desire for change (Senge et al., 1994). However, conditions can be set up by leaders which encourage and support people to want to go on a journey of self-development (Senge et al., 1994). These conditions involve creating an “emotional economy within the school that is supportive of teachers and students and encourages innovation and risk taking” (Lingard & Mills, 2002, p. 79). West-Burnham (1997) suggested that a key determinant in the development of motivation rests in the leader’s own behaviour. Therefore, leaders must, firstly, model their own development of transformational learning and then plan programmes that will assist transformational learning in others (Senge et al., 1994).

Summary – teacher development programmes

Duignan (2004) argued that programmes for transformation should be intellectually challenging, leading to the disciplined cultivation of the mind. They should assist with the development of their own ethical and moral frameworks:

The challenge is to combine the intellectual and the moral into frameworks that help transcend knowledge generation and skills development to one of reflective critique of contemporary dilemmas (Duignan *et al.*, SOLR Report, 2003d), and the development of personal, relational, professional and organisational capabilities (Spry & Duignan, 2003). (Duignan, 2004, p. 12)

Similarly, Hodgkinson (1991) argued that:

...education is the art of calling others to seek the truth as to what it means to be human, to explore the essence of their being; to discover the spiritual chemistry of relationships; to make judgements about significance, rightness, wrongness. (p. 17)

Therefore, programmes for the transformation of teachers need to engage participants in educative processes that engage their imagination and draw out their deep understandings and inner wisdom and enable them to be better equipped to make good and wise decisions in situations of paradox and dilemma (Duignan, 2004). Duignan suggested this can be assisted by the use of resources such as, “An understanding and appreciation of values, ethics, spirituality, art and great literature, including poetry, as well as habits of reflection on key issues of the day” (p. 12).

Thus the transformation of teachers requires more than the acquisition of knowledge, or the development of skills and competencies (Duignan, 2004). It requires more than checklists of skills that are highlighted when the skills have been covered. It requires a programme of development that engages the whole person (the multiple dimensions of a person, including their imagination and creativity) and explores multiple contexts and perspectives within spiritual frameworks. The process needs to treat the person as a whole person and not reduce humans to a list of characteristics which need to be attended to separately for growth to occur. Transformation requires discipline and the development of reflective critique. It requires empowering processes that emancipate people from the “unfreedoms” that restrict them from living in their preferred ways (Duignan, 2004). Programmes for the growth, development and transformation of educators will therefore provide opportunities for individuals to identify, articulate understand and evaluate the underlying assumptions of their current knowledge. They will open up opportunities for critical discourse with others which will include consideration of ethical and moral dilemmas and develop a supportive, open, but challenging culture. They will provide opportunities for individuals to consider new perspectives, test them and perhaps adopt a new paradigm (McGonigal, 2005). McGonigal suggested that transformational learning is both a social and a solitary process and that critical reflection is the most solitary part of the learning because it is likely to occur outside the formal learning situation, as the individual absorbs and integrates what happens within it. However, it is the contention of this thesis that many individuals need to be assisted to transform their thinking, particularly initially, therefore reflective questioning and dialogue

will need to be structured into teacher development programmes or opportunities rather than left to the solitary experience of the educator.

Back to Coaching and the Research Question

Thus the review of the literature has come full circle, back to coaching. Many claims have been made for coaching. Driscoll and Cooper (2005), for example, found “anecdotally that embracing a development coaching approach in CS [clinical supervision] encounters is transformational” (p. 22). It was the intention of this study to explore the impact of coaching as a development strategy on the growth and development of educators. For the purposes of this study, the participants’ growth and development was analysed in terms of whether the changes that took place were transformational and extended across the multiple dimensions of a person – emotional, social, spiritual as well as cognitive, and personal as well as professional. What was being looked for in this study was not whether Normal Learning took place, but evidence of High Learning (Owen, 1996), which changed how the educators saw the world - how they made sense of their past, present and future experiences - as well as how they behaved differently in the world, as a result. This would be evidenced in greater authenticity. Did they become more spiritual human beings, for example? Did they develop a stronger sense of self, but also of being integrally connected with others? As a result of growth across all dimensions, did they display wiser decision-making, a greater sense of joy of living or a greater ability to make plans and carry them out?

Before moving on and looking at the data to see what some of the answers are to the questions above, Chapter three provides an outline of the research methodology and methods.

Chapter 3: Research Methodology

Research Paradigm: Interpretive

The three sets of assumptions by Burrell and Morgan (1979) previously discussed – that is views of an ontological nature, views of an epistemological nature and, thirdly, views of human nature, have direct implications for the fourth assumption – the methodological concerns of the researcher (Cohen et al., 2000). The choice of research paradigm and methods for any research project needs to be determined by the purpose of the research and reflect the ontological and epistemological view the researcher has of him/herself and the world. Research is not just a technical exercise that takes place in a vacuum. As Harding (1987) said, “The people who identify and define scientific problems leave their social fingerprints on the problems and their favoured solutions to them” (p. 184). These “social fingerprints” include underlying assumptions and beliefs about reality (ontology) and about ways of knowing and being known (epistemology) (Lather, 1992). Cohen et al. suggested that educational research has two distinct views of social science. One, the positivist view, posits that social sciences are the same as natural sciences and are concerned with unearthing natural and universal laws that regulate and determine social behaviour. The other view, the social construction of reality paradigm emphasises that meanings are constructed by people, and the social world is, therefore, said to be socially constructed. This paradigm stresses the importance of the subjective experience of individuals in the creation of the social world. The search for understanding, then, focuses on the ways in which the individual creates, modifies and interprets the world in which he or she lives (Cohen et al., 2000). Scheurich (1994) remarked that historical position, class, gender, religion all interact and influence the production of knowledge. “In other words, who I am determines to a large extent, what I want to study” (Mehra, 2002, p. 5).

Research question: This study asked the question: Does coaching assist the growth and development of educators? In what ways?

Though others have asked this and similar questions of coaching (for example, Robertson, 1995), in this study, the question is explored in terms of how it assists growth and development in the multiple dimensions of the conceptual/intellectual, emotional, social and spiritual. Through this study I hoped to get a sense of whether the coaching professional development in which the educators participated was transformational. In the light of Mehra's (2002) statement, an examination of my research question and my beliefs about the world reveals that my views are well represented by the interpretive paradigm which has a focus on the meanings held by the research participants. I believe that human behaviour is both socially constructed and individually constructed and that the social world can only be understood from the standpoint of individuals who are involved in the phenomena under investigation (Cohen et al., 2000). I believe that access to reality is through constructions in language, consciousness and shared meanings. I believe that research should not focus on predefined and dependent and independent variables, but should focus on the full complexity of human sense making as the situation emerges. The goal of research needs to be the co-construction of participants' views of reality, not the formulation of universal laws and theories as in positivist research and needs to allow readers to draw the comparisons and reflect critically on their own experiences (Bishop, 1997). Theory will be emergent and will consist of sets of meanings which provide insights and understandings of people's behaviours in their particular contexts. These theories will be 'grounded' in data generated by the research process and will show multi-faceted images of human behaviour that are likely to be as diverse and varied as the people in the research project (Cohen et al., 2000). While acknowledging the existence of universal laws and principles, this research project was concerned with individuals and set out to understand their experiences and their interpretations of the world. Underpinning the research question was a belief that people are able to develop agency and increasingly respond to experiences in ways that empower them to live better and more fulfilled lives. It was, therefore, appropriate for this research to be set in an interpretive paradigm.

Narrative Inquiry Methodology

As discussed previously, experience, is the starting point for all social science inquiry (Clandinin & Connelly, 2000). According to Clandinin and Connelly, experience is the stories people live. “People live storied lives, and in the telling of these stories, reaffirm them, modify them, and create new ones. Stories lived and told educate the self and others” (p. xxiv). Human beings change and grow through the process of telling and retelling the stories of their lives (Clandinin & Connelly, 2000; Phillion, 2005). Narrative is a fundamental part of human life and Hardy (1968) stated that constructing stories about ourselves and how we live, as human beings, is a primary way of thinking. The study of these stories or experiences is pursued by Clandinin and Connelly under the heading of *narrative inquiry*, with, as they say, a sense of narrative as both the phenomena under study and the method of study. They see the development of knowledge as expressions of embodied individual and social stories and, as they research these stories or narratives, they think narratively, analyze narratively and write “storied accounts of educational lives” (p. 4). Experience is most effectively studied narratively because narrative thinking is a key form of experience and a key way of writing and thinking about it (Clandinin & Connelly, 2000). It is also a unifying concept because it crosses cultures, countries, languages, and disciplines (Phillion, 2005). Many, perhaps all, cultures explain their creation and early life through stories such as myths and legends and the form these narratives take is very similar and can be recognized and understood across cultures. Thus narrative allows for the possibility of understanding the experiences of others; those different from ourselves, with different kinds of personal practical knowledge (Phillion, 2005). Through narratives, individuals are able to access different kinds of knowledge. Rather than propositional knowledge, which is disembodied, decontextualised knowledge; as already mentioned, narrative allows access to an individual’s personal, practical knowledge, which is concerned with how an individual sees and makes meaning of the physical and social the worlds and uses that knowledge in practical situations. Narrative also allows access to the heart and soul of experience. It expresses that which is ineffable and unable to be easily accessed through discursive language (Beattie, 1995; Langer, 1957), “that elusive aspect of

reality that is commonly taken to be amorphous and chaotic” (Langer, 1957, p. 26), and which is ignored when knowledge becomes propositional because it defies a tidy explanation. Narrative fosters growth in understanding others, developing empathy and a sense of connection (Beattie, 1995; Phillion, 2005) and enables readers to share in, and live vicariously within, the participant’s narrative (Beattie, 1995).

What, then, is narrative inquiry? It is described by Goodfellow (1997) as “a form of natural discourse in which the narrator conveys the nature of what has been experienced through the sequential telling of that experience” (p. 61). Narratives focus on individual life stories and are based on the assumption that people live “storied lives” (Marshall & Rossman, 1995). The role of the narrator is to describe those lives through the reconstruction of narrative. The researcher therefore gets the words of the participant, grasps them from inside out, turns them into a structured, coherent statement that uses the subject’s words in places and the researcher’s words in others, while at the same time, always trying to retain the authentic meaning (Plummer, 1983). Thus narrative inquiry is a research process in which researchers seek to acquire double vision, both an insider view and an outsider view (Cortazzi, 2002). According to Geertz (1995) what can be constructed are “hindsight accounts of the connectedness of things that seem to have happened: pieced-together patternings, after the fact...It calls for showing how particular events and unique occasions, an encounter here, a development there, can be woven together with a variety of facts and a battery of interpretations to produce a sense of how things go, have been going, and are likely to go” (pp. 2-3).

While narratives are concerned with the stories of individual people, they are also concerned with the social context. They seek to understand sociological questions about groups, communities, cultures and contexts through the lived experiences of the individuals (Marshall & Rossman, 1995). Narratives can be oral or written accounts. As oral accounts, they can be recorded and transcribed and treated as text. Texts, which are sequences of words or units of language, are inherently social and reflect understandings of people and social relationships (Cortazzi,

2002). Hence, through narrative analysis we gain understanding not just of the experiences of the individual participants and the meanings they assign to the phenomena, but we also gain an understanding of the social, political, cultural, historical and other contexts that impact on the experiences and meanings made of those experiences (Denzin & Lincoln, 1998; Goodfellow, 1998).

Narratives are directed towards understanding human action and convey the emotionality of what has been experienced as well as the moral tones of the decisions and actions taken (Goodfellow, 1997). As such, in narrative inquiry, there is an emphasis on representing the “humanness” of the experiences (Cortazzi, 2002; Goodfellow, 1997, 1998; Marshall & Rossman, 1995) an aspect which, according to Cortazzi, is frequently neglected in research. This is achieved by presenting the data with an “empathetic attunement” which evokes in the minds of the readers a strong sense of what has been experienced (Goodfellow, 1997, 1998; Cortazzi, 2002). As Goodfellow (1997) said of her research:

I needed to find ways of expressing (rather than describing) fundamental aspects of human behaviour...Human behaviour is driven by feelings, motives and underlying values and beliefs as well as circumstance and context. I needed to find an *affective* way of expressing that humanness. I discovered that through narrative, I was able to express a humanness associated with what was experienced. (p. 64)

Geertz (1995) suggested that traditional approaches to recording and analysing individuals in the change process would marginalise what was central to that process. He suggested that what was needed were “tableaus, anecdotes, parables, tales: mini-narratives with the narrator in them” (p. 65). Stories are multi dimensional and allow for multiple voices to be expressed. They are set in a context; they show continuity – the past, present and future; they cannot be told without reference to both the personal and the social world of the individual; they not only present images but they create vivid images in the minds of the reader or listener. Thus, what is central in human experience remains central in the telling. Sidorkin (1999) suggested that the specifically human characteristic of the research subject is “her or his direct addressiveness to the other.” He suggested that being monological in nature, much research in social science denies this

“addressiveness” to the research subject and as such, blocks the entire realm of the dialogical from the researcher’s vision and in doing so blocks the very experience of being human. As he said, “A monological author either depicts a person without taking seriously what the person says and thinks; or, he or she takes ideas seriously without paying attention to who said them and why” (p. 29) thus denying their very humanness. Narrative inquiry is a method which presents a holistic perspective and integrates differences, contradictions, competing ideas and emotions effectively (Beattie & Conle, 1996; Kaufman, 1992).

The question of how best to describe and interpret the experiences of other peoples and cultures is a burning issue in social science research. How can any one of us hope to speak authentically of the experiences of other people? Denzin and Lincoln (1998) suggested the answer is to include “the Other” in the larger research process. Sidorkin (1999) agreed that the “other” must be involved when he said, “There is no way to describe the dialogical dimension of an individual without inviting that individual to the conversation” (p. 32). Bishop and Glynn (1999) suggested that in the past researchers have taken the stories of the research participants and have “submerged them with their own stories, and retold these reconstituted stories in a language and culture determined by the researcher” (p. 10). However, narrative inquiry minimises researcher imposition through its emphasis on collaborative practices and its insistence that the reconstructed narrative retain the authentic meaning. This is assured through the process of developing shared and negotiated meanings between the research participants and the researcher. The collaboration between the participant and the researcher means that narrative inquiry does not only record, but supports and assists, the change process, through the reflective and reflexive practices that are employed as participants are invited by the researcher and the narrative inquiry method to develop insights into their experiences and make meaning of them (Goodfellow, 1998). Thus reciprocity is part of the educational value of the process. Benefits will accrue to both the researcher and the researched as perspectives and perceptions are explored and challenged and adjusted. Through the examination of their past experiences, participants will create new stories for themselves as they construct and reconstruct their lives and professional knowledge (Ambrose,

1993; Beattie & Conle, 1996; Freeman, 2006). Researchers' personal, private and professional lives flow across the boundaries into the research site; likewise, though often not with the same intensity, participants' lives flow the other way. Hence, narratives do not simply reflect a view of reality, they also construct it, reconstruct it and contribute to subsequent views of it (Austin, 1999; Cortazzi, 2002) for both the researched and the researcher. Thus, researchers are not objective inquirers standing on the outside looking in, but are on the inside, in the world of the research participant, a world each individual has helped shape (Clandinin and Connelly, 2000). As such, inquirers "need to remake [themselves] ... as well as offer up research understandings that could lead to a better world" (Clandinin & Connelly, 2000, p. 61). Researchers and participants come to the field of inquiry in the midst of living their stories, and reaching across autobiographical storied boundaries is necessary for the creation of narrative insight. Bateson (1994) wrote that quite apart from what the researcher wants, sometimes participants draw the inquirer in and there is an intermingling of narratives.

Given the focus of narrative research, narrative inquiry requires a great deal of sensitivity between participant and researcher (Marshall & Rossman, 1995). The inquiry needs to be a mutual and sincere collaboration. For full participation in the story telling, retelling, and reliving of personal experiences, it is important that a warm, empathetic, trusting relationship akin to friendship is established over time (Goodfellow, 1998; Marshall & Rossman, 2002; Plummer, 1983). This will ensure that the opportunity of obtaining valid data is maximised (Goodfellow, 1998). Without such a relationship, the researcher would only have remote access to the experience rather than being able to clearly and richly appreciate what the participants are experiencing (Goodfellow, 1997). However, as Clandinin and Connelly (2000) acknowledged, the researcher must become fully involved, but must also be able to step back and see his/her own stories in the inquiry, the stories of the participants as well as the larger context in which the stories all sit. Schon (1983), in writing about reflection-in-action and reflection-on-action, acknowledged the ability of an individual to lead a life and stand back and reflect on it even in the same moment. Sam Keen (1970) stated:

If I am to appreciate the uniqueness of any datum, I must be sufficiently aware of my preconceived ideas and characteristic emotional distortions to bracket them long enough to welcome strangeness and novelty into my perceptual world. This discipline of bracketing, compensating, or silencing requires sophisticated self knowledge and courageous honesty. Yet, without this discipline each present moment is only the repetition of something already seen or experienced. In order for genuine novelty to emerge, for the unique presence of things, persons, or events to take root in me, I must undergo a decentralization of the ego. (p. 28)

Thus, narrative inquirers must be able to separate themselves from situations in order to more clearly consider what is taking place (Barone, 1992). Criticism of loss of objectivity is often levelled at qualitative research as a result of the closeness which often develops between researcher and research participant. However, Clandinin and Connelly (2000) argued that this is not such a problem because the field and even an interview allow intimacy, but the texts such as field texts and transcripts allow one to slip out of intimacy for a time.

Data Analysis: Educational Criticism

Narratives can be treated quantitatively by analysing the frequency counts of the mention of certain key words or ideas. However, generally narratives are treated qualitatively, where what matters is how meanings are generated through certain textual forms (Cortazzi, 2002). In this case, the focus is on what is said, how it is said and what it means (Cortazzi, 2002). This process involves reducing data, but then expanding the narrative through elaboration within the interpretation process – through the collaboration, discussion and ongoing meaning making between the researcher and the participants. The analysis of the data needs to be broad ranging to begin with but then needs to become highly focussed so that it more clearly encapsulates the meaning of the phenomena being explored (Goodfellow, 1998). Speaking of a sociocultural approach, Wertsch (1991) suggested that action should be given analytic priority because he says, “human beings are viewed as coming into contact with, and creating, their surroundings as well as themselves through the action in which they engage” (p. 8). Thus, it is action that provides the entry point into the analysis. According to Vygotsky (1987), the ideal unit of analysis preserves in a microcosm as many dimensions of the general phenomena

under scrutiny as possible, allowing the researcher to move from one dimension to another without losing sight of the more complex whole. Wertsch suggested that social languages and speech genres are one way to do this. However, Clandinin and Connelly (2000) suggested the use of images as the unit of analysis. As previously mentioned, images are the coalescence of a person's personal, private and professional experience and as such is a component of personal practical knowledge and a way of organising and reorganising past experience and action and finds its expression in an individual's practice (Connelly & Clandinin, 1986). Thus it brings together the multiple dimensions of human consciousness – emotional, spiritual, social and intellectual as well as providing a focus on action, as Wertsch suggested.

However, Clandinin and Connelly (2000) acknowledged that they became concerned as they wrote about images, that too much analytic focus on what could be seen as discrete images would lose the holistic sense of an individual and his/her personal knowledge. They began to think also in terms of 'narrative unity' which is a consideration of how images and the knowledge images represent, are embodied and embedded in stories and culture and history. They saw narrative unity as a continuum within a person's experience which gave meaning to experience through the unity they (as researchers) achieved for the person (Connelly & Clandinin, 1985). This allowed them "to think in a more detailed way about the general construct of continuity in individual's lives" (Clandinin & Connelly, 2000, p. 3).

I began the analysis of the research intending to analyse the ways the research participants visualised or 'imaged' and 'reimaged' themselves over time. However, I quickly came to realise that analysing images did not allow me to sufficiently account for the contradictory and complex nature of the data I encountered in the growth and development of the research participants and I began to search for new ways to analyse the data. Each snapshot was intended to draw attention to and highlight what I came to consider as important as I read, reread and read again, many times, the interviews of these participants. As I did this, over time, threads running through the stories the research participants told

began to emerge. I identified these as key narratives and these were what I attempted to draw attention to and highlight in the snapshots by retelling the stories out of which they emerged. A key narrative is a well-worn account that is often used to explain and justify people's actions and decisions. Boenisch-Brednich (2002) suggested that people develop key narratives as a result of important events or processes in their histories. Key narratives cluster around recurrent content in stories and the identification of repeated subject matter provides a useful means of identifying key narratives (Andrews, Squire, & Tamboukou, 2008):

In response to a variety of questions, participants may construct themselves as having particular philosophies and habitual ways of dealing with the world that constitute a projection of identity or that signal their preoccupations. (Andrews et al., 2008, p. 67)

These key narratives are repeatedly told and can be reinvented as the life narrative is reworked. Analysing in terms of key narratives, allowed me to see much more clearly the different and often contradictory layers of meaning, and to bring them into dialogue with each other through the process of analysis (Andrews et al., 2008). As a result I was able to understand more about the ways the research participants grew and developed. I found this approach immediately more satisfying as it enabled me to explain the contradictions and complexities much more satisfactorily than when I tried to analyse images. This is discussed further in Chapter 8.

Stories do not represent the truth and as Patterson (2008) said, nor are they open to proof. However, stories do reveal truths about the narrators' experiences and how they want to be understood. These truths emerged as I identified, described and then analysed the key narratives contained in the snapshots and how they were reconstructed and reformed over time. People develop key narratives as a result of important events or processes in their histories (Boenisch-Brednich, 2002) and they are reconstructed and reformed as individuals are involved in the ongoing process of making meaning of experiences. Key narratives reveal themselves as threads that run through multiple stories told by individuals or

groups. These narratives may contradict one another or they might act in support of one another. However, making sense of these key narratives took place through the interpretation process and assisted me to gain some insights into the identity of the participants. Individuals have many narrative threads that run through their stories, however, this study became concerned with key narratives because they revealed primary ways the participants had of thinking about the world and responding to experience.

Eisner (1994) argued for the use of educational criticism as a way of analysing narratives. Educational criticism is based on Dewey's (1934/1980) expansion of perception, which is a process of sensory awareness and discrimination of details or qualities (Stokrocki, 1991), to analyse images or narratives. This is a form of criticism, similar to that found in the arts, but directed to educational matters. Eisner (1985) stated that connoisseurship is a very important aspect of being an effective critic, and, in fact, suggested that without it, criticism was likely to be superficial and empty. A connoisseur has the ability to see, to perceive what is subtle, complex and important about the image that is under scrutiny (Eisner 1985). Connoisseurship is an act of appreciation (as in art appreciation) and requires the individual to have a desire to see subtleties, to focus his/her perception to see, not just look. It is this fundamental core of perception that gives criticism its material (Eisner, 1994). However, connoisseurship does not only require sensitivity to the very essences of the phenomena, but also a set of ideas, theories, models and values that enable the critic to distinguish between what is trivial and what is significant:

For the development of educational connoisseurship, an understanding of different social sciences, different theories of education, and a grasp of the history of education is not simply an intellectual ornament to be acquired...but an essential working tool. (Eisner, 1994, p. 218)

Thus a connoisseur has a broad and in-depth knowledge and understanding of the area of appreciation. In his dissertation, Thompson (2005) suggested that there is a responsibility on a researcher to provide evidence of his or her connoisseurship when constructing educational criticism. If an individual is to put him/herself

forward as a connoisseur, then that individual must be prepared to justify that positioning. It is also important for a connoisseur to be honest about what he/or she does not fully understand and leave “unappreciated” that which is not sufficiently understood (Thompson, 2005). My claim to connoisseurship was based upon wide ranging experiences and successes as an educator, leader, mother of eight children, researcher, writer, university student for fifteen plus years and thinking, reflective human being. I have completed postgraduate studies in history, literature and education. Thus my experience has ranged across knowledge areas as well as delving particularly deeply into educational and leadership theory and practice.

Connoisseurship is essential to educational criticism which is an account or rendering of experience, but is never intended to be a substitute for an experience. The film critic does not write so that people will no longer need to see the film, neither is it simply a response to the film, “Indeed, criticism’s merit lies in the fact that it is neither a work of art nor a response, but something much rarer – a rendering of the interaction between the two” (Eisner, 1994, p. 219).

What critics do or should try to do is not to translate what cannot be translated but rather to create a rendering of a situation, event, or object that will provide pointers to those aspects of the situation, event, or object that are in some way significant. Now what counts as significant will depend on the theories, models, and values alluded to earlier. (Eisner, 1994, p. 219)

What counts as significant will also depend on the purposes of the critic and criticism. In terms of this study, what counts as significant is the growth and development of educators as evidenced by changes in the emotional, social, conceptual/intellectual and spiritual dimensions and the increasing wisdom, agency, awe and wonder, and involvement in cycles of renewal which would result from such growth.

Eisner (1994) suggested that the talk of the critic is similar to that of the artist, “Both work within the limits of the material to create a form that has no name” (p. 222). Describing the essences of an image or narrative, the particular qualities of

the emotions that are evoked, for example, and to capture these, the critic must not only be able to see them, but must be able to create a form that gives the sense of them. This placed two responsibilities on me in presenting criticism of key narratives held by educators. Firstly, using educational criticism to appreciate and critique key narratives, I needed to ensure that the reader of the criticism viewed enough of the key narrative itself (as presented in the stories told by the research participants) to be able to appreciate and respond to the criticism. Thomas (1995) made the analogy between the difficulty a reader has when only selected excerpts of a narrative are presented to support an interpretation in a review of a play or novel the reader has not seen or read and never may see. The reader is expected to make a judgement about the trustworthiness of the interpretation or criticism without having any knowledge of the work of art itself. The second responsibility I had was to be able to present the educational criticism in a way that conveyed the subtleties, complexities and particularities of the narratives. The language of criticism, like the language of the arts, is essentially non-discursive, “that is, it informs not by pointing to the facts of the world but rather by intimation, by using forms to *present* rather than *represent* conception or feeling” (Thomas, 1995, p. 224). As Eisner (Foreword, in Beattie, 1995) said, “Artless work reveals little” (p. x). Thus, there was a responsibility to reveal the narratives of the research participants using some artistry.

According to Eisner (1994), educational criticism is composed of four major aspects: descriptive; interpretive; evaluative; and, thematic. The descriptive aspect of educational criticism is essentially an attempt to render in language the relevant qualities of the image (Eisner, 1994) or narrative. It is an important point that the critic does not attempt to describe or write about everything that exists, but about what he or she chooses to attend to. This description allows the reader to see the image or key narrative in part through the bracket that the critic has created, as it draws attention to and highlights, what is of the utmost importance in the perception of the critic (Eisner, 1994). The interpretive aspect of criticism asks questions about what the situation means to those involved and what ideas or theories can be used to explain its major features. These ideas form conceptual maps that enable the educational critic to account for the events that have

occurred. The theory provides, not certain conclusions regarding the meaning of the key narratives, but frameworks that can be used for the consideration of explanation and meanings (Eisner, 1994). In the evaluative aspect of educational criticism, moral questions are raised. Given that the purpose of growth and development (education) is for personal and social good, the point of education criticism is also to improve the educational process. Therefore, the researcher must appraise or evaluate the value of the images or narratives in terms of the goal of education, or as in the case of this project, in terms of whether it reveals growth and development in the multiple dimensions. The fourth and final aspect of educational criticism is thematics. This is the distillation of the major ideas or conclusions that are to be derived from the process that has preceded it. This aspect asks the question of what can be learnt from this particular educational criticism. The thematic aspect provides the reader with a summary that points the reader towards the essential points. These themes may provide naturalistic generalisations that can guide one's perception of other images and experiences and may lead to ways of understanding other educational situations (Eisner, 1994).

Narrative inquiry research methodology with educational criticism as the process for analysis and presentation was ideally suited for this research project. I wished to take the position of connoisseur – revealing through description, interpretation, evaluation and thematics - the key narratives of the research participants and distilling the major ideas, but, in the end, leaving the readers to decide whether my criticism resonates with their own experiences.

Research Methods and Techniques

The interpretive paradigm acknowledges the dialectic/relationship between researcher and research participants. Therefore, rather than employing methods to try to increase the distance of the researcher from the researched as is done in positivistic research, in the interpretive paradigm, methods are used to acknowledge the inseparability of the knower and the knowledge. It is only as the researcher develops closeness with the researched that the researcher can begin to

more fully understand the meanings that the researched assigns to certain phenomena. This closeness results in the development of shared and negotiated meanings (Lather, 1991; Thomas, 1993) and adds to the richness of the picture that is being drawn by the researcher. Exploring the experiences of individual educators in the coaching process, required, not distance, but an increasing closeness through which shared and negotiated meanings developed that increased the understandings related to the research questions. This need for closeness was reflected in the methods and techniques chosen for this study.

The research question was explored through my involvement in auditing a master's level paper – 'Developing Educational Leadership: Coaching and Mentoring', a full year paper which ran over 13 sessions between March and October 2005. My involvement was primarily as a researcher and secondly as a participant observer. As a researcher, I followed three participants through their experiences of the coaching paper and through the year following the paper. As a participant observer, I was involved in most aspects of the paper, including being the coaching partner of one of the research participants and facilitating coaching in my own school through the action research project that was integral to the course programme. Unlike the research participants, I did not complete any assignments as I was not an enrolled member of the paper, nor was my involvement in any way evaluated. This double role as researcher and participant observer allowed me the opportunity to experience coaching and its benefits myself, and, therefore, enabled me to bring to my role as researcher a greater understanding of the experiences of the research participants. I hoped that this would enable a greater connectedness between myself and those I was researching. I was not the 'expert' researcher but a fellow course participant who was also trying to make sense of the world through her experiences in the project. Further, as a practitioner/researcher, not only was I *unable* to separate my own experiences from my research, but I did not believe it would be healthy or useful to do so. This double role allowed me to be a whole person, by acknowledging my 'multiple selves' and all that I had to bring to the research. This said, I have to acknowledge that I found it difficult to maintain both roles. Frequently I went into student-doing-the-paper mode and my field notes became about what I was

learning rather than about what I was observing of the participants' involvement in the paper. However, this level of engagement in the paper did assist during the interviews which became interactive (Phoenix & Sparkes, 2009) with me, as researcher, able to share my stories as well, which assisted the development of shared understandings. In fact, as the coaching partner of a course participant, I could do no less. It was not possible to honour the coaching relationship, as one should, with full engagement and focus, and be a researcher at the same time. The research aspect had to come later as I reflected on my experiences. Thus, my involvement in the paper largely provided me, as researcher, with personal experiences that I explored later through critical reflection, through the interviews with the participants, and later through the data analysis.

The fact that this research project involved practitioners who were involved in full time work and were, at the same time, involved in master's level study with all the related requirements, as well as being involved in this research project was of concern and had to be taken into account when planning the specifics of the research project. The techniques of data gathering needed to be sufficiently economical so as not to place too big a workload on the research participants (Zuber-Skerritt, 1996) or for myself who was also in full time principalship during much of the research project. One way of doing this was to ensure that, as far as possible, the techniques used doubled as things that the participants were required to do in the course of their normal involvement.

Chronology of Research

The following is a chronology of the research process over a number of years:

Background

- | | |
|-------------------|---|
| April 2001 – 2004 | Experiences of principalship and professional development led to questioning about how people change and what is effective professional development |
| 2004 | Interest developing in the role of the 'personal' in professional development |

International Research Associateship and Research Project led to an interest in coaching as a professional development pathway which addresses personal/professional development leading to change

October 2004 Completion of Directed Study for EdD – “Coaching - Assisting the transformation of teachers’ participation in communities of practice”

November 2004 Ethics approval received

Selection of participants

March 2005: Session 1: Developing Educational Leadership: Coaching and Mentoring Paper (hereon known as Coaching and Mentoring Paper)

Research project outlined to paper participants at first meeting of the mentoring and coaching programme. Email addresses requested.

Letters seeking research participants emailed to all course participants

Consents received from 3 paper participants (one further male consented but was unable to participate in the research project because he transferred to another paper)

Dates organised for the first round of interviews

Data Gathering: April 2005 – December 2006

April 2005 Session 2: Leadership Coaching Paper
Session 3: Leadership Coaching Paper
Interview 1 with Laurelle, Fiona and Susan

	Session 4: Leadership Coaching Paper
May 2005	Session 5: Leadership Coaching Paper Session 6: Leadership Coaching Paper
June 2005	Session 7: Leadership Coaching Paper
July 2005	Session 8: Leadership Coaching Paper (Unable to attend due to sickness) Session 9: Leadership Coaching Paper
August 2005	Session 10: Leadership Coaching Paper Session 11: Leadership Coaching Paper
September 2005	Session 12: Leadership Coaching Paper
October 2005	Session 13 (final meeting): Leadership Coaching Paper Interview 2 with Susan
December 2005	Interview 2 with Laurelle Interview 2 with Fiona
Further literature study: February – May 2006	
Analysis of data: Developing narratives - June 2006 – August 2007	
August 2006	Final interview with Susan
October 2006	Final interview with Fiona
November 2006	Final Interview with Laurelle
July – August 2007:	All snapshots completed and emailed to research participants for comment

Developing findings: September 2007 – February 2009

Further review of literature: February 2009 – July 2009

Revision, reviewing, rewriting: April 2008 – August 2009

The experiences of a participant group of three educational leaders/teachers on the coaching programme were the focus of this project. Their experiences in being facilitated and coached through the course programme were explored, as well as their experiences in facilitating coaching within their own educational institutions which was one of the major tasks of the paper. I entered the research as a participant observer. As such, I participated in 12 out of 13 sessions of the Coaching and Mentoring Paper (see Appendix A for outline of Paper). Regrettably, I was unable to attend one of the sessions (19 July 2005). At the beginning of the paper I was provided with the opportunity to outline this research project and to call for participants. All the course members were given an information sheet and my email address and asked to contact me over the next week if they were interested in being involved as participants. Four course members responded. However, one of them (the only male who responded) left the paper after a couple of sessions. Therefore, I had three participants – all women. It needs to be noted that only one male completed the paper. The course facilitator was not made aware of who the research participants were. The number of research participants was intended to be small to ensure that the in-depth data gathering and collaboration and close consideration of data that are essential to the narrative inquiry methodology, would be possible. Further, having, myself, experienced on occasion the frustration of being expected to draw learnings or collude with the learnings of a researcher in narrative inquiries when I do not have sufficient familiarity with the stories (Thomas, 1995), I wanted to be sure to do justice to both the research participants' stories, for their sake as well as for the sake of the reader. A sufficiently full telling of the story was essential otherwise the reader would only have a partial knowledge to rely upon and would have to take my word from there.

A variety of techniques for generating data were used which were intended to enable the research participants to project their own ways of defining the world (Cohen et al., 2000). The interviews were intended to be the main source of data with the other sources of data largely being used for the purposes of triangulation and to clarify meanings. The interviews were intended to allow for flexibility rather than following a fixed sequence and enabled the participants to raise issues and tell stories that were personally important to them, but that may not have been on my agenda. However, the interviews were semi-structured to allow my agenda as researcher to have a space in the interview too. Given the focus in this research project on growth and development in the multiple dimensions, it was necessary for the methods used to provide encouragement and opportunities for the participants to reflect on their personal and professional lives and consider the ways in which they had grown and developed. This was not only for my edification as researcher, but also to add to the growth and development that was taking place by assisting them towards developing greater self-awareness. Thus the methods used to gather data actually assisted the type of learning that this study was concerned with.

Sequential, In-depth Interviews as Conversations

Interviews formed by far the largest part of the data gathering. These interviews were sequential, semi-structured, in-depth interviews as conversations. However, at times, they moved into interactive interviews, as from time to time, I told my stories and shared my personal experiences (Phoenix & Sparkes, 2009). Three interviews (see Chronology of Research, p. 105) took place over a two year period and provided a method of checking ideas and understandings as well as gathering new data. The traditional view of the interview relationship sees the interviewer as a passive recorder and the interviewee as an 'object' or data producing machine. This approach is essentially positivistic and depersonalises both research participant and researcher (Oakley, 1981). Interviews conducted in this way can place the interviewer in a dominant position of power. However, Oakley suggested that finding out about people through interviewing is best achieved when there is a non-hierarchical relationship between interviewer and interviewee and when the interviewer is prepared to put something of him/herself into the

interview. Lather (1991) suggested that there needs to be a connectedness between the interviewer and interviewee and a strong relationship of trust and openness needs to be developed. According to Bishop (1997):

...in-depth interviews promote free interaction and opportunities for clarification and discussion between research participants through the use of open-ended questions rather than closed questions. In-depth interviews will 'more clearly reveal the existing opinions of the interviewee in the context of a world-view than will a traditional interview where the interviewer's role is confined to that of question-maker and recorder' (Tripp, 1983, p. 34)...Further, reflection of meaning rather than asking an interviewee to choose from a range of options predetermined and presented by an interviewer will better promote an interaction of ideas between the people participating in the interview. (p. 33)

Lather (1991) suggested that a *sequence or series* of in-depth interviews allows for this process to be maximised. Meanings and understandings can be probed, reflected on and revisited in the light of the reflection. Bishop and Glynn (1999) used the koru as a picture of the spiralling process in which participants in the interview process spiral closer and closer to shared understandings and meanings. It is this collaborative approach, with the end result being shared meanings and understandings that ensures that researcher imposition is minimised. A series of interviews was more likely to allow the development of trust and, therefore, open and honest dialogue in this study. Further, taking transcripts and analyses back to the interviewee, as Bishop (1997) suggested, to see if they accurately reflect the meanings, helps the interviewee to realise that she is in control of the data and allows dialogue to take place. My involvement in the coaching programme as a course participant enabled me to develop collaborative, non-hierarchical relationships with me viewing the research process from 'below' and 'alongside' rather than 'above' (Mies, 1983). I became 'known' to the participants through my involvement and interactions in the Paper and through the deep sharing that the coaching process required. The research participants would have quickly gained some knowledge of my personality, perhaps my character, certainly my context and my world views. Thus when we came together for interviews, much was already known on both sides and a friendly relationship had already begun which frequently revealed itself in the form of laughter and light-hearted

comments that assumed prior and reasonably intimate knowledge of the other person. Thus the process of interviewing needed to acknowledge the friendliness and the equality in the relationship. Skills such as open-ended questions, active listening, attending skills and the reflection of feelings were used to help the research participant become comfortable sharing their ideas and experiences and to assist my interpretation of them. The words of the song, “What if God was one of us, just a slob like one of us, just a stranger on a bus, trying to make His way home” frequently ran through my mind during the research process. There was a sense in which we were all just fellow travellers, “trying to make our way home”, just trying to make sense of the world.

Research participants were involved in an initial interview shortly after the Coaching and Mentoring Paper began (See Chronology of Research, p. 105). The intention was to develop an initial narrative which would provide a baseline for the consideration of the growth and development that could be expected over the term of the research project. Information was sought about their significant experiences as educators, what they expected to achieve through involvement in the coaching programme, what their previous experiences in professional development programmes had been and what their beliefs were about their roles as educators (See Appendix B for list of interview questions). Research participants were then interviewed towards the end of or immediately following involvement in the coaching paper and then ten to twelve months after the paper had finished to assess what further developments had taken place and what the longer term impact of the coaching paper had been on their growth and development. The second interview gathered data about the research participants’ experiences in being coached as part of the facilitation of the paper and explored the research participants’ experiences related to facilitating coaching within their own school, which was the focus of the second part of the paper (see Appendix C for list of interview questions). The final interview caught up on what had happened in the intervening months and sought to establish whether participants’ understandings had changed and whether their key narratives showed evidence of their understandings growing and developing (see Appendix D for list of interview questions). It is a contention of this thesis that growth and development

would be revealed in the key narratives of the research participants. Each interview was used to explore and clarify experiences and meanings made of the experience from previous interviews.

Observations

Though, unavoidably perhaps, my attention was often taken by my own participation in the Coaching and Mentoring Paper, I was able to observe and record some aspects of the involvement of the research participants as they progressed through the programme. Their involvement was often in the form of formal and informal presentations to the group of their experiences with the different aspects of the paper and also through group discussions and group reflections that were such a significant aspect of the programme. Quite by chance, I was partnered throughout the paper with one of the research participants as her coach (and she as mine) as we practiced and experienced the skills and process of coaching. Through this partnership, we had many opportunities to discuss coaching and its impact on us as well as gain more in-depth knowledge of each other. This closeness with the research participants influenced my thinking as I sought to make meaning of the stories they told me.

Reflective Writing

While it would have been ideal to ask research participants to keep journals throughout the course of the project, which may have provided a rich source of data, my personal experience suggested that this would be an unrealistic expectation. Even if participants agreed to keep the diary, there was every likelihood that in the busyness of their lives, the journals would be neglected. However, reflective writing was a requirement of the Coaching and Mentoring Paper and in one of the course assignments, course participants were required to present a journal chronicling their reflections and learnings from the readings they had been doing, their experiences of coaching and to a lesser extent their experiences with facilitating coaching. Therefore, where course participants had agreed to be a part of this research project, these reflective writings were provided to me by the participants and formed a part of the research data. Collected over time throughout the first half of the paper they provided textual snapshots of the

development of the participants' thinking and 'ways of knowing'. These reflective writings offered me the opportunity to observe the documented thoughts, feelings and reflections and the changes that had taken place in these (Alcorn, 1986; Boyle Fahey Loughran & Mitchell, 2001). However, it needs to be noted that the reflections I received were in the form of copies of the assignment that each course participant handed in to the course facilitator for evaluation. It is obvious that writers always make choices about what to disclose and what not to disclose when they write down their thoughts and feelings. However, there was likely to be a greater level of selectivity about which stories to tell, when they were intended for a very specific audience (of one) and would be judged and a value assigned to them in the form of a mark. Obviously the stories that they told would be ones that they determined would be valued by the marker. Thus, these reflections needed to be considered in this light and taken as only a part of the picture to be triangulated with the other data that was collected.

Field Notes

Field notes were kept of my involvement in the Leadership Coaching Paper and of the research project. These included notes about the paper content, significant comments made by course participants and my reflections on these as well as details regarding the interviews and the thoughts that were provoked by them. When I had the time after an interview, I would sit in my vehicle noting down the thoughts, feeling, attitudes and the ideas and questions that had arisen as a result of the interview as well as further questions to be asked. Goodfellow (1998) suggested that writing notes in a field diary is:

...an essential part of the reflective activity that occurs during the process of meaning making. Reflective comments written in the research journal may act like streams of consciousness which serve to record the evolution in the researcher's thinking. They provide important insights into one's thinking at a particular point in time. (p. 113)

These notes contained emerging propositions and questions to be considered.

Triangulation

The variety of sources of data and the differing methods used were intended to provide triangulation and, therefore, greater authenticity. “By comparing and contrasting one source of information with another the researcher is able to produce a more comprehensive and balanced study in response to the research question” (Coll, 2002, p. 6). The intention of triangulation is to increase the credibility or trustworthiness of the study. Put simply, if there is convergence (consistent evidence provided for a particular interpretation) in the accounts collected using a variety of methods and techniques, then triangulation has reached its goal. In this research study, data was collected in a variety of different ways from each participant. There is a further sense, of course, in which collaborative research such as narrative research provides triangulation through the interchange of ideas and the debate about interpretations. As each individual brings his/her observations and interpretations to the table there will be resonance or dissonance. The process of finding shared meanings would then be the process of explaining “rival causal factors” (Denzin, 1970, p. 26) and resonance would result as well as provide a standard against which the effectiveness of the research could be measured.

Presentation of Research Findings

Consistent with narrative inquiry methodology and educational criticism, the data is presented in the form of narratives in which the voices of both the research participant and researcher came together to describe, interpret and evaluate the experiences of the research participants. The design of the research project - the choice of paradigm, the research methods and techniques, as well as the presentation of the findings - has been carefully considered to ensure, as best possible, the ‘wholeness’ or ‘completeness’ of all those involved in the research process. To align with the use of educational criticism, the presentation of the narratives has been conceptualised as a snapshot, which captures its subject in a single moment in time. However, while the snapshot may simply be what was revealed in a moment of time, it does not represent a static image, but reveals the threads of a life – both past, present and anticipated future. The narrative of each

research participant is presented as a series of three snapshots taken over a two year period. The theoretical understanding behind presenting narratives as snapshots is that each snapshot is actually a representation of the whole, but, as if viewed from a smaller subset of angles. The range of angles in this project was cut down as decisions were made throughout the research process by both the researcher and research participant. In terms of the research participants, there is no doubt that they made decisions about what they chose to reveal. As researcher, I made decisions to describe and interpret aspects of the interviews as they related to the particular focus of this project. For example, I identified the narrative threads and determined which were key or primary ways of thinking for each participant as revealed through the stories they told. Though taken in a moment of time, and though they each stand separately, these snapshots are inextricably linked across time by past and present experiences and by a perceived future. The presentations of the narratives moved from individual snapshots to an evaluation of the key narratives in terms of how they revealed growth and development of the individuals in the multiple dimensions. This was followed by the findings or thematics chapter in which the narratives of the participants were drawn together, common themes identified and differences highlighted and, where possible, explained in terms of the whole narrative to create, as much as possible, a sense of narrative thinking.

Ethical Considerations

Social research is a process fraught with difficulty. It is not a pathway to be taken lightly but must be walked respectfully, ethically and carefully with full recognition that people's lives are being exposed, observed and written about (Ball, 1984; Dadd, 2003; Graue & Walsh, 1988; Longworth & McBride; Noddings, 1994; Snook, 1998; Strike, 1990). As I embarked on this research project, consideration had to be given to ensuring, through the design of the research project, that those involved would face minimal risk. Strike wrote of the principle of equal respect. This involves treating all people as equally valuable and worthwhile and never treating human beings as a means to an end, rather than as an end (Snook, 1998; Strike, 1990).

Reciprocity

In the first instance I had to consider that the research participants were not simply there to help me as researcher achieve my goals, but their interests had to be considered in the process (Graue & Walsh, 1988). In fact, Noddings (1994) suggested that the first ethical consideration for research is improvement *for others* (Snook, 1998). This does not mean that researchers cannot be self-interested, but it does mean that this self-interest must be fully disclosed and the greater interest must be for the well being of others (Graue & Walsh, 1988). Snook suggested that there is always an element of treating people like objects in social research and, so, worthwhile, valuable knowledge and improvement for people is the only justification for social research. Therefore, ethically, research must benefit the researched as well as the researcher. Clearly I would benefit as the researcher from the completion my EdD and from the increased knowledge and understandings that I would gain through the research. However, through the reciprocity of the narrative inquiry research methodology, I expected that the research participants would also benefit from the new understandings that would result. This proved to be the case. Each of the research participants, at different times and in different ways, acknowledged that they had benefitted from our ongoing dialogue.

Privacy

Not only should the research process provide clear benefits for the researched, but there are important principles that must be put in place to ensure the rights of the researched are uppermost and to reduce the risk of harm. The first right is that of *privacy*. A fundamental human right is the ‘right to be left alone’ or the right to have some control over information about yourself, apart from that already in the public domain (Longworth & McBride, 1994). Thus information given by a person must be used as intended. An individual has the right to expect confidentiality and anonymity. This does not simply mean excluding names, but ensuring that information given does not in any way lead to the discovery of the identity of the person (Ball, 1984; Cohen et al., 2000). Each person has the right to know that information being collected is as accurate, relevant and as up-to-date as possible (Longworth & McBride, 1994).

The documentation provided to the research participants requesting their consent, stated that privacy and confidentiality would be respected. All documentation was kept confidential to the researcher so that no individual or institution could be identified in the final report or any other documentation emanating from the project. Codes were used through the research process and will be used in any publications of the study. Changes to small details and facts were made in the research report to ensure that the individuals and their institutions remained confidential. Other course participants were not made aware of who the research participants were.

There were several ethical issues related to privacy and potential harm that were significant in this research project. Firstly, given the qualitative nature of the project, there was the possibility of research participants divulging information of a personal or sensitive nature. This potential harm was minimised by providing the research participants with the opportunity to read their narratives and to ask for such information that they felt would be harmful or too sensitive to be removed. Only one participant pointed out information that she felt would identify her and this was changed or removed. The second issue related to a possible conflict of interest. The course facilitator and evaluator of the paper was also my Chief Supervisor at the time. To provide protection to both parties, the course facilitator/chief supervisor was given no information about the identity of the research participants and no raw data or identifying information was shared with her. If it became necessary, it was agreed that sensitive data would be shared with the second of my two supervisors, with whom there was no conflict of interest. In this way, the interests of the supervisor/facilitator and the course participants were protected against any possible conflicts during the accreditation process.

Informed Consent

In order to be meaningful, research participants must truly understand what they are consenting to (Dadd, 2002; Longworth & McBride, 1994). This is more than just signing a form to say they agree to data being gathered, but they must be accurately and fully informed about the procedures and given the opportunity to consent or decline (Snook, 1998). The Privacy Act, principle 10, states that for

consent to be meaningful, people must truly understand what they are consenting to. There is, of course, a problem with this, particularly in qualitative research, where the research process might not be clear at the start or is likely to change along the way. This leads to an understanding that attaining informed consent is a continuous process of keeping participants fully informed about the research and continuing to ask for their consent and never taking for granted that it is given (Graue & Walsh, 1988). Researchers need to deal with their participants in an honest and truthful way (Graue & Walsh, 1988; Snook, 1998). Betrayal, which is where data disclosed in confidence are revealed publicly and cause embarrassment and suffering, results when this is not done. Given that this research project explored the personal dimension of whole person development, it is possible that sensitive, personal data might have been disclosed through the data gathering processes (and it was). Though this data would have been valuable for the research project, the participant's right to withdraw the information at any stage, had to be uppermost. There was a responsibility on me, the researcher, to ensure that the researched were given the choice to withdraw personally sensitive data.

Given that I was also a member of the paper, it was important, as I sought research participants, for course members to feel no sense of obligation to be involved in the research. Therefore, after asking if they were willing to give me their email addresses at the first course session, I put some distance between myself and them by sending information via email which enabled them to make an informed decision without pressure from me. They needed to take a proactive, positive step – to contact me, if they were willing to be involved. In the first instance, a letter was sent which outlined the nature of the project and the part that they would play in it (Appendix E). This letter made clear that their participation would be voluntary and that they would have the right to withdraw from the research project at any stage up until the data had all been collected. All course participants were made aware that the paper was being used for research purposes, and they were provided with information related to the project, however, they were assured that only research participants were being observed and only from them would data be collected and used to form the basis of the research report.

They were also informed that non-involvement in the research project would not impact on their coursework.

In order to ensure informed consent was achieved (as much as it is possible to achieve in a qualitative study), in depth and specific information accompanied the request for consent. This outlined the maximum time commitment over eighteen months and the types of activities the participants would be involved in. Research participants were assured that the data would only be used to meet the aims and objectives of the project as outlined in the information letter and to answer the research questions.

Uses of Data

However, being ethical not only has to do with dealing with participants in honest and truthful ways, but it requires dealing with data in honest and truthful ways. This does not mean hiding truth because it may make participants feel uncomfortable (Graue & Walsh, 1988). Leavitt (in Graue & Walsh, 1988) spoke about her experiences observing in early childhood education centres. She expressed regret that while observing she failed to debate or challenge the researched on their practices. She believed they mistook this lack of comment to be collusion with their methods and were very upset when her research was published and it was critical of some of the practices. Leavitt says, “Caregivers feel betrayed by the stories I now tell” (p. 63). She now realises that it was her responsibility to have engaged the caregivers in frank and honest discussion about the issues before she published them. Researchers have a responsibility to provide truthful and honest accounts within the bounds of their ethical responsibilities to the researched as described above, but these honest accounts should never surprise the researched. As previously mentioned the research participants were given an opportunity to read and respond to the narratives and my discussion of them. There should be no surprises when the study is made public.

It is an argument in this research that teacher development may not, at times, have treated the teacher as a whole person. It is important that this research process does not add to the dislocation of the ‘personal’ from the ‘professional’. The

ethical framework within which this research exists, the choice of paradigm, the choice of research methods and techniques and the research question were chosen to acknowledge the ‘wholeness’ of people – their humanness. I believe that in the case of this research project as outlined above, it does.

Information about the Narratives (Chapters 4 – 6)

Before continuing on to the next section and the narrative chapters, it is necessary to provide the reader with some organisational information. This includes an introduction to the participants, some information about the coding system and an outline of the organisation of the narrative chapters. This information will make these chapters more accessible. Finally I provide a few of my thoughts about offering the narratives up for public scrutiny before I leave them in your (the readers’) hands.

Introduction to the Participants

It is now a great pleasure to introduce the three research participants who so kindly and willingly volunteered to be at the centre of this research project. In this report they are each assigned a chapter in which their lives over this period of two years are opened up for your perusal. You will see them through their eyes and mine as their words and my words are intertwined to create narratives which, hopefully, will make the ways they construct the world visible to you, the reader. They will each introduce themselves and tell you something about their past and present and perhaps their dreams for the future. However, in the meantime, it is incumbent upon me to at least tell you their names (pseudonyms). In chapter 4, you will first meet Susan. She begins the narrative as a senior teacher at a primary school. In chapter 5 you will meet Laurelle who works in the tertiary sector and had moved from a teaching to a management position. Finally, in chapter 6 you will meet Fiona. Fiona is involved in a teaching capacity in the early childhood sector but hopes one day to move into the tertiary sector as a teacher of early childhood teachers.

Coding System

A coding system has been used in the narratives to reference their direct and indirect quotes. The first letter of each woman's name is used to indicate who said it. The first numeral denotes the interview number (interview 1, 2, or 3). The page number refers to the page of that interview on which the quote or idea can be found. Very occasionally you will find the code F/N. This refers to field notes and will be accompanied by the page in the field notes where the quote or idea can be found.

Organisation of the Narratives

Each chapter (or narrative) consists of three snapshots which are in chronological order. A snapshot is written from the data of one particular interview and consists of the words of the participant and my reporting of her words. Following on from each snapshot is a section called 'Interpretation' in which I interpret the data by identifying and describing key narratives that run as threads through the snapshot. At the end of each chapter, after the three snapshots and their interpretation, is a final section which is titled, 'Growth in the multiple dimensions.' In this section I explore how the three snapshots and the key narratives contained in them, show growth and development in the four dimensions over the two year period (see Appendix F for a summary of the characteristics of growth in each dimension). Each research participants' journey of growth and development took a different route. Therefore, for each of them I have structured the 'Growth in Multiple Dimensions' section of their stories slightly differently. For example, for Susan, growth in the emotional realm appeared to be central to her learning journey, therefore the analysis of growth and development begins with the emotional dimension. On the other hand, for Fiona, her twin towers' experience was so profound that hers begins with the spiritual dimension. This is not to say that any one dimension has more intrinsic value than another, it is just that each participant grew and developed differently as a result of the different experiences they encountered and the nature of each journey influenced the order in which I wrote about their growth and development. Discussion in one dimension seemed to lead more seamlessly to discussion of growth in another. This was different for each. However, though there were differences in the journey towards growth, there were

also marked similarities. These will be discussed later in the Findings section (chapter 7). After each dimension is discussed separately, consideration is given to the ways in which growth has taken place across the dimensions – that is, the ways in which integrated growth and development has taken place. In this section evidence of growth in the multiple dimensions is looked for in terms of four characteristics – increased agency, wisdom, involvement in continuous cycles of renewal and growth and finally an increased sense of well being and wonderment about the world.

The Narratives

It is with trepidation that I present these narratives. As I wrote them I was very aware of the dual and possibly conflicting responsibilities I have to present an account of the lives of the research participants that is robust, honest, reliable and trustworthy within a research methodology that relies on closeness to the research participant rather than distance from them. Narrative inquiry is most closely allied to intimacy and friendship (Thomas, 1995) yet I have to present their stories for public scrutiny. What if I violate this friendship – this intimacy...their trust? I like these three women. I have enjoyed my time with them and feel that they have contributed significantly to my life. But what if, being honest and presenting a reliable story does not produce a completely favourable account? What if my account hurts them? I do not want to present heroes and heroines who can do no wrong, but are only foiled by the circumstances that surround them. I do not want to present a romantic account that idealizes the lives of these women and ends with the epithet – “and they lived happily ever after” and yet I do not want to cause the research participants distress. This is the dilemma faced by those who choose research methods that require them to get close to their participants. In the narratives that follow, I have attempted to write these accounts of the lives of the research participants with honesty, integrity, love and with a view that it is life that should be celebrated rather than just success or favour. Our human condition, that is, our propensity to get things wrong as well as right, is an integral part of who we are as educators and an integral aspect of life. In this sense, what follows *is* a celebration of the lives of these women involved in their varying ways in education. It is a celebration of *all* of their lives and as such each reader should

find him or herself identifying with the humanness of the research participants experiences. I realize, as I write this, that it is the very humanness (the failures and the successes, the courage and the fear) of the research participants that I found fascinating and heroic. However, in a world where quick judgments are frequently made about people by outsiders, can I trust readers to appreciate “humanness” and give a sympathetic consideration to these human, heroic research participants? I hope so.

Chapter 4: Susan's narrative

Snapshot 1: 7 April 2005

“I'm yet to decide....”

Description

Background

She drew my eye as she walked into the room for the first session of the coaching paper, a striking figure, tall and erect. A no-nonsense figure, efficient was how I saw her. As I listened, she spoke in clipped tones, saying only what she thought was necessary. Short with words – as she described herself:

And it's [speaking of the paper] very good for me too because I tend to be quite short. I know in interviews or maybe even now, I tend to give short answers because I don't like taking a lot of time. (S.1, p. 4)

Susan acknowledged that her appearance belied a growing awareness of her own lack of self confidence:

I think I probably am at heart quite a...I lack self confidence and people don't see that and people have told me they don't see that. So that sort of gives me more confidence to think, ok, they don't know what a goeey person I am inside. So that's fine. (S.1, p. 12)

Susan had been a teacher for many years. For most of that time she had worked as a Scale A teacher at the senior end of primary schools. At the time of the first interview, she was in her fourth year of being Assistant Principal in a small to medium sized Catholic primary school in the middle of the North Island and was looking forward to moving on and further advancing, something that had not always been on her agenda (S.1, p. 5). Susan came from a family of teachers. Her parents were secondary school principals and her three older brothers were all teachers:

So mum and dad held out great hopes for me that I would not teach, but I succumbed....I didn't know what I was going to do, so I drifted through university and still didn't really know what I was going to do. Although I studied Education, History and English, I was more interested in the Education side of things. I left university and thought, "What do I do now? I'll go to teachers' college." I just sort of progressed through, without ever making a conscious decision that I was going to be a teacher and I was one and I still am. (S.1, p. 1)

Though she drifted into teaching, there was no lack of clarity in her image of what it meant to be a teacher. For her, teachers told children what they should do and what they should know:

I remember standing as a BT [beginning teacher] in Auckland and telling the kids in class what to do and how to do it and why isn't this homework done when it's due. Having absolutely no - I was very black and white. (S.1, p. 2)

Susan identified several critical incidences in her life that altered her way of thinking about teaching. The first was having children (S.1, p. 2). It was when they started school and began getting homework that she realized there was more to life than school and that teaching was not actually black and white as she had thought (S.1, p. 2). She realized then that teachers have to have a degree of understanding about the home background of the students and the fact that it was not realistic to expect students to be perfect all the time:

I've developed a lot more leniency over the years, in teaching, in relation to children and probably a lot more reality too. (S.1, p. 2)

The second incident that contributed to change in her image of what it meant to be a teacher was stepping up into management, although at the time of the interview she was not sure whether it was for the better or for the worse (S.1, p. 2). However, being in management had given her a sense of contributing more than she was able to as a Scale A teacher (S.1, p. 2).

Enrolling in post-graduate studies

Perhaps, the most significant critical incident she identified was going back to university. When she began her master's, three years prior to the interview, she had been a Scale A teacher for fifteen years. In her words, "I'd found that it had become same old, same old" (S.1, p. 2). During those fifteen years she'd always done professional development:

But it was money for jam really. You turn up and get spoon fed for the day and that's sort of it. At university you are actually having to think and it's just waking the old brain up again. Networking, I think, is really good too. It changes you and you become questioning, like the first paper I did. (S.1, p. 2)

An important change that Susan identified as taking place as a result of her university studies was that she became more critical (S.1, p. 2). Previously she said she had just accepted things the way they were:

I tend to be a bit naïve and sort of accepting things and accepting the way things are because that's the way things are. I think that's the thing about university. It's led me to question – to develop that why. (S.1, p. 3)

In fact, she felt that in her first year she became over critical and she was always going around questioning whether things were right in her own practice and in the practices of the school. She said that she had toned things down since then, she was "pleased to say" (S.1, p. 2). However, she acknowledged that she had become more analytical as well as more career focused:

It does wake your ideas up and you can see. It gives you more, "Gosh! I'll try these things out for myself in my own space. It's not my school, but you want to experiment and you want to try things first off. So, probably more career driven in terms of that. (S.1, p. 5)

Susan felt that the self-confidence she had developed as a result of her university studies (S.1, pp. 3 – 4) meant that she would no longer just drift through teaching as she did in her early days, but now had a career plan which involved moving into principalship. She said she was taking control of her future, not just allowing

it to happen (S.1, p. 12). Compared with other professional development, Susan found university to be “more a sort of a global development” which provided a “broad base” of knowledge from which change to her practice, her attitudes, to herself, could take place (S.1, p. 5). However, Susan was also finding that what she was learning from the Coaching and Mentoring Paper was transferable across a range of contexts:

I feel as though I am developing professionally, even ideas. It is ideas for everything. It is ideas for you personally. But it is also ideas like, even though it is a leadership course, it tends to be ideas I use in my own classroom as well. So I can generalize it to all aspects of life. (S.1, p. 3)

The role of the principal

Susan propounded a view of schools as hierarchical places, and indicated that as a good professional, she knew her position in that hierarchy and did not step outside of that. For many years, she acknowledged that in her thinking principals had held an unrivalled position at the top of the hierarchy:

The first one [university seminar] I did I nearly died. I was with two principals, one from Tauranga, one from Rotorua. We had to get together and I couldn't get past the fact that I was a basic Scale A teacher and they were principals. I was sort of like, “Oh, I'm really gonna let them down” and I kept saying to them, “I don't feel as though I've got much to offer.” (S.1, p. 6)

As a result of this view, she spoke of school as belonging to the principal and certainly not her. “It's not my school” (S.1, p. 5) she repeated several times, even though she spoke about wanting to try things out and experiment with the new ideas she was developing. She said felt constrained from doing so except in her domain - “I'll try things out in *my own space*” (S.1, p. 5), which meant her classroom and her syndicate. As she explained:

When you're not principal and you do something like an assessment paper there's a limit to what you can do within the bounds of your classroom, unless the principal's going to take on board what you're doing and allow you to share it with the staff. (S.1, p. 7)

However, over recent years she had become aware of a challenge to these views:

I think I used to feel that Principals were just the be all and end all. That was it. They were god...I used to think that principals were so very important and powerful and dictatorish and that was it. I'd think, "Whoa, the buck stops with you and if I have any problems, it's not really a problem to me, it's your problem because you are the principal." (S.1, p. 6)

She pointed out that beginning teachers coming in to teaching now "don't have the same feeling" (S.1, p. 6) even though many of them were starting teaching younger than she did. However, her views, also, were changing. With the benefit of hindsight, she reflected on her experience with the principals in the seminar, "In reality, when I look back at that, I think I probably had more to offer than they did and they probably used my naivety to do the work for them" (S.1, p. 4).

Change to leadership approach

Susan explained that she had changed teaching positions about every three or four years (S.1, p. 6) over the course of her career, which meant that she had "been exposed to a lot of leadership styles and sort of analysed each one as they passed through" (S.1, p. 7). As a result:

I've totally changed [my views]. I still think a principal has an important job...But I've probably got a totally different perception of principalship now than I had then. (S.1, p. 6)

For Susan, coaching and mentoring as a principal had become of interest to her:

That's the sort of swing I want to take on things. I could stick with the associate teacher/tutor teacher thing, but I don't think that's good. I think I need to look above that....Yeah, I've applied for principals' jobs. So that's the way I see it. (S.1, p. 7)

Again, she ascribed this change to her university studies which she said had sparked a growing awareness of the concepts of distributed leadership and power sharing and had influenced her changing perception of principalship (S.1, p. 6). It was this interest in developing a different leadership style from the hierarchical,

dictatorish style she had experienced that she said influenced her decision to enroll in the Coaching and Mentoring Paper. With an awkward laugh, she explained:

I'm scared....This is going to sound absolutely terrible. I see the way [name of principal] does things and she's very hierarchical and doesn't like people such as teachers coming up with ideas and running them themselves. I see a lot of similarities between [principal] and myself and it scares me that I'm going to end up like that, you know how you do....The other reason I went for it is because I am an associate teacher and a tutor teacher, so I've got different roles to play to different people....I don't want, as an associate or tutor teacher, to be dictatorial in the same wayand having clones to churn out the way I see them developing. So it's just having the right approaches, I suppose. (S.1, p. 8 - 10)

Susan also identified that she lacked basic personal attributes important to valuing people and relationships:

So it's just having the right approaches, I suppose. Being sensitive to other people's needs. I tend to be pretty, "Oh she'll be right." Somebody will say, "Oh they're looking tired" and I'll say, "Oh they'll be right. They'll get over it." So, no, I need to develop personal attributes that I lack, in terms of sensitivity and listening. (S.1, p. 10)

This interview took place after several sessions of the Coaching and Mentoring Paper during which Susan had practiced active listening and reflected on her own listening skills:

I find that *really hard* because I'm aware of how often I listen to somebody else but I am really not listening to them. I've got it in my head that this is what I am going to say and as soon as they draw breath I'll jump in and say it. (S.1, p. 10)

Susan said she had found the practice during the paper very helpful and as a result, at school, she was also practicing keeping her "mouth shut and just listening and just giving those encouraging hmmmms" (S.1, p. 10) and she was making an effort to spend time with a staff member she found very difficult, something she acknowledged she "wouldn't have done" if she, "hadn't been doing this [course]" (S.1, p. 11) because she was aware, "that one of my weaknesses is

the ability to listen to people and to take the time to get alongside them” (S.1, p. 8).

The queue

Susan recounted a story which illustrated this lack of willingness:

I was actually saying to my husband the other day that the other morning I had one of those mornings where you have a queue. I'd just finished with one person and the next person was in and the next person. You know what it's like. And I said I actually got nothing done....nothing got done that was on my agenda that morning. And I walked into my classroom and I actually lost it with the kids. The kids weren't doing as they were supposed to and I said, "Look for goodness sake, you know what you are supposed to be doing." I didn't yell at them but after that I realized, well, yes they should have gotten on with it, but part of it was my frustration that I had had a whole lot of stuff to do that morning and hadn't got any of it done. (S.1, p. 8)

In her view, time had to be protected and she described how incredibly frustrated she became, when, as she saw it, time was wasted. For example, spending half an hour in staff meeting on something that she felt they could get through in one, two or ten minutes, frustrated her, and her emotional and physical reaction, she suggested, was often misconstrued as disinterestedness or moodiness (S.1, p. 4). However, the priority of using time to get things done was now being challenged by the importance placed on relationships in her university studies:

I can see how taking time and getting alongside people and showing an interest has got incredible benefits as well. I'm yet to decide how much of that...I mean part of the thing I fear with coaching and mentoring...a problem I sort of anticipate is developing reciprocity and how much of my own time needs to be forsaken for the process because time is such an incredibly valuable commodity. (S.1, p. 8)

In spite of these reservations, Susan explained that she was making more of an effort and spending time with a member of her syndicate who she found very difficult to deal with:

But she needs those sorts of things. She needs somebody alongside her....just spending time with her and just after school staying back here

late and having that half an hour of time where we just chatted about this and about that....And again, this has brought home just how precious the coaching and mentoring is. It's building up that trust and it's building up those relationships with people. (S.1, p. 11)

This was particularly necessary because the school had been through some difficult times which, Susan said, had polarized staff. Susan found it very difficult to describe the situation, clearly feeling disloyal even talking about the situation:

And [pause] we had difficulties with our [pause] principal last year, which really polarized the staff....It was a very difficult situation. It was like people saw it black and white. And I guess she was on one side of the camp and I was in the other side of the camp. And I think that's still very prevalent in the school now. It was pretty clear, you were basically – there were few people who managed to stay on the fence. (S.1, p. 12)

As a result, Susan felt it would be valuable to coach/mentor this member of her syndicate in a reciprocal relationship, “just sort of building up trust again” (S.1, p. 12).

Working with her BT

Susan was also keen to work in this capacity with her BT who she described as very keen and confident, “always putting her hand up for anything” but who tended to rub people up the wrong way because she was, “very brash, very black and white, [pause] very insensitive” (S.1, p. 10). Susan expressed concern that she may have made the BT “sound terrible”, but identified the issue as really being with those experienced teachers (including herself) who felt challenged by having such a confident BT in the school. At the time of the interview, Susan was concerned with, and described as “pathetic”, the amount of time and support she had given to her Beginning Teacher over the previous couple of weeks:

I was thinking the other day, she has set off doing her running records and she knows what she's doing and I've taken her through it, but probably not to the degree I would a different BT because she is confident. I'm thinking now, I really hope when we meet she hasn't bowled on and made a mistake. (S.1, p. 9)

Susan indicated that her anxiety stemmed from concern that:

I'll feel it would be my fault because I didn't take the time to really sit down and go through it with her thoroughly. (S.1, p. 9)

However, Susan admitted that she was trying to move away from the hierarchical view that, "well, you are only a BT, what do you know!" to acknowledging "they do have good ideas" and that you "can't just automatically discard what they say, because they are young" (S.1, p. 10). As a tutor teacher, she felt obliged to offer her "the best that I can be" and she felt the coaching and mentoring relationship would assist her to do this (S.1, p. 10)

Egg on her face

Susan suggested another syndicate member worth coaching and mentoring was a woman who often refused to do things. She illustrated this with an example that took place during speech finals:

I was a bit naughty because I didn't really make it clear whose responsibility it [organizing the finals] was. In my mind I was thinking it's [another teacher's] responsibility, not mine. I didn't actually really make it clear who was organizing it, but she did quite a few things and I thought, "Ok that's fine, maybe she thinks it's her this year." Well, it all basically turned to custard. We got over there and the cups weren't there and the thing hadn't been set up properly. In staying quiet, I really made it ...it was egg on my face, I thought, because here I was standing as senior syndicate leader and things weren't organized and I don't like that. (S.1, p. 11)

After the competition, Susan decided to delegate the organisation for the following year to this teacher giving her a year's warning, but the teacher refused, "and that was it. I didn't actually ask her why, she just went on to say, "I just don't do that sort of thing" (S.1, p. 11). Perhaps the main point of this story is not that the teacher said no, but that Susan illustrated that she did not like "egg on her face". With her heavier workload as a result of university studies, increased responsibility and the continuing changes in education and challenges to her thinking, and her changing views of leadership, she indicated throughout the

interview that she was finding it increasingly difficult to get things done to her standard (S.1, pp. 3, 7, 9, 11).

Interpretation

Key Narrative: Susan Involved in a Process of Change

Susan identified having her own children and moving into management as two critical incidents that led to a change in her image of what it meant to be a teacher. However, she suggested that involvement in postgraduate studies had been far more influential in creating this change. In this interview, through many of the stories she told, she consistently and clearly constructed herself as being involved in a significant and ongoing process of change. According to Susan, long held concepts and ideas were being challenged and she was beginning to develop new perspectives and other ways of making meaning of past and current experiences. She could be seen, for example, moving from conceptualizing principals as gods to a more realistic view that allowed her to become critical of the actions of some principals. As a result of this, and her growing self confidence and courage, she was better able to conceive of the possibility that she might be able to make a valuable contribution to the development of the school at a level outside of her classroom and syndicate. Thus she had developed a career plan which involved seeking principal's positions. The clarity of her plan provided a contrast with the way she drifted into teacher training and a career as a teacher and was offered by Susan as an illustration of how she had changed.

Susan constructed herself as having become a more critical thinker as a result of her university studies. As a result, she had come to the realization that the world had changed and that her thinking about it (about BTs, for example) needed some adjustment. As she turned the spotlight of that critical thinking onto her own actions, she had become aware of beliefs, attitudes and practices that she felt needed to change. For example, rather than the hierarchical leadership/principalship she had largely seen modeled around her, Susan wanted to be a distributing, power sharing leader for whom relationships and spending time with others was important and productive. However, she further constructed

herself as lacking some of the personal attributes that were essential to becoming a distributing kind of leader. She said she was not good at listening, for example, and she did not like sacrificing time to get work done for time spent developing relationships. Involvement in the Coaching and Mentoring Paper was a form of action intended to assist this development. Thus Susan constructed herself as being aware of some discrepancies between her espoused theories and theories-in-action and of her propensity to be other than she espoused to be. Again, although she was clearly conflicted about the sacrifice of work done for time spent developing relationships, she was hoping that the Coaching and Mentoring Paper would assist her to explore this.

In this key narrative Susan presented herself as changing how she constructed herself as a result of reflection and critical thinking. She also constructed herself as becoming more self-aware as she openly spoke of her failures and tendency to act in ways that were contrary to how she hoped she would act. However, though this was a significant narrative in the snapshot, there were other key narratives which were equally, perhaps even more, significant and certainly of much longer standing and tenacity, that directly conflicted and competed with aspects of the key narrative of change outlined above. I have called these the key narratives of 'hierarchy' and 'getting things done and doing them right'.

Key Narrative: Hierarchy

Susan constructed herself as having a view of the world and, specifically school, as a hierarchical place, with the power to act coming from, or being constrained by, an individual's position within that hierarchy. Although she provided stories which showed this view crumbling - such as her movement away from the hierarchical idea of, "Well, you're only a BT, what do you know?" (S.1, p. 10) and from the idea of "principals as god" - she equally told stories which showed that it was still significant in her thinking and her actions and words. Susan frequently and, probably, unconsciously used the language of hierarchy, such as, "I think I need to look above that", in the stories she told (S.1, pp. 2, 7, 9, 10, 12). Further, though she had developed a more critical and questioning mind, she could not see herself challenging practices in the school outside of her position in

the hierarchy. She felt completely at the mercy of the principal who, as top of the hierarchy, could wield her own power capriciously, while Susan, as someone further down the hierarchy, did not feel able to even approach the principal with the ideas for change her more critical, questioning mind had considered (S.1, pp. 2, 3, 4, 5, 8, 12). Susan did not tell any stories of attempting to create change outside of her small domain or of attempting to and coming up against the might of the hierarchical institution. She made it clear that she just did not go there. Though, I have no doubt there were many factors influencing Susan's decision to seek principalship, clearly one consideration seemed to be that it would provide her with the capacity to influence and implement change.

Thus, while in the key narrative of change, Susan constructed herself as becoming more agential and breaking free of the constraints of a hierarchical view of the world; in contrast, in this narrative she constructed herself as significantly limited and constrained by the long held concepts of hierarchy. These two competing ways of constructing the world were being held in her mind like two independent silos with the ideas colliding from time to time.

Key Narrative: Getting Things Done and Doing Them Right

Through many of the stories she told, Susan constructed herself as having some very strong principles which governed her life as a professional. These included getting the 'right' work done, and doing it in the 'right' way. Though Susan did not specify exactly what the right work was, the frustration she described when she was unable to get the work done, suggested that she had a very clear idea. However, it certainly did not include spending time with staff developing relationships. Susan viewed time as a precious commodity and one that was in extremely short supply. Therefore Susan believed in getting the job done efficiently and doing it well. This involved good preparation, good organisation and making good use of time. It involved efficiency and economy. Thus Susan's growing sense of the value of building relationships, strongly clashed with, and threatened, her ability to fulfill her expectations of herself as an efficient, organized professional and created considerable frustration. At the time of the interview, Susan admitted she was undecided whether the payoff of sacrificing

getting things done for relationship building, would be worth it, but she was keeping an open mind.

This frustration was further exacerbated by Susan's need to maintain a persona of perfectionism. That is, she worked very hard to not appear to fail or make mistakes or be tarred by the mistakes of others. It seemed to be one of Susan's highest priorities to maintain the appearance of capability and perfectionism. She did not like "egg on her face" and so she tried to maintain as much control as possible over her time, her context and her staff in order that she might be able to meet her own high standards of professionalism. As with the key narrative of hierarchy, in this key narrative, Susan held competing views which, at this point in time, were impacting on her ability to invest time and effort into building relationships with her staff. Her view of hierarchy and her view of time as a precious commodity to be used to achieve her ends, not something to be shared by the community and for the benefit of all, provided inhibiting constraints to movement towards more relational leadership styles. Susan was still very much viewing things from her own perspective; considering, first and foremost, how circumstances would impact on her ability to fulfill her own strongly held image of what it meant to be a professional. Putting into practice the new beliefs and concepts about relationships and shared leadership, threatened her ability to maintain this perfectionism because if she let people go for it (her BT, for example) there was always the risk that their performance might reflect poorly on her and it would be "egg on her face". It seemed that at this point in time, though Susan recognised the benefits for others in these new ways of relating and leading, she did not seem to see that there might actually be benefits for herself as well. The possible disbenefits and clashes with other strongly held ideas and beliefs, appeared to loom too large in her mind, with the result that the ideas of distributive leadership and power-sharing and relating more with staff, were valued at the level of abstract concepts – she liked the *idea* of them – more than at the level of her practice, where she appeared not to be actually able to do them.

Doing things the right way involved not criticizing others – especially those above her in the hierarchy. The tendency to accept things as they were, which was

named in the snapshot by Susan as naivety, also appeared to me to be a deeply held belief that being a good professional meant not questioning or criticizing – better to stay naïve than criticize a superior. It was while transcribing the interview tape that I became aware that every time Susan began to say something during the interview that could be considered critical of others, she would stumble over her words, pause, think long and hard before saying anything and always say it in hushed tones, even though it was highly unlikely that anyone could or would hear (S.1, p. 8, 10, 11, 12). In this view, professionals did not feel critical of their superiors and, if perchance they did, they certainly did not express it out loud. However, it seemed that Susan followed this principle, less to maintain the integrity of her relationships with them, but more because good professionals simply did not talk about their bosses or question them and she was a professional. Susan’s loyalty as a professional was to a set of norms and mores that were determined largely by the school hierarchy, which she accepted unquestioningly.

Key Narrative: Lack of Agency

Susan’s lived life history and narrated life story showed a teacher/leader whose image of herself and what it meant to be professional was in flux, in a state of change. She was experiencing tension as she was introduced to new ideas and recognized a need to change the way she thought and acted and could see how the school in which she worked could change. However, at the time of the interview she constructed herself as having difficulty seeing herself change, as the new key narratives clashed with other narratives that had been dominant in her thinking for so long. The need to give up time and control to build relationships and her inability as “someone not the principal” to have influence and make a difference at the whole school level and to express the new ideas she was experiencing as a result of her studies, were sources of tension, and the need to control those in her sphere of influence, to ensure that mistakes were not made, was still holding sway. Though Susan constructed herself as being involved in a significant process of change, sitting alongside that narrative, strongly influential, and emerging as a result of the key narratives of hierarchy and professionalism, was another

narrative in which Susan constructed herself as lacking the agency to create the type of change that would align with her new conceptual thinking.

Snapshot 2: 14 October 2005

“Changing the way you are and do”

Description

Watching Susan at the front of the meeting room, speaking animatedly to the course facilitator as she sought help to plan out the rest of her Master’s programme, I thought about how much more confident Susan had become (F/N, p. 75). At the beginning of the paper Susan had arrived uncertain, questioning whether coaching really was for her. Now, at the end of the final coaching paper session, here she was, displaying confidence and certainty. Susan, herself, commented on this in our second interview:

I think it has developed confidence....Like I say, it has been very valuable for me as well. You just change. You change the way you are and do. Just little things, like going up to Jan and talking at the end of the other night about what I am going to do from here – that’s all part of it. (S.2, p. 17)

Susan went on to articulate very clearly where this confidence had come from:

I’ve spent time reading about it. I have spent time thinking about why. It’s given me that - what’s the word - not confidence, but rationale for doing what I am doing....which builds my confidence because if I know that I want to provide professional readings to my syndicate because I can see that that is going to improve children’s learning, or if I want my syndicate to take ownership of things within the team...if I know my rationale then I have confidence in presenting it to other people. (S.2, p. 17)

As a result of these rationales and the confidence Susan had developed, she described how she was now working in quite different ways.

Working differently with her syndicate

Susan indicated that she now had a greater understanding of the value of the contributions of others. “Team” was a word she was now using and provided a metaphor for the way she was beginning to work with her syndicate (S.2, p. 19):

There have been times, probably in syndicate meetings...and there are four of us and there have been opportunities when we have been planning, to delegate. I think I have been delegating a lot more. Not like, “You are doing that.” It is more like, “This needs to be done, how do you see that you might contribute?” And I am sure it is related, that as a syndicate we are sharing responsibility a lot more than I was. Also there has been, you know, just a bit more listening....I tend to...say, “Have you thought about this?” or “What would happen if you...?” rather than saying, “I think you should....” Just simple things like delegating and allowing them to take ownership for their own things. (S.2, pp. 10 – 12)

As a result she had noticed that staff were picking things up and saying that they wanted to take responsibility for tasks (S.2, p. 12). Also, rather than seeing her role of leader as having all the answers and solving everyone’s problems, when people approached her with problems, she said that she was much more, “Flicking it back” (S.2, p. 11) and encouraging staff to discover solutions to problems for themselves:

The way I do observations and the way I report it back...has really changed over the last couple of years and through this course as well, in that I am really following that process now of setting goals, observing, the feedback, and she [BT] actually came back to me at the beginning of the term and said, “Thanks for those suggestions you made.” It was just marking the work and everyday practical stuff like that but it was the way I did it. I didn’t say, “You need to do this and you need to do that.” It was, “Have you thought about other ways that you could get your marking done that isn’t going to impact on your own time so much?” And she came up with heaps of different options....That’s the first bit of feedback that she has given me where she can see that two way relationship where it is not just me telling her what to do, but that it is actually me trying to encourage her to contribute her ideas as well. (S.2, p. 11)

She admitted that though the coaching paper “changes your behaviour within you” (S.2, p. 12), generally as a result of time pressure, she still often found it easier to give answers and provide solutions (S.2, p. 11). However, in spite of the

time pressure, Susan explained that she was more successfully giving quality time to people:

You know how people come up to you – that corridor talk – and it is like, I really don't need this at the moment because I need to do this, this and this. But I have become a lot more aware that I do need to listen at the time because they do need to talk about it. Then really, unless I have something that is 99% more important, then I really do need to stop and listen. So I am taking those opportunities a lot more whereas previously I'd be, "Can we talk about this later." Now I'm taking the opportunity to talk. (S.2, p. 11)

Previously Susan had mentioned that she was undecided about the trade off of giving time to staff against getting things done. However, in this story Susan spoke more positively about the importance of giving time to staff, even though it might interfere with her own plans, and not just because it was the right thing to do as a leader, but "because they do need to talk" (S.2, p. 11) and she saw that it signaled a commitment to them:

I think what other people appreciate is that you have got a commitment to give them time. That you are prepared to give time because everybody appreciates that everybody else is busy. So it is dedicating time to people. (S.2, p. 16)

Critique of principal's actions

Susan referred, once again, to the notion of university having developed her mind in a more critical way, and she commented that "you've got to be very careful how you use it" (S.2, p. 19). She told the following story to illustrate this:

...[name of principal] came in to look at our reading programme thing in our school and she went into juniors and then into seniors to observe in the classrooms and she hasn't reported back yet. This is half way through last term. She said, "I probably won't report back until next term. And it is just interesting...in terms of looking back and I am thinking. "Hey. Hang on. Where's my goal setting and where is my feedback? Well it's going to be judgmental, isn't it, if I don't have any input. And, in fact, by the time the feedback comes, it's going to be – I'll have moved on. (S.2, p. 19)

As a result of her experiences with coaching, Susan had changed her approaches to appraisal and observations and she no longer found the principal's approach, which gave her no voice, acceptable. However, she gave an emphatic "no" when I asked her whether she was going to raise the issue with her principal (S.2, p. 19). As she said, "I think you do have to be really careful particularly when you are not principal. I mean I am management but not principal who is boss basically" (S.2, p. 19). Susan empathized with the boss's newness on the job and felt that she should give her space and time to grow and develop, "Well she is new. She was the principal and if I put myself in her position, I don't do everything perfectly" (S.2, p. 19).

Wanting her own coaching relationships

At the end of the Coaching and Mentoring Paper, Susan herself was not involved in a coaching partnership, though she said she had been offered one and was very keen to get involved:

I want what everyone else has got. The times when I have sat down with [name of RTLB] and actually it has almost been a coaching relationship, I have found it really invaluable. I just lay it all on the table and I know I can tell her anything. Relating back to that power level hierarchy in schools, she has no impact on me as a teacher, because she is out of it and a little bit removed and so I know I can tell her anything. I know that she will keep it confidential. And it has been really good reflective time. Like when I talk to you at university. But that is not going to keep going. So I really want to put something else in place so that I can talk things through with somebody....It is very supportive and think it has been very challenging to share and to think about why you do things and what is going to happen next, and so what is the impact? I want that! (S.2, p. 6)

When I asked whether she could see herself developing a coaching relationship with the principal, her response was an emphatic "no", though she was less clear about the reasons for her response:

I am thinking "no" and why? I don't think she would be comfortable [big pause]. I shouldn't really say. I am just guessing, but I guess what put me off is a) I think of her as being busy, but then our two teachers are busy but b) is because I know she is very careful to maintain, at this stage, her professional distance and not come close to any one person. She may worry. (S.2, p. 7)

Susan also pointed out that the principal was already involved in a mentoring relationship as part of her involvement in the First Time Principal's Course.

Impact of coaching on family

Being a better listener and developing a mentoring-type relationship with her kids was one of Susan's goals for involvement in the coaching paper. Susan spoke about the impact of the coaching paper on her personal life:

I don't know how much it impacted on my family....It probably has made a difference but probably in quite a shallow way – more in just the listening. I don't know how the boys would react actually being teenage boys if I started doing reflective questioning. Being teenage boys they would probably go, "Oh Mum! I don't want to talk about it."...It would probably be more information than they needed to know. (S.2, p. 9)

However, as she reflected further on this, Susan said she realised that the impact on her family had been greater than she had thought, particularly in relation to her husband to whom she has been married for 20 years and "everything is old hat, now":

I am probably relating it more into his work situation. More particularly the times when he is stressed because he is a project manager and he has completion dates so actually that sitting down time and talking to him and using the reflective questioning....With [name of husband] it is actually, "So what could you do differently? How could you put the pressure back here somewhere and how does that make a difference to you?" Like there was a situation – he's got a meeting up in Auckland because he had put a price in on a project and he thought it was accepted but it actually hasn't been yet. And we were talking through that and I was asking, "Well, is there anything you could do to change it?" Just a lot of questioning and stuff with him. So it [the course] has made a difference there. Probably I would have just said, "Oh yeah, yeah, yeah" as you do when you are doing something else, sort of half listening and wondering when he is going to shut up and so I can have my turn. "Yeah, yeah, yeah. I've got these problems as well and I don't want to hear all your problems, Hun." Yeah, I think he has noticed a difference, he doesn't relate it back to the coaching course, but sometimes he will actually say, "Thanks for listening" which he has never done before. He'll say, "It has been good to talk about it." (S.2, p. 10)

Susan felt that using the skill of coaching in this way had strengthened her relationship with her husband and they had worked issues through because they had actually sat down and talked things through (S.2, p. 10).

Swimming analogy

Susan provided an analogy of swimming lessons to explain how the coaching paper had assisted her to make these changes:

I think it is being aware of it. Being aware that there is a better way. I went to swimming coaching the other night because I am a hopeless swimmer. And there were four things she taught us. This was in an hour. And I found myself over the last couple of days thinking, "I must remember to kick from the hips. I have got to have my arms like this. I've got to do this and I have got to do that." And I think it has been the same sort of thing because we have had the reflection built into it as well and the reflective practice and we have taken it away and I know that over the times in between I have been thinking. You internalize it all and you are thinking, "How am I doing in terms of not giving the answers?" I spend a lot of time thinking within myself. (S.2, p. 12)

Having a paper that was ongoing, not just a one off, Susan felt was significant in creating the "little triggers" that prompted her to act differently. She continued with the swimming coaching analogy:

It was introduced. We practiced it. Like the kicking was introduced at swimming. We practiced it and now I am thinking, "Right I've got to do that." Was it active listening? We practiced it and we went back and got the next step later and we went back and got the next step later. So like it was building on what has already been established. (S.2, p. 13)

She felt another similarity with swimming coaching was that she could quickly see the return value for her practice and "unless I can see the value for me in my classroom programme" (S.2, p. 13) then she felt she would not change.

Coaching: a personal experience

Susan described how she began the Coaching and Mentoring Paper with a little trepidation, concerned because personal sharing was not her natural thing (S.2, p. 8). However, she quickly changed her mind:

To start with I sort of thought- ahhhhhh - but I actually found it incredibly invaluable in the end probably because the two of us [Susan and myself as coaching partners] are in the same context, but also because there are a lot of skills. With active listening I thought, “Here I go again. I’ve done this before.” But then it was actually tying it into the whole process – going through the whole process. I found it incredibly valuable personally. Just having the opportunity to talk and really listen, give feedback and not give advice, be asked questions so that I could be reflective, so I felt I was finding out things for myself.... it was good to think, “Yeah, I probably need to do this next” and “No I haven’t thought about doing that.” (S.2, p. 8)

Susan said she quickly came to realize that the depth of sharing, the vulnerability, the risk taking and the bonds that she built with other people that resulted were significant in the success of the paper for her:

Because we were all there sharing the first night. Answering the question – why are you here? I know you do that at other courses, but because of the nature of the course it was deeper straight away and it was more honest and people were admitting more. We were making ourselves vulnerable by saying, “This is a weakness I have – I don’t listen well. I mean, how many times do you go along to a course on curriculum integration and say, “I don’t do this well”?” (S.2, p. 14)

As a result, Susan felt that this paper impacted more than just her work, it also impacted her personally (S.2, pp. 14 - 16):

It’s that personal impact because it is not just affecting your work. It is a choice that you are making that it is going to go into other parts of your life as well. Whereas other courses you go on may just be purely work based....I did a paper and it just impacted on my work, but it didn’t impact on me personally. I can see that there are implications for future work, but it didn’t impact on me personally so much.... This is more, almost, personality development, rather than just developing as a career – as part of a career....with the academic. It had that balance of the personal development. (S.2, pp. 15 –16)

As a result of these experiences, Susan said she had come to appreciate that reflecting and admitting mistakes is not a weakness and that the coaching process could help her with this:

I hate people pointing out things that I have done wrong. I am probably doing that a lot more with myself because I don't like other people doing it. (S.2, p. 17)

Susan spoke of having realized that professional development was more effective and satisfying when it had a significant component of personal development (S.2, p. 16).

Facilitating coaching

Susan began reflecting on the difficulties some course members had experienced in successfully facilitating coaching partnerships in their institutions (S.2, p. 1). She explained that she chose a pair who already knew each other “without having to build that relationship first because of the time involved” (S.2, p. 1) and this helped. Her pair quickly became very keen to get going. Every day she said they asked, “Are we going to meet?” (S.2, p. 1). However, Susan did encounter some difficulties. In the first instance, they had to find somewhere to meet that felt very safe for all three of them, “We didn't want to be interrupted and they didn't want people listening because it was confidential. There were confidences being shared” (S.2, p. 2). Susan explained this in more detail:

One of the girls [coaching partners] had an issue that had been dealt with by a parent and that formed the basis of the active listening and reflective interviewing because it was a very hot issue and it had been discussed with the principal and the DP and she felt awkward discussing it outside of that situation – sharing it with others on the staff. So it wasn't a secret like it was a personal thing...but it still would have been an awkward situation if she had been overheard because the DP, not being part of the process, wouldn't have understood why it was important to share that for her professional growth and that making it her goal was how she was dealing with it. (S.2, p. 3)

Susan said this created a dilemma for her because she realized it was important for the staff member to share this issue and that the coaching could not be real if individuals were not at liberty to address the pressing problems they were having which might involve talking about other staff members (S.2, p. 3). However, the school culture and expectations made this difficult. She explained:

We have all had the message...everybody is careful, over careful, to maintain professional standards, but that is part of ...the process the school has been through in the last year. Everybody has been over careful. That will go. That will settle. It will still be professional but everybody is extra careful at the moment.... What is important to people here is to be seen to be going through the proper channels. (S.2, p. 4)

However, Susan, came to the conclusion that facilitated properly, coaching does not degenerate into a gossip session and, anyway, the young teachers needed to be given the opportunity to share what was currently on their mind, so she allowed these issues to be addressed through the coaching process in spite of the schools mores and norms. She explained:

Like I said, that was probably the first session because it had blown up. In the first couple of sessions it was a hot issue for her, but then it sort of moved through. It did become her goal, but then having done that, she was quite comfortable with it. It had been dealt with. She had had the opportunity to talk. She had had the reflection and the feedback....It was really important for her. I think if I had stopped her talking about it, I would probably have cut the project off at the knees basically because it would make it contrived. It would be, you can talk about this, this, and this, but you can't talk about this, and that is not what coaching is about. (S.2, p. 3 – 4)

As a result of this growing understanding of the importance of coaching being authentic, Susan said she allowed each coaching session to begin with a ten minute period in which she left the room so that the coaching partners could off load and talk about anything:

I'm her tutor teacher and I needed to give her the opportunity to talk without me. Although she has been really open...I can't assume what she didn't say. She would, I'd say, be silly to say everything on her mind [in front of me]. (S.2, p. 5)

Interpretation

Key Narrative: Reflection and Change

In this snapshot, Susan continued to construct herself as changing. Previously Susan had constructed herself as being challenged by some ideas, such as the

value of relationships, and as being in a state of tension because she was unsure whether the sacrifice of her time versus relationships would be worth it. Now, as a result of her experiences and reflection upon those experiences with the Coaching and Mentoring Paper, and the reading she had been doing, she had developed strong rationales for the action she was taking and the changes she was making.

However, though reflection and experience provided rationales for action, Susan also constructed herself as being able to act more confidently and authoritatively knowing that the action she was taking was moral action and would lead to better outcomes for her, her staff and the students. Whereas previously, the tension and conflict was essentially a result of Susan asking the question of how this changed behaviour would impact on her ability to fulfil her expectations of herself as a professional; many times in this snapshot, Susan constructed herself as recognizing the needs of others – for example, to be in relationship with her, their need to talk, their need for coaching in authentic contexts, their need to know that she was committed to them as demonstrated by giving them time. Concern for the growth and development of others and putting the needs of others before her own, was beginning to provide Susan with rationales that were strong enough to enable her to overcome some of the key narratives that had been so influential in her life for so long, and to actually take action even though it clashed with them. Thus she told stories of committing time to relationships even though it impacted on her ability to get her work done. This involved putting her persona of perfectionism and the standards she had set for herself as a professional at risk. It required her to subvert strongly upheld mores and norms of the school (such as in the situation of facilitating coaching and allowing the partners to tell their stories) even though she knew it would be frowned on by senior management and even though it challenged her own view of what it meant to be a professional. As a result, Susan constructed herself as working quite differently with her syndicate.

In this snapshot, Susan told many stories in which she showed herself as a reflective practitioner, seeking to make sense of her experiences, in which she moved beyond just describing to analyzing and interpreting the experience. Susan said that she had always done a lot of thinking “within herself”, but now she said

she realized that she was thinking differently. Previously when she drove to school, she said she was always thinking about what she was going to be doing, but now she said she actually reflected “on why I do things the way I do” them (S.2, p. 16), questioning her motivation and whether she could do it in a better way. She identified that coaching had assisted her in this reflective process because a coaching partner and the coaching process acted as a mirror which enabled her to see experiences more clearly. As a result, Susan felt she was more able to make informed decisions about the right course of action in particular situations, but she was also able to make more generalized statements that would help her in other situations. For example, regarding the beginning teacher who needed to talk about the situation that was foremost in her thinking at the time of the coaching session, Susan concluded that in that particular situation, she would have brought into question the authenticity of coaching and “cut the project off at the knees”, if she had not allowed it, but she also reasoned that this was because it would have made the coaching contrived and “that is not what it is about” (S.2, p. 5). Here, Susan was not only able to make sense of the experience and make a wise decision, but she was also able to conceptualise it in such a way that the knowledge would be transferable to other situations. Thus, for Susan, reflection was leading to a change in practice, but also leading to abstract conceptualization and then, in the case of her facilitation of coaching, led to further experimentation in her practice as she gave the teachers ten minutes at the start of each session alone to off load – even about her, if necessary.

Key Narrative: Inextricability of Personal and Professional

Susan constructed herself as changing holistically, not just professionally. She was changing at home in the ways she related to her family as well as at school. She was changing as a person and as a professional. Whereas previously Susan had been most concerned with getting things done and doing them well, now she was concerned with ‘doing’ and ‘being’ (“You change the way you *are* and do” S. 2, p. 17). In fact, Susan had come to understand that the most effective professional development and change process was one that impacted the person as well as the professional, that had that “component of personality development” (S.2, p. 16). As she reflected, Susan propounded that the depth of sharing that was

part of the Coaching and Mentoring Paper, the vulnerability that resulted and the riskiness - which, she confessed, did not come naturally to her - were significant in assisting her to change. As she explained through the swimming analogy, the fact that she put herself in a position where she acknowledged she was hopeless at something, where others could see her hopelessness (the swim coach and the other swimmers, for example or the coaching course members) and were likely to see her bungled attempts to improve, and where she discovered that there was a better way, all impacted on her ability to change. The emotional investment associated with risk and vulnerability, she said, helped to create triggers that would go off in her head at other times to remind her to put into practice the four skills taught by the swimming coach, or to implement the skills of coaching and interact differently with her staff. Thus, Susan constructed herself as realizing that professional development was more effective when it had a component of personal development and that emotions and relationships assisted change.

This was, Susan realized, because professional experiences had personal dimensions that needed to be addressed. The example she provided of the teacher in her facilitated coaching pair illustrated this new way of thinking (S.2, p. 3) Though the teacher's issue was a professional experience related to her role as a teacher, Susan realized that it had impacted the teacher personally and that if the personal dimension and the emotional angst related to the situation was not allowed to surface and be addressed and supported, then the coaching process would have had little value for her. Thus Susan, who had previously upheld the separation of the personal and professional at school through (and, perhaps, also because of) the image she held of what it meant to be a professional, subverted the attempt by the school's hierarchy to keep the two dimensions separate and allowed the teacher to talk openly about the issue. Susan also demonstrated this when she recognised that her staff needed to have a relationship with her, needed to be listened to, needed to feel that she was committed to them. These are expressive of personal needs, but Susan had come to realize, through her own personal experiences that these needs had to be met in the professional context.

Key Narrative: Primacy of Relationships

In the previous snapshot, Susan constructed herself as deeply conflicted about the value of relationships with her staff when it impacted on her time and her ability to get work done. In this snapshot, Susan appeared to have made a decision in favour of the primacy of relationships. As a result of her experiences in the Coaching and Mentoring Paper, Susan had become much more aware of her staff as individuals, with individual and personal needs, and among them a need for a closer relationship with her and others in a relationship that was characterized by being listened to and listening, questioning, reflection, reciprocity and respect. But, perhaps of even greater significance, was Susan's growing realization of her own need to relate to others in this way. Susan now wanted to be supported, through coaching, to reflect and to examine who she was and why she was doing things the way she was doing them on an ongoing basis. Though Susan made it clear that she was not looking for a personal relationship (when she said of the Resource Teacher of Learning and Behaviour, for example, "I wouldn't say we are personal friends, but I respect her listening ability," S. 2, p. 6) this was the first indication from Susan of that "deep yearning" for connection that Kessler (2000) identified as being a part of the human condition and a characteristic of the spiritual nature of humankind. Connecting at a deeper level with participants of the coaching paper by making herself vulnerable to them and sharing in a way that was "not natural" for her, appeared to have awakened in Susan a yearning for a different type of connection, for a different type of relationship at school – one that would provide a mirror and support and assist her to *be* different.

Key Narrative: Allowing Others to Manage Their Own Learning

Susan was now relating to staff more as "knowing and knowledgeable" people. Thus a view of teacher development as being about giving junior teachers the knowledge to ensure they don't bowl on and make a mistake was being replaced by a more positive and trusting view of teachers as capable people who have the capacity to reflect on experiences and solve their own problems. She saw the role of the leader now as one in which the leader assisted individuals, through listening, reflective questioning, descriptive feedback and pointing the way to new ideas (through readings, for example), to take responsibility and ownership for

their own learning and to develop their own capacity. Her changed approach to appraisal and observations illustrated this. Susan constructed herself as no longer seeing her role of leader as inducting the junior teachers unquestioningly into the culture and mores of the school, but of interacting with them in ways that encouraged them to find answers and solutions rather than be told.

Key Narrative: What it Means to be a Professional

The key narratives that emerged in Snapshot One of hierarchy and ‘doing the right things right’ are part of the bigger narrative for Susan of what it means to be a professional. In this snapshot, Susan told stories that showed her views of hierarchy and the image of a professional as “doing the right things right” being challenged and impacted by the new narrative of rationales for action. In the previous snapshot, Susan had very strongly linked the power to act with position in the hierarchy. As someone “not the boss”, she felt little agency to take action outside of her syndicate and classroom and was limited within that realm. However, in this snapshot, we see her beginning to take action in spite of her hierarchical position, and even subverting the culture and mores of the school, for example, and undermining the professionalism she believed was expected by those at the top of the hierarchy. This was illustrated in her story of allowing the coaching pair time to get things off their chests, even though, “We’ve had the message....What is important here is to be seen to be going through the proper channels” (S.2, p. 4). Susan was sure that allowing the teachers time to complain, if they needed to, would not have been considered professional behaviour in the school, (“If she had been overheard because the DP...wouldn’t have understood why it was important to share that for her professional growth” (S.2, p. 3). However, as a result of her reading and experiences in the coaching paper and her reflections on them, she now had a growing sense of the authority to act, resulting not from positional power, but from rationales for action that were developed through reflection and abstract conceptualization (S.2, p. 17). However, at the same time, a number of stories also revealed that large remnants of the hierarchy narrative still remained intact, particularly as regards the principal. Much of Susan’s talk was still of feeling constrained from action by her place in the hierarchy. She constructed herself as being unable to approach the principal over

her reading observation process because she saw it as a challenge to the principal's position in the hierarchy (who is "boss basically"). Also, she was emphatically unable to see herself coaching with the principal because the principal needed to maintain that professional distance and she (Susan) would not put the principal (and probably herself) in an uncomfortable position by suggesting it.

In this snapshot, Susan constructed herself as being involved in a process of putting aside her long held images of what it meant to be a professional and her preferred ways of operating as a teacher and leader, and she showed herself carrying out her professional responsibilities in new ways, but at the same time, she also told stories in which she continued to be constrained by the long standing narratives of hierarchy and professionalism. As a result of being more willing to take action even though it undermined the culture and mores of the school because of strongly held rationales for action, she now felt she had greater agency and was able to take action that was more in line with her changing thinking. However, the narratives of hierarchy and professionalism still constrained her from making open challenges to those positioned above her in the hierarchy.

Snapshot 3: 10 October 2006

"I need to step back....It is just that letting go"

Description

I sat enjoying the peaceful view through the windows that dominated two sides of Susan's very large office. She had won a job in a small, rural, high decile school and had made the transition from senior management to principalship. As I looked around, it occurred to me that even boring administrivia could be a pleasure in such surroundings. I was very pleased to see Susan. After listening to the tapes of previous interviews, it was like catching up with an old friend. I was filled with curiosity about whether her changing beliefs about hierarchy, control and perfectionism had survived the transition into principalship. Had she become the

type of principal, interacting in the very ways she had determined she did not want to, but was afraid she would?

Sharing a class with her release teacher

Once Susan had organized things to ensure we would not be interrupted, she quickly began describing some of the challenges she was facing as a teaching principal. One of these had been learning how to share her class with another teacher:

Like I used to sort of go charging in there and make eye contact with the kids. The kids will make eye contact with me and they'll know. So I've started saying to her [release teacher], "Look I've got to keep out of the classroom because I am sorry I've been coming in too much and I really need to step back because it is your classroom on the days I am not there. I need to step back." (S.3, p. 2)

Over the several terms she had been principal, Susan said she had realized that she needed to allow her release teacher to develop her own authority or leadership in her class and that this would not happen while she [Susan] continued to assert her authority in the classroom (S.3, p. 3):

It is her class on the days that I am not there so I would like her to feel as though she has got the authority on those days and that she is not babysitting and when I come in it is not like, "Oh here is the real teacher type of thing." (S.3, p. 3)

Susan had been concerned that "the kids will call out over top of her [the release teacher] and just be generally louder in the days she is there" (S.3, p. 3). However, she said she realized that hers should not be the dominant teaching style just because she was the principal:

And I said to her - like I keep saying to her - look just pick up their desks and go and put them outside - thinking well this is what I would do and why the heck doesn't she do it. Like she has only brought one child in once which is sort of like, "That's it. I don't actually want him. You can look after him." But this term, I have purposefully thought, "Well, it is up to her really." I think she just has a different approach. I am probably quite

directive. Like, I always run a quiet class. That is the way I do it. But she's different. She doesn't mind. (S.3, p. 3)

Susan had also recognized that the release teacher's particular style brought strengths that Susan's did not bring: "You know she will probably discuss things freer with the kids. One of the differences between her and me is that they can say more to her than to me" (S.3, p. 3).

A further reflection she offered is that her interference had meant that the release teacher had not been sufficiently challenged to develop her own strategies to deal with issues. She felt the teacher had been able to act without having to take responsibility for her actions or lack of action – almost with impunity:

I know it sounds harsh really. I don't mean to be harsh. But she is going to have to find a way that she is comfortable with and if it doesn't work, she is going to be the one coming back in week after week facing the same thing again. (S.3, p. 3)

By "charging in there" (S.3, p. 2), Susan said she had not allowed the students or the release teacher the space to pose and solve problems – to grow (S.3, pp. 3 - 4). She also spoke of realizing that this interference worked against what she had made a strong point of trying to achieve ever since she took up the position of principal:

One thing I have really, really tried to work on it with her is including her and making her feel part of the school. Like I said, not just the part-timer, not just the baby sitter. I keep saying to the kids, she is not a part-timer. She is not a relief teacher. She is actually here and she is here all the time and she is actually very valuable to us as a school. She has made comments to people that she really feels more part of the school than she has done in the past. (S.3, p. 4)

Involvement in EHSAS Project

Susan spoke positively of being involved in an Extending High Standards Across Schools Project which provided quality professional development opportunities for the school. However she had found the project "very top driven" (S.3, p. 10):

I very much see that hierarchy because I see myself as being a little fish in the pond...because I'm not the smallest school but then there is a definite hierarchy just within the cluster....it still goes on school size - and it is very much generated by the lead school. (S.3, p. 12)

As a result, Susan said she did not feel able to challenge the practices of the project that concerned her:

But it is almost like, "I'm doing you a favour." So I would find it very hard to go to him and say, "Actually at that retreat I found...." (S.3, p. 12)

She also commented on the fact that the project had been organized in a top down way with the facilitator meeting with the principals first and making sure they were one step ahead, before meeting with the staff. Whereas Susan felt she would be "just as happy to go along to a meeting with my staff and hear what's happening" and she did not feel that she needed "separate or a different level of development" (S.3, pp. 8, 9).

The changing nature of relationships

She and the teachers went out for coffee every so often which she found valuable, "It's that relationship building again. Just sitting around and having a natter" (S.3, p. 18). She used to do this with her syndicate at the previous school, she had told me, but it was different, "I don't think I had the same - I think there was still that hierarchy within the syndicate. Others very much looked to me, asking, "Is that alright? Is that alright?" (S.3, p. 18). As she herself acknowledged, the challenge to her ideas had come from her involvement in university:

I know I keep coming back to university work, but I believe that has a huge part to play in my change. Just the challenges that you get. Just the networking that you are doing with a lot of people and the way you get asked a question and you need to think. Definitely the changing nature of relationships I now develop as a result of coaching. I entered into university because I realised I needed a personal challenge. I wouldn't do it online because I want face-to-face with people. (S.3, p. 28)

As a result, Susan spoke of allowing and even inviting participation in leadership from her teaching colleagues:

I like the way that people are prepared to come up with ideas. I see that the school and us being a team and being a success is that people can come up with their own ideas even though they [the ideas] are small. They can say if they are not quite ready to do something. Like last night at staff meeting, we were talking about Enviro Schools because I am very keen to do Enviro Schools and I asked, "Does anyone want to take it on?" And [name of a teacher] just said, "Oh don't do that this year. There is really enough happening and you don't want to take that on." And I thought, well yes she is probably right. (S.3, p. 22)

However, in spite of the changing nature of her relationships, Susan admitted the old ideas about hierarchy and the need to be boss and have all the ideas and answers, still came up unbidden:

It's still funny though because it is still in my head, aye. Like [name of teacher] coming in today and saying, "I have an idea for the memo" because I do a staff memo, and I thought, "What is she doing coming up with ideas for the memo – that's my thing" [laughter]. I still think like that. She told me her idea and I thought, "That's a good idea. That is a good idea." (S.3, p. 22)

Susan spoke of another teacher, who was experienced but just coming back into teaching after a break:

But she has probably been quite good for me, too, because she has got ideas. She's got ideas of her own and I am comfortable with her basically doing it. It is still funny though. There was a thing this morning – I still struggle at times – It's just that we have this book day tomorrow and [name of teacher] came in and said that she had phoned the local newspaper to tell them we've got the book day. And inside I thought, "Ohhhhh. Huh! What did she do that for?" But then I thought, "Oh no. That's really good." I was thinking, "No. Good on her because I hadn't thought about it. I hadn't had time for it. Good. She's got off her, you know, and done it. Well done. That's excellent."...But my first thought, my instant thought was, "Huh! What did she do that for?!" (S.3, p. 5)

Though these responses came unbidden, in both cases Susan was adamant that she was able to control her emotions sufficiently quickly so that neither teacher would have picked up on her initial reaction. "I have just got to be so careful. I am so careful that it doesn't show, because it still pops up" (S.3, p. 23).

Coaching relationships

When asked about whether she had developed a formal coaching partnership as she had expressed a desire to do at the previous interview, Susan explained that she had developed several coaching relationships including a relationship with the principal of her previous school. They met for breakfast every couple of weeks and talked through issues. However, much to Susan's surprise, perhaps the most valuable coaching-type relationship she had developed was with her appraiser:

I see him as being a coach, and yet he is my appraiser. I think it is probably because he has got coaching skills. I guess that is what the difference is. He knows to take time to listen. You know, just how to plant questions, to plant challenges. And probably I have built up more of a coaching relationship with him. (S.3, p. 19)

This was in contrast to the relationship she had with her First Time Principal's Mentor, who she felt should have been her main coach, but who she felt did not have the skills to be an effective coach and was just one principal she cycled through for advice along with a number of others (S.3, p. 19). On the other hand, her appraiser visited her frequently and "has been through a lot with me, particularly emotionally" (S.2, p. 20). As a result Susan said they had developed a relationship in which they were very open with each other:

Yes, I am a lot more open. It probably puts me at risk in some ways with him being a male. [Name of appraiser] is quite open as well. He is prepared to share around things that have happened to him. I will never forget one thing. He came out on a day when the disgruntled teacher cleaned out her classroom at 8 – 10 o'clock at night [emptied her room and abruptly left the school and her teaching position]. I first knew when the alarm company rang and said your alarm is not set. And a board person came and found the teacher in the classroom. [Name of appraiser] came out the next day just by coincidence and we have always shut door meetings because it keeps out interruptions, but at the end of the meeting, he actually stood up and gave me a big hug and I said to my husband later, "It was just what I needed." I sat the whole way through the meeting with this highlighter thing I got from a course, and I just totally had my hands busy the whole time and I was telling him dadedadeda. At the end he just gave me this big hug which was a huge risk being male. But it didn't come down to male or female, it just came down to somebody else on a day just needing that, "It's alright", that reassurance. I think that is possibly why we are really open with each other and I don't see him as being the appraiser at the top, like he's watching everything I do. And that is a skill

he has obviously got too. That he doesn't present himself in that light. (S.3, p. 20)

Susan indicated that she felt this was not a situation she would normally be comfortable with. In the past she would have guarded her emotions more carefully and "maintained the professional image that you don't let people see that something has got to you" (S.3, p. 21).

Susan admitted she was also now much more open with staff:

I probably do try and open myself up more with staff – tell them oh I don't know what to do about this and I don't feel very good about that. I am more open to people and just sharing problems with people. Not feeling as though I have to have all the answers and know what I am doing. I mean, yesterday.... I sat outside at lunch with [name of teacher] and I shared with her about a difficult situation I was going through. I said I have got a real problem with this. She didn't give me any answers but previously I'd have just thought, "Well I am not going to share it with her. She is a staff member. As principal, I need to deal with it." But it was good to be able to tell somebody else this is how I felt. It just felt good. Like the retreat reading. I said, "Well I'm going home to do the retreat reading tonight" and the others had already done it. And I'm sort of like, "Oh you are so good." That is sort of part of the confidence to share that, "Well actually I haven't done that reading" and I'm the leader. Maybe I should have done it. That sort of thing. But it is good. (S.3, p. 21)

As syndicate leader at her previous school, Susan acknowledged that she would never have allowed her persona of perfectionism to slip:

No! No! I wouldn't have shared my failings with them. [laughter] No. Probably because I expected them to come up to my standard [more laughter]. Yeah, that is blatantly it, probably. I was going to have the best syndicate in the world and they weren't quite there yet, and they needed to get there! I just wanted to have the perfect syndicate [laughter] and they needed to be part of it. (S.3, p. 27)

Susan said that part of her professional learning goal for this year was to "welcome feedback and challenge" (S.3, p. 21):

Sometimes when I am challenged – say a parent comes and says, “I don’t like the way you are teaching my child. I don’t like the way you speak to my child.” I would immediately be on the defensive. Whereas I need to take that on board and think, “Well do I? Am I always speaking in ways that are appropriate?” (S.3, p. 21)

Being a perfectionist

Susan spoke of being puzzled at being described as a perfectionist. We had talked about it during the previous interview, but more recently her appraiser and informal coach had referred to it:

Like he said to me at one of our initial meetings, “You are quite pedantic, aren’t you. You are a perfectionist.” I was thinking - I have heard that somewhere before today. And I remember sitting there looking out thinking about what he had said and it didn’t sit well with me. And I actually said to him, “No!” I came back to it quite a bit later. I said, “About what you said, I don’t think I am a perfectionist.” I still don’t know if I accept that 100%. But I think that is how people see me. You can’t be a perfectionist in this job. You can’t be a [perfect] teacher because you fail. Inevitably you fail. And I have come to see that as well. (S.3, p. 23)

However, while Susan appreciated that perfection was not a state any principal or teacher could reasonably aspire to, she acknowledged she did not like getting things wrong. Earlier Susan had spoken of having her July Roll Return returned because it was incorrect:

I don’t like being caught out. And it was sort of like – it was a personal affront, you know. How could it be returned! But I shouldn’t let things like that get to me. (S.3, p. 6)

And now she pondered the school’s impending Education Review Office visit:

I guess I am realigning my values. It’s not how much work you get done, how glossy your planning folder looks. Because that’s one thing I’ve learnt a lot this year. I can’t do everything. Like my planning is probably the worst it has ever been because I’ve spent a lot of time putting into the school. I have been the only person here full time effectively for the first half of the year. So not a lot of time has gone into the admin side. So I will have to bump that up before ERO. I just don’t want a revisit, you know. I

mean nobody wants that. But if I have a revisit...I will still regard that as a personal failure. You know, you would. (S.3, p. 24)

Susan was aware that there were aspects of her job she could not do as well as she would like because of the huge demands of the job, but she said she would prefer this not to become public knowledge. However, she was changing her expectations of her teachers:

Like I still check planning because ultimately I am accountable if that is not happening in the school. Now I sort of talk with people rather than necessarily give the planning back with – like in the past I've checked planning and written a whole lot of stuff on it and given it back. Go deal with this stuff. This is what you have to do - numbers 1, 2, 3, 4 and 5 - before I will be satisfied with it. Whereas I checked [teacher's name] and I gave it back a couple of weeks ago and I tried to put it along the lines that what you have done is really good, could we meet and just talk through a few things. So she knows that there are a few things that probably don't match up, but it is actually talking them through with her rather than just writing them down. (S.3, p. 18)

Reading the snapshots

Susan said her own willingness to be reflective and accept feedback was challenged when she read the snapshots I had sent to her prior to this interview:

When I first started reading it I thought, "I don't agree with that. I don't agree with that. No, I don't agree with that." And then as I read through it, I thought, "Well, yeah." In the end, the only thing that got to me was the statement you made about how I still don't feel as though I can sort of challenge the principal because she is ultimately principal and at the time I was AP so therefore I was going to seek principal's jobs to implement some of the new ideas I was being challenged by. I mean I found that hard to swallow, I'll tell you, to start with. (S.3, p. 6)

However, Susan did not just dismiss the ideas that she found difficult even though they made her feel very uncomfortable:

But then I had to really think about it. I had to think, well where am I really coming from? Why did I seek principals' jobs? Was it only because I wanted to be at the top and decide this, this, and this? Oh gosh, did I only become a principal so that I could actually enforce my ideas? (S.3, p. 7)

When I suggested to her that my interpretation could well be inaccurate or incomplete, she said that she had realized that she could not dismiss others' perspectives just because she did not agree with them or did not like the perspective, because she had realized that that was how other people saw her:

And probably that is a bit in my thinking. I mean I have to be careful because it is the whole package. It is all of the body language. It is all the way you talk to people. It is all the way you listen to people. It is the whole package. And I think I have got to be very careful that I don't set myself up sort of as "top" because I think that is the way I come across whether I intend to or not sometimes. (S.3, p. 7)

Interpretation

Key Narrative: Professional as a Whole Person

The stories Susan told about herself showed her as developing an increasing awareness of herself at school as a whole person, as an emotional, thinking, feeling, social, reflecting individual, with fears, needs and struggles – and Susan stated several times that acknowledging this with others felt good (S.3, pp. 21, 22, 27). She was no longer able to ignore the fact that as a professional she had emotional and social needs, and that she needed both the support and challenge of others in order to do her job. As a result, Susan constructed herself as now actively seeking relationships with others (even those below her in the hierarchy) and removing herself from the isolation she had hitherto built up around herself as a result of her beliefs about hierarchy and professionalism. She constructed herself as doing this by putting aside her persona of perfectionism and 'confessing' her faults, struggles and difficulties to others, such as staff or her appraiser, who in turn offered the emotional and practical support she had come to realize she needed. It is likely that those around Susan would have previously been aware of her weaknesses and her struggles, at times, but she would have been protected from having to face up to that knowledge by the buffer that the isolation of a hierarchical/professional environment had provided for her. Just as she, as senior teacher, had not challenged those above her in the hierarchy by complaining or confronting, so others beneath Susan in the hierarchy would not have challenged her. However, in this snapshot, Susan told a number of stories of behaving in

ways that she would have previously considered unprofessional in order to meet her needs as a ‘whole person’ and in order to recognize the ‘whole person’ needs of others. Some examples included: sharing difficulties she was experiencing in her leadership position with people who were hierarchically below her; accepting emotional support in the form of a hug from her appraiser and a male, even though she recognized it to be risky (S.3, p. 20); letting go her control of the ways staff operated and allowing them to express who they were as teachers and people, but also to allow them to take responsibility and as a result to grow and develop (for example, S.3, pp. 2, 3, 4, 18).

As an aspect of this, Susan constructed herself as increasingly recognizing and appreciating the diversity and uniqueness of each of her staff members. Susan acknowledged that previously she had probably employed staff who were likeminded and similar to herself, which, she suggested, was why her syndicate at the previous school operated the way it did – that is, staff had not challenged her perspectives and they continually looked to her to guide and affirm what they were doing, rather than acting independently of her. However, in the new school, two things appeared to be different. One was, the staff were already experienced with ideas of their own and had not been “cloned” by Susan (as the teachers in her syndicate had been at her previous school). Secondly, Susan no longer felt bound by the tightly prescribed mores and norms that governed behaviour and discouraged independent thinking that had been such a significant aspect of the culture of her previous school. This left her freer to recognize, support and affirm the uniqueness and dignity of others, which is why she was working hard to control the emotional impulses that would lead to disrespectful, mistrustful treatment of her staff. Susan was now able to recognize, for example, that her release teacher simply had a different teaching style, which was neither better nor worse than her own, just different. Students still learned and engaged with the release teacher. In becoming more aware of the ‘whole’ person, Susan was increasingly recognizing and appreciating the uniqueness and diversity of all people.

Key Narrative: Openness to Outside Perspectives

The need Susan had to maintain her persona of perfectionism meant that Susan had not been particularly open to feedback and criticism of her own performance and she had often been protected from this by the hierarchical nature of the schools she had worked in. However, in this snapshot, Susan was focusing on being more open to feedback and criticism. In fact, she had made welcoming feedback her appraisal goal. Many times in this interview, Susan reflected on perspectives she said she found unpalatable. “I’m just thinking” was a phrase that occurred frequently through the interview as she bided for time to put her thoughts in order (S.3, pp. 5, 7, 15, 18, 23) and give balanced consideration to an idea or interpretation. In this snapshot Susan told stories that illustrated her willingness to reflect as a result of outside perspectives. She made it clear that she did not enjoy the process or necessarily find it easy, but was disciplining herself to do it and was enjoying the benefits that resulted.

Key Narrative: Letting Go and Stepping Back

Susan was beginning to see that her expectations of others had been very much based on her personal preferences – her preferred teaching style, for example. It had been very much based on how she saw the world and made meaning of it. For example, she had previously expected her syndicate to meet *her* high expectations. Thus, it was not only for her own sake that Susan was changing how she related, it was also for theirs. Susan wanted staff to have a sense of belonging, ownership and empowerment within the school, therefore she constructed herself as “letting go” and “stepping back” to allow this to happen. She had realized that her continual interference in trying to ensure the senior classroom operated on her release days as it did on days when she was the teacher, for example, had limited the children’s ability to work through the issues experienced in having multiple teachers and was affecting the release teacher’s ability to operate in her preferred teaching style. Further, she had realized that by using her hierarchical power to create an environment that she was comfortable with as a teacher, she was affecting her colleague’s ability to pose and solve problems for herself, to take responsibility for her actions – and as a result was limiting her growth and development. In the past, Susan clearly saw her attempts to assist teachers to do

things in a tightly prescribed way, as contributing to their growth and development. However, now Susan realized that such interference could hold people back and that individuals needed to be given the opportunity to take responsibility for their own actions and to find their own pathways forward.

As a result of standing back and allowing others to become more active participants in the running of the school, Susan said teachers were feeling a greater sense of belonging to the school and were picking up jobs and responsibilities and, in doing so, were supporting Susan to do the job that she had become aware was just too big for one person. In turn, teachers were developing a greater sense of being leaders within the school and of being able to impact its direction. From isolation and individualism, Susan constructed herself as working with staff in ways that promoted co-operation, support for each other, co-operative problem solving and in which she was sharing power and leadership more and they were all feeling a greater sense of agency.

Key Narrative: Hierarchy – “It still pops up.”

This growth in relationship building was enabled and supported by her exposure to new ideas through her university studies but was also assisted by an increasing ability to control the negative reactions that Susan admitted still popped up in her mind when staff took initiative or made suggestions about things that she saw as being her responsibility. As the new ideas, understandings and ways of relating clashed with her existing (though challenged) beliefs about hierarchy and control; strong, negative, territorial emotional reactions were sparked in Susan at times. She said they came up unbidden and unwanted. However, committed to developing a more democratic working environment, and wanting to work and walk with staff in more egalitarian relationships, Susan explained that she quickly controlled the impulses and responded behaviorally more in line with her changed thinking. Susan felt she was able to bring these reactions under control quickly enough so that they remained under the radar and undetected by others.

Susan constructed herself as having greater agency to implement the new ideas and understandings she had developed in her role as principal. However, she did

not feel so enabled to impact in other aspects of her professional life, such as the EHSAS Project or the principals' cluster group, where, as a new principal and the principal of a small school, Susan saw herself as a small fish in a big pond, and she felt constrained from action by the still influential narrative of hierarchy. As a result, even though Susan had developed strong, defensible, rationales for her way of seeing the world, she was not prepared to move out of where she saw herself positioned in the hierarchy in relation to other schools and principals and voice her thoughts and feelings. Thus the narrative of hierarchy continued to "pop up" and provide a significant influence in her professional life, begging the question of what it would take for it to change once and for all, or whether it ever would.

Growth in the Multiple Dimensions

The data analysis indicated that Susan grew in the emotional, social, conceptual/intellectual and spiritual dimensions over the two year period during which she was interviewed. There is significant evidence to support this claim. However, the evidence also indicates that the growth was not complete but was still ongoing and tentative in ways. An analysis of growth in each dimension now follows.

Growth in the Emotional Dimension

From the first interview, Susan constructed herself as being in a process of developing greater self-awareness, which is essential to growth in the emotional dimension. For example, Susan had become aware that she lacked the personal attributes that were essential to more relational styles of leadership, and realised that this was why she reacted with frustration when people took up her time (as in the queue story, snapshot one). Though Susan understood why these emotions emerged, in snapshot one she constructed herself as having little control over her emotional responses. When people used up her time which threatened her ability to get work done, she reacted emotionally, and, in the case of the queue (snapshot one), Susan took her frustration out on her class, even though it was not the students' fault. However, as a result of her experiences in the Coaching and Mentoring Paper, and most particularly with the skills of coaching, by the next

snapshot, Susan constructed herself as reacting quite differently in similar situations – listening, giving the time willingly rather than begrudgingly, for example. Susan put this down to having developed not only greater awareness of her own propensities and lacks, but also to the development of greater awareness of the impact of her actions, as leader, on her staff. She had come to realise that they needed her to listen to them and to invest time in them, and so this motivated her to control her frustration and give her time willingly and more happily.

In the final snapshot, Susan described how strong emotional reactions still popped up unbidden and unwanted when her staff made suggestions or took action that clashed with the still deeply embedded views of hierarchy and professionalism. Susan recognised that she had been involved in a process of change, and that at the time of the interview, she was holding two disparate ways of looking at the world which jostled for position in how she responded to experiences. However, Susan constructed herself as being able to quickly bring these emotions under control and keep them well hidden from staff so that staff would continue to feel empowered, and their dignity would remain intact. However, this was not a case of emotional labour in which she regulated her emotions to be consistent with organisational expectations regardless of whether they aligned with how she was feeling (Ashforth & Humphrey, 1993), and it was more than a form of impression management (Ashforth & Humphrey, 1993). Over the course of the snapshot 3, she explained that she was involved in a process of “realigning her values” (S.3, p. 24), but that it was “just that letting go” (S.3, p. 5) that was making it difficult. Susan recognized that she was engaged in a process of reconstructing her identity and when her emotions did not match the identity she was constructing, she regulated her emotions. The fact that she initially reacted strongly to the actions of her staff member showed that a value that was important to her sense of identity had been transgressed (that of knowing your place in the hierarchy). However, the fact that she brought her emotions under control, showed that she was strongly motivated to behave differently – the motivation came, not from outside influences, but from her own, internal desire to *be* different, to construct her identity differently. As a result, Susan was now more able to control her emotions to take action in line with her new conceptual thinking and was actually more able

to be the power sharing, distributive leader she had expressed a desire to be in the first interview. In regulating her emotions, Susan was involved in “deep acting” in which she attempted “to actually experience or feel the emotions she” wished “to display” (Ashforth & Humphrey, 1993, p. 93). Acting in this way, did not create emotive dissonance (Hochschild, 1983) for Susan because she was regulating her emotions so that she would act authentically, more in line with her newly reconstructed identity.

Susan appears to have come to some understanding that every emotion has a cognitive base, so that when emotions appear, rather than determining action, they should be treated as a signal (Ashforth & Humphrey, 1993; Claxton, 1999) or an indication of the need to search for the reasons for the emotional reaction. There is evidence through these snapshots of Susan stopping and thinking, understanding the reasons for her feelings and then adjusting her reactions. Unfortunately, established ways of seeing the world seldom change in a moment. Part of the process of reconstructing a new identity is stopping and thinking and regulating emotions to align with the new beliefs and construction of self. Clearly, there is evidence across the snapshots of this happening.

Susan, who had described herself as lacking confidence in the first interview, now recognised that her self-esteem and confidence levels had grown as she had developed strong rationales for her actions and was more empowered to be the person/leader she wanted to be. However, the narrative in which she constructed herself as a small fish in a big pond with the EHSAS Project and with the Principals’ Cluster Group, demonstrated that this growth in confidence was situational and did not necessarily transfer across all aspects of her professional life. The narrative of hierarchy was still influential in impacting the way Susan made meaning of her experiences. Although Susan was able to reflect critically and thoughtfully, and develop strong rationales for why she felt the way she did about the EHSAS retreat, for example, the impact of the still active narrative of hierarchy on her thinking diminished her confidence and capacity to share her thoughts. In her own situation at school, she understood the need to react in ways that opened up the possibility of growth in others rather than shut it down, but in

the situation of the EHSAS Project, Susan seemed unable to see that by keeping quiet she was actually limiting the possibility of growth in the lead principal, or the project facilitator, or even of the project as a whole. Her views about not challenging those above her in the hierarchy continued to be strong in some situations and impacted her behaviour. Therefore, though the snapshots provided evidence of significant growth in the emotional dimension, this growth appeared to be contextualised and did not appear to extend to all aspects of her life as the narratives of hierarchy and professionalism continued to impact her agency to act in certain situations.

Growth in the Social Dimension

The key narratives of hierarchy and professionalism were (and, to a lesser extent, continued to be) hugely influential in how Susan practiced as a teacher and a leader. These narratives had kept her locked into isolation and individualism and into a hierarchical leadership style through their claims upon her. However, the stories Susan told of interacting with her staff differently and moving towards a more distributive, power sharing leadership style, illustrated growth and development in the social dimension. Susan now recognised that she was both an individual, with personal preferences and preferred ways of doing things (her teaching style, for example), and a social ‘being’, who impacted those around her with the ways she behaved, and was equally impacted by them. Being ‘social’, she had come to realise that it was not her entitlement, as “top”, to privilege her personal preferences in the syndicate or school, because as part of a community she needed to allow others to express their individuality and personal preferences. As someone not the “top” in her previous school, Susan had felt constrained from expressing her individuality and had privileged the personal preferences of those above her. However, she had now come to realise that, as social beings, they all shared a social space and as such, all staff were entitled to express their individuality and impact what was experienced in that space. As a result, Susan began using the word “team”, and by stepping back and letting go, encouraged her staff to develop a sense of belonging, and to take ownership and impact what happened, even though at times it clashed with her preferences or ways of seeing the world.

Susan constructed herself as growing the understanding that being social, human beings need each other. This acknowledgement is an essential characteristic of growth and development in the social dimension. Susan spoke of realising that, as a leader, rather than the professional separation she had previously aimed for, her staff actually needed her to develop a closer relationship with them. But equally she had begun to realise that she now wanted emotionally closer and more open relationships with her staff. Her experiences in the Coaching and Mentoring Paper had assisted her to realise that not only did it just feel good to share burdens and difficulties with others, but that she needed others to provide challenges to her ways of thinking, and, through their “well planted” questions, to provide the mirror that, she had decided, was essential for her ongoing growth and development. As a result Susan had sought out and developed a number of reciprocal relationships – in which benefits accrued to both parties. She identified that she did not find the relationship with her First Time Principals’ Mentor particularly useful or satisfying because it was one sided – he did not open up to her and she no longer found such ‘top-down’ relationships satisfying. Susan had come to realise that relationships in a community should be mutual and open. Through the stories she told, Susan constructed herself as moving from a position of strong individualism to interdependence, in which she now sought out relationships, worked with others co-operatively, sharing power and ownership with them because she needed them just as much as they needed her.

Susan’s stories showed evidence that she was becoming a more effective participant in the social contexts of which she was a part. As a school leader, she was consciously developing her school as a community of practice and inviting staff to be a part of it, allowing them to be involved in the dialogue about the purposes of the community, the tasks and how they should be carried out. Changes in how she communicated and related with staff were assisting this. For example, said she has always taken staff out for coffee, but now she would sit and “natter” with her teachers whereas previously she had remained aware of the hierarchy and acted accordingly, and the staff in her syndicate had also treated her as “boss” - looking to her for answers and direction, rather than engaging in dialogue or discussion with her. Susan’s voice was no longer privileged in her

communications with staff, but they felt able to make suggestions and even determine future direction. The ability to stop and think was assisting this growth because now Susan was better able to make choices to respond to, communicate with, and relate with staff in ways that treated them as valued and honoured, and which built shared understandings about the nature of the relationship and their place in the community that was developing.

This marked growth in the social dimension, which she explained was enabled by strong challenges to the narratives of hierarchy and professionalism as a result of her university studies and, most specifically, her experiences in the Coaching and Mentoring Paper, did not transfer to every professional context. Though she was able to build an open relationship with her appraiser, she was not able to transfer this sense of building community to her involvement in the EHSAS project, in which she still saw herself only as an individual, unable to participate in any other way than to accept what was on offer. However, though not consistent, growth as education, in Dewey's terms, did take place in the social dimension.

Growth in the Conceptual/Intellectual Dimension

Over the two year period there is evidence of Susan making strong cognitive shifts in how she thought about her job, herself and others. This was particularly so in relation to how she wanted to be as a leader – hierarchical or relational. In the first snapshot she constructed herself as being drawn to the new ideas of distributed and relational styles of leadership. Over the two year period we saw her shifting from uncertainty about whether there was enough value in the new ideas to give up the primacy of the old ideas, to increasingly acting in line with the new ideas even though she was strongly driven to react in line with the long embedded ideas of hierarchy and professionalism. Thus what was initially a cognitive dalliance had become more cognitively embedded and was impacting her actions. This was assisted by her experiences with the coaching paper and the changed ways she was reflecting. Susan constructed herself as having moved from focusing on thinking about 'what' to thinking about 'why.' She illustrated this several times in the final interview when, having answered a question quickly, she paused and pondered aloud, "Now why am I saying that" and then attempted to

explain. Susan told stories which showed her using reflective processes to transfer knowledge from one situation to another and using foresight as she imagined possible consequences of particular actions (her stories about facilitating coaching between teachers in her syndicate provided illustrations of this, for example). This was assisted, it seems, by Susan's growing self-knowledge, as she increasingly came to understand the conflicting and contradictory ways of thinking that were influencing how she made sense of experience and was thus able to exercise greater self-control over how she responded. Susan's meaning-making processes were becoming more trustworthy as they incorporated multiple perspectives and a broader knowledge of the world. Thus growth and development in the conceptual/intellectual dimension was taking place as a result of growing self knowledge, reflected upon experience and had resulted in changed actions.

However, though Susan had constructed new and contradictory ways of thinking about the world, there is little evidence of them being reconstructed into an intertwined and integrated way of thinking about the world. There are glimpses of this beginning to happen. For example, when a staff member suggested they should not join the Enviro Schools Programme yet because things were already too busy, Susan saw that this was a wise decision, but was also aware that as principal she needed to keep an eye on things and make sure that, "We don't just pass everything by because it is going to be too hard.... We are not just going to sit around and not change" (S.3, p. 22). In this situation she was acknowledging the right of staff to have a say (and saw that in this particular situation it was a good decision), but she was also aware of her responsibility as "top" to ensure that the school continued to progress. Thus she integrated the two ideas of shared leadership and hierarchy in her thinking and decision making. However, on the whole, both narratives appeared to continue to exist, independent of each other, as contradictions, at times, in Susan's thinking and her actions. Further growth in the conceptual/intellectual dimension would lead to a greater integration of the two ideas, where one is not subsumed by the other at different times, but where, through experiences, they are constructed and reconstructed until an integrated and cohesive view of the world develops.

Growth in the Spiritual Dimension

The evidence across the three interviews indicated that Susan had grown in the spiritual dimension. Growth in this dimension occurs when the ways individuals respond to experience and make meaning of the world, shifts from reflecting their personal preferences and from focusing on how things impact on them, to an increasing concern about how it impacts on others and, even more importantly, of how right it is in terms of the universal principles that describe how to live best in this world. Driven by strong views of what it meant to be a professional, and her own need to fulfil that image, Susan constructed herself in the first interview as acting largely to fulfil her own needs and express her own personal preferences. However, at least partially as a result of the Coaching and Mentoring Paper, Susan began to see the world differently as she realised that relationships were more important than getting work done or maintaining her own and others' positions in the hierarchy, and that, in her role of leader, her priority was to meet others' needs not primarily her own. Susan realised that there 'is a better way' than the pathway she had been on and she spoke of acting with greater confidence because she now had strong rationales for the actions she was taking. It was these rationales or principles that gave Susan the strength to act against the narratives that had been influential in her life for so long. For example, she constructed herself as coming to the knowledge that her staff were individuals and that as leader she needed to recognise, acknowledge, appreciate and grow their diversity rather than to 'churn out clones'. Rather than expecting staff to meet her high standards, Susan realised that they had needs to be met and ways of seeing the world that they needed to be free to express. Thus Susan began to "let go" and allow her staff to operate with less interference from her. As well as appreciating their diversity, Susan also realised that her staff needed to be allowed to take responsibility for and to construct their own learning and their own ways of seeing the world, rather than having Susan's constructions of the world imposed on them. As a result, Susan told stories which showed her staff feeling more empowered and taking increasing responsibility. It was these rationales or principles, such as the importance of respecting human dignity, that enabled Susan to find the courage to face up to who she was, her weaknesses and her propensities, and to find the strength to control her unwanted emotional reactions when they popped up as a result of

actions taken by her staff. It was these principles that enabled Susan to face the challenge of the narratives of hierarchy and professionalism and take action that conflicted with them.

However, rather than just experiencing ‘sacrifice’ as she gave up some of her ways of seeing the world and interacted in the new ways with her staff, Susan actually felt connected and supported by them in ways she had not previously experienced. By “letting go” she was actually better able to fulfil her role of leader (a job she had come to realise was just too big for one person) and to feel a greater sense of being a ‘whole person’ as the professional/personal divide disintegrated and she was able to be an emotional, relating, thinking, moral person with needs at work, just as she was at home. This growth in the spiritual dimension was assisted by Susan letting go her persona of perfectionism – her need to appear perfectly capable - and allowing others (some others, at least) to see her as an imperfect human being who needed their support and challenge. Susan stated several times, that letting go in this way “just felt good.”

Integrated Growth and Development

When growth and development takes place in the multiple dimensions, we would expect to see the growth of a more integrated personality. This would be characterised by increasing displays of wisdom, greater agency, involvement in ongoing cycles of renewal and change, and finally, greater feelings of contentment, wonderment and of being at peace with/in the world. Each of the research participants’ narratives finishes with a discussion of the ways in which their growth and development has led to these four characteristics of an integrated personality. A brief discussion of Susan’s growth and development in this regard follows.

Growth in each of the other dimensions, both assisted and was assisted by, growth in the spiritual dimension as Susan’s greater determination and commitment to respect the dignity of others, build trustworthy relationships and do what was right for her staff, motivated her to find the emotional self-management needed to keep potentially disempowering and disrespectful responses under control and under

the radar. The increased self-awareness that she developed through growth in the emotional and social dimensions assisted Susan to identify some of the gaps between her espoused theories and theories-in-actions and to, over time, begin closing those gaps and become a more authentic person.

Growth in each of these dimensions empowered Susan to be able to take action that was more in line with her thinking. In the first two interviews, Susan constructed herself as lacking agency because she was not the principal and was, therefore, limited in how much she could implement change and lead differently. However, she put a plan in place to win a principalship (seeing herself able to do this required considerable growth and development) and, in the meantime, she used the strong rationales she had developed as a result of her studies to provide her with the authority to subvert the school culture and the narratives of hierarchy and professionalism, so that she could carry out her role as leader more authentically, but contrary to accepted practice in the school. When she became a principal, Susan was able to implement the kind of leadership she espoused without the need to be subversive. Interestingly, Susan discovered that in the new ways of operating she had less rights as an individual, but rather than experiencing this as a loss, actually gained greater agency, as together they carried out the work of the school. However, as previously mentioned, Susan did not experience agency in her involvement in the EHSAS project, or as she worked with other principals in the area. The narrative of hierarchy continued to be very influential in this context of her life, impacting on her ability to be agential.

Over the two year period of data gathering, Susan increasingly constructed herself as being involved in cycles of reflection and change. However, in the first interview, the reflection was only in her own mind and the change was more espoused than actual. By the second interview, Susan had experienced the value of reflecting with others and was making some real changes to her ways of operating as a syndicate leader. She was also aware that the Coaching and Mentoring Paper was finishing and she needed to develop a coaching relationship with at least one other that would enable her to continue to grow and develop. By the final interview, Susan constructed herself as having developed multiple

relationships with aspects of coaching which ensured her continued involvement in cycles of reflection and change. Thus growth and development across the dimensions had led to a situation where Susan was involved in continual cycles of growth and development. Further, Susan was excited by the sense of fulfilment and agency it brought her. There were a number of times in the interviews when she stood back, as it were, watched herself in action (as she told stories) and expressed delighted with the change that she saw.

There is some evidence of growth across the dimensions enabling Susan to take wiser action. Certainly, her actions were no longer totally constrained by narratives that were based on limited ways of viewing the world and emotional reactions over which she had little control. She now had a greater range of choices available to her, more space in which to consider them and greater determination and courage to take action that may have previously been unthinkable. Thus integrated growth across the dimensions enabled Susan to take wiser action in a variety of situations.

In summary, evidence from the snapshots points to growth and development having taken place in each of the dimensions. However, what is also obvious is that Susan is still in the process of growing and developing. This is no more obvious that in the conceptual/intellectual dimension where she is still holding conflicting and contradictory views of the world and has not yet integrated them into a more holistic, richer fuller interpretation of the world.

Chapter 5: Laurelle's narrative

Snapshot 1: 7 April 2005

“Sledgehammers and juggernauts”

Description

Background

I did not notice her when she first walked into the first session of the Coaching and Mentoring Paper. But when I heard her voice, my mind snapped to attention and I listened closely as her rich, sonorous voice drew me into the world of tertiary education and into her world of professionalism. She spoke once of using the power of voice to sell an idea to staff (L.2, p. 17). For me, also, her deep, mellow tones were powerful and compelling. One had the feeling that she was someone whose ideas were carefully sorted and filed and as she spoke slowly and thoughtfully, she was able to present them with immaculate care and maximum effectiveness and, therefore, was someone worth listening to. I was sold.

Laurelle was one of the youngest students ever at the Teachers' College she attended. After training for three years, she completed her degree, fulfilled her three year bond in primary schools and then was involved in teaching English as a second language in a tertiary institution. After further stints in primary schools, several bouts of travel, Laurelle began, in earnest, her long-time involvement in tertiary education which she had discovered in earlier years she really enjoyed. Beginning as an academic staff member, teaching generic courses, she moved to senior academic status and then on to management, where, she complained, the holidays were not as good but where she felt she might have a more positive impact on the mores and culture of the institution (L.1, pp. 3 – 4).

Working as a woman in a male-dominated environment

Laurelle identified a number of experiences that had strongly influenced her image of what it meant to be a professional and a leader in an educational

organisation. She thought, perhaps, that the greatest influence had been working, as a woman, in a “really male environment for years and years” (L.1, p. 11):

I have found that, and this is my politics, a lot of management structures are very misogynist, certainly in tertiary. I would be sitting in boys’ club sometimes where the whole group was male. They’d all talk about rugby and their practices were often quite punitive. “Come down on them heavy and that will sort them out.” They ran meetings like sledgehammers, like juggernauts. (L.1, p. 11)

Laurelle said that she felt they were modeling something for her, but that it was not anything she wanted to buy into or believe in (L.1, p. 11). Even some of the women in her institution, she felt, acted in a similar way in order to make their way forward in the male-dominated environment. These women, she said, “acted like Margaret Thatcher. That style which is quite distressing. That Jenny Shipley sort of model” (L.1, p. 11). In fact, Laurelle used sarcasm several times during the interview to comment on aspects of the way the institution operated:

This is supposed to be a learning community with reflective practitioners. Nice thought! (L.1, p. 5)

Now I am starting to sound like some of the senior mentors here at the institution. My role is to be a font and gather round my feet followers. (S.1, p. 6)

I sit and listen while you share your wisdom with me. (L.1, p. 4)

Dissatisfied with what she saw being modelled within this male-dominated environment, Laurelle said she sought alternative models of leadership (L.1, p. 4) and enrolled in, and had almost completed, a Master’s of Educational Leadership. Laurelle said this had been extremely valuable professional development:

In fact, I found all my Master’s papers hugely significant, if only I had a little more time to dedicate to them. That’s the real issue as you know. I’ve found every piece of study that I have done has informed my practice hugely. I’ve loved studying with [name of university lecturer] and looking at my leadership platform, my educational platform, where I come from....No, I’ve enjoyed them all. (L.1, p. 5)

Laurette said she found that what she learned through her studies and other forms of professional development, had been useful, not only to assist in the development of her own practice and leadership style, but to help her assist other women to work more effectively in the male-dominated tertiary institutional environment (L.1, p. 6).

Mentoring programme

It was largely because of the mentoring programme in her institution that Laurette decided to enroll in the Coaching and Mentoring Leadership Paper. When she became a senior academic staff member, she joined the scheme to mentor new staff and as a result had mentored many people over the years. However, she said she was deeply disturbed by the way the mentoring system operated in her institution which she felt was very closely linked to probation, rather than being a formative exercise (L.1, p. 3). As a result of this, Laurette had worked to reform the mentoring programme and, although it had taken years, she was now satisfied that the two processes sat quite separately in the institution (L.1, p. 3). However, she still expressed deep dissatisfaction with the scheme:

It seemed to me it was a very hierarchical enterprise and that it very much reinforced the mores and values of the institution without ever encouraging new staff to explore ideas surrounding the pedagogy of their teaching which I felt was one of the very critical aspects of mentoring....It has become a sort of explaining operation. This is how you access that kind of form. This is what you do when you go to a [certain type of] meeting. This is what you do when.... (L.1, p. 3)

Laurette did not feel that it provided sufficient value to warrant being called an effective mentoring scheme (L.1, p. 3). To her way of thinking, an effective mentoring programme would be one in which both mentors and mentees would benefit and the mentor would be able to share with a new staff member how his or her practice was underpinned by current knowledge and theory (L.1, p. 3).

Though Laurette was no longer a senior academic staff member, as management, she was involved in looking at how the mentoring system could be changed in

some way. She had hopes that the Coaching and Mentoring Paper would assist her with this:

I am anticipating that I will be reading more deeply, looking at what is occurring overseas and a range of methodologies, so I am able to apply something here. And that my discussions will enrich my own understanding, so I am able to bring a more informed view point to what we're changing here. (L.1, p. 4)

However, as frustrated as Laurelle felt, she indicated that she was committed to working respectfully within the structures and systems of the institution to bring about change:

And we will be looking at what fits within our systems and our structures here without stepping on toes, which is a consideration. Because we do have a group of staff members whose expertise needs to be valued, but it also needs to be moved one step sideways, so that they're looking at their role in a different light. (L.1, p. 4)

However, in her view, this valuing of people did not mean that issues should not be addressed – she stated that these senior staff members needed to look “at their role in a different light” and make some changes (L.1, p. 4) but it would be done, initially through a respectful, consultative process (L.1, p. 4). But at the end of the day, a new system would be put in place and the attitude would be, “Buy in or clock out now” (S.1, p. 4). Laurelle admitted that some of the older academic staff members would probably have some difficulty with that:

But when you look at what is happening and you think we are really heading down an unproductive and potentially negative and really quite detrimental pathway, we offer the change. We say, “Here it is.” We offer development surrounding it, but if people don't buy in at the end of the day, then they will be left behind or coerced, in a gentle sort of way. They will be taught... (L.1, p. 5)

At some point, she said it had to be “brought to the water” (L.1, p. 5). This, she thought, was the role of leadership.

Informal mentoring relationship with a member of the directorate

Probably the most beneficial professional development Laurelle identified that she had been involved in within the institution “in all these years”, and that was critical in the development of how she now thought about education and about her role in the institution, was an informal mentoring relationship she had sought with a woman who was a member of the directorate (L.1, p. 10). Laurelle said this woman “facilitated and modeled for everybody good practice in the way she operated and respected everybody” (L.1, p. 10). Laurelle described how she grabbed at the opportunity to learn from this director who modeled ways that were so different from the male-dominated mores and culture of the institution:

She modeled – I can just see her – respectful attention and careful – not management of people – but inclusion and a thoughtful approach to everything she did. And I would talk to her about the ways that she ran meetings, the way she included people, why she did certain things. (L.1, p. 10)

This mentoring relationship was not formalized but happened when Laurelle made it happen or caught up with her when the director was having a cigarette outside. She said she would sit down beside her and say something like:

In the last meeting someone was bringing up some really controversial points of view. There was the real potential there for some disagreement and I felt that they were really wrong and my first reaction was to say, “You’re wrong” or to be really reactive. Yet, you took a lot of time. What were you thinking and how were you reflecting and what were you calling on from your own background that enabled you to then deal with that person in the way that you were able to, that left everybody empowered, everybody’s opinion taken into account, consensus gained and buy in achieved? How did you do that? What was it?” And so she would talk about the theorists and the learning background she came from and how it tied in with her own personal philosophies. And so I would ask more questions and it might be we were looking at success and retention and she was talking about some schemes that were informed by Vincent Tinto and how institutions should adapt, rather than expect students to adapt to the institution and about recognizing diversity, about having warm and welcoming entrance procedures and just pages of stuff. And she was talking about how it was implemented in other places and how it could be implemented here given our current structures. Just hearing her discussing knowledgeably, widely, talking on a national and international level...and then saying, “You’re the local experts. I’ve given you some background

on why this might work, or why it's important, now it is up to you. What kinds of things could be done?" With that, people felt empowered and like their ideas had some validity. (L.1, p. 10)

It was difficult for Laurelle and this woman to find the time to catch up, but for the first time within the institution, Laurelle said she felt that she was able to have that "different level of discussion" (L.1, p. 10) which was very much underpinned by theory (L.1, p. 10). Laurelle found a similar relationship with another woman who joined the institution who "modeled operating as a conscientious manager/mentor in the role" (L.1, p. 11). Laurelle commented that both of these women were studying and "they were both informed" (L.1, p. 11).

Women's Leadership Course

Laurelle also told a story about a professional development opportunity that was unsuccessful. She had attended a course designed to help women explore their leadership and was very disappointed because it did not sufficiently inform her practice:

Because of my interest in leadership, the institution paid a huge amount of money for me to attend a course. It was two days and it cost more than a master's paper to go to and it was personal development. It was peeling the layers from the onion. Halfway through the second day, I thought, I have a huge amount of theory and theoretical understanding and this was lightweight and I couldn't see the benefit to be able to impart knowledge and assist others....Really, she was asking us to share deep secrets about ourselves, to explore through several layers to see what motivates us as leaders and I think for me I've probably explored a lot of that in some greater depth through my other study....I also, and I guess this becomes a little bit of academic snobbery - she was referring to one person the whole time who set up some institute in the States. He and his colleague were world leaders in their field. That was the only person she referred to the whole time. I'm used to working from a broader knowledge base and looking at things a bit more analytically. I didn't feel like we benefited. (L.1, pp. 6 - 7)

Laurelle stressed that "being informed is really, really important" (L.1, p. 8) and she felt this course did not inform her. Laurelle insisted that it was not that personal development was not critical for her, but that it needed to be, "an informed personal development and it's lining up personal/professional

knowledge....in the professional sense, then I expect my personal/professional knowledge to link up a bit more closely and to be informed” (L.1, p. 8). Having spent so much money on the course, Laurelle said she was putting off writing the mandatory report to her employers because of the waste of money she felt it had been.

Laurelle’s team

Laurelle led a large department in the institution based on team and synergies (L.1, pp. 1, 11):

I am very much a team player and like to see groups forming where there’s some synergies. I had done that for many years because there were a number of different areas in the [tertiary institution] that sort of didn’t have a home or didn’t have anyone to belong to. (L.1, p. 1)

To illustrate this, Laurelle described how she had created and managed a number of teams in her institution. Laurelle believed that it was important for individuals to have a sense of “belonging” and, therefore, institutions needed to recognize and embrace diversity by engaging people in groups or teams that they were able to feel a sense of belonging to (L.1, p. 1). She provided an example:

We don’t have a compulsory student union, so all the student fun activities also operate out of my team. It’s a bit strange supporting a pub crawl, but at the same time I’m also saying, why don’t you try Pictionary, not just a pub crawl? Let’s see if we can suit all groups of students. (L.1, p. 1)

Laurelle had a view of developing teams where synergies already existed (L.1, p. 1). She commented on the fact that in the institutionalized mentoring system, little concern was given to forming partnerships that were appropriate and synergistic. For example, she said that the matching gender-wise did not always work and the matching ethnicity-wise was not always appropriate. She cited one example in which a Maori staff member who taught his classes in Maori was mentored “by a very casual [non-Maori speaking] bloke who sat in on some lessons that were conducted in Maori” (L.1, p. 4). “Great!” was her response.

Interpretation

Key narrative: Respectful, Thoughtful, Inclusive Empowering Leadership

Being a woman in the largely male environment of a tertiary institution had been extremely influential in determining Laurelle's image of what it meant to be an educational leader, or more precisely - what it did not mean. Laurelle's experiences with the "blokes" had led her to strongly reject the hierarchical, top down, image or model of leadership that she saw as the outcome of a male dominated environment and to look for models of leadership that she viewed as more reflective of her beliefs and her ways of seeing the world. She found this type of leadership embodied in, and modeled by, a member of the directorate of her institution who Laurelle said gave all people respectful attention at all times, genuinely attempting to include people through thoughtful behaviour, and concerned that people felt empowered and consulted.

This key narrative influenced the language that Laurelle used and how she spoke about people. She often appeared to take her time, choosing her words carefully and was concerned to be ethical, fair and professional. After being very critical of the Women's Leadership Course, she sought to provide a balanced view, "I'm sure she does wonderful things helping people on a personal level explore issues for themselves, semi-counseling" (L.1, p. 8). At times during the interview, she chose to express her discontent or disagreement by using statements (like "I feel" statements) that referred to the effect on her personally rather than openly apportioning blame to the other – "disturbed me quite deeply" (L.1, p. 3), "which I felt was one of the really critical aspects" (L.1, p. 3), "I just didn't really feel..." (L.1, p. 3), "It didn't sit with me" (L.1, p. 3). These statements softened the effect of the criticism and did not present a general pronouncement or judgment, but a personal response which allowed for the possibility that she could be wrong because it was only her opinion or her response. In general, when talking, she often used understatements to soften the effect of criticism, such as, "I've never been *very* happy with the way that the system runs here" (L.1, p. 3, italics mine), "We are *looking* at changing it *in some way*", (L.1, p. 4, italics mine), or "I guess I was just in a little bit of trepidation about it" (L.1, p. 7). Whereas she revealed in

other ways that, in fact, she was really quite unhappy with the system and was quite committed to changing it and knew exactly what she thought needed to be changed about it. Laurelle frequently used terms like “just”, “really,” “a little”, “some” in her professional language to soften criticism and maintain that thoughtful, respectful inclusion.

Key Narrative: Informedness

The informal mentoring relationship assisted Laurelle to become more informed about leadership. This notion of informedness was significant in the way Laurelle constructed herself in the stories she told and in her image of what it meant to be a professional educator. When the institution did not provide Laurelle with the type of professional development that enabled her to become more informed, she sought it in the Master’s of Educational Leadership which she had almost completed and, as she said, every paper had “hugely” informed her practice. Laurelle spoke of wanting her professional actions to be based on a richer, more integrated knowledge base. This involved multiple perspectives – as opposed to the single perspective presented at the Women Leaders’ professional development. It also involved a consideration of local, national and international perspectives. This was of particular importance to Laurelle, because she felt a broader, more integrated knowledge base provided her with authority to challenge the dominant ways of the “boys’ club” where many of its senior academic staff members had sat “on their laurels” and not “done much for years” (L.1, p. 9). Laurelle, in contrast, constructed herself in the stories as being open to new ideas and seeking them actively, willingly placing herself, metaphorically, at the feet of those who modeled new, more trustworthy professional practices.

Key Narrative: Woman Against the Institution

Thus, through the stories she told, and some key narratives that appeared as strands through the interview and the language she used, Laurelle constructed the image of the informed, thoughtful, respectful and inclusive leader. However, throughout this snapshot was also foregrounded another narrative about herself. This image was presented in a narrative genre that is immediately recognizable – that of the individual engaged in a struggle against the world. This particular

narrative had the simple plot of a woman on a mission, working alone to put the institution's key purpose, back at the centre of the institution. This key purpose (which she conceptualized as being a learning community with reflective practitioners) had been overlooked by the "blokes" who had control of the institution and had put male ways of operating (which were the antithesis of the key purpose of the institution) at its centre. However, this narrative is not quite as simple as it first appears. Though Laurelle constructed this story as a "blokes" versus "women's" story, she also portrayed it as a conflict between those who were informed and those who were not. It was her informedness rather than the fact that she was a woman that she saw provided her with the weapon as well as the right to challenge the male dominated mores and cultures of the institution. The informal mentor was constructed by Laurelle in the narrative as the archetype leader who worked respectfully, thoughtfully and inclusively to empower others, thus providing a representation of what it meant to be a leader in a learning community; and though Laurelle, through implication, identified these as a "women's" way of working, it was the mentor's "informedness" or knowledge that provided her with the entitlement to make claims about how the institution should operate.

Laurelle used the story of the Women's Leadership Course to clarify just what this meant for her. In her workings with the institution, she was a 'professional' woman not a 'personal' woman. Though she acknowledged the personal as important, her defensiveness around the subject indicated that she saw herself first and foremost as a professional – an informed professional woman who required informed professional development so that she could continue to become informed and more effectively challenge the ways of the "blokes". She felt that personal development alone would not accomplish that. Thus there were aspects of her image of what it meant to be a woman, that she rejected in her image of what it meant to be a professional woman. In this snapshot, Laurelle presented herself as the central character in what was essentially a war or conflict story. In the telling of this particular narrative, unlike the devices she used to tone down criticism as she told other stories, Laurelle used literary devices such as sarcasm and sardonic statements to describe the members of the "boys' club" (examples

are provided in the snapshot) and to indicate her derision of them. She used hyperbole and emotive language (“juggernauts”, “sledgehammers”) to describe how they operated in the institution and she parodied them, making fun of their peculiarities, as she saw them.

However, this is not a typical war story. Though Laurelle, in this narrative, presented herself as one woman fighting against the male dominated hierarchical institution, she did not position herself as a revolutionary, seeking to overthrow the institution, but rather as an insider of the institution (often using the pronoun “we” to indicate this), but as an outsider of the “boys’ club”; and she was trying to find respectful, inclusive ways, such as consultation, to bring that club on board, and to make change within the structures and systems of the institution. Laurelle acknowledged that over years she had managed to make small changes to the mentoring scheme. However, in time, she suggested that it would need to be “brought to the water” and it would come down to a final showdown - “clock in or clock out!”

In this narrative, Laurelle constructed herself as a woman on a solo mission. While expressing a commitment to the idea of team and being committed to helping others find a sense of belonging, Laurelle presented herself as largely alone and apart. It seemed that the “informedness” that provided her with the entitlement as well as the increasing know-how to challenge the male orientation of the institution, also isolated her. In the narratives, Laurelle did not identify one man as operating in an informed way and only two women. However, both had subsequently left the institution, leaving Laurelle alone to carry the torch, as it were.

Conclusion

In this snapshot, two quite different narratives existed side by side - the narrative of the woman alone fighting the unscrupulous enemy and the narrative of the thoughtful, inclusive leader. At times these narratives intersected; informedness, for example, was significant to both, as was the idea of resolving the conflict using consultative and valuing means. However, largely they remain separate,

presenting quite different ways of seeing the world. Both impacted Laurelle's lived story, as, at times, she responded in one way and then, at other times, responded in another (the use of narrative devices is an example – the understatement in one narrative and the hyperbole in the other). Talking to her about her use of sarcasm, she said that, firstly, it was a sense of humour that was part of her family tradition, but secondly, it was a survival mechanism. It seemed that being a woman in what she saw as a hierarchical, male-dominated work environment had impacted hugely on Laurelle and, though, often hidden by her professional language and behaviour, it did emerge from time-to-time in statements that were bitter, cutting and derisive of those groups of people, ideas and attitudes that had made being a woman in that environment difficult. Unable to express the depth of her feelings as a respectful and thoughtful leader, and having difficulty acknowledging that she was a 'person' as well as a 'professional', the role of the 'woman against the world' appeared to be almost a persona that Laurelle slipped into, to express the deeper pain, hurt and frustration she felt as a woman – as a person.

Snapshot 2: December 2005

“Letting go and relaxing”

Description

Something had changed. The apparently supremely confident woman was close to tears, or *were* they tears that I could see glittering in the corners of her eyes? A closer study of her face and gestures confirmed that something was terribly wrong. Eventually she shared her story with us. A near accident on the way to the paper had shaken Laurelle's composure and the fear was still clearly visible. She brushed off our concern and seemed embarrassed that her professional persona had slipped, preferring a show of strength that kept her personal distress nicely hidden from view. This incident mirrored a similar crumbling that began to emerge through the next interview, with distance giving way to closeness in relationships and a greater acknowledgement of the personal in the professional context.

Women's Leadership Course

I began the next interview by asking Laurelle whether she had received any feedback from the report she had sent to her bosses on the Women's Leadership Course. She replied that, "pretty much as for any other piece of reportage, nothing was heard" (L.2, p. 1). Laurelle had, however, continued to give consideration to her experience of the course. She was adamant that it was reminiscent of group counselling and that she had not gone to the course to delve publicly, with strangers, into any problems or issues she may have had (L.2, p. 2). She continued to maintain that the link between it as personal development and professional development was not made strongly enough for her:

I think that that link wasn't made clearly enough within the actual programme. There is value, naturally, in personal development enhancing professional development. But there has to be a focus. There has to be some linkages, I think. (L.2, p. 1)

She felt that where the facilitator went "badly wrong" (L.2, p. 1) was that she related everything to her personal life and not to her professional life and, according to Laurelle, "unless you make those links overt when you are expounding a theory like that, I think you miss it" (L.2, p. 1). In contrast to this course, she described another leadership course for women that a colleague attended:

It was sort of a discrete bundle of strategies and an approach to your workSo the negotiating one was very discrete, it was very transferable, it was skills that you would take back and share and use in everyday life. It had reflective listening, reflective practice, it talked about critically evaluating. Possibly I was more comfortable with that language, but I also think I'd be more comfortable with the skill package. (L. 2, p. 2)

Having reflected for some months on this course, Laurelle acknowledged that she could have made stronger links with her professional life:

...but I think I got quite angry when she was saying this isn't about everyone else at your work place this is about you and I always have the idea, you know, that whatever I am learning is for other people in the workplace. It's never just for me. (L.2, p. 1)

Laurelle suggested that this was a course that an individual should do “in their own time” (L.2, p. 2). However, over time, Laurelle did soften in her view of the course a little.

Working differently with the team

Following on from the reflection on the Women’s Leadership Course, Laurelle propounded her view of effective professional development. She opened with the words, “That it has implications and ramifications for your professional operation” (L.2, p. 2). She explained what she meant by this:

That you will make change in some way. Observable change would be good, but it doesn’t need to be observable change. It may be in your own reflections on an idea or something that is happening in your institution. What else constitutes effective professional development? The networking. Sometimes I think that more happens at conferences in the professional conversations that surrounds what you are doing when you come away and reflect and then you can say, “In my institution, this is how that applies.” So that can occur with colleagues and with new people you have only just met, but equally I think it happens in your own mind when you do the “How does this apply to my own situation? Is there something in my own situation that needs to change?” [Effective professional development] ...will change something about the way we operate. So change actually. That’s probably it. Critical reflection and change of some sort. (L.2, p. 3)

Something that she had changed, and she felt she was beginning to get right, was the way she was now working with her team. Laurelle said she had moved from just espousing the practice of distributed leadership, to actually doing it:

It was really interesting, when I was doing a course with [name of university lecturer] I think it must have been three years ago, that [distributed leadership] was a very strong theme that I came out thinking, “Yes, I have a team of leaders.” Now I think I am actually developing the skills that encourage them to be leaders and I think up until now I haven’t. (L.2, p. 10)

She described how she noticed herself working differently with her staff as a result of what she had learned in the Coaching and Mentoring Course and reflecting upon her own ways of working:

[I've been] shutting up sometimes. Listening. Active listening. Active and reflective. Yes, because I haven't been good at that. And I hear myself asking questions quite differently. It has probably made it a lot easier for me to delegate actually and to encourage other people to take responsibility for the way they are operating. A lot of it is that our discussions have changed. I've devolved – a lot of things have devolved away from me and it has been part of the conversations that we have had where I've gone down and said, "What's the overview? How do you see this fitting in with the institution? Where do you think this kind of project might be best seated in the movement, and the change, what might it change and how might we go about this? Using the royal "we" and then *they* have gone and done it rather than left it with me... (L.2, pp. 6 – 7)

Laurelle identified that as well as using the skills of coaching, for this change in her practice to occur, she needed to think about her role differently and adjust her expectations:

I think it is actually relaxing a little bit. Relaxing, not being such a driver. Not relaxing standards because the work that has come back to me has been of a very high standard, *but* it is not what I would have done. The relaxation has been allowing other people to do the things that suit them in the way they operate and I don't think I was very good at that. I think there was more distrust that they wouldn't do things properly. I wasn't standing over them telling them how I thought it should be done. It has been minimizing my input. Being more careful about my input and maximizing the other person's ability to reflect on their own thinking and ideas. (L.2, p. 7)

On reflection, Laurelle said she had realized that she had previously slipped into being more managerial rather than "actually allowing the people in" her "team to have a bit more autonomy and to be able to explore their own leadership" (L.2, p. 10). According to Laurelle, this move towards developing a team of authentic leaders had changed the nature of discussions among her team members (L.2, p. 6). She acknowledged that these discussions were taking her longer because she was listening more and asking more questions (L.2, p. 6). What was also taking longer was finding out more about her colleagues' personal contexts in order to develop a greater understanding of "their operation" in the workplace. Laurelle described how she had used the coaching skill of context interviewing to do this:

Doing a bit more context with people has once again challenged some of my assumptions about where people are coming from. Taking a few minutes to listen again and to talk about where people are coming from. We share the institution. We share the background. But it is some of the experiences that people bring in. Some of their background. Some of their beliefs and how they impact on the work we are doing. That's been interesting for me. I mean, for me, I discovered that one of my staff members is really religious in what I would consider to be a slightly off beat sect group too and I had no idea. Talking about her background enabled me to understand some of the things of where she was coming from and why. So working with context has been very valuable. (L.2, p. 10)

As a result of the changes she made in her ways of working with her staff, and the devolvement of work away from her, she said, "I can quite safely say that my year has changed" (L.2, p. 6). Laurelle, who described her team as "liking each other", said she felt very positive about these changes and stated, "We've done quite a good job" (L.2, p. 10). She pointed out that members of her team also felt positive about the changes and had commented how much they were enjoying the way they were working (L.2, p. 10).

Improved relationship with daughter

Laurelle described how she had practiced the skills of coaching with her daughter (J, p. 4) and how this had, by her own admission, dramatically turned around a potentially destructive situation. Speaking of her daughter, Laurelle said:

She was a little bag last year, which she freely admits now. And I was very autocratic and we started this year with the potential to go shoveling off down some track where - I don't like to think too much about it - and we've pulled right back from that. I've been doing some coaching with her. Asking her how she might respond best to some of the challenges that she is coming up with. So I have asked her how other people respond. What is in her heart? What is from her experience? What is a similar situation? Let's look at it from the school's point of view. How do you think that so-and-so might have reacted - someone she admires - a role model - and what's going to be the best way for you? What are the considerations? I do a lot more questioning, I think, rather than just coming in and saying, "Mother thinks you should do this...." We have explored the issues in much more depth and it involves sometimes getting out some bits of paper and listing some options and looking at potential pathways, brainstorming, me sitting down and allowing a bit more

exploration around the ideas and *listening*. I think it is working well. We talk. We talk. We talk. (L.2, pp. 10 – 11)

As well as active listening and reflective questioning, Laurelle said she had also discovered the value of exploring context with her daughter. Previously she said she had assumed that they were sharing the same context. But as she explored this with her daughter, she discovered it was “different planets’ stuff” (L.2, p. 11). She realized they were operating in different worlds and different realities and without that background knowledge, she was making assumptions that were not always helpful to the relationship (L.2, p. 11).

Institution’s mentoring programme

Laurelle responded sarcastically when I asked what progress she had made in changing the institution’s mentoring system for new staff:

Ahhh! [sigh of derision, rolling of eyes]. It is going as quickly as every other process at [name of institution]. Translated: it hasn’t actually reached any conclusion. It’s only been three years after all. Why would I want something to happen faster than that? (L.2, p. 5)

She described how she had written a draft discussion paper “to make sure it happened” which then went through another consultation process. She felt this was “still not a problem as long as it” was “moving” (L.2, p. 5). However, she complained it had now stalled (L.2, p. 5). In the meantime, Laurelle said that she and a “friend” [colleague], who had already done some work with her in the past on mentoring, were looking at doing a research project the following year on some different ways of approaching mentoring:

We will be looking at a range of options....by the time this [institutional] mentoring paper goes anywhere, ours will be done and we will be able to present it alongside. (L.2, p. 5)

Institution becoming less safe

Laurelle said that she hoped the findings of the research project would lead to “some institutional change”. As she explained:

For me it is always the big picture. It needs to be something that we can come out with, some principles that can be relatively easily applied across the institution that meets the needs of... haha... everybody... haha. But can be instituted within existing structures and processes. (L.2, p. 17)

However, she said she had another reason for wanting to do the research project – “heartening the institution” (L.2, p. 17). She described how the institution was not as safe as it once was:

I sit on the senior management team where the number of women has dwindled. We have a directorate with four men. Our management meeting, we’ve actually raised it with the chief executive – they are not as safe as they used to be and are becoming less so. There is a range of issues. So what the flow on effect from that is that not everyone feels safe in the institution and that management is seen to take a turn for the worst. (L.2, p. 17)

Thus, Laurelle said, as well as using the research findings to make recommendations for change, she wanted to use the actual research process itself, in which they planned to recruit volunteers to form a range of professional partnerships, to improve individual’s experiences in the institution:

So in some way, as a manager, I want to be seen to be heartening – putting heart, putting care for people, putting, “We value you as individuals. We know you all have something to contribute. Here’s a way of contributing. Here’s a way for you to benefit.” So it’s a two way process. You give, you receive and it’s something you can pass on to your colleagues and it’s at a very grassroots level and it is ethically sound and it’s research based and its...yeah. (L.2, p. 17)

Facilitation of coaching

Laurelle ended up having three attempts at forming a coaching partnership between others that she could facilitate in her institution as part of the Coaching and Mentoring Course. The first one began really well but then dissolved because one of them, a part-timer, left the institution for full time work. The second one also dissolved because the pair became very angry with each other and did not even want to talk to each other as a result of “base differences in operation” according to Laurelle (L.2, p. 12). As Laurelle commented, “I liked the other pair

better – they were much easier. They liked each other and they were willing to work together” (L.2, p. 12). However, after these two false starts, Laurelle found a third pair who came to her together, with a strong relationship already established:

The experiences with facilitating when it actually worked in the end, to be honest one of them is Jane [research partner] and the other one was a lovely woman who has just actually gone on maternity, had her baby – had to leave early – but they were so self motivated that they were looking for some strategies for having useful discussions.... Both of them were feeling that there were leadership opportunities bypassing them and going to the blokes and they were feeling glass ceiled. They were feeling that there was something they were doing that wasn't quite right in the way they were operating and they wanted to reflect on what it was and they wanted to tap into me....They wanted to know how I'd got to where I have got to – to the pinnacle of where I am [laughter]. (L.2, p. 14)

Laurelle described how they were both really smart women who were “on to it” (L.2, p. 15) and how, through her facilitation, these two women were able to unpack and explore their own experiences and reconstruct what they might have done in similar scenarios or consider what they might do differently in the future (L.2, p. 14). By the end of the coaching facilitation, both had an action plan of things they were going to do (L.2, p. 14). By the end of the year, they had achieved their goals:

One of them nominated the other for a staff merit award. One of them has completed the requirements to become a senior academic staff member and has now become a senior academic staff member. The other has joined a committee. That is part of their plan. (L.2, p. 14)

Laurelle concluded that after the first two stumbling efforts it seemed like you could facilitate people who liked each other and were willing to be facilitated (L.2, p. 15).

Laurelle said that one of the outcomes for her of facilitation of coaching was that she had begun thinking about her own need for a reciprocal relationship:

What I have been reflecting on now is that I wish I had set up a coaching partnership for myself because I haven't got one. I have worked with some

of my team and one of them has just left so that partnership fell over, so I am having to set up something else. But I should have set up something for myself months ago actually and that would have really helped me. One of my colleagues and I share a lot, but she has actually got really good in some areas and I have got very good in others and she is interested in some of the management things I am doing and I am interested in quite a big research project she has been involved in and learned a lot from. I would like to have some reciprocity of brain picking happening there and she and I would have done that easily and with a bit of structure surrounding it, it could have been more valuable. I still haven't and I hope that I will now....Yes! Yes! Nobody for me. Alone! (L.2, p. 9)

Laurelle described feeling “almost...jealous” of the pair she was facilitating in coaching because she felt she would have benefitted from having “my own coach, in my own context”, rather than just the coach she worked with at the Coaching and Mentoring Paper meetings (L.2, p. 4). As a result, Laurelle said that if she was writing the Coaching and Mentoring Paper she would have “given us a blast in principles, in-class practice, now go away and find someone, set up that relationship, practice for a little while. Come back, some reality checks on the practice, now go out and set up another” (L.2, p. 9). Laurelle felt that this added opportunity to practice would have assisted her to benefit more from the Coaching and Mentoring Paper.

Interpretation

Key narrative: Personal/Professional

Previously, I provided an interpretation in which I constructed Laurelle as having, in some ways, become ‘captive’ to the very narratives she had constructed to aid her survival as a woman in a male dominated institution. In this snapshot, however, she constructed herself as beginning to break free of some of the constraining narratives. This change began with a challenge to Laurelle’s view of the separation of the personal and the professional, which appeared to be giving way to a more integrated concept of reciprocity between the two. The interview began by revisiting the story of the Women’s Leadership Course. Laurelle continued to identify it as personal development – a type of group counseling that did not impact her professional life, and though she acknowledged that there was value in personal development enhancing professional development, she

continued to maintain that, in this case, links were not made from the personal focus to their professional lives. However, though Laurelle dismissed this course as of being no value to her, in discussing it, she did acknowledge the value of personal development (as professional development) provided it focused on an individual's professional life. The coaching professional development, with its focus on theory, skills and practices (language and skill sets that Laurelle acknowledged she was much more comfortable with), provided a contrast to this course and enabled Laurelle to bridge the separation between personal and professional, and, as a result, significantly changed how she spoke about and carried out her leadership role. The impact of the Coaching and Mentoring Paper was a constant thread in this snapshot, and was presented by Laurelle as an explanation for many of the changes that took place.

As she made sense of her experiences with the facilitation of a coaching partnership in her institution, Laurelle came to an understanding of the importance of the personal concept of 'liking' on professional relationships. One of her partnerships fell over because, as she said, they did not like each other, whereas, she identified the other two as having the potential to work well because they liked each other. According to Laurelle, the 'not liking each other' related to the fact that they had base differences in the ways they operated in their professional roles. Therefore, she acknowledged that personal 'liking' impacted the ability to work together professionally, and professional ways of operating impacted whether people liked each other. Thus, Laurelle was beginning to espouse the reciprocity of the impact of the personal and the professional in a person's life. Another example of this was Laurelle's realization that an individual's personal contexts were significant in terms of how they responded in the workplace. As a result, she constructed herself as beginning to use the coaching skill of context interviewing to better understand her staff. The rich story of the turnaround in her relationship with her daughter was another example of the inability to maintain the separation between the personal and the professional, as changes in the way Laurelle operated at work began to impact on the way she operated with her daughter at home. Other more personal terms also appeared in this snapshot which highlighted the change in Laurelle's construction of herself from being just a

‘professional woman’ at work to being a ‘personal/professional woman’ at work. These included the use of such terms such as “friend” in place of the more professional term “colleague”. Laurelle spoke warmly and personally when she described a colleague as “a lovely woman” and two others as “smart women” who were “on to it”. Laurelle had begun to more openly acknowledge the personal, emotional, social self as being an integral part of the professional self. She was able to say in the second interview, “I think I got quite angry...”, a more open expression of her emotions than the sarcasm she had previously used to express her anger at the “boys’ club”. She also now spoke of heart and care as being essential to the institution. This may have been assisted by the fact that this was the second interview and she was more relaxed with me.

Key Narrative: Being Reflective and Changing

Laurelle’s image of what it meant to be a leader and a professional as well as a mother was in flux. This change was reflected in the language she used, in the concepts she spoke about and in the stories she told. She now spoke of being reflective and changing. In contrast to the key narrative of ‘informedness’ of the previous snapshot in which Laurelle saw her authority to act as coming from being more informed, in this snapshot Laurelle constructed herself as a leader who acted because she was involved in continual cycles of reflection and change. Informedness did not rate a single mention in this interview as it became subsumed by the bigger key narrative of reflection and change. Laurelle’s knowledge or ‘informedness’, rather than being the focus of her way of thinking about her leadership, appeared to become something that contributed to the whole process of reflection and change. Laurelle used the term reflection many times in this snapshot. She spoke of reflecting with “colleagues and with new people you have only just met” (L.2, p. 3) or, “in your own mind” (L.2, p. 3) through self-questioning. This focus on being more reflective could be seen in the more thoughtful way she spoke, at times, in this interview, frequently tagging the term “I think” to statements or sentences, in order to sound less dogmatic (“informed”) and more open to other ideas and interpretations. Further, the stories she told contained many examples of her reflections, such as her realization that she had become a more distributing leader because she now had the skills to do so, and

that she would have benefitted from setting up a coaching partnership for herself months before. Her reflections often resulted in her making ‘confessions’ of her failings and difficulties. These were a significant aspect of this interview, and through these Laurelle constructed herself as a human being with all the failures and difficulties that go hand in hand with being a member of that race. Previously, through the key narrative of informedness, she had positioned herself as an expert. Now she had constructed a narrative in which she placed herself firmly among ordinary humans.

Key Narrative: Relaxing and Letting Go

Laurelle described the result of reflection as being the realization of the need for “change of some sort” – to the institution, to an individual’s practice or to self. Laurelle constructed herself as changing her ways of working with her staff as a result of implementing the practices of coaching. She described how she was “letting go and relaxing” and allowing her staff greater autonomy, to be their own leaders. *Her* informedness was no longer central to her leadership and to the effectiveness of her team, but it was the capacity of *her staff* that was to be valued and grown, by putting more trust in their ability to complete the tasks and to take greater responsibility. Laurelle constructed herself as no longer standing over her staff, rather she was putting aside her own strong ideas about how things should be done, and allowing others to do things the ways that suited their modes of operation. Thus, Laurelle’s previously espoused view: “I have a team of leaders” was now becoming theory-in-action as she increasingly maximized “the other person’s ability and opportunity to reflect on their own thinking and their own ideas” (L.2, p. 7). The result of this had been that work had devolved away from Laurelle as staff had taken up this opportunity to take more responsibility. Thus, in her ways of working with her staff, she constructed herself as having moved from positioning herself in the centre as the (informed) expert and the leader, to standing to the side, so that the knowledge and ideas of her staff could become central. Laurelle constructed herself similarly in the story she told about her daughter. Coaching provided Laurelle with alternative practices for relating with her daughter in more positive ways, and for working through the issues in ways that enhanced rather than detracted from the relationship. These practices also

changed how she positioned herself in interactions with her daughter, removing herself from the central position of autocrat to a coach. It was notable that, as for the key narrative of ‘informedness’, the key narrative of being a thoughtful, respectful, inclusive, empowering leader was not espoused by Laurelle in words at all in this snapshot. However, rather than being replaced, it appeared to have become integrated into other key narratives, and, most noticeably, into the way she constructed herself as behaving. The changes in her practice described above, exemplified thoughtfulness, a greater respect for her colleagues, inclusiveness and empowerment of others through relating to them, as leader, in different ways.

Key Narrative: Women Against the Institution

In this snapshot Laurelle continued to construct herself as a character in a narrative of a battle of women against the “blokes” who dominated the operation of the institution. According to Laurelle, the situation with the institution had worsened and people (especially women) were experiencing the institution as a less safe place than previously and, management had been seen to “take a turn for the worse.” Laurelle put this down to the fact that all the directors were now male and an increasing number of management staff were male. However, in this snapshot the narrative of ‘a woman against the world’ differed significantly from that constructed by Laurelle in the previous snapshot. Firstly, she was less patient about the slowness of change and responded sarcastically when asked about it. Perhaps the increasing safety risks for some people in the institution motivated this. Secondly, it was noticeable that she no longer constructed herself as a woman *alone*. She now had co-conspirators/collaborators who were working with her in the struggle - her co-researcher, for example, and the coaching pair she facilitated who had joined her in the role of seeking ways to break through the glass ceiling. There were others unnamed. She used the term “we”, for example, when she spoke of going to the Chief Executive and asking him to speed things up. However, not only had she ended up working with others, including her daughter, but she constructed herself as recognizing, and openly confessing her need of relationships with others. Thirdly, her purpose had shifted and she was now focused on the more personal notion of heartening the institution – “putting heart and care” back into the institution. Finally, Laurelle constructed herself as

having positioned herself so that she no longer had to wait for change to take place in ‘institutional time’. She had formed a relationship with a colleague, and together, sharing each others’ strengths, they were planning to carry out a research project. As they saw it, the findings of the research project would sit beside the recommendations Laurelle had already made regarding the mentoring programme, and provide weight to them. But of even more strategic importance, was the fact that in the name of institutionally sanctioned research, they would begin to develop within the institution, the very types of relationships they were pushing for in the mentoring programme. In the absence of much action from the institution, Laurelle was thinking strategically and politically and taking action that would assist her to move things forward, almost subversively.

Conclusion

Each of these changes to the image of the ‘woman against the world’ narrative resulted from the construction of new key narratives or reconstruction of old ones, such as the shift towards recognition of the reciprocity of the personal and the professional, and of the importance of relationships and the unseating of informedness from its previously dominant position. There seemed little doubt that involvement in the Coaching and Mentoring Paper was strongly influential in these changes.

Snapshot 3 – November 2006

“Holding tight, letting go”

Description

It had been thirteen months since my last interview. As I drove North, I wondered what I would find. Does coaching lead to ongoing change and development, or is it just a flash in the pan? Would *I* even be able to tell? My own fears and insecurities rushed to the surface as I wondered, for the millionth time, whether I really was capable of the task that I had set for myself. Walking into Laurelle’s place of work, I sought her out and found her deep in conversation. As I waited, I looked around the space where Laurelle was the team leader for signs of change.

There were some nice, new, brightly coloured cushions on the sofas, but things looked pretty much the same – students deeply engrossed in a variety of activities, two team members interviewing a blind man with his Seeing Eye dog, and Laurelle as busy as ever. In her office, there were signs of intense activity, much the same as on my previous visit when flowers and bottles of wine and other conference paraphernalia threatened to take over her office and send us scurrying to find somewhere with enough room for the two of us to meet. Laurelle finally broke away from her conversation and informed me she had a very important budget meeting in little over an hour and she was organizing her second conference of the year which would take place the following week. “So this year hasn’t been any less stressful than last year?” I speculated. “No. Not really. I’ve got a pile of stuff I’m not doing particularly well at the moment” she replied (L.3, p. 1). However, in spite of the busyness, it was not all doom and gloom.

Research project

Laurelle actually said she had had an invigorating year in which she and a colleague had carried out the research project she had submitted for approval at the time of our last interview:

It has been quite positive....What we were about was pairing people across the institution in collaborative relationships and giving them background information around some of the coaching practices, some of the basis of mentoring and emphasizing that we were looking less at reactive or transactional relationships and much more at transformative relationships....We looked at models that are less about coaching and more about allowing particularly more experienced staff members to move beyond. (L.3, pp. 1 – 2)

Laurelle took time to explain that the reason for this was that apart from an initial requirement to complete the equivalent of two to three months of tertiary training over their first two years at the institution, there was no other compulsory professional development for staff (L.3, p. 2). Laurelle explained that she hoped that individuals would be drawn into mentoring-type relationships to assist other more junior members of the institution, but also to be involved in relationships that would be transformative for themselves. Laurelle described how she and her

research partner had set up a number of partnerships and were “quite pleased with the outcome” (L.3, p. 2):

One guy came up with this fabulous line. He said, “After talking with her, I had this moment in the classroom where I thought: Why am I doing it the way I have always done it. I don’t have to do it like this. We have been discussing different ways of doing it. I am going to try something new.” And he is a relatively experienced tutor....In another, one did some teaching on her partner’s programme and she assisted the other with her thesis and the subject area. They did some research together around it. Ohhh! You know you listen to it and you think, “This is really invigorating.” ...I’ve got two presenting at conferences next week who haven’t presented at conferences before, but they have been working with a partner who has helped them bring their paper to fruition. Two people who have never written academically before have written and had an article published. Wow! (L.3, p. 4)

As well as describing quite concrete outcomes for the individuals involved, Laurelle said she also envisaged broader outcomes for the institution, such as being able to provide clear recommendations for the institution on how it needed to move forward which she said would be given legitimacy by framing it in terms of developing a research culture because “something the institution wants is a research culture” (L.3, p. 14). She envisaged a further outcome:

One of the things that I think will be the result of what we are doing is that we will actually have a cohort of staff within the institution who are more committed to change, more committed to development – professional development of their own and of their colleagues. (L.3, p. 7)

Laurelle identified that working with her research partner had been beneficial for her own growth and development as they had coached each other through the research project:

Probably I’ve developed enormously working with this particular colleague because she’s become a much more expert researcher and so she’s been essentially coaching me in research because now that I am not studying [as a result of completing her Master’s] you actually stop doing it....So that has worked for me. What’s happened when we’ve come to this end of it, is she’s really good on methodology. I’m doing literature reviews. I like reading and writing like that. So we are writing a paper together that is working like this. She’s actually working a bit harder on it

because I'm running this [conference]. Which is – you know – I'm feeling a bit guilt ridden there. But we are working on it. We will get it done. And I am learning a lot. So I am coached and so is she. (L.3, p. 8)

Laurelle admitted the year had been pressured for her and time pressure had been cited by all her research participants as a difficulty encountered in their involvement in the partnerships (L.3, p. 13). However, Laurelle said that she and her partner were putting in for a continuation of the research, and a number of the research participants from the current year were going to continue working as partners on projects and towards goals, even though they would no longer be part of the formal research project (L.3, p. 5).

However, as positive as the outcomes of the project were, Laurelle explained that a few of the partnerships just did not work in the way they were hoping. The “traditionalists had done a traditional job of, ‘I imparted knowledge’ and the other person felt that they were just a recipient and that it wasn't truly collaborative” (L.3, p. 5). Laurelle said she felt that these individuals had some difficulties moving into the new role:

Actually it is letting go. They were people to me who never moved beyond their role and appeared not to be able to. They were willing to participate but they didn't move and I don't know whether they can let go. (L.3, p. 5)

Laurelle said she did not feel that it was fear that held them back from participating, although it was clearly a step into the unknown, but rather that it was lack of having the right skills:

I think there are a number of skills missing. That they haven't developed skills in allowing people to express themselves and some of it is skills in leadership. I hear my team sometimes, and this is not a pat on the back, and it did help doing leadership papers. It's about how you encourage a team of leaders. How that translates into your practice and the way you approach nearly every situation and I think they have never had that thought. They would have needed coaching professional development like we did. (L.3, p. 6)

Though the research involved setting a goal about something that would be beneficial on a professional level, Laurelle and her partner discovered that the personal was “huge”:

And of course what has come out in our interviews and in our findings is that the personal for all the women and for those who have Maori relationships, it was the personal. The three Maori who were part of it all commented in their interviews that they had made some whanau connections with the other person in some way. One said, “We are like a whanau now.” So they had developed their relationships and that was the essence. Wonderful. The women all needed that personal connection and the two guys who were Maori. (L.3, p. 3)

However, Laurelle said that the other men involved in the research project, did not feel the personal was so important:

Oh no! No! No! No! They didn’t feel that the personal was quite as important. Oh hahahahahah. Yes. Isn’t that unusual? I’ve pointed this out to my co-writer and she is saying we might save some of that for next year and do a little exploration around that as well next year. (L.3, p. 3)

Laurelle expressed excitement that she was finding ways to challenge and change the institution without “sully” her “own backyard” (L.3, p. 2).

Restructuring of the institution

However, Laurelle still expressed concern at the operation of the institution which she said moved “with the speed of a glacier” (L.3, p. 14). Though she described her boss as a “fabulous chief executive” (L.3, p. 14), with her “feminist hat on” and looking “at it historically” (L.3, p. 15), she remained concerned with the male orientation of the institution:

We are going through a restructuring, but the real flaw there is that the way it looks is that we are going to end up with seven people at the upper level with no women there. And I have a real concern because they don’t actually see issues that are arising in a holistic way. Given that I know most of the people who are there, yes, yes because I sit on them – sit on them – I’d like to some times. No, sit with them on management forum and I hear the things they are saying and I am the one who is saying, “Hey guys, have we thought about the impact on...the people, the students, the

staff.” And they are not thinking like that. They are thinking strategically, externally and not taking into account internal considerations and pressures. (L.3, p. 16)

However, Laurelle also acknowledged that, “There are flaws in both styles” (L.3, p. 16):

I don’t think staff would have taken some of the actions over the years they have with me if I had been a male. So some of them have imposed on me. It has been, “You are empathizing with me and now I need this” and I have thought, “Well I empathized with you, so alright.” (L.3, p. 15)

And though Laurelle said she was often frustrated by how slowly the chief executive made decisions and often felt like tearing her hair out, she acknowledged that she did not “always think it through as well as he does” (L.3, p. 14).

Working with colleagues and distributing leadership

Through “letting go” and continual reminders to herself to “slow down”, “listen more” and ask reflective questions (L.3, p. 11), Laurelle was emphatic that she had distributed leadership much more effectively in 2006 than in previous years:

I have distributed a lot more leadership. A lot more projects, a lot more things are done by other people now. The ones I really want to distribute [performance appraisal], I can’t do without institutional okaying, which is where the restructuring proposal comes in. Oh yes, much more so this year. I have let go of many, many, many things because I recognize that a) I can’t do it all and b) they are ready. They are champing at the bit. They want things. (L.3, p. 17)

Laurelle felt that team members had noticed and appreciated the difference:

I’ve got someone leaving my team to go on further training and development, which is cool and she said, “I have never been in a team like this” and a new staff member who said, “I’ve never been somewhere where I am encouraged to go out and do new things and to have initiative and try different ways of approaching things. I’ve never had that. I have always been squashed for trying something different.” (L.3, p. 16)

However, Laurelle said that she had noticed that she still needed to “make sure things are finished off. Followed through. Completed properly” (L.3, p. 17). This, she felt, was an essential part of her leadership role. On her part, she said she needed constant reminding “what my role is and that I am not a dictator” (L.3, p. 8):

I have to keep reminding myself because it is not the pace I work at. So to work at a different pace, or a different style, it requires constant reminding. (L.3, p. 11)

The use of sarcasm was one example she gave to illustrate this, although she said she had tempered her use of it:

I know that I grate at least one person very badly with that use [sarcasm], so I tone it. I try and be much more aware. And I am much more careful in staff meetings. Over the two years that we have been talking, I have been much more careful in public. Public persona. But in the tea bay, it is who I am. I will tone it when we are having meetings, in every other aspect where it is really important, but that is me.... It is a survival mechanism partially, but it is also my sense of humour. I was brought up in a family of teasers....It is interesting that you noticed it. It is something I need to be more aware of. Interestingly, probably two years ago I was having regular workplace supervision with a fabulous woman at Relationships Services at our local branch and I would go once a month and just talk through work issues. It was something she raised with me and I tried to be careful. (L.3, pp. 17 – 18)

However, Laurelle commented that when people aren't holding up a mirror, it is easy to forget what it is that other are people are seeing. “And so”, she said speaking specifically of sarcasm, “you will make me careful for the next year” (L.3, p. 18).

Working with HR

Laurelle spoke about how she had needed support from the Human Resource Manager several times during the year as a result of staff issues. Laurelle was ready to snap when she called on HR for assistance:

So HR coached me at that stage and we recognized it at the time because I was so irritated that I just wanted to snap. I really did. I wanted to say, “Stress. You want to talk about stress. Do you want to know what is happening to me?” I wanted to enter into a competition. Well, as I say, I talked it through a lot. And our HR manager is wonderful. This is how I’m feeling. This is where I know we need to go. How am I going to get there without losing face? (L.3, p. 9)

The other situation in which Laurelle worked with HR was with an employee who just did not “seem to be getting it” (L.3, p. 9). Laurelle described the situation:

I also had to manage someone else out of a position this year. He didn’t fit. He wasn’t working. I just wanted to say, “Well that’s it. Gone. Gross misconduct in my opinion” and it wasn’t. And so we had to figure out how to deal with it. In that case, I micro-managed. I had to micro-manage. I would email every day....I’d been coaching him because I was thinking, “He doesn’t seem to be getting it. He doesn’t seem to be getting it. He is not getting this. He’s not getting”...So when it came to the things we found out, I micro-managed him. I micro-managed him for over two months. And towards the end of that he told me he appreciated my care and attention. (L.3, p. 10)

Laurelle recognized that she needed the assistance of HR in these two situations and was very appreciative of the work they had done:

They do their degree and their master’s in people issues. I’ve done mine in leadership, certainly, but I haven’t got the background in law and the law has been important in these. It was the background in law. It was the wider experience. So of course you go to the experts just as I go to the finance director when I can’t remember which side a debit or credit go on, which is quite often. (L.3, p. 10)

Laurelle said she did prefer to be autonomous as much as possible. However, when issues like the staff ones arise, she acknowledged that she had to go to someone else because, “They’ve got the expertise.”

As Laurelle reflected on these experiences, she said she asked herself what it was in her leadership style that had contributed to these situations. However, as she looked closely, she said she realized that the difficulties that arose were not of her making, but were completely the others’ issues. She continued:

On the other hand, having said that, you also have to take cognizance of that and consider, “What is it that I am doing that is making someone think that they might be frightened, afraid to be in a meeting with me? Am I...? (L.3, p. 11)

As a result, she said she slowed down and listened more and stopped talking quite so much.

More positive relationships with daughters

At home, through using coaching, Laurelle was being more patient, less pushy and trying to meet the individual needs of her girls:

I think one of the things with coaching at home is that I am more patient and I am operating trying to pitch better to match the girls and what their needs are and I am accepting reluctantly that neither of them are huge readers (sob sob!) and one of them is really sporty and that’s fine. I don’t mind driving her to swimming and surf and tennis. I can’t understand it, but I can support it and empathize. I don’t drive them in areas. You know, we discuss it. They explain to me what is of importance to them. We look to what is important in the wider scheme of things – the family or in the school – and we talk about it. But I don’t push. But I am continually assessing. I am much more aware of what I am saying and the impact it will have on them and their behaviour....So there has been [laughter] a huge change there. I backpedaled. I listened a lot more. I let her explore ideas. I just dropped in ideas as might be useful and appropriate at the time. (L.3, pp. 11 – 12)

Assisted by the practices of coaching, Laurelle described how she had developed the capacity to be more unconditional and give her daughters space to make decisions, even mistakes, while sending out the message “Mother is always here”. Laurelle felt that the coaching approach was paying off and she said she was relieved that the “little drip feeds” had been better than the “direct confrontations we were aiming for some years ago” (L.3, p. 12).

Interpretation

Key Narrative: Letting Go and Relaxing, Micro Managing and Monitoring

Through these stories, the key narrative which first appeared in the previous snapshot of “letting go and relaxing” in her interactions with others continued to develop as Laurelle constructed herself as working differently with her staff and her daughters. She spoke at length of letting go her expectations of her daughters and being unconditional in her acceptance of who they wanted to be – sporty, not huge readers, for example, and of her constant availability to them, even when they made mistakes. She constructed herself as now being able to empathise and support them, even though she acknowledged she had difficulty understanding their preferences and choices. This had been assisted by using the practices of coaching to position herself differently in interactions, asking questions and inviting discussion rather than telling them what to do or how to live their lives. She described the benefits of these new ways of interacting for herself and for her daughters and her colleagues. Her team were expressing their appreciation of the sense of empowerment that Laurelle’s “letting go” and not being such a “driver” had given them. Laurelle also described how, the previous evening, her daughter had spoken of her appreciation that she had her mother to talk to and of the fact that these [coaching] ways of interacting were assisting her to make different choices from some of her peers. Laurelle was pleased because work that she would not have been able to get done anyway (“I recognize I can’t do it all”) devolved away from her and she was relieved that her relationship with her daughter had changed considerably from the destructive pathway they had previously been on.

However, through the stories told by Laurelle in this snapshot, it became apparent that “letting go” was now only a part of the key narrative. At times, she constructed herself as making decisions to move in very close and be very central in the interactions with staff. For example, she had come to realise, through experience, that in her role as team leader, she could not just let go but also needed to monitor progress and require accountability from her staff to make sure that work was being completed and priorities were being met. In the case of one

staff member who was “just not getting it”, she described how she had made the decision to move in very close and place herself, her expectations, her demands even, right at the centre of their interactions as she micro managed him on a daily basis. Thus Laurelle constructed herself through this snapshot as making leadership decisions about how to position herself in interactions. Mostly she was letting go and relaxing more, but, at times, she felt the situation required her to move in close and place herself, her leadership, right at the centre of interactions. Laurelle described how she was continually reflecting on and assessing her positioning as she came to a greater understanding of the impact of her words and interactions on her daughters and their behaviour. Thus, through reflection and continual assessment, Laurelle was making decisions about her positioning in interactions which took into account the needs of the individuals involved, as well as, in the case of work colleagues, the needs, demands and priorities of the institution.

Key narrative: Careful Taking and Placing of Responsibility and Then Some More

In the previous snapshot, Laurelle constructed herself as becoming more reflective and as a result, much more critical of her own actions. This critique was displayed throughout the snapshot in the form of ‘confessions’ in which she frequently acknowledged her own failings and weaknesses. In this snapshot, Laurelle continued to ‘confess’ her shortcomings and even turned her cynicism on herself, at times, but she also constructed herself as having a more balanced and, perhaps, more accurate perspective as, through critical reflection, as she moved away from either just blame of others or a neurotic taking of all responsibility, towards a more balanced view of careful placing and taking of responsibility. In this view, through reflection – both with self and with others, she developed a more accurate picture of a situation, took responsibility for her own behaviour in the situation while also carefully placing the requisite responsibility with the other. This construction of herself was illustrated through her reflections regarding the staff member who said she was afraid of Laurelle. As Laurelle had reflected on the staff member’s accusations, she had come to the realization that the problem rested with the staff member, and not with herself. She used the story of the

institution's chief executive, who she described as having a phenomenal memory, to explain this further. She felt his memory placed a responsibility on her to be better prepared for meetings so that she did not get caught out by it, rather than blaming him for a gift he had. However, in her role as leader, Laurelle, constructed herself as then actually going one step further and considering where her (not necessarily wrong) actions might have provided a barrier or stumbling block for the other and then taking such action as she could take to change what she was doing to enable or empower or support the other. Thus Laurelle spoke of talking and acting more slowly and toning down her sarcasm to assist staff members.

Key Narrative: Women Against the Institution

This taking of a more balanced view, was also illustrated through the women against the institution narrative that continued to feature in this snapshot. To date the characters in this story line had been very one-dimensional with blokes versus women very clearly demarcated as evil versus good. However, in this snapshot, though Laurelle continued to be concerned that the situation in the institution was becoming critical with a restructuring taking place and the number of directors increasing from five to seven and still not one of them a women, she constructed herself as seeing the situation as more complex and the people as more than one-dimensional – they were not just bad or just good. For example, though she presented the chief executive as a significant part of the problem of the glacial forward movement of the institution, she also described him as “fabulous” and acknowledged that though he made decisions very slowly, he often thought things through better than she did. Further, when discussing the difference between a woman's and man's way of doing things, she acknowledged that though she intended to continue being a voice for people – particularly women - inside the institution, she could see the strengths and weaknesses in both approaches. She felt, for example, that her people-oriented (womanly) approach had meant that staff had taken advantage of her in ways that they would not have taken advantage of a man. This storyline, which previously had presented its characters as caricatures of good and evil and had lumped people together into those opposing

groups, had changed, and the characters presented more as individuals and as being a mix of good and bad which is the human condition.

Having been unsuccessful in getting her positive suggestions “taken up” by the institution over “many years”, and being cognizant of the fact that it was easy to sully “your own backyard” (L.3, p. 2), Laurelle had taken the more strategic, politicized action, of a formal research process to support her case. The research project had produced, not only a cohort of staff members who were open to change within the institution and productive partnerships that were going to be ongoing, but had provided Laurelle with further evidence that what she had been asking for in the institution’s mentoring programme for many years was justified. She had found that the types of transformative partnerships she had been wanting to see implemented for years had the potential to produce quite stunning outcomes for individuals and the institution, thus Laurelle and her partner had gathered further ammunition to be used in the ongoing battle against the male dominated institutional ways. In order to further strengthen her position regarding effective transformative relationships, and to continue to grow the cohort of change agents within the institution, Laurelle was seeking a continuation of the research project into the following year. Though Laurelle was becoming more informed as a result of involvement in the research project, she constructed herself as having become less dogmatic and more open to complexity and multiple perspectives. Further, rather than just cementing her positioning around the mentoring programme, Laurelle and her partner now had more questions they wanted to seek answers for. Thus Laurelle was continuing in ongoing cycles of learning.

Key Narrative: Interdependent Relationships

At work, her commitment to honouring and supportive relationships had been put to the test by two personnel situations in which she was tempted to react in quite punitive and negative ways. However, in both situations, Laurelle worked with others to find solutions that were positive for all parties. This was not always easy and required Laurelle to exercise considerable self-control and restraint. She spoke of needing to summon patience and understanding, and, in the case of the personnel issues, sought outside help to do so. She needed coaching to find the

self-control which would allow her to discover where the win/win could be found. From constructing herself as working alone (in the initial snapshot), to acknowledging her need of others (second snapshot); in this snapshot, she constructed herself as working with others in interdependent relationships. This interdependence and reciprocity was exemplified in her relationship with her research partner or when she said to me, “I would be happy for your interpretation”, or spoke of her need of HR’s support. She finished the interview with the observation that, “when people aren’t holding up a mirror for you, sometimes you forget that that is something that other people are seeing” (L.3, p. 18). Laurelle was proposing that as an individual she needed to know herself in order to change herself, but that it was impossible to fully know herself without others holding up a mirror which reflected back to her, her actions, behaviours and attitudes and the impact they had on others. Thus, she acknowledged her need of others to fulfill her image of what it meant to be a leader and to continue to grow as a leader and a person.

Key Narrative: Personal/Professional

In the first snapshot, Laurelle was insistent that a separation between personal and professional should be maintained. In fact, she firmly presented herself as a professional woman and rejected a view of herself as a personal woman at work. In the second snapshot, she described how she had come to understand, through her experiences with her staff and particularly with facilitating coaching partnerships, that “liking”, generally considered a more personal concept, impacted on whether individuals could work together effectively. In this final snapshot, the disintegration of the professional/personal separation continued as Laurelle discovered, through the research project, that for all the women and Maori men in the project, the personal connections made were “hugely” important to the participants and influential in the success of the partnerships. In fact, she reported that participants stated that they “needed” the personal connection. It was not an optional extra, but essential to the success of the partnerships. She recognized the inextricability of the personal and the professional on an individual’s operation at work.

Key Narrative: Changed but Struggling with the Self-Same Things

In this final snapshot Laurelle constructed herself as being involved in a process of 'becoming'. She had developed an image of who she wanted to be as a leader and a mother, but she had become aware of her propensity to be 'other', and to fall back into old ways of behaving. As a result, she spoke of her continual need for reminders to act differently and for others to provide a mirror for her so that she could see her own behaviour more clearly. Laurelle admitted that she had some longstanding practices, habits and ways of behaving, such as the use of sarcasm and the pace at which she worked and the tendency to expect others to keep up with her, which Laurelle maintained had been an essential part of who she was for many years, and still required constant surveillance in order to unseat their dominance in her practice. These, she confessed, needed to be closely monitored, with the help of others, to ensure she behaved differently in the future.

Growth in the Multiple Dimensions

The stories that Laurelle told over this two year period illustrated the construction and reconstruction of key narratives as her experiences, and reflections upon those experiences, assisted her to make sense of the world differently. Was this, in the words of Dewey (1963), growth and development as education? Did Laurelle grow in the multiple dimensions?

Growth in the Social Dimension

As previously alluded to, the narratives that run through Laurelle's snapshots show competing and contradictory ways of constructing the world. This is particularly so in relation to the social dimension. Though Laurelle stressed the importance of team, she began by constructing narratives in which she presented herself as being 'alone' or in which the narrative itself isolated her. An example of the latter is the key narrative of 'informedness'. In this narrative, Laurelle constructed herself as choosing the strategy of increasing her 'informedness' to enable her to become a more effective participant in the institution (enabled to challenge and change), yet the actual result appeared to be to isolate her from others as she had difficulty finding like-minded people within the organisation to

whom she could relate on the same level (“have that different kind of conversation with”). The ‘woman against the world’ narrative acted similarly. It appeared to both reflect the isolation that Laurelle felt in her mission to change the institution, but also kept her hedged into that isolation. If growth in the social dimension encompasses the increasing recognition that ‘we need each other’, with the idea that the ‘sum of the group is greater than the sum of its individual parts working alone’, then the very mission that Laurelle hoped to accomplish in the ‘woman against the world’ narrative was actually threatened by the construction of herself as working alone in the selfsame narrative. While Laurelle acknowledged the importance of team in the first interview, she did not construct herself as though this was true for herself. In spite of her best intentions, the narratives she constructed and the image she possessed of a leader, actually worked against the success of what she hoped to achieve.

However, over the two year period in which data was gathered, the construction of new narratives and the reconstruction of existing narratives showed growth and development in the social dimension and resulted in Laurelle becoming a more effective participant in the social context of the institution as she developed an increasingly complex understanding, firstly, that other people were both individuals as well as social beings, and then, secondly, that she was both an individual and a social being. The way Laurelle led her team changed as she began to understand that, as individuals, they each had preferred ways of working, and strengths that needed to be developed and given space to grow. As a result of growth in the social dimension, she came to understand that members of her team came from a variety of social contexts that could differ markedly from the work context, but were also different from her own social contexts, and that they each brought these social contexts to work with them and that they impacted on how individuals approached and carried out their work. As the leader of the team, Laurelle discovered that there was value in knowing about each individual’s social contexts in order to understand them and maximize their potential as team members. She had come to understand that it was important for each individual to feel valued and empowered and this was best accomplished by letting go and allowing them to work in ways that they preferred, and that more, rather than less

work, and work that was of a high standard, was actually getting done and staff were feeling happier and more positive about their experiences in her team.

For herself, over the two year period, Laurelle had come to realize that she was not just an island, but also needed relationships with other people. She recognized this in several ways. Firstly, she had discovered that she needed others to help her impact the situation in the institution. One woman working alone could not make the difference. Secondly, this was partly because she had come to realize (and was willing to confess it aloud) that she did not possess complete capability and that she needed others to strengthen her weaknesses or lack of capacity in particular areas (and realized that she could reciprocate by strengthening the weaknesses of others), such as in her relationship with her co-researcher. By working with others in this way, the team or community became stronger than the sum of individuals working separately. By the second interview, Laurelle had become aware of her 'aleness' which appeared to be more than just a recognition of the strategic value of interdependent relationships, but actually an emotional, personal need to be connected with others in the workplace. By the final interview, Laurelle was no longer regretting her lack of a coaching relationship, but was now constructing herself as connected with others in coaching-type relationships and acknowledging her need for others to provide a mirror that enabled her to see herself more clearly, to help her develop greater self-awareness and a clearer picture of reality. She acknowledged that without this in an ongoing capacity, she would likely return to old ways of behaving. Thus Laurelle had discovered that courses, conferences and content might inform her espoused theory, but that she also needed transformative, reciprocal relationships with other individuals to enable her to actually change her operation in line with these theories.

Laurelle felt that she was now more of a distributing leader because she had developed the skills that enabled her to be that leader. These skills, which also assisted her involvement in the reciprocal, transformative relationships, enabled her to communicate differently. Laurelle found herself asking questions rather than telling, "shutting up" and actively listening, not standing over people and telling them how she thought it should be done, getting others to talk about what

was on their minds and about how they saw things. She would then share the way she saw things and in this way they began to develop shared understandings about the way forward. This was a change from Laurelle imposing her expectations, her ways of seeing the world on staff. Thus, Laurelle's team had become more than a team and were beginning to develop some aspects of a community in which each had their rights and responsibilities and together they were working to achieve outcomes of a very high standard. These changes are characteristics of growth in the social dimension.

Growth in the Conceptual/Intellectual Dimension

The three snapshots pointed to growth in the conceptual/intellectual dimensions as it became apparent that Laurelle's thinking took on a richer, fuller, more complex and more organized form, with the integration of multiple perspectives and an increased ability to make meaning of experiences. This was exemplified through Laurelle's developing view of leadership, in which, through reflected upon experiences, she moved from a one dimensional view of a leader as conceptually and intellectually informed by current and national educational reading and research, to a multi-dimensional view of the leader as informed, reflective, socially and relationally connected and making wise decisions about her positioning in interactions - standing back more often and letting go power, but moving in closer and exercising her power over others, at times, as the situation required. As a result of this growth, Laurelle was actually able to become the type of leader she espoused to be – a distributing, power sharing leader.

Though Laurelle remained largely negative about her experiences with the Women's Leadership Course, changes in thinking did occur as she continued to reflect on the experience. In the second snapshot, she showed she had become willing to take some responsibility for not engaging in the course and acknowledged that if she had shown more self-control and not let her anger get in the way, she might have been able to get more out of it. This did not change her general concern that the course did not meet her expectations, but it did show that she was applying more critical thinking processes to her own actions in the situation and was more willing to take some responsibility for the poor outcome.

Growth in the conceptual and intellectual dimensions was further reflected in the reconstruction over time of the 'woman against the world' narrative. Over the two year period this narrative took on a fuller and richer form. It began as a kind of super hero comic book genre with a very predictable plot and in which characters were presented as caricatures of good or evil rather than representations of real people, in which she was the hero and the blokes were the baddies. However, over time, rather than lumping the men together as blokes, she began to present them more as fleshed out individuals, who possessed both good and bad qualities. Whereas she had initially constructed herself as the lone heroic figure in the narrative, in subsequent snapshots she began acknowledging her own need of others to create the change required in the institution. Thus, not only did this narrative become richer and fuller, but it began to more accurately represent reality.

In her theorizing, Laurelle can be seen moving more from a binary view of either/or to more integrated concepts of both/and. This is nowhere more obvious than in her thinking about personal and professional. Initially, though she espoused the personal as an important aspect of an individual's professional operation, in actual fact, she illustrated a clear preference for keeping them separate - constructing herself as a professional woman at work, not a personal woman. However, over the two year period, she developed an understanding of the inseparability and reciprocity of the two concepts – a person cannot be personal or professional, but is, at all times, both. Thus her professional development in coaching impacted on her relationships at home, the social contexts of her staff outside of work impacted on their professional operation at work, and Laurelle's knowledge of their personal contexts supported her to carry out her professional role more effectively.

Finally, Laurelle increased her ability to make sense of the world as she began to use research processes to explore transformative relationships. So, from reflecting in her own mind and with others in more informal ways, Laurelle also began using more robust, formalized and objective processes which developed her thinking and opened it up to be reviewed and critiqued by others. In doing so, she

developed more robust ways of making meaning of the world, moved towards a richer more fuller and organised form for her thinking and built a stronger base of authority on which to approach the need for institutional change as well as informing her actions and behaviour as an educational leader. Working through formal research processes with others, increased her capacity to observe and understand the significance of what was observed as well as raising more questions to be answered in the future.

Growth in the Emotional Dimension

It appeared that growth in the emotional dimension assisted Laurelle's growth and development in the conceptual/intellectual and the social dimensions. Without the ability to "stop and think" about how to behave in situations, it would have been unlikely that she could have related and interacted with others differently; or, without the ability to bracket the emotions generated by new, challenging ideas, she would not have been so open to these new ideas or able to engage effectively in the reflective process. I began Laurelle's first snapshot describing how I was drawn to the carefully chosen words and measured tones that Laurelle used when she spoke at the course. This same way of speaking continued throughout the interviews. Her words, though spoken with attention to good story telling, were pleasant and modulated. However, I came to realize that Laurelle's way of speaking masked hurt feelings and frustration as a result of her experiences as a woman in a male dominated environment and her lack of empowerment to change her situation. Laurelle used devices such as the narrative of the 'woman against the world', caricature, sarcasm, hyperbole and understatement to shake her fists at the world, rather than openly and honestly expressing the emotions engendered by her experiences. Careful to maintain her professional persona, Laurelle used the more impersonal devices to strike back at and insult those who had hurt her. However, while Laurelle continued to use sarcasm, she did begin to increasingly recognize and acknowledge her emotional responses. For example, some months after the course, Laurelle was able to recognize and acknowledge that she had become very angry when the Women's Leadership Course did not deliver what she was expecting and, as previously mentioned, she was able to recognize that

this may have impacted on her ability to make the most of an unsatisfactory situation and derive some benefit from the course.

However, more than just being better able to recognize her emotional responses and understand why they emerged in a particular situation, in snapshot two and three, Laurelle constructed herself as being better able to control them to take action more in line with her new conceptual thinking. Rather than being driven to tell her staff what to do, or her daughters how to think, she showed herself as being better able to stop and listen, ask rather than tell, and seek out the perspectives and thinking of others, rather than just assuming that her own perspective was the only valid one. Laurelle ascribed this difference to her experiences with the skills of coaching, which, when consciously implemented, assisted Laurelle to act in more emotionally regulated and controlled ways. As a result, she was able to turn around a potentially destructive and explosive situation with her daughter. Laurelle talked about not liking, but being able to control her responses to, her daughters' interests in things (such as sport) - interests that Laurelle admitted she could not fathom. As she took on the role of coach with her daughter and her staff, she was actually able to behave differently and change previously determined, well worn pathways of emotional and social behaviour as well as the predetermined outcomes that accompanied them. Laurelle spoke about summoning patience and understanding so that she did not "snap" at the staff member who had become afraid to meet with her, or to assist her to slow down, move more slowly, talk more slowly and be more patient with staff. When she was afraid that she might not be able to find the necessary patience within her own reservoirs of control, she called upon others (HR, for example), to help her. Laurelle's increased ability to find this self control, including seeking help to maintain it, was at least partially the result of developing a strong motivation to maintain the integrity of relationships with staff and family. With her daughter, Laurelle spoke of the "huge desire on the part of her mother not to stuff it [the relationship] up completely" (L.2, p. 11). This pointed to another characteristic of growth in the emotional dimension. That is, increased motivation and using emotional reactions to assist ongoing growth. When she became aware of the pathway she and her daughter were on, the emotional response evoked by the

realization became deeply embedded and provided strong and ongoing incentive to find self control and to stop and think in her interactions with her daughter.

Growth in the Spiritual Dimension

This dimension seems to be very much about the deep seated beliefs systems and principles that underpin how an individual behaves. The process of developing authenticity, which is a significant characteristic of a moral or spiritual person, seems to be, largely, the process of principles, beliefs and actions coming into alignment through reflected upon experiences (Burkhardt & Nagai-Jacobsen, 2002; Gibbs, 2006; West-Burham, 2004). Over the course of these snapshots, principles that were arrived at through conceptual and intellectual exploration (Laurelle's university studies, for example), such as the concept of distributed leadership and power sharing, actually became part of Laurelle's practice, rather than just espoused as a theory or principle. The transition from principle or theory to becoming a part of Laurelle's deep seated belief structures took place, at least partially, as her experiences with coaching and facilitating coaching not only provided her with the tools and skills to be different, but also provided the emotional motivation to change her practice. She was able to let go the beliefs she had held about leadership and staff relationships (that her ways of doing things were best; that others needed to be able to keep up with her, for example) that had previously held her back from letting go control, to becoming a distributing leader rather than just espousing the view that she was the leader of a team of leaders.

A further example of this process of becoming a more authentic leader related to Laurelle's beliefs about the sanctity of human relationships and respecting human dignity. Over the two year period, Laurelle moved from espousing theories or principles, such as the importance of respectful, valuing and empowering relationships, to actually enacting them more consistently in her leadership role. In the 'woman against the world' narrative, Laurelle constructed herself as a moral agent whose mission was to restore the key purpose of the institution as a learning community back to its centre. However, in contrast to her view of the importance of maintaining respectful, thoughtful and inclusive relationships and of keeping the dignity of the institutions' members intact, even as she sought to

effect their change in the institution, this narrative was disrespectful in the way it described and presented the “blokes” in the “boys’ club”. As well as the use of sarcasm and other language devices designed to hold them up for ridicule, the whole narrative was disrespectful in the way it lumped all men together and assumed they all acted in the same way. In doing this she undermined the very learning community she was seeking to create. Thus, Laurelle, in one key narrative was espousing the importance of the leadership role in maintaining human dignity, while, simultaneously, in another key narrative, was treating a group within the institution in an undignified manner. Over the course of the two years, I have already shown that this narrative changed significantly and Laurelle began to tell the story with more fleshed out characters who were a mixture (as all humans are) of good and bad. She presented a more balanced picture of the men in the “boys’ club”, was less sarcastic about them and acknowledged that her approach was not necessarily the best one either and that there was some value in the way they approached their work. Also, in the second and third snapshots, she told stories in which she constructed herself as having to really control her emotional reactions and work very carefully with staff to ensure that she did not snap and speak disrespectfully to them. She spoke of working with HR to find ‘win-win’ ways of resolving conflict so that the dignity of each party (including her own) remained intact. However, Laurelle also presented herself as going further, to a consideration of what more she could do to improve the situation for the other. That is, she apportioned responsibility for the situation that had occurred to herself and the other person as accurately as she was able and then said, ‘What more can I do to help the other person with this?’ Or, as in the case of the staff member who had become frightened of her, ‘What more of myself can I put aside to assist the other with the difficulties she is facing?’ In this way, she took responsibility for more than just the wrong she might have done in the situation, but for *all* that she could do to support the other. These changes were able to take place as Laurelle increasingly developed the capacity to put aside her own personal preferences and put the needs and good of others ahead of her own emotional drives. The changes were also assisted by her growing self-awareness and the humility which developed as she became more aware of her own propensity to act in ways other than the principles she espoused. The

‘confessions’ that were a significant aspect of the final two snapshots, were indicative of this change.

Integrated Growth and Development

The initial snapshot showed a woman who constructed herself as deliberately choosing the strategy of growing and developing in the conceptual/intellectual dimension through pursuing university studies and other professional development opportunities as they arose. However, this had not particularly assisted her to achieve the degree and type of change she was hoping to achieve within the institution. Her frustration at this inability was expressed largely through the woman against the world key narrative and the caricature and sarcasm contained within it. Over the two year period of data gathering, Laurelle grew and developed across the range of dimensions as illustrated above and as a result was feeling a greater sense of agency and empowerment – a greater ability to impact the institution, particularly through the research projects she had become involved in and the coaching type, empowering (for self and others) relationships she was developing with colleagues and staff. Though still overworked, stressed and hurried, Laurelle expressed a strong sense of satisfaction as she surveyed the outcomes of her Coaching and Mentoring journey. As she, metaphorically, stood back and watched herself interacting differently (making wiser choices about her behaviour) with her daughters or staff, or described the outcomes of the research project, or reflected upon how she had been supported to work through the personnel issues, there was no doubt that Laurelle was surprised, elated, invigorated and joyful at the picture she was seeing. It seemed that greater control over emotional responses, developing a greater sense of agency, interacting with people in new and more life giving ways (for them and her) had led to feelings and expressions of awe and wonder.

Experiencing these outcomes meant that Laurelle and her research partner and many of the research participants, had planned to continue in the cycles of growth and development through new or ongoing research projects/transformational relationships or other projects – this in spite of the knowledge that it would produce ongoing time pressure. What they appeared to have discovered was that

growth and development, and the outcomes it brought, actually invigorated, bringing renewed energy levels and renewed enthusiasm for the job. Thus the growth and development that had taken place led them on to ongoing cycles of growth and renewal.

Through growth and development across the dimensions, Laurelle developed a more integrated personality with the ability to make wiser decisions. However, I would not like to give the impression that this is a story that is complete or finished or that its characters will simply live ‘happily ever after’. Laurelle is not a superhero who, having grown and developed in some ways, only does good from here on as she continues her quest to save the world. This growth in her leadership and character, as she herself acknowledged, is tenuous. It is not so firmly embedded that she will never go back to her old ways of behaving. She is honest in her acknowledgement that she needs constant reminders “that I am not a dictator”. Her behaviour is still mixed, though she seeks greater consistency. This is a story of humanity and ongoing struggles to implement the practices that enable her to behave differently in a context that is pressured, busy, and that require her to overcome the habits of a life-time. The process of “letting go” is not complete as we see, for example, her holding on to her right to be sarcastic in some situations, as an expression of who she is.

Chapter 6: Fiona's narrative

Snapshot 1: 7 April 2005

“Arghhh! Where is the child in all of this?”

Description

Twin towers experience

In 2001 I woke up out of my coma just as the planes were crashing into the twin towers....And for me that was huge because before they did this biopsy and put me in a coma, I'd known I had cancer, so of course I was going down that whole depressed path, as you do. And I woke up just as the second plane hit and I said to my husband, “Well, I've got a choice, haven't I. Those people don't. I can do treatment, and, yes, I'm going to be unwell for whatever period of time. But I still have a choice. They don't. (F.1, pp. 13 – 14)

Fiona, who in 2001 developed cancer, described this as a turning point in her life. The twin tower experience created significant change in Fiona who explained that there were two aspects to the change - she'd become much more tolerant of some things and much less tolerant of others:

There are things that children will do now that I think that's ok 'cos they're learning from that....Whereas before I would have said, “That's not ok. You're not doing it. Go find something else to do. Do whatever!” You know it's that turning around and getting the most out of every experience....I mean that's what I try and do now. I try to get the most out of every aspect of my life because you never know when it is going to be over. (F.1, p. 14)

Of the things she'd become less tolerant:

People who smoke. People who do things that deliberately harm other people. Like probably, even though I was always quite passionate about children, I probably turned a blind eye to a lot of things....If I see a child now in a car without a car restraint, I'll either yell out of the window at the parent or I'll call the police....Whereas before I would have thought – maybe they're just going to go around the corner and they're going to be

home in a minute....My husband witnessed – probably a thirteen or fourteen year old girl - getting beaten up by her mother in front of her house when he was doing some work across the road. I said to him, “Well, did you ring anybody?” And he said, “Nah. Nah. It wasn’t my problem. I needed to stay out of it.” I said, “No, it is your problem. If it happens again, you ring.” (F.1, p. 14)

The twin tower story surprised me. There was nothing in Fiona’s demeanor that pointed to her having survived such difficult experiences. Fiona is a pretty woman, softly spoken and cheerful and positive. A gentle woman, but sure of herself and her opinions, passionate about the Early Childhood sector in which she worked (F.1, pp. 1, 8, 14, 15). On the surface there was no clue of life having dealt Fiona such a difficult pill to swallow or that she lived every day with the possibility that the cancer might return.

Background

Fiona came from a family in which theory and critical thinking was the stuff of dinner time conversations (F.1, p. 11). Although education was in her family, from an early age Fiona determined that there was no way she was going to be a teacher (F.1, p. 1). However, after various clerical jobs, she saw Early Childhood qualifications advertised in the paper, did her Bachelor of Education and began working in an Early Childhood Centre (F.1, p. 1).

Fiona explained that she was doing some work for the university as an associate teacher, tutor and marker (F.1, p. 3). Her career goal was to go back into the tertiary sector as a lecturer (F.1, p. 4). For this she needed to do her master’s, something she said she was working slowly towards (F.1, p. 4). Unfortunately, her illness had put this on the back burner for three years. At the time of this interview, she had completed one paper towards her master’s and was just starting on the second – the Coaching and Mentoring Paper (F.1, p. 4). She said that although she was a provider of professional development to early childhood educators, she had done little significant professional development herself in recent years (F.1, p. 7). Fiona identified significant professional development as “things that challenge your ideas”:

Well [long pause] the most effective stuff is the stuff that makes you think, of course. I mean you can do PD that's just teaching you how to do something you already know how to do or whatever. But it is things that challenge your ideas like the course I did early in the year was transition to school...and it was with primary school teachers as well as early childhood and it really did challenge my beliefs and the ways of working with different sectors. (F.1, p. 8)

University studies

Fiona identified university study, in particular the final year of her degree and post graduate studies, as critical in her development as a professional educator because it provided significant challenges to her thinking (F.1, p. 8). She found it a whole new world entering the master's programme, sitting around a table with eight people and she said she just loved it (F.1, p. 10). In particular, she enjoyed the way she was treated more on a par with lecturers:

You know you could have these conversations anytime. Doors seem to be more open to master's students. You know you can go and knock on the door and you know you are going to get an audience straight away, whereas quite often as an undergraduate you're too scared to. (F.1, p. 10)

However, Fiona said she was disappointed with the first master's paper she did, because it did not have a very big theoretical component, and developing a base of theory had become more important to her over the last few years because she had become aware that she wasn't doing enough to keep up-to-date with current educational theory (F.1, p. 11) :

Throughout my life I always looked, delved further, I suppose, and that's because, you know, sitting around our dinner table theorists would come up. So it has really been engrained in me and I don't read as widely as I should and I am hoping I will start to get back into that habit through this course. (F.1, p. 11)

Fiona described how exciting she found educational theory:

It provides, I suppose, a challenge and an aspect of it is excitement because you read these theories and you either agree with them or you don't agree with them and if you don't agree with them you go further and think, well, why don't I agree with them and read other theories to help

you to, you know. It's that challenging aspect of that and you know that the more you come to grips with the theories the more your knowledge is increasing as well. And I mean it is nice to slip into conversations with people and know who they're talking about [laughs] and that sort of thing. So yeah and I think that could be the underlying thing for me is that it is a personal challenge to myself to have knowledge. (F.1, p. 11)

Te Whariki workshop

However, Fiona found her colleagues did not always share her excitement about developing theoretical perspectives. She described herself as struggling with others' lack of interest and inability to see the importance of theory to their job as early childhood educators (F.1, p. 12). She expressed a desire for early childhood educators to begin to looking at themselves as "professional early childhood people" (F.1, p. 12). By this, she meant not dumbing down professional development by glossing over the real issues or by not giving the full picture because it might be intellectually too hard (F.1, p. 12). She argued that they would never become "professionals" if they were never given the opportunity to develop that base of knowledge:

I'm presenting workshops tonight and next week for our educators on Te Whariki because I'm wanting them to look deeper into it and to get more meaning out of it than what they are doing at the moment, but I couldn't do the workshop on Tuesday because we have our master's course. So my colleagues just took my stuff and did it. And one of them came back to me and said, "Oh, I left all that background and theory out, 'cos I don't really think that they need to know that." And I'm like, "Argghhhh. That's what I want them to know. I want them to know that it is a document that has roots and that this is where it has come from" and she said, "Oh, I don't think they need to know that." (F.1, p. 12)

Fiona felt strongly that the educators should be challenged to engage with the theoretical "stuff" and that if they struggled with it, they could be supported through to understanding (F.1, p. 12).

Transition to school course

Fiona referred to a week long course on transition between early childhood and primary school she attended earlier in the year (F.1, p. 8). The purpose of the

course was “to try to build successful relationships to get positive transitional experiences for children” (F.1, p. 8). She told the story:

The two sectors were together, although there was a majority of early childhood people on the course. And in discussions about how it works in schools and in early childhood, for a while it almost became, which was really sad, teacher bashing, primary teacher bashing. I thought, “This is just ridiculous.” I remember standing up in one of the workshops and saying, “You people have to realize that primary schools have curriculums, too, and they have expectations that they need to meet and we can’t be expecting...” ‘Cos early childhood teachers were going, “Oh they should be doing Te Whariki in the new entrance class, blah, blah, blah. It’s such a great document.” Yes it is and some schools are, but, but that wasn’t the purpose of the week. (F.1, p. 8)

Fiona went on to say that she had come from that background, too, of thinking, “Why don’t these new entrant teachers take on some of our ideas?” (F.1, p. 8). However, she said she realized as she was at this course that “probably we should take on some of their ideas as well to *make that transition smooth*” (F.1, p. 8, italics mine). However, she still felt that the primary school teachers had a lot more barriers “to doing things” whereas, she suggested, “We’re very holistic in early childhood and it’s the child that’s the main focus regardless” (F.1, p. 8).

Frustration with her son’s teacher

To illustrate this, Fiona expressed frustration at the way her son’s primary teacher treated the children in her class:

I get very upset with my son’s teacher and I’m just so frustrated that she’s like: “Nope, he said “moo” in the library line, so he’s staying in the classroom for fifteen minutes after school.” He’s six! But you know...I think, “Arghhh! Where is the child in all of this?!” (F.1, p. 10)

Working in a private early childhood centre

For Fiona, the child should always be the main focus regardless of any circumstance (F.1, p. 8). Although she acknowledged that she had always espoused this, Fiona realized that prior to her twin towers experience, she used to make excuses for not confronting behaviour that was not child-centred and put children at risk (F.1, p. 14). Fiona’s second position in Early Childhood was with

a private kindergarten. There, Fiona said, she found that the competing values of money-making and educating children created a very difficult working environment for her:

Probably when I worked there I was a lot tougher and firmer than I actually needed to be and would get wound up myself and that was never a good outcome for anybody....because you fit into a mould and fit into what your manager expects of you. (F.1, p. 15)

Fiona identified that she acted in ways that later she realized did not place children at the centre, in an effort to fit in with the culture and expectations of the private centre. However, her experiences in this early childhood centre led her to review her actions:

Seeing that people weren't in it for the good of children, that they were in it to make money. I found that a very difficult concept and you know all the flashiest toys in the world did not make it a good venue and environment for children and you know when you are told by the managers, "It's ok to give that child a smack if you need to." "But it's not ok." "Oh, but mum said it's ok." "It's not ok!!" And not long after I had left, I did hear that the manager had actually smacked a child in front of another staff member, who then subsequently left as well. I thought, "Why didn't you ring the ministry?" (F.1, p. 15)

As a result of working at this private centre, Fiona resolved never to work for a private organisation again, regardless of what the organisation was (F.1, p.15). She reluctantly acknowledged that there were probably some private centres in which she would have a different experience, but said she would really need to do her homework before she ever went down that path again (F.1, p. 15). Fiona insisted that working in an organisation that put children at the centre was the only tenable option for her and that making money provided a competing value in a private centre. The private kindergarten experience altered how she thought about children, their behaviour and their learning:

I think it made me a lot more accepting of children's behaviour.... Now I think my views on children are that every single thing a child does is promoting some form of learning whether it's good or bad and it's how

you extend that learning or stop that learning from happening type thing in the way that you work with children. (F.1, p. 15)

Colleague letting the side down

Fiona described the situation of a colleague who was “letting the side down” at the time of the interview (F.1, p. 17). According to Fiona, though she “deeply, deeply cares for the children and the educators” she was not implementing the educational programme as she should and she was struggling with the administration which, “for us as a team, means we’re having to pick up a lot of her work” (F.1, p. 17). One of the pressures for this colleague was that there was supposed to be pay parity for all early childhood teachers, but that it would not happen because of funding issues:

And her heart sort of went out of it and then it was almost like, well, she could just go and get paid way more than what she’s getting here and she has a partner who is very keen for that to happen – very money driven. (F.1, p. 17)

For Fiona there was no conflict – “I’d prefer to stay where I am, even though we don’t get the same pay, but that’s just the way it is” (F.1, p. 4). She suggested that her colleague “really needs to go deeper and really, really reflect on why she is in this job and what she wants to achieve” (F.1, p. 18).

Advice and guidance programme

Fiona described how she had responsibilities for providing an advice and guidance programme for several provisionally registered early childhood teachers while they gained full registration. However, she explained that two of the staff members she was working with were very experienced teachers and, at the beginning of the two year registration period, she felt they were already competent in all the areas. Although it was only four weeks into the start of the coaching paper, Fiona explained that she had already seen how the coaching paper could assist her with this dilemma:

So I was thinking, “How am I going to do this? I could sit down and do the tick box and just send it away and be done like in five minutes. And they

are still going to need to follow the period of time.” So, it really came to me in a brainwave, actually, just this week with talking to [name of coaching course partner] and saying these guys can actually use me now to become more reflective in their practice and that’s what’s going to happen. I can see that’s where it’s going. It really is reflecting on yourself and finding your own issues and then finding ways to deal with them with the help of your coach. So I think that’s going to be very beneficial in this role. I talked to my boss about it yesterday and she seems to think it’s going to work quite well, particularly with these two teachers, maybe not so much with the beginning teacher who does need that tick box thing first of all. (F.1, p. 6)

One of the teachers had “been in the game for a long time” (F.1, p. 6):

... and he is very full of his own ability, shall we say. But I think there are areas, of course, with everybody that you can extend them and it is just getting him to come to that realization and I think through conversation that will happen. A couple [of conversations] that we have already had, he’s sort of said, “Well, I am a bit stale here and I am a bit stale there, and I could, perhaps, be doing this.” So I was just getting him to expand a bit more and finding ways for him to be able to do those things that he wants to do. (F.1, p. 6)

Sticking in her two cents worth

Fiona commented that they had regular coaching at work, but that it was different from the type of coaching she was being introduced to through the Coaching and Mentoring Paper and not as useful (F.1, pp. 18 – 19). She suggested that learning to be a coach from the Coaching and Mentoring Paper was going to be very beneficial for her:

‘cos I’ve always been one that sticks my own two cents worth in as well – “Oh, that happened to me. I did this and that and dahdidahdidah,” and that’s really going to be very important, very good learning for me to be able to sit back and not do that....I’m very good at giving advice. (F.1, p. 20)

Fiona laughed at herself as she went on to describe what she called a classic example that had just taken place that morning:

My husband was trying to tell me about a conversation he had with his boss and about why they couldn’t do something and I said, “And you need

to say that” and he goes, “No you don’t need to tell me what I need to do. I’m telling you and then I’m going to go away and think about it!” And I went, “Oh! OK!” (F.1, p. 20)

Interpretation

Key Narrative: Epiphany and Changed Self-Identification

Fiona did not hesitate when asked by me to choose an experience that was significant in changing how she thought about herself as an educator and as a person. Immediately she launched into the well told, dramatic telling of her twin towers experience, “In 2001, in fact, I woke up out of my coma just as the planes were crashing into the twin towers” (S.1, p. 13). At the moment of that experience, Fiona described having an epiphany, in which she suddenly realized that, unlike the victims of the twin towers disaster, she still had choices she could make about her life and she said this strengthened her resolve to live gratefully and fully, making the most of every experience that came her way. In this way, she constructed herself as undergoing a radical change in her self-identification. She said she had always been quite passionate about children, but now, having developed stronger moral purpose as a result of the epiphany, that passion translated into action on their behalf in a greater way as she tried to live her life authentically and with more courage, challenging unacceptable behaviours where she felt challenge was warranted. Prior to the epiphany, she constructed herself as having seen the need to act, at times, but making excuses not to act. However, now the safety and wellness of children was more important to her than her own comfort or the comfort of those whose treatment of children she felt needed to be challenged. In fact, several of the stories she told displayed concern that the voices of groups and individuals and most especially children be heard. When that voice could not be heard – such as the voice of children, or the voices of the primary school teachers at the transition course – she now had the courage and moral purpose to lend her voice to theirs.

Fiona had looked back and reconstructed some experiences in the light of this epiphany and realized that in the past she had been much tougher and firmer with children than she had needed to be. This was partially a result of her attempts to

fit into the culture of the centres at which she had worked and fulfill the managers' expectations of her, but it had also resulted, she said, from beliefs she held about how children learn. As a result of the twin towers experience, she now had a more constructivist view of learning. Rather than telling kids what to do, she now saw nearly everything a child did as providing an opportunity for learning, with her role as teacher being to allow children the space to learn from their experiences and to work with them to extend that learning.

However, though Fiona felt empowered to challenge what she saw as unacceptable behaviour, an examination of the effectiveness of Fiona's actions in relation to her deeply held belief showed that they were of very limited effectiveness in terms of creating sustained change for children. For example, yelling out the car window at a parent who had not buckled in a child, may have promoted awareness in the driver, but in no way ensured that the situation changed for the child. Phoning the police placed responsibility for changing the situation in the hands of the police, who may or may not respond. Refusing to ever work in a private centre again, might have meant that she would never be faced with the dilemma of working in an environment with competing values, but did not provide her with the opportunity to challenge those values (or have her own views challenged, for that matter). Fiona had strong moral purpose, and felt empowered to express her disapproval, but as she indicated was often unable to take action that would actually make a real difference in the situation. There is a sense in which she was 'tilting at windmills'. Thus, Fiona's epiphany may not have led to as dramatically changed action as Fiona constructed it.

Key Narrative: Child-Centredness of Early Childhood Education Sector

A key narrative that is a strong thread in this snapshot is that of the child-centredness of early childhood education. Fiona told several stories in which she constructed early childhood education as holistic, with the child as the main focus "always" and "regardless". The story of the primary teacher 'bashing' at the Transition to School course by early childhood educators, suggested that this narrative, was not just Fiona's construction, but a construction that was generally held by early childhood education about itself. That is, early childhood education

was child-centred and acted in the best interests of children, while primary teachers put up a lot of barriers which limited their ability to be child centred. Fiona told the story of her frustration with her son's primary school teacher to illustrate this perceived lack of child-centredness ("Where is the child in all this?"). However, in actual fact, a number of individual stories that Fiona told to illustrate other points, clearly conflicted with this construction of early childhood education. For example, Fiona told the story about the colleague who, Fiona said "deeply, deeply" cared about children, but was letting the side down because her work habits were not good and she was not implementing the educational programme as she should. Fiona suggested that this was because her colleague was aware she could get paid more elsewhere. Fiona herself, illustrated her own child-centredness in another story by saying that she would prefer to remain in a child-centred environment even though it meant less pay. It may be that this colleague had been very child-centred in the past, but, at the time of this story, by Fiona's own definition, there appeared to be a question mark over the colleague's child-centredness. Secondly, Fiona spoke of the colleague who was "full of his own ability". It would be reasonable to think that the self-centredness which this statement suggested precluded the possibility of child-centredness. The stories that Fiona told suggested that individuals within Early Childhood Education varied in their degree of child-centredness and that this varied over time and place and might be very much related to where individuals were in their personal lives and the stage of life and place in career cycle. Fiona told these stories without appearing to realise that they actually conflicted with her conceptualisation of early childhood educators as child-centred - "always" and "regardless". As a result, she displayed a high level of tolerance and patience with her early childhood colleagues, because she trusted their underlying motives and their "child-centredness", but little patience with her son's teacher, for example. Fiona's construction of private centres, as not being child-centred because they were money-driven, provided another example of Fiona holding a view that was contrary to her view of early childhood education, in general. Thus, some of Fiona's lived experiences provided an alternative narrative to the strongly held narrative of the child-centredness of the ECE sector. However, in this snapshot these lived experiences did not appear to have impacted on the dominant

narrative. Thus, competing and conflicting ideas existed in Fiona's thinking alongside one another without challenging each other and, did not necessarily match reality.

Key Narrative: How People Learn

I have already described how Fiona, as a result of the Twin Tower's epiphany, constructed herself as shifting from a transmission view of the teacher being dominant in deciding how and what children learned, to a view in which, assisted by teachers, children constructed their own learning through a variety of experiences. She also commented several times, that she tried to get the most out of every experience. However, it is noticeable in this snapshot that Fiona did not appear to have included adults in this way of thinking. While she constructed herself as standing back and allowing children to learn from their experiences; with adults, she constructed herself as being outspoken, and "always" being "one that sticks my own two cents worth in" (F.1, pp. 19-20). She laughingly illustrated this in the story she told about (unsuccessfully) trying to give her husband advice on the morning of the interview. This approach to adult learning also emerged from the stories she told about her lack of tolerance with people who put children at risk. Her ways of responding to the situations (yelling out the car window, for example) very much exemplified a transmission view of learning, in which she felt it was not only her responsibility but it was her right to tell others what to do.

However, although this interview took place after just a few weeks of the Coaching and Mentoring Paper, Fiona said that she could see how, as someone who was good at giving advice, learning to be a coach might be beneficial for her. In her work with the experienced, provisionally registered teachers, for example, Fiona felt that coaching would provide a way of working with them that took more account of their experience, and would allow them greater control over the process, rather than the learning being driven by her. Thus, Fiona had just begun to see the possibility that she could work in more constructive or co-constructive ways with adults. But it was early days yet.

Key Narrative: Delving Deeper and Being Challenged

Fiona graduated from university with a Bachelor of Education. As she said, many of her peers entered ECE with diplomas and so, career-wise, this put her ahead of many of them. As a result, Fiona was able to walk straight from university into a supervisor's role. Fiona had a career goal of moving into the tertiary sector as a lecturer, which was a major reason she had started her master's. In this snapshot, Fiona constructed herself as having always looked further and delved deeper. She put this down to the fact that educational theory and theorists always came up at the dinner table and an interest in theoretical perspectives had been ingrained in her throughout her childhood.

Fiona constructed herself as being academic – loving the challenge and excitement of engaging with educational theories and getting pleasure from the fact of increased knowledge. She said she enjoyed having her thinking challenged, and cited, as an example, the Transition to School Course which she said challenged her beliefs about how to work with the different sectors and opened her mind to alternative ways of thinking about the transition issues. For example, rather than just expecting primary schools to change and make transitions easier as she had previously done, she realised, that the early childhood education sector could make some changes too – not necessarily because they were doing anything wrong, but to ensure a smoother transition for children. Fiona saw delving deeper into theory as an important aspect of being a “professional early childhood” person. However, she constructed the ECE sector as having little interest in delving too deeply into theory and said she was struggling with her colleagues' lack of valuing of it. She told the story of the Te Whariki workshop to illustrate this and, though she said she enjoyed sitting around the table with eight people in her first master's paper, she also spoke of being disappointed with the paper because it was about issues in ECE and she did not feel that “there was a particularly huge theory base” in the paper. Fiona described the challenge to her thinking and the process of critiquing theoretical perspectives as bringing her a great deal of personal pleasure. However, she appears to have failed to articulate just what the value would be to her as a professional or to her colleagues as workers in early childhood. In what way would it make them more

“professional”? With this lack of justification (other than to say that she wanted the educators to know that Te Whariki had roots), Fiona’s enjoyment of academic learning appeared to be simply a personal preference rather than a justifiable claim that others should feel the same. As an early childhood person interested in academic learning, Fiona constructed herself as being a little isolated and unique in these particular ways of seeing the world and perhaps, Fiona felt this had entitled her to “put in her two cents worth” and give advice.

Snapshot 2: 9 December 2005

“Actually, I am a leader”

Description

Background

We listened intently, practicing our newly acquired active listening skills, no longer desperate to break in with our own war stories, as Fiona shared her experiences of facilitating coaching. She had had a bit of a scare earlier in the year when she went for one of her three monthly check ups with the oncologist. However, it had all been a false alarm and further testing showed she was still in remission. Tonight Fiona looked healthy and excited about the outcome of her coaching project. One of her colleagues hadn’t seen herself as a leader - “I’m not an educational leader,” Fiona told us the colleague had said, “But now she does” (F/N, p. 68). Fiona spoke with me about the impact of coaching on the development of educational leadership in more depth during our interview some weeks later.

Facilitation of coaching

After becoming excited by the prospect of facilitating coaching between two early childhood teachers who were working towards their full registration, and realizing that it would not work for practical reasons (F.2, p. 13), Fiona said she decided to facilitate coaching partnerships between members of the workplace team to which she belonged (F.2, p. 1). She said she selected them all because they were a very close team and she could not leave anybody out:

We worked on choosing pairs and they didn't want to be put into pairs because they were worried that I was going to choose wrong – I don't know – there were lots of concerns. So we drew the names out of the hat which was really good for me because the pairs worked out exactly the way I wanted them to work. It was pure luck, but it was good. (F.2, p. 1)

Fiona described how after giving them some background in coaching they practiced the coaching skill of active listening. She asked them to think of an issue that was important to them in early childhood education and talk about it:

You know – one person talk and one listen. And they found that really, really hard - incredibly hard. The listening – they couldn't grasp the listening. It was, "But this happened to me" and "Oh yes and...." They were doing all that stuff that we talked about that you have got to not do, but they knew that they were doing it. That was the difference – that they picked up that they were doing it so that made them all aware and when we came back as a group for feedback, all four of them said, "I hadn't been aware of how much I did it until we did this exercise". So that was really cool. (F.2, p. 2)

Fiona said they had all found it quite difficult talking to each other about issues in early childhood education because "we are all on the same waka" (F.2, p. 2), and, because of this cohesion, Fiona felt it was not something they were going to need to work through in a coaching relationship. Fiona's final coaching facilitation session ended up with only one pair available:

And that was actually my best session because I worked with only two of them and the two that I worked with had really grasped it and embraced it and they are still doing it now. Every so often they disappear and I say, "Where are you going?" and they say, "Oh we are just going to do some coaching." Which is really fantastic because that is the whole idea of it. (F.2, p. 2)

Though only one partnership had continued in this way, she felt that it was a really good outcome for her (F.2, p. 3). She wondered whether the other partnership had not worked so well because the other pair "was a different dynamic" whereas the two who continued on were "both at the same level" in the organisational structure (F.2, p. 3).

Colleagues seeing themselves as leaders in education

When asked what kind of changes she noticed as a result of her facilitation of leadership coaching partnerships, Fiona responded:

I have noticed that they now recognize themselves as leaders. When I started and I did this round of how do you feel about it, a lot said, "I don't feel that we have the - that's not us. We are not leaders in education." I presented it as leadership coaching and that this was helping people further their career or their ambition or whatever they wanted to do and give them grounding that what they say is important and they can make change if they want to make change. One of them, whose whole goal through her coaching was to become more assertive, is speaking in our meetings now. Before she would be a quiet little mouse, with nothing much coming out of her mouth. But she is now feeling much more confident about making her views known and trusting that other people aren't going to put her down but will accept, "OK that's your view, now let's talk about it." I think that is probably the major change really. (F.2, p. 4)

Later in the interview, Fiona provided another example of a colleague who had just picked up a job carrying out student teacher visits and Fiona commented that she never would have done that before her experiences with coaching:

It has just given her that – "Actually I am a leader in education and I have enough experience and I do have enough intellect and knowledge to go out and be a leader to these people that are training". (F.2, p. 14)

In fact, Fiona laughingly suggested that the team leader probably thought they all had too many leadership skills now:

There was a comment made that she needs to delegate and that we are all capable of doing it and I think that has probably been a bit tough because people have realized their own abilities. (F.2, p. 4)

Fiona posited that experiences with coaching assisted leadership growth because it gave an individual the opportunity to express ideas in a safe environment:

And through doing that you are affirmed as a leader. Somebody else sitting there will be listening every day and say, "Hey. Wow! I didn't think of it that way. That's really cool." And with that sort of thing happening then you think, "Well, I actually do really have something to say and I am

a leader.”.... If people are genuinely taking an interest in what you are saying and you know that they are genuinely taking an interest then that’s empowering. (F.2, p. 14)

Fiona described how her experiences in facilitating coaching had built up her view of herself as a leader. To begin, with Fiona felt “really thrown in” (F.2, p. 8). But as soon as she started talking [to her colleagues], she realized that she did know what she was talking about and that she had retained knowledge from the paper:

So that was really good for me. And just having the amazing feedback from my colleagues. It was just a morale boost and your self-esteem goes up. When I asked them what I could have done better at the end and there wasn’t a single comment back to say I could have done anything better – it was all great and I thought, “Wow, that’s really cool.” So I felt that that really strengthened for me my feelings about my own abilities. (F.2, p. 8)

Changed interactions at work and at school

Fiona described how the skills of coaching, such as active listening and reflective questioning, had positively impacted on the interactions of her colleagues (F.2, pp. 2, 10, 12, 13, 14; F/N, p. 68) and she also told stories about how her experiences with coaching had changed how she operated both at home and at work:

I mean I think that the most valuable thing for me and what has come up with my colleagues is this whole idea of active listening. I use that everyday now with my daughter and with other family members and I certainly find it much better at work because I have always been one to jump on in with my ideas. Like we had a meeting yesterday...and I didn’t say a thing the entire meeting [laughs]. One of my colleagues came to me afterwards and said, “Are you alright?” “Fine, I was just listening and taking it all in.” (F.2, p. 6)

However, Fiona confessed that it was still very easy for her to project her own views and give advice:

You have to be so aware of your own views because even though you are the facilitator it is still very easy to say, “Have you thought about?...or do you know? It is being able to switch yourself from it when they are in the coaching relationships and they turn to you and say, “What would you do, or is that right?” You, as facilitator, need to say, “You guys need to keep

going” and don’t fall into the trap of starting to give advice or whatever and that is quite hard. (F.2, p. 9)

Doing this was particularly difficult for Fiona who said she was “used to speaking” her “mind” (F.2, p. 6). She felt that her experiences with the coaching paper created prompts which caused her to stop pull back at times (F.2, pp. 6 – 7):

When I start and I pull myself back and think now, “Hang on. I don’t need to contribute just yet. I will just keep listening.” And I think that I said at the end of one of my assignments that coaching is very powerful and I think it is very powerful and it is having the experience on the course of actually doing those skills to the extent we did. That is probably why it sticks in your mind more. Because there was a lot of practice and a lot of opportunity to utilize it...It has just stuck there. Whereas with a lot of PD you don’t have that opportunity to go away and work on it more. It is just a day and that is it. (F.2, pp. 10 – 11)

Fiona also suggested that the prompting came because the experience of doing coaching could be quite emotional:

People are more likely to remember things if they are linked emotionally. So the fact that you do get that whole wave of uggghhhh, hang on a minute, am I doing this the right way or how you feel when you realize that it worked has an impact. (F.2, p. 11)

However, Fiona described an instance in which she could have used active listening and reflective questioning more effectively to interact with her daughter at a time in her daughter’s life, when she acknowledged her daughter “needs someone to listen and not tell her what to do” (F.2, p. 6):

We had a bit of a drama last night because she’s failed her exams or got very low marks. I mean she is only third form and they do these practice exams, but I want her to learn they are important now and that if she wants to get where she wants to get, she has got to do them. And I wish I had used my active listening skills something nearer to, “Well, why do *you* think you failed these exams?” Instead of just saying, “Well now you are just going to be a supermarket checkout girl, you know. You will have nothing blah, blah, blah.” Isn’t it awful? Ohhh! I’ve caught myself a few times doing that with my daughter, you know. After I’ve said it, I say to myself, “Why did I do that?” There could have definitely been a better

way of doing it. And they remember – “You said....”.... “I didn’t mean to....” You can’t take it back. (F.2, p. 6)

Transition to school course

During this interview, Fiona revisited the story of her involvement in the transition to school course that she took part in at the beginning of the year. Once again she expressed outrage at the primary teacher bashing that took place and identified the “whole us and them” attitude that “we need to get away from” (F.2, p. 7):

And it is even in the early childhood sector between childcare and kindergarten. We have got that whole battle in there as well. So yeah, it certainly is time people would just....We’ve all got the same degrees. We are doing the same thing. We all want what’s best for children. So you have to look at the bottom line and the bottom line is children and if we don’t all pull together and accept that each sector along the way is giving these children the education they need... (F.2, p. 7)

Coaching has a life of its own

At the time of this interview, Fiona spoke enthusiastically about the buzz that coaching had created in the office as her colleagues experienced coaching. She also commented that it had taken on a life of its own:

The people involved in the coaching would come to me and talk to me all the time about coaching. They would come to me and say, “This happened today and I used this skill.” I didn’t expect them to do that. I thought they would just do it in their little groups and then they would forget it. But they were going out and experiencing it in everyday life....That wasn’t something that I told them to go and do. And...I had to be available all the time to talk about coaching because they were into it and I didn’t expect that either. You know, if there were two of us alone in the office, I could guarantee that the conversation would get around to how they were using coaching and where they were finding things were at. (F.2, p. 12)

A result of this buzz was that at the time of this interview, even though the coaching project was well over and Christmas was rapidly approaching, one of the pairs was still getting together for coaching (F.2, p. 2). Given the ongoing success of her coaching programme, I asked Fiona whether she had set up her own coaching partnership. She replied:

No. I would like to but I don't quite know where to go with that. I think we do a lot of informal peer coaching here anyway and I know that I always get benefits out of that. But if I had that one person that I could really just bounce off all the time – that would be great. (F.2, p. 13)

All good things take time

However, in spite of the buzz created by their experiences with coaching, Fiona said she was unable to see that coaching could continue in any formal format, although she certainly anticipated one partnership continuing informally. She articulated a number of difficulties:

I think it is going to be very difficult in this organisation because we are so spread out. We've got a team next door. We have another team somewhere else and then there is us here at the admin office. I think that the only way that I could see me doing it would be as a whole big staff development thing and that everybody was doing the same thing. (F.2, pp. 4 – 5)

However, Fiona could not see this happening any time soon:

We have a lot on. We are having entire staff development on the Treaty of Waitangi next year which is going to be pretty huge and we are going to have lots of resistance to that....There are a lot of changes happening in early childhood education so we have a lot to deal with at the moment and the fact that people in centres would have to do it in their own time is a huge hindrance. When they have non-contact time, it will be one staff member at a time by themselves and it is just finding the time and I don't think it is fair to put on people who already have a busy workload and they realize that they are expected to do something else on top....We've been accepted for the exemplar project for next year. So we have that to work on. (F.2, p. 5)

Fiona said she was able to see that coaching could be used as a process to work alongside these other professional development programmes to support and embed the change (F.2, p. 5). However, due to organisational and time issues she was unable to see it continuing in a formal way. When I asked her whether she was frustrated by this, she responded:

Not really because I understand why. If it was something that I was really wanting to happen straight away. The management have seen the benefit of it and they have bought a coaching book, so they are doing some

research themselves as well. So it probably will come around but it just takes time. All good things take time. (F.2, p. 6)

‘All good things take time’ - I was left puzzled by Fiona’s passivity and easy acceptance of this situation.

Interpretation

Child-centredness, which was such a dominant narrative in the stories Fiona told some months before, was not so central in this snapshot. Rather Fiona constructed herself as applying the notion of allowing others space to construct their own understandings to her colleagues and her family as well as to children (as previously). The key narratives of “pulling back” and of empowerment and leadership gently challenged key narratives that had emerged through the last snapshot in which she constructed herself as being entitled to (as a result of being on the moral and academic high ground) and able to (having the confidence and courage) to place her views and her knowledge at the centre of interactions.

Key Narrative: Pulling Back

In the stories she told, Fiona constructed herself as pulling back in interactions, and the tendency to give advice and “put in her two cents worth”, which was essentially the act of placing herself and her knowledge at the centre of interactions, was changing and Fiona was allowing others to discover or construct what was important and significant. The growing self-awareness of this tendency to give advice and dominate interactions had resulted from Fiona’s experiences with active listening in the coaching paper, and had made an appearance in the previous snapshot. However, in this snapshot she constructed herself as moving beyond just awareness of her need to listen more to actually changing her behaviour. She showed herself more often taking herself out of the centre as ‘a font of knowledge and wisdom’ with her colleagues and her family. Previously Fiona had constructed herself as having discovered the importance of taking herself as teacher out of the centre of students’ learning interactions with the acknowledgement that learning often happened for children outside her direct involvement. Now her stories provided evidence that she was realizing this was

also true of other participants in her life, such as members of her family and colleagues.

However, Fiona confessed that sometimes she failed to stand back and she provided examples of when this happened. She put this down to being used to speaking her mind. The sense of entitlement to confront and challenge, that she suggested had developed as a result of the twin towers' epiphany, competed and conflicted with this newly developing narrative. But also, the narrative of delving deep conflicted with it. As Fiona herself admitted, knowledge (particularly theoretical knowledge) and sharing it with others had strong currency for her. She had spoken previously of the pleasure she got from being challenged by educational ideas and some of her sense of self esteem appeared quite strongly linked to her levels of knowledge. In this interview, when asked about the types of qualities she would look for in a coach for herself, she replied, "Oh it is horrible, but being on the same academic level as me....is a biggie". Being intelligent and knowledgeable was, perhaps, a matter of pride for Fiona and was a strong driving force, which may have resulted in Fiona continuing to put her knowledge at the centre of interactions with her colleagues and family, at times. That Fiona appeared to be developing the ability to listen more rather than contribute and ask questions rather than tell, was ascribed by Fiona to the prompts that popped into her brain reminding her that she could and should act differently. She said these prompts developed because coaching was powerful and suggested that the fact that the skills of coaching such as active listening were practiced to the extent they were in the paper, and the fact that there had been many opportunities to utilize the skills in real life ("it's everywhere"), assisted the prompts to develop. However, she also hypothesized that "it gets stuck" there because of the emotional nature of the experience of coaching - when she discovered how poor she was at active listening, for example. This, she suggested, contrasted with other professional development which was often just a day and you did not have the opportunity to go away and work on it more.

Fiona's stories showed several narratives jostling for a privileged position, and so at times, she still placed herself, her ideas, her knowledge and her feelings at the

centre of the interactions, such as in the story about her daughter and her exam results. However, there were also times when she constructed herself as being able to overcome the drive to contribute and that prompts were developing so that she could catch herself before, or in the act, and sometimes after the act.

Key Narrative: Empowerment and Leadership

Though she did not use the word ‘leadership’, there was a sense in which Fiona felt that being “academic” had privileged her knowledge among her colleagues and in the wider ECE community, and it was this that entitled her to see herself as a leader. However, in this snapshot, Fiona constructed herself as having developed a broader view of leadership, based less on academic, theoretical knowledge and more on the idea of empowerment. However, having knowledge remained a part of it. As a result of her facilitation of coaching, she said her colleagues began to recognize themselves as leaders because they had developed the realization that they could make changes if they wanted to make changes and, according to Fiona, they did make changes. One of them, she said, became more assertive, speaking in meetings and offering her ideas, while another started doing student visits for a tertiary institution, something, Fiona suggested, she would never have done before. For Fiona herself, she said it lifted her self-esteem and strengthened her feelings about her abilities to provide professional development and to assist others to grow and develop. These changes made things more uncomfortable for the team leader, Fiona suggested, because staff had let her know they wanted her to delegate more because they felt capable of doing more. Each of these developments had assisted Fiona (and her colleagues) towards greater feelings of being leaders – not positional, hierarchical leaders, but “actions taken to improve opportunities for learning” (Robertson, 2005, p. 49), which as Robertson posited was educational leadership.

Fiona suggested that coaching was empowering in the very first instance because the experience of it raised their consciousness of their lack of skills. Fiona commented that after their first session of practicing coaching, her colleagues still interrupted and told their own stories when they should have been listening, but the difference was that now they were aware they were doing it. Secondly, she

suggested that coaching was empowering because it provided an opportunity for her colleagues (and herself) to express their ideas in a safe environment. Having someone actively listening, taking a genuine interest in what they were saying, affirmed the value of their ideas and assisted them to think that maybe they had something worthwhile to say. According to Fiona it was this that assisted each of them to feel like leaders in Early Childhood Education. Fiona had come to understand that it was not her knowledge that led her colleagues to feel like leaders, but it was actually her facilitation of a learning process, in which, a large part of what she did, was to remove herself from the centre of interactions – even though her colleagues tried to drag her back – stand to the side and allow the others to become their own and each others’ sources of knowledge and ideas, when they were engaged in coaching sessions. As a result, Fiona now had greater confidence in her leadership – not just because of the realization that her levels of knowledge were equal to the task, but because she now had greater self control and was able to stand to one side while giving voice to others and allowing them to develop their own leadership. Thus Fiona’s experiences had impacted on the previously strongly held view of the primacy of her knowledge and “academic” capability and of her entitlement to speak her mind that had resulted from the twin towers epiphany. This is not to say that the narratives of pulling back and empowerment and leadership had replaced the narrative of delving deep, but rather that they were becoming more integrated parts of a larger whole.

Key Narrative: Early Childhood Sector

In this snapshot, Fiona continued with the narrative that ‘we are all in this for children’. However, the very positive view she presented of the ECE sector in the previous snapshot showed signs of being challenged by new experiences and reconstructions of past experiences. Fiona returned to the story of the Early Childhood to Primary Transition Course. Last time she had complained that her colleagues had *almost* engaged in primary teacher ‘bashing’ with no real knowledge of the primary sector and the issues primary teachers faced. In this snapshot, Fiona did identify her colleague’s actions as teacher ‘bashing’ and referred to the ‘us and them’ situation that existed between the two sectors because of the types of generalized views expressed by her colleagues. However,

she also went on to talk about the 'us and them' situation that existed within the early childhood sector between the different types of organisations and suggested that it was time the different sectors and organisations found the bottom line (educating children) and began to build positive ways of working together and moving forward from there. This construction of the early childhood sector suggested that Fiona had been wearing rose coloured glasses in the previous snapshot and they were now beginning to come off and she was looking at her sector a little more critically. Further she expressed disappointment that the ECE sector was so under-represented at the post-graduate papers she had been involved in. She constructed herself as being largely alone and isolated because there was no one else present in the papers who understood her context. She put this lack of interest in ongoing tertiary studies by ECE workers down to the fact that improved graduate qualifications did not give people more money in early childhood.

In this snapshot discussions about facilitating coaching with her colleagues, turned a little bit more of a spotlight on the ECE organisation that Fiona worked for. Fiona spoke very positively of the organisation and her colleagues. She constructed the team as being very close and "all on the same waka". She also told stories which showed her facilitating with sensitivity, empathy and concern, changing her plans, for example, when she realized that what she had planned to do would have opened up a very emotional situation for one of her colleagues and "having to talk about that would just have been horrible" and unsafe for the staff member. Through the stories she told, Fiona built a picture of a democratic organisation, with a very flat organisational structure. She was at pains to point out that the team leader was really on the same level as the rest of them, but with a few additional responsibilities. She presented the team as a group of educators who liked each other, enjoyed each others' company, who talked together a lot and liked to do things together and who worked really well together. In fact, she said that when she tried to split them up into partnerships for coaching sessions, they all wanted to stay together and listen to each other. Fiona said she had not felt that she could leave anyone in the team out of the coaching facilitation and so worked with the whole team rather than just one pair. However, certainly in the

situation regarding coaching, Fiona was clearly viewed as the leader and treated like an expert by her colleagues as they continually sought her advice and help to develop as coaches. However, though Fiona did speak of seeking advice and help from the organisation's director, she did not tell any stories in which she constructed herself as seeking the help and advice of her colleagues.

In spite of the very positive narrative Fiona constructed of her organisation and the team she was involved in, in particular, Fiona appeared to be seeing more obstacles in terms of creating change in the organisation. Throughout the interview, there was a noticeable focus on the organisational difficulties that would be experienced in trying to implement coaching in the organisation, for example. Given the buzz and outcomes created by the coaching facilitation, the use of the well worn platitude, "All good things take time", surprised me. Fiona was willing, it seemed, to place herself in the hands of management and go along, unquestioningly, with their plans for the professional development focus for the next year. Given the outcomes and impact of her experiences with coaching and facilitating coaching, I am puzzled by the seeming willingness to let go what she said had been gained, as well as her lack of interest in pushing coaching forward. Had all this just been an assignment for a master's paper? Speaking earlier of primary school teachers who believed they were constrained by the curriculum, Fiona had said, "I just think you don't sit back and accept that" (F.1, p. 9). And yet here she was, seemingly passively, accepting a future mapped out by management. I realised she was tired because she had commented that she just needed to "get to Christmas now and have a holiday" (F.2, p. 10) and had also said that she could not see herself doing further master's papers the following year (F.2, p. 15) because she had found it too hard to combine full time work with study. It was also possible that Fiona believed the professional development focus that has been set for 2006 by management would provide her with sufficient challenge and opportunity to express her interests, concerns and leadership. However, I also wondered whether the new key narrative of pulling back could have lead to passivity. She did not have to challenge or push her own agenda any longer and she was just exercising her new found ability to position herself to one side. To use another well worn platitude - I am sure time will tell.

Snapshot 3: 3 October 2006

“Dive in with both feet and go for it” and “take a step back”

Description

Fiona looks excited as we sit down with coffee to talk in her country home. The introductions to husband and children over, Fiona bursts in with – “Well, we’ve actually had quite an exciting year” (F.3, p. 1). Judging by her body language, this is obviously an understatement. I am taken aback as she tells me about the research proposal that she and two colleagues have put together and submitted for funding (F.3, p. 1). She is expecting to hear whether they have been successful the next day. She sits with her fingers, arms and feet crossed. This is nothing like the management-driven year Fiona mapped out for me the last time we had spoken. I had expected we would just be picking up where we left off and had forgotten that time had marched on for Fiona as it had for me and that just as my life had taken unexpected turns and twists, so had hers. She surprised me again, “Oh, I haven’t seen you since all this happened – we pulled [name of son] out of his primary school” (F.3, p. 17) and, again, “I now have a position in our [national] association” (F.3, p. 13). This is a different Fiona from the one who passively said, “All good things take time” and submitted trustingly to the plans that management had for her year. It seemed that somewhere in 2006, the good things took too long, her patience and understanding ran out and she took action.

As we moved through the interview, I became aware of a harder edge to much of what Fiona was saying. In our previous interactions, she had had quite an uncompromising attitude when she spoke about people or organisations that were not child-centred. But I noticed that the focus of the hard edge had broadened to include the Early Childhood sector as well as her own organisation. Clearly, somewhere along the way, it seemed Fiona had become disillusioned, dissatisfied, frustrated and even a little cynical.

Frustration with job

Fiona described how nothing much was happening and she had become frustrated with her job:

I needed a challenge. I had said in my appraisal that I was feeling very stagnant in the job. There wasn't a lot happening and it [opportunity to do a research project] just sort of came along at exactly the right time. So I don't know what I will do if we don't get it [research funding] because I certainly won't be staying in the job. I've had enough in terms of there are no challenges for me. My leadership potential is as far as it can go. There is not the stepping up thing anymore. And unless there are some changes within the organisation then... and they know – I applied for a job at the university earlier this year which I didn't get. (F.3, p. 3)

Fiona said she had been very up front with her bosses about how she was feeling, but they had not been particularly supportive (F.3, p. 3). Their response of, "Well you need to go and find your own challenges" (F.3, p. 3) led to her decision, "Ok, I will, but they [the challenges] might not be here [in this organisation]!" (F.3, p. 3).

Research Project

The opportunity to be involved in a research project was timely and Fiona embraced it. Surprisingly to me, Fiona did not initiate the research project:

I think through the coaching process, one of my colleagues became really interested in looking at doing some research into a particular aspect of early childhood education because there is not a lot being done and she has probably been interested for a few years but not ever had the backing behind her or obviously the belief in herself to be able to do it. (F.3, p. 3)

This colleague approached Fiona and her coaching partner and together the three of them put the application together:

I think my colleagues, through the process of the leadership coaching and the learning that you and I have already talked about, that they were starting to develop and better themselves as leaders which they didn't have before and so the two that continued with the coaching (and still do it) are my partners in this project. We only applied for one year because it is the first research they have ever done. (F. 3, p. 1)

Though Fiona said that her involvement in the research project was motivated by a need for more challenge in her work, she explained that there were also political changes being considered for early childhood education that could “totally ruin the service” (F.3, p. 1). Fiona and her colleagues were hoping to be able to “put something together” (F.3, p. 1) that would provide a challenge to the policy direction being proposed.

Treaty of Waitangi PD

A disappointment in 2006 for Fiona was the fact that the Treaty of Waitangi professional development had become a bare shadow of what was originally intended. She explained:

What management decided was that staff need to have some PD before we can do it to [our clients] – give it to [our clients] – do it with [our clients]. So what we are actually having is that with our next combined staff meeting we’ve two people coming from the university to do a talk they give. I’ve heard it before but basically it is for our new teachers and staff talking about the importance of why we have Te Reo Maori and Tikanga Maori embedded into our programmes. So that’s basically what is happening. It is not what I envisaged and not what I wanted, but I think, to put it bluntly, they just don’t want to piss the [clients] off. And that’s what they think they’ll do if we give them – so I think it will end up just the “Why Maori?” one will be offered to them next year. As a choice. So we will get about three [clients]! (F.3, p. 14)

Fiona finished this story by saying that she “will keep pushing that is something that needs to be done” (F.3, p. 14). She did not even mention the Exemplar Project they had planned to be involved in and upon which Fiona had previously placed such great expectations for her own professional development and job satisfaction.

Appraisal and organisational coaching

Fiona expressed criticism and cynicism about some of the organisation’s practices. Previously Fiona had spoken of the formal coaching that took place between each organisation member and his/her team leader/supervisor. Rather than coaching as she had experienced it from the Coaching and Mentoring Paper, this was a reporting back kind of exercise and she said it held little value for her:

I haven't had any [formal] coaching at all [this year]. I have had none. And I have not pushed it because I think it is a waste of time. I don't like the way they do it. I just had my appraisal two weeks ago and that was like hahaha. Now same sort of thing. Nothing valuable for me. Nothing saying you did this really well, where can we go with it? It was just like you have to fill out a bit of paper – what have you liked about your job in the last twelve months? I wrote – writing a proposal for the research. (F.3, p.5)

Actually, Fiona explained that she was not the only one feeling like this but that one of her colleagues had told her that this was the same thing she had been doing for fifteen years, “So when she handed her [appraisal] piece of paper back, what she actually wrote on it was, “See last year's appraisal” (F.3, p. 5).

The team leader

Fiona said she felt that the team leader did not appear to have changed as a result of the coaching professional development that Fiona did with them, “No. Not at all. And she was probably the one that I wanted to change the most” (F.3, p. 6). Fiona acknowledged that as a result of her partner being away a lot, the Team Leader really did not have the opportunity to do the coaching properly and that this would have impacted on the success of it, however, she also put it down to personality:

She is one of those, “I'm always right” people, which if you think you are always right, then coaching is never going to be effective because you are never going to challenge your own ideas. The team leader wasn't prepared to go outside of her comfort zone and try something. Although she gave [coaching] a go, she still didn't really. (F.3, p. 6)

Fiona expressed a strong sense of disappointment in her team leader's leadership and capability:

She said something to me at my last appraisal and I followed up with that person that I had supposedly offended and this person said. “No! I didn't say anything. No! It didn't bother me at all. No. No. No problem at all.” So I went back to the team leader and said, “Look, I am sorry but I need to tell you this because if she comes to you and says something now, you need to know that I have spoken to her.” And she [the team leader] just lost it. Her reaction was to burst into tears and say, “Oh. It is all blamed on me. It is all coming back on me.” Now that is just not a leader – that is not

what she should have done at all in the situation. She is a really, really genuinely nice person who has a heart of gold and would do anything for anybody. But she doesn't have those leadership skills that I think are necessary for the job that she is meant to be doing. (F.3, p. 7)

The Director

Fiona used the director of her organisation as an example of a leader who displayed the "leadership skills required for the job she is meant to be doing":

I know the director is doing coaching with another early childhood manager and they go off and do what we did....And they regularly go out – once a month, I'd say....She's always been quite open. That is one of the things I commented on in my appraisal is that one of the beauties of this employer is that the door is always open. You know, for whatever reason you want to just go and have a moan about something, she is always willing to listen. She welcomes ideas and new ways of doing things. (F.3, p. 7)

Later in the interview, Fiona continued the explanation:

The director empowers you to make changes and she will 100% support me. If I said to her, "I am going to write a letter to the ministry challenging them about da-de-da-de-da." She would say, "Go for it. But let me read it first". Whereas before, in my other jobs, it was like, "No. You can't do that. No, that's the way we work here. No, we are not going to change." (F.3, p. 15)

Master's paper

However, it is not only her job that Fiona said had caused dissatisfaction. Further disappointment ensued as a result of her involvement in a Master's paper. At the end of the previous year, Fiona had said that it was too difficult doing study part time and working full time and as a result she had decided that she would wait until such a time as she could afford not to work and study full time before doing another master's paper (F.2, p. 15). However, she said her colleague who had never done a master's paper before, became interested in doing a particular paper, and with the possibility of the research project, Fiona said she thought to herself, "I need to keep myself academically motivated as well. I need to keep going" (F.3, p. 11). She said she and her colleague were coaching each other through the

paper and would continue coaching each other through the research project (F.3, p. 8). Unfortunately, Fiona complained, the paper had proved disappointing for her:

It was meant to cover right from Early Childhood across the early years of primary which I am very interested in. My degree enables me to teach up to age 8. So I have been looking at that as, perhaps, an alternative career option and going into the early years of primary. So I was hoping that this would talk about the curriculum and assessment but basically it has been [name of lecturer] talking about everything I already know in early childhood. So I've been disappointed and I've not been challenged by the other people in the class. (F.3, p. 11)

Fiona said she was frustrated by the “waffle” that took place in her classes, with individuals dwelling only at the level of experience, and not rising to the challenge to “think higher” (F.3, p. 12). She went on to express further frustration and disappointment but this time vented at early childhood education in general:

I don't think early childhood education breeds researchers. You don't see it out there. Particularly at these tertiary institutions. They should be doing it, but they are just not. It is the same old people who have been doing it for years. There are no new people coming in. (F.3, p. 14)

Fiona wondered if it was time for new blood in early childhood education (F.3, p. 14).

On national executive

Fiona had taken on a position of responsibility on their association's national body and she said she was using her position to challenge aspects of early childhood education responding to a question about whether she would continue with her master's papers in 2007, Fiona said:

And I was thinking about it the other day after I heard you were coming. I thought that is something I am going to put to the Ministry because I go down there four times per year to the Ministry. I am now on our association. I am going to ask them, “Why do early childhood teachers not get sabbatical? They are crying out for research into [name of service]. But where is the support to do it? So I am going to bring that to [name of Ministry official] next time I am down there. (F.3, p. 13)

She said she was also using this position to address “child-centredness” in their service. She gave an example of how she challenged her association because, in her words, they have been “just looking after their own backs”:

I have been very vocal in what I believe should be happening and what I believe the association is for. For far too long it’s been a group of providers, just looking after their own backs and I mean, we are an association – we are volunteers. We don’t get paid for doing it and we are here for all...childcare. For the children, for the educators, for everybody. Everyone that is a member. And at our teachers’ meeting a few weeks ago, I said very loud and clear, “If anyone is in this room for their own personal gain, they need to leave because that is not what we are about.” (F.3, p. 16)

Diving in with both feet

According to Fiona, the changes she had made, the challenges she had issued and the action she had taken were a result of becoming adamant that she was no longer prepared to accept situations or work in ways that made her uncomfortable:

If I didn’t like it, I would leave. I am not going to – I won’t be in a position where I am uncomfortable now. I have developed and changed myself and my beliefs about myself and I challenge. When I get told to do something at work that I am unhappy about, I will challenge it. I will say, “This isn’t right. It’s not going to work for me and it won’t work for the families and the children.” (F.3, p. 15)

Fiona put this greater confidence to challenge things down to “a growth thing” (F.3, p. 15). She still sees her illness as a significant influence in this:

That is still something that is behind me and always will be and I always – when I feel myself sort of slipping and going with the flow – I say, “No! I won’t go with the flow. I’ve gone with the flow all my life and your life is short. Dive in with both feet and go for it. (F.3, p. 15)

Reflecting on coaching

However, she acknowledged that her experiences with coaching were also influential in the growth and development that had taken place in her life and in the lives of two of her colleagues, even though, “We haven’t talked about it [coaching] at all to be honest”.

I think the basic concepts of what I have learnt in that course are just there, underlying and there are still times, particularly like with my own children that I'll hear myself and I'll think, "No. Hang on." I think now in my job, I am waiting for people to come to me more now to ask my advice and I am more happy to give it rather than jumping on in. So I think that is probably the biggest change for me. If there is a conversation happening and I am thinking, "Oh I could tell you – I know that – and I could tell you" and then I think, "But I am not going to." I will wait until they ask me. So it's that difference of not having to be involved all the time in the conversations and not having to run them. It's being aware that you don't have to have input into every situation, I think is the biggest thing. I don't have to have input into every conversation that happens. I don't need to be involved in it. I can do my own work and if they want my point of view, they will ask. (F.3, pp. 23 – 24)

Fiona admitted that in the past she had tended to take over conversations, but that something she had learned from coaching was "that to get the most out of a conversation, quite often not being involved is the best thing" for others and for self (F.3, pp. 24 - 25). Though she still had strong views and felt that she would always be vocal in areas such as child protection and "stuff like that" (F.3, p. 25), Fiona acknowledged she had definitely stepped back:

I still believe what I think is right, but I am more inclined to take on other people's points of view as well. So that is one of the benefits of coaching that I hopefully will still be developing is the skill of actually really listening to what people are saying because otherwise you are not really allowing it to sink in and challenge your own beliefs and thinking, "Hang on. That's a really valid point." (F.3, p. 25)

As well as continuing to affect her ways of operating at work, Fiona commented that she had noticed that her previous facilitation of coaching partnerships had continued to impact the two colleagues who had embraced it so enthusiastically at the time:

I think it is much more informal. I don't think they know they are doing it half the time, but I pick up on it because they start in the office and you hear them going back and forth. They don't so much go off and out any more because we have a new colleague who has needed a bit of support, so I think one of them, in particular, has been working a bit more with her and they do disappear off out for coffee and that sort of thing. So I think that without realizing it, she has gone into that role with the new colleague. (F.3, p. 4)

And that the results had been quite noticeable:

The biggest thing, that one [colleague] in particular, the biggest thing I have noticed is that she is far more ready to sit back and listen. She never used to sit back and listen. She just talked over top of people. She still does that but there are times when you can see her almost go – hang on a minute, sit back. And that is really good. (F.3, p. 4)

Fiona told other stories to illustrate the long term impact of her coaching facilitation on members of the organisation. The director who was not involved in the coaching partnerships, but accessed a copy of a coaching book as a result of talking to Fiona, is now in a coaching partnership with the Manager of an Early Childhood Centre and “they go off and do what we did” (F.3, p. 7). One partnership has continued on an informal basis as illustrated above and one of that pair has been informally coaching a new employee in the organisation. Fiona said she also informally coached a new employee, used coaching with her three registering teachers and was involved in an informal coaching relationship with one of the colleagues mentioned above – particularly in relation to the master’s paper they were both doing together.

Improved relationship with daughter

Although Fiona said she did not think that “things have changed drastically” (F.3, p. 27) at home, she was aware of some changes:

I find that [name of daughter] asks for my opinions a lot more now than she used to. She never used to ask me about clothes and now it is, “Does this look alright, Mum? Does this really go together? And if I say, “Well actually pink and red don’t go together”, then she will go and change. (F.3, p. 27)

When asked what had caused the change, she said she was aware of “taking a step back”, although she laughingly confessed that sometimes “I still don’t and that’s my nature” (F.3, p. 27):

Maybe it is because I don’t give my opinions as freely. Whereas before if she had come out in red and pink, I’d have said, “Oh [name of daughter], yuk. That doesn’t match” and she would have gone, “Tough!” Yes. I think

a lot of it is down to that taking one step back and not telling her what to do all the time. Letting her come to me with problems. There are days like today she has been with her friends and she walked home early at 9 o'clock and she is not usually out of bed at 9am. So I said, "What's the matter?" "Nothing." "What's the matter?" "Nothing." And I haven't pushed it. Something is the matter but she won't tell me. She will later, I am sure of it. (F.3, p. 27)

As result, Fiona said, her daughter was now beginning to see her as a friend as well as a mother.

Choosing her battles

Fiona told stories of "diving in with both feet" and of "taking one step back". She explained how she integrated these two statements in her thinking:

I think it is choosing your battles. That's the way I view it for me, is that I will go and challenge when it is something that I see as really, really important and it is going to affect everything right now. If I heard two coordinators talking about a child and they were concerned about something to do with the child's development or there might be some situation at home that that might be affecting the child, I would definitely jump in and say this is what I think you should be doing because that is affecting the child. But if the two coordinators were having a conversation about some learning that they had seen happen and wanted to write a learning story about it, I would just sit back and let them get on with it until they said to me, "What do you think is going wrong there?" (F.3, pp. 23 – 24)

Fiona said she had come to realise that what was empowering was having the capacity to make the choice:

So it's the difference of not having to be involved all the time in the conversations. But knowing that when I need to, I can go and say, "That's not right. We need to look at a different way of doing this sort of thing." (F.3, pp. 23 – 24)

Interpretation

This snapshot differed markedly from the one that went before, with the passivity that puzzled me at the end of the previous interview, clearly no longer evident and

Fiona expressing dissatisfaction, frustration and some cynicism as the reality of 2006 failed to meet her expectations.

Key Narrative – Disappointment with ECE and Organisation

Fiona was viewing the world differently and what she was seeing in her own organisation and early childhood education, in general, had greatly disappointed her. In the previous snapshot, Fiona had constructed herself as beginning to look at the early childhood education sector differently – perhaps, with a little more reality. That process continued into this snapshot. In fact, in this snapshot, Fiona constructed herself as having become extremely critical of the sector. She complained of the lack of career opportunities in ECE, the lack of challenge and rigor in the academic papers related to ECE and the lack of challenge to early childhood educators to think “higher”. She laid some of the blame for this on the Ministry who did not make study leave or sabbaticals available to early childhood educators as they did in other sectors. Further, having constructed early childhood as being child-centred, “always” and “regardless” in earlier snapshots, she told a story in this snapshot of challenging her own particular branch of the early childhood sector for “just looking after their own backs”. Interestingly, though, in that challenge she did not say that they should be there for children, but she actually said, “we are here for all early childhood education – children, educators, everybody.” In saying this, Fiona constructed herself as having expanded her view of what was important in early childhood to encompass and embrace families and the people who work in early childhood as well as children. Fiona appeared to be suggesting that Early Childhood Education should be people-centered, not just child-centred as previously espoused.

Fiona’s disappointment and growing cynicism also extended, in this snapshot, to the particular organisation she worked for. Previously she had constructed herself and her colleagues as being “on the same waka” and speaking a common language. She had been very positive about the organisation and had constructed herself as submitting trustingly to the plans of the management of her organisation. Now, however, she listed quite a long catalogue of complaints which included feeling stagnant in the job which she no longer found challenging;

feeling cynical about the organisation's lack of commitment to ensuring substantial Treaty of Waitangi professional development took place (and which she will "keep pushing that it is something that needs to be done" (F.3, p. 14); and, the lack of value for her of the coaching and appraisal processes carried out by management. Rather than the organisation and sector having 'gone downhill' since our last interview, it seemed that Fiona's experiences and challenges to her thinking had led her to see what may have always 'been under her nose' differently and, as a result, she had become more critical of the organisation and sector she had been so supportive of and loyal to. It is likely that her experiences with the coaching paper, for example, had assisted the development of a more critical mind as well as providing a model of professional interactions that made her critical of the processes of coaching and appraisal used by the organisation. It seemed that Fiona's experiences and reflections upon experience caused her to see her world differently, changed underpinning theoretical perspectives, which led her to reconceptualise and reconstruct the previously strongly held narratives in which she constructed the early childhood sector and her organisation in extremely positive (possibly unrealistic) terms.

Key Narrative: Taking Action – Diving in with Both Feet and Taking a Step Back

In the first snapshot, Fiona constructed herself as speaking out, taking action and challenging unacceptable behaviour especially if it was behaviour that put children at risk. In the next snapshot, this was not as evident and the interview ended on a very passive note, much to my surprise. However, in this snapshot, the narrative of taking action reappeared, but with some notable differences. For example, Fiona's resolve that she would not allow herself be in a position where she was uncomfortable appeared to have become even stronger. The things that made her uncomfortable, such as private centres and the primary sector, had expanded to include her own organisation and the early childhood sector. She said that the Twin Tower's epiphany continued to provide her with a reminder that "life is short" and not "to go with the flow". However, she was now taking action that was less tilting at windmills and more direct, strategic and politicised action as she challenged the lack of child and family-centredness in her own national

association and in her son's school or the lack of growth and development in the early childhood sector itself. From yelling out of the car window at a parent who had failed to restrain a child in a car seat, Fiona had developed greater voice and was now seeking to influence more people at a level where sustained and significant change was more likely to take place – for example, in the training of early childhood teachers and in the attitudes of teachers in her service. Thus she stopped complaining about her son's school, and actually took him out. Fiona expressed a similar intolerance in the first interview, but now she was working more strategically to challenge, what she saw as, inauthenticities in early childhood education, at a national, as well as a local level, in the academic realm and at the level of practice. The research project was a political action, intended to challenge government policy direction which could adversely affect the service, as well as an action to rectify a need for more research in early childhood education and a personal need for more challenge in Fiona's professional life. Further, it might have been part of an attempt to take up the challenge to become the “new blood”, the new generation of movers and shakers, that Fiona had identified was needed in early childhood.

Through the stories Fiona told in this snapshot, she constructed herself as having developed an increased ability to influence change and take more strategic, politicised action. Developing a more aligned, cohesive and perhaps realistic conceptualisation of her service and sector had opened up the possibility of Fiona taking action in an arena where she actually could develop influence and take more effective action. The tension that had developed as a result of her discovery that reality did not match her vision of how the world should be had disappointed her, but it had also strengthened her moral resolve to challenge that reality and bring it more into alignment with her narrative of education as child-centred. Thus the narrative of education as child-centred was articulated in this interview more strongly than ever, and the stories she told showed her challenging the lack of child-centredness wherever it revealed itself, but most particularly in her own sector with action that was strategic and politicised, at times.

However, “diving in with both feet and going for it” was only one aspect of this narrative. Fiona also told a number of stories in which she constructed herself as “taking a step back”. As a mum, for example, she said she was using questioning techniques rather than telling, as she interacted with her daughter. She felt that as a result of not giving her opinion so freely, her daughter was coming to her more frequently for advice and beginning to see her as a friend as well as a mother. With her colleagues, she more frequently remained quietly on the fringes rather than having to put in her “two cents worth” at meetings. She said she had developed an awareness that she did not have to have input into every conversation and, that sometimes, she, and others got more out of conversations when she kept quiet. Fiona had discovered that others learned without her input (which she had previously understood about children) and so she took “one step back” and allowed them the space to work things out for themselves. However, Fiona confessed that there were times when she did not stand back when she should have. She put this down to her nature, which she said made standing back very difficult. The difference was that now she was much more aware of when she had stepped in and should have held back.

These two aspects of the key narrative appear to be completely opposite and conflicting ways of responding. However, Fiona integrated the two ideas by suggesting that for her it was about “choosing your battles”. There were some times or issues when it was absolutely necessary to get involved in a central way. She provided child protection issues as one example of this, or the need for robust Treaty of Waitangi professional development. For Fiona, what she found empowering was knowing that when she needed to she could go and challenge or provide alternative perspectives. What was important was having the capacity to make the choice. Thus two apparently contradictory key narratives had become integrated in her thinking and enabled her to make choices about how she responded to experiences.

Key Narrative: Leadership and Empowerment

The initial view of leadership that was presented in the first interview was of the leader as informed. For Fiona high levels of knowledge was important. This view

began to change when Fiona felt her sense of being a leader strengthened by her experiences with facilitating coaching partnerships between her peers and the realisation that much of the leadership action she took was in placing herself on the outside of the coaching interactions not at the centre. Now a more complex, though integrated, narrative of leadership was being constructed through the stories Fiona told. Leaders needed to possess the skills and competence that enabled them to execute their jobs to a high level of effectiveness and efficiency. Leaders required knowledge and a strong foundation of underpinning theoretical perspectives. But more importantly, perhaps, Fiona had come to realise that leaders needed to be able to position themselves in interactions variously, and to have a set of principles and understandings that enabled them to decide what positioning was required in different circumstances. She had come to see that the role of leadership was to empower others. For this, leaders needed to be able to position themselves outside the centre of interactions and allow others to have a voice and to seek and find solutions and answers. However, she realised that there were times, when it was right for her, as leader, to place her views and ideas, thoughts and feelings at the centre of the interactions. Leadership was about having the capacity to make that choice. In this view, Fiona had realised, leadership can happen at any level of an organisation and can be expressed or experienced in spite of an individual's position in an organisation. Leadership was not just about knowledge but about a range of capacities that enabled a person to make wise decisions about his/her actions.

Key Narrative: Reciprocal Relationships

Over 2006, Fiona had not formed a formal coaching relationship as she had said she would like to during the previous interview. However, in this snapshot she constructed herself as now having a number of informal relationships which involved elements of coaching for specific purposes. She was coaching a new and inexperienced colleague, assisting her to integrate into the organisation and position well. Another colleague was also coaching this new employee. Fiona and another colleague were coaching each other as they completed a master's paper together. She was coaching her colleagues as they moved through the process of applying for a research grant. This informal network of relationships with aspects

of coaching resembled a community in which individuals did not have set hierarchical positions, and no one person's knowledge was privileged, although individual skills and knowledge was recognised, but they each took on a variety of roles in order to meet each others needs and to express and develop their leadership. Individuals in this community were variously initiators, supporters, enablers, but also, sometimes, at the same time, enabled and supported. For example, Fiona's colleague initiated the research project application, but realised she needed help. She turned to Fiona for that help. Fiona supported and enabled her colleague by using her post-graduate university experience to assist putting the research proposal together. However, Fiona was also supported and enabled by her colleague as she took the project because it provided her with a much needed challenge and it also resulted in her taking on a master's paper that she would otherwise not have done on her own. For Fiona and her colleagues, the sense of being leaders had led beyond dependence and independence to interdependence and reciprocal relationships. This was in contrast to previous key narratives, in which Fiona had constructed herself as being the one who did the helping because of her higher levels of knowledge and her need to put in "her two cents worth".

Growth in the Multiple Dimensions

Spiritual Dimension

As a result of her twin towers' epiphany, Fiona had grown in the spiritual dimension. She had developed greater moral resolve to do more than espouse the need to be child-centred and to actually consistently act in the best interests of children. Fiona constructed herself as now having the moral purpose and the courage to speak out and challenge things when they conflicted with her moral radar even though it was not necessarily easy to do so. Thus she constructed herself as being accountable to strongly held principles and of putting these before her personal preferences – to not get involved, for example. These are characteristics of growth in the spiritual dimension. However, in the first snapshot there were clearly limitations to this growth. For example, Fiona did not have the same sense of moral purpose where adults were concerned. Over the two year

period, this changed. Fiona who had developed a strongly constructivist view of learning in her work with preschool children, developed a more constructivist view of working with her colleagues and her family. She learned that it was in the best interest of others for her to allow them space by removing herself from the centre of interactions. To do this she had to put aside her own personal drive (“it’s my nature”) to put her knowledge and her ideas and thoughts and feelings at the centre of interactions and place what was best for others first.

Further, while she challenged lack of child-centredness in some realms, she did not appear to see it in others and therefore, failed to challenge it. Her belief that all early childhood educators were child-centred “regardless” and “always” was one such example. This strongly held narrative did not align with what she revealed through some of the stories she told about her experiences in early childhood, but she did not even appear to notice it, let alone challenge it. Thus, it appears that initially her growth in the spiritual dimension was contextualized and did not extend across all contexts and lack of child-centredness in her sector went unchallenged. As a result, her ability to put her moral resolve into effective action was limited because the one sphere in which she really could have some influence – her own sector, and her own organisation, in particular, she did not challenge because of her unquestioning trust in their child-centredness. Although, Fiona began the interview constructing herself as being able to act because of the intolerance she had developed as a result of the twin towers’ epiphany; the key narrative of the child-centredness of the early childhood sector “regardless” and “always” actually impacted her ability to take effective action that would lead to change in the world around her in spite of her stronger moral resolve. However, over the course of the two years, Fiona began to see the early childhood sector differently and the disappointment she felt, strengthened her moral resolve to live her life authentically and to never allow herself to be in a position that created a clash with her principles, whether it was in the early childhood sector or not. So she told stories of “diving in with both feet” in relation to the early childhood sector and of “taking a step back”, at times. As a result of this growth and development, she was now better able to take action that was likely to make a difference.

Growth in the Emotional Dimension

Fiona developed greater self - awareness as her propensity to give advice and “stick in her two cents worth” was revealed to her through her experiences of active listening and reflective questioning in the Coaching and Mentoring Paper. She was quickly able to see that the paper would be beneficial for her, and, as a result of this greater self - awareness, she was able to identify times when she did not listen, or gave advice when she should not have. In the first snapshot, for example, she owned up to this propensity when she laughingly told the story of trying to tell her husband what to do that morning, rather than acknowledging that he was capable of working out the course of action for himself. However, the emotional and social nature of Fiona’s experiences with coaching had assisted prompts to develop which now popped up and reminded Fiona to listen, not to interrupt and not to give advice. As a result of this increasing self-awareness, Fiona now told stories that illustrated an increasing ability to regulate and control her emotional responses to enable her to act in ways much more in line with her conceptual and spiritual thinking – such as her growing view of learning as the construction of knowledge. Fiona confessed that she was now more often finding that space which allowed her to stop and think and “step back” rather than take centre stage. This was evident at work and at home. Fiona had previously developed the moral purpose and the strength of character to take action when she believed it was right to do so, but she had now also developed the self-control to *not* take action when she believed it was appropriate to “take a step back”. Over the snapshots, increasing emotional self control, increasing ‘people-centredness’, enabled Fiona to position herself differently in interactions, depending on what she believed was right at the time. In this sense, Fiona was empowered to respond emotionally in ways that opened up rather than shut down growth and development in others – her daughter and her colleagues, for example - rather than reacting in predetermined ways, such as always placing herself at the centre of interactions as the font of wisdom and knowledge. The result of this had been to increase her ability to influence her daughter, for example – who was now seeking her opinions and taking note of them rather than summarily dismissing and being offended by her mother’s unasked for opinions.

However, as well as showing growth and development in the emotional dimension, the stories Fiona told also showed clearly that there were times when, like all of us, in the emotions of the moment, she still placed herself, her ideas, her knowledge and her feelings at the centre of the interactions, such as in the story about her daughter and her exam results. She confessed that it was still very easy for her to project her own views and give advice, but the difference was that she now knew what she had done and that she could be different.

Growth in the Conceptual/Intellectual Dimension

In snapshot 1, Fiona constructed herself as delving deeply and welcoming challenge to her thinking. However, this seemed to be more in the realm of theorising than in the realm of action. In this snapshot, several narratives emerged that revealed a tendency to generalise on the basis of limited, albeit very powerful, experiences. For example, the result of her one employment experience with a private centre was a belief that private centre owners were only in early childhood education for the money. Her vow that she would never work again in a privately owned early childhood centre, communicated an assumption that all private centre owners were motivated by profit more than by educating children. When asked about making generalisations based on one personal experience, Fiona acknowledged the lack of logic, but felt unwilling and perhaps, emotionally unable, to overcome the strong negative reaction that had resulted from the experience. Thus, cognitively and emotionally, Fiona seemed unable to allow alternative ways of viewing the world to impact on her own deeply held belief, no matter how unreasonable that belief might have been. Fiona abstractly conceptualised her experiences, but, at times, appeared to generalise without giving proper weight to the evidence that she had to support the conceptualisation.

Another example of holding a view without giving proper weight to the evidence was her view of the child-centredness (“regardless” and “always”) of early childhood education. As I have pointed out several times, a number of stories she told in snapshot one, conflicted with this key narrative but did not appear to have impacted on the narrative in any significant way. However, over time, it seemed that a variety of experiences provided a challenge to the narrative of the child-

centredness of her organisation and early childhood education, in general, and, as a result, she reconceptualised and reconstructed the previously strongly held narrative to take account of the discrepant experiences and responded differently. Thus, for Fiona, growth and development in the conceptual/intellectual dimension took place as Fiona integrated discrepant, alternative experiences into her thinking and, as a result, she gained a more realistic view of her service, colleagues and the early childhood sector.

Over the three snapshots, there are several examples of narratives that changed over time as Fiona reconceptualised her experiences and knowledge into a more cohesive whole and in which her thinking took on a fuller, richer and more organised form. One such example was the developing key narrative of leadership and empowerment. In snapshot one a narrative of leadership was barely in evidence. Her conceptualisation of herself as “delving deep” and being “academic” provided Fiona with a sense of entitlement to place her knowledge at the centre of interactions with others, and was the closest to a narrative of leadership. Thus her knowledge entitled her to express her views and impart her ideas to others, and, in turn, to be listened to. However, as a result of her experiences with the Coaching and Mentoring Paper, including the requirement to facilitate coaching between her colleagues, Fiona began to see herself as a leader, but that leadership was not so much about imparting her knowledge, although having knowledge remained important to her and was a part of it (as she facilitated coaching, for example), but was rather about empowering others to be leaders by removing herself and placing their capability at the centre of learning experiences. By the final snapshot she had developed a view of leadership, not as being a position or place held by one person, but as being shared by all and exercised as individuals took on the role of facilitator of learning at different times within a network of relationships – within a community. In this community, no one person had greater entitlement than another to lead, but they took leadership when it seemed right to do so.

A second example of Fiona’s thinking taking on a fuller and more organised form was the expansion of her constructivist view of learning to encompass people, in

general, not just children. Over the course of the two years, through her experiences in the Coaching and Mentoring Paper, she experienced and began to understand the reasons for a constructivist approach to learning with all people and began to interact with her daughter and colleagues in different ways, as previously shown. However, she had also come to the realization that there were times when people chose not to construct new knowledge or to change existing knowledge because they did not have the will to or could not see the purpose for it. She encountered this with her son's school, as she realized that its ways of operating were so entrenched that it was not going to change and Fiona's patience had run out. She also encountered this with the teacher she was working with who thought he knew it all. After trying a coaching approach, in the end, she had to give him an ultimatum – shape up or ship out. In these circumstances, transmission and telling became the necessary modes of instruction. Fiona's thinking had become more complex, integrating multiple perspectives and experiences, but it had also become more cohesive as she had found ways to integrate a variety of disparate experience into a cohesive concept of learning.

A final example which illustrated growth in Fiona's thinking was in the development of the narrative of diving in with both feet and taking one step back. Having begun by constructing herself as being proactive and outspoken in challenging unacceptable behaviour (diving in with both feet) as a result of experiences, she then (in the next snapshot) changed to constructing herself as "taking a step back" and allowing others to construct their learning for themselves. However, in the final snapshot she integrated these two contradictory narratives into a narrative of having the capacity and the wisdom to decide which way she will act in particular situations. One way of responding to experiences would be appropriate in one circumstance and another way of responding in another. The decision would be made based on a hierarchy of principles. For Fiona, child protection and safety would be the highest principle and then, allowing individuals the space to learn would be the second principle. If a child was at risk, she would not allow the space for learning to happen, but would "dive into the situation with both feet". In this illustration, two disparate ways of

responding to experience, became integrated into a whole way of seeing the world.

Fiona's thinking had become more integrated as she expanded narratives to embrace discrepant experiences, and also as she integrated contradictory narratives into a cohesive, fuller and richer form.

Growth in the Social Dimension

Fiona had not only developed greater awareness of her propensity to act in particular ways, but had become more aware of herself as both a social and an individual being, and of how her actions impacted those around her. Thus she began to act in ways that gave consideration to what was in the best interests of others and what promoted their growth and learning, and did not just consider what satisfied her own needs as an individual. Growth and development in the social dimension opened up the way for Fiona and her colleagues to see themselves as leaders and for the development of a learning community, as exemplified in the final snapshot, in which they were all leaders and all learners. Not only did a complex network of ongoing, though informal, supportive, coaching type relationships, develop which changed how they interacted with each other as colleagues and friends; according to Fiona, the coaching facilitation and the relationships that developed as a result, enabled Fiona and her colleagues to become involved in activities that they would never have had the confidence (or in Fiona's case, the drive and energy) to be involved in previously. Within this community they provided support for one another which enabled each of them to move outside their comfort zones and be involved in challenging activities. Implicit in this community was the acknowledgement that they needed each other equally. At different times, individuals had greater needs than others, but across the board they all needed each other and so they had shifted from dependence or individualism to interdependent relationships.

Within this community there was quite a strong sense of equality – of no one person having a more privileged voice than anyone else. This had been assisted by their experiences with coaching and the increased awareness of how much they

talked over each other and interrupted each other with their own stories. As they learned to listen to each other, and one colleague actually learned to participate in meetings or discussions, they discovered that there were many different ways to view the world and that others had good ideas that could assist them. However, it also provided them with a framework or process which they could use formally or informally to provide support to each other or to new staff members. Thus what developed was shared understandings about the nature of effective relationships and how, as members of a community, they should treat each other.

Integrated Growth and Development

Fiona's story illustrated the need for growth across the multiple dimensions. Growth in the moral dimension as a result of the twin tower's epiphany did develop a greater sense of moral purpose and courage to take action, but it did not enable Fiona to take effective action that made a difference in terms of the strong principles she held. It was not until she developed a more accurate picture of reality, more cohesive and integrated thinking, the ability to stop and think and the capacity to work with others in interdependent relationships, that she was able to take action that was truly strategic and had greater potential to achieve inherently worthwhile ends. Growth and development in all four dimensions enabled Fiona to experience greater feelings of personal agency, and she moved from tilting at windmills to taking action that was strategic, political and wiser. For example, the research project and taking up a position on the national association were robust strategies for challenging current reality. Thus, due to growth and development across the multiple dimensions, Fiona had moved from being in a position of having a strong sense of moral purpose and knowledge, but tilting at windmills; to having an even stronger sense of moral purpose, but with the agency to take more effective action.

Thus growth and development in the multiple dimensions enabled Fiona to make wiser choices about the actions that she took. Action was no longer based on just one way of viewing the world, but rather on a more integrated, fuller picture of reality with a greater understanding of how her actions impacted on others. Further, she now had the self control to make a choice and not be driven to act in

a particular way. Her increased capacity to reflect and make meaning of experiences was likely to enable her to become better at taking wise action in the future as she continued to reflect on experiences and adjust her ways of thinking about them. Fiona constructed herself as being engaged in ongoing cycles of growth and development as her current reality (her dissatisfaction with her organisation, for example) did not match her expectations and she engaged in the research project and joined the national executive – both actions intended to change the situation at national level, but which would also provide Fiona with highly challenging professional development and ensure that he would be involved in ongoing cycles of growth and development.

Although Fiona spent a considerable amount of time in the interview complaining about the early childhood sector and aspects of her organisation, her opening line said it all – “Well, we have actually had quite an exciting year this year...” In spite of everything, Fiona felt excited as she considered the future with the research project, but she was also excited that she had now developed the self control to act more authentically, more in line with her beliefs and theoretical perspectives. She was thrilled with the more satisfying relationship she now had with her daughter. There was a sense in which, as Fiona stood back and noticed, she was well pleased with what she was seeing. Growth and development in the multiple dimensions had resulted in pleasure for Fiona who saw how her life had altered and had greater confidence that her future would be more in line with her vision of it. She acknowledged that she was not there yet, that holding back in interactions was not her nature. But still she looked towards the future with excitement, expectation and hope.

Chapter 7: Thematics – the Findings

This research project began with the question: Does coaching assist the growth and development of educators? The snapshots presented in the preceding chapters showed the stories they told and the key narratives that emerged from those stories, changing over time. Based on the characteristics of growth and development in the multiple dimensions as outlined in Chapter 2, educators did grow and develop in the multiple dimensions of the spiritual, emotional, conceptual/intellectual and social. Though these participants worked in different sectors, were at different stages and positions in their careers, worked in quite different roles within the education sector, there were significant similarities in the stories of change they constructed and in the ways their narratives changed. The findings fall into three main sections. The first section in this chapter provides a summary of the ways in which the snapshots showed the research participants growing and developing in the multiple dimensions of the spiritual, emotional, social and conceptual/intellectual. It provides summary evidence that this led to integrated growth and development and out of this integrated growth, leadership emerged. The second section focuses on the change process itself, that is, the process of change that each participant went through that led to growth and development in the multiple dimensions. The third section summarises findings related to the characteristics of the Coaching and Mentoring Paper that assisted the change and briefly seeks to understand and explain the ongoing struggle each participant had to live in the growth and development on a daily basis.

Growth and Development in the Multiple dimensions – A Summary of Findings

Growth in the Spiritual Dimension

Over the course of the two years, each participant came to understand that there were different, perhaps, more principled ways, to live, both for themselves and for others. Increasingly they began to put others before themselves and as a result they changed from making decisions based on quite personal responses to making decisions based on certain principles and rationales. Thus we saw Laurelle not

only taking responsibility for her part in the difficulties she experienced with a staff member, but actually going one step further and asking herself what *more* she could do differently to assist the other person in the situation. Being free to express her own identity was no longer as important to her as assisting the other to overcome the difficulties she was experiencing. At times, each of these women spoke about acting against their own natures, in order to meet the needs of others and live life according to the principles they had developed and espoused. Laurelle spoke of holding back her sarcasm (which she identified as a part of who she was), Fiona spoke of holding back from giving advice and putting in her “two cents worth” and Susan spoke of controlling her emotions when staff members took initiative in areas that she saw as her domain.

These women developed greater resolve - moral purpose - to live their lives according to the strongly held principles they espoused and as a result, their espoused theories increasingly equated with their theories-in-action. Laurelle had espoused that she had a team of leaders, later she told stories to illustrate that she actually had developed a team of leaders. Fiona said, that as a result of her twin towers experience she would challenge lack of child-centredness wherever she saw it. However, because of her view of early childhood education as child-centred “always” and “regardless”, initially, she did not even see, let alone challenge, lack of child-centredness in her own organisation or sector. This changed as she became aware of the contradictions in her own organisation and sector and began to challenge them. Over the two year period, these women lived increasingly authentic lives. Respecting human dignity and treating people with empathy and care became increasingly important to each of these women. Thus Susan exercised extreme self-control and kept hidden the disrespectful emotional reactions that rose up when her staff took initiative, and Laurelle worked hard with HR to resolve the staffing situation with a win-win outcome - in which neither of them lost face.

Growth in the Emotional Dimension

The realisation that the world could and should be different, and that the way they lived in the world could and should be different, which each of these women

discovered through their previous university studies and the Coaching and Mentoring Paper, began the process of developing increased self-awareness. This seemed to be the first step towards growth in this dimension. The difference between what could be and what was, enabled the women to become much more aware of their propensities and weaknesses (as compared with the principles they had begun to espouse). Confessions of these weaknesses were a significant aspect of each participant's second and third snapshots as they began to put aside their personas of perfectionism and owned up to their 'nature'. Confessing out aloud in this way, appeared to diminish some of the power the weakness had over their actions and paved the way to changed behaviour in the future. At the very least, this action was important in assisting the prompts to develop that reminded the individual that she could and should be different. It was also an important step towards developing greater accountability to others for their behaviour.

At the end of the two year period, the stories each participant told, showed that they had developed greater emotional management and self-discipline - a significant aspect of growth in this dimension. Increased self control enabled the participants to take action more in line with their new thinking and this enabled a change in behaviour to take place. As they were better able to bracket their emotional reactions, stop and think and not just respond in pre-determined ways, they were able to make more clearheaded decisions that aligned with the principles they said they held to be important. Thus these women told stories which showed them responding more in ways that opened up, rather than shut down growth and development in others. In putting aside their personas of perfectionism and owning up to their natures, and finding increased self control to act against what came naturally, these women developed a stronger sense of self-esteem and confidence in who they were and became more able to laugh about, rather than feel ashamed of, their propensities and weaknesses, all of which assisted the development of further self-control. Though these women still experienced, from time-to-time, the strong emotional drive to control and exert power or to be at the centre of interactions, they constructed themselves as now being much more able to control their emotions and regulate their responses in order to value and empower others.

Growth in the Social Dimension

The key narratives that each of the participants began with significantly impacted their pathways to growth and development. According to their stories, Laurelle and Susan both worked in organisations and sectors that were very hierarchical in their structures and in their cultures. As a result, both Laurelle and Susan constructed themselves as being isolated and individualistic. Both had a strong image of what it meant to be a professional and this was significantly influenced by the key narrative of hierarchy and as a result, they both viewed their staff, not so much as individuals, but as a team of people who should meet their expectations and reflect their (as higher up in the hierarchy) priorities and ways of doing things. The term “clone” is an exaggeration, but gives an indication of what they unknowingly expected from their staff. Fiona, on the other hand, worked in a sector which she constructed as largely non-hierarchical and she was a team member rather than the leader of a team, thus there was not a strong narrative of hierarchy threaded through her stories influencing how she constructed herself. However, as a result of her twin towers experience she constructed herself as essentially being on the moral high ground and telling others, such as her husband, how they should behave, and what they should do. In this sense she constructed herself as standing alone. Further, in terms of the narrative of delving deep, she constructed herself as being isolated and alone within her sector and organisation because she was one of only a few who had embarked on post-graduate studies and, perhaps, one of a few in her organisation who understood the importance of knowing the theories that underpinned the work they did. In getting pleasure from delving deep and having her thinking challenged, Fiona constructed herself as being very much on her own in her organisation and sector. Both Susan and Laurelle also constructed themselves as being isolated within their organisations by their interest in being more academically informed. Hence, these women each began the two year period isolated and alone in some ways within their professional arenas.

However, over the two year period this changed as their involvement in the Coaching and Mentoring Paper challenged their thinking and they became much more aware of themselves as social beings, who shared a social space with their

colleagues and teams and families, and they realised that, within that social space, their voices should not always be privileged and that all were entitled to impact the space they shared with their individual ways of seeing the world and their individual hopes and dreams and strengths and weaknesses – their uniqueness. The research participants each developed greater awareness that in sharing this social space, individuals impacted each other. For example, they became aware that in privileging their own voices, they held others back from growing and developing and that by doing so they each continued to remain isolated. They also came to realise that the old adage ‘we need each other’ was true. To help do the work, to strengthen each others’ weaknesses and create strength where it did not previously exist, as a listening ear, as a mirror which enabled them to better see who they were, these women realised they needed others on a daily basis to help them to simply get the job done, but also to keep growing and developing and to provide needed challenges to their thinking. As a result of the realisation of this need, they had each developed multiple reciprocal relationships with others.

Thus their growth and development in the social dimension enabled them to move into greater community and interdependent relationships with others which made it possible for them to carry out plans that previously they may not have been able to do on their own, e.g. the research projects. This growth and development had clearly impacted on relationships at home as well as at work. In fact, Laurelle and Fiona both spoke of quite stunning changes in their relationships with their daughters as they noticed themselves telling their children what to do less, and using active listening and reflective questioning much more to allow their children to explore issues themselves. Thus there was a movement from what had previously been seen as a keeping of professional distance (especially for Susan and Laurelle), towards more personal closeness in the work context. It represented a movement from isolation to community and from individualism to an interdependence in which the uniqueness and individuality of each person was respected and affirmed, and where it was recognised each was in need of the other.

Growth in the Conceptual/ Intellectual Dimension

Over the course of the two years, the research participants became more open to new ideas and their thinking took on a richer and more fuller form as multiple ways of viewing the world (as represented by key narratives) became integrated into a more cohesive narrative. That is, greater narrative unity was arrived at. In this process, disparate or discrepant experiences, which did not fit the narratives held at the time, became integrated into the narratives and began to influence how each participant viewed the world and responded to it. As they engaged with experiences and reflected upon those experiences, each participant gained a fuller and richer view of reality and reconceptualised or reconstructed past and present experiences to take account of their new ways of viewing the world. This process will be discussed in greater detail later as this thesis considers in more detail just how the research participant's experiences with the Coaching and Mentoring Paper impacted the key narratives constructed by each individual. However, one example, which will also be discussed in greater detail later, and which illustrates the development of fuller, richer and more complex thinking relates to their growing understanding of leadership. They each began with a narrow view of leadership which was impacted by the key narratives of hierarchy and informedness (or delving deep) and they each expanded their view to develop a much richer, multi-dimensional view of the leader.

Integrated Growth and Development

In the literature review, I presented literature that suggested that growth and development in the multiple dimensions would reveal itself in greater wisdom, agency, continual renewal and growth, and, a passion for life - awe, wonder, curiosity, enjoyment and creativity (Dewey, 1916; Duignan, 2004; Gibbs, 2006). Over the three snapshots, each of these women constructed themselves as revealing the characteristics of integrated growth and development in the ways they operated. At the beginning of the two year period, the participants spoke of experiencing a lack of agency, but ended with them having a greater sense of being able to impact their institutions, sectors and even their national associations, as in the case of Fiona, as they took strategic, politicised, and, at times, subversive action, to create change. The actions they took became wiser as they each

exercised greater self-control, were able to make more clear-headed decisions, and now had a wider range of choices available to them. For example, rather than expressing her frustration by yelling out the car window, Fiona was now embarking on a research project - a far more robust response. Laurelle, in carrying out a research project had, to an extent, moved outside the control of the “boys’ club” and placed herself in the hands of a research process with its own set of rules, regulations and integrity. Susan had moved into principalship and was now more able to develop into the kind of leader she wanted to be and build the leadership culture she wanted to develop.

After acknowledging their lack of a formal coaching relationship at the end of the Coaching and Mentoring Paper, by the end of the following year, they had each developed, not a formal coaching relationship, but multiple relationships which had aspects of coaching. That is, they had developed a range of reciprocal relationships where the skills of coaching were used to assist each other to grow and develop. They each spoke of needing the mirror that another person could hold up to assist them to see themselves more clearly. They were welcoming feedback and in their interviews with me, demonstrated their openness to reflect and consider different perspectives and their excitement at seeing things (even about themselves) in a new way. These relationships were one of the indicators that they were each involved in ongoing cycles of growth and development. Some of the actions they were taking, such as research projects, were actions that led to the development of new knowledge and therefore to further growth and development.

As the women began to feel more agential - that they could impact the world around them, as they faced up to some of their weaknesses and their propensities to be other than they wanted to or should be - they felt more excited about the future. They were less fearful of failing or allowing others to see their failures and, in fact, were more likely to laugh at themselves as they noticed themselves telling stories that showed themselves doing just the thing they were trying not to do, or as they owned up to their propensities and weaknesses. In this, they did not construct themselves as not caring, it was more that they no longer felt so

condemned by their weaknesses and failings because they saw themselves more frequently overcoming them and acting differently. They were better able to embrace all of life, including their failings and propensities. They constructed themselves as being less isolated and more connected with others and more in community with others. Thus, though aspects of their lives may have still been difficult and significant institutional factors may not have changed at all, each woman had changed and was pleased as she stood back and noticed the difference. She had greater hope for the future and an increased ability to relax and enjoy the present.

Narrative of Leadership Emergent

This thesis did not set out to explore the leadership development of the research participants. Rather the study began with the intention of focusing on change and the change process. However, what very quickly appeared obvious was that out of growth and development in the multiple dimensions, a strong narrative of leadership emerged. In hindsight, this is not surprising and it is almost embarrassing to admit that I had not necessarily foreseen it as a likely outcome of the study. John West-Burnham (2001) suggested that it could be argued that interpersonal intelligence and leadership “are in such a symbiotic relationship that they are actually tautological” (p. 1). West-Burnham used models of interpersonal intelligence by Goleman (1998) and Stein and Book (2000) to define interpersonal intelligence and thus laid down his definition of leadership. What, he said, these two models had in common, was the stress on the understanding of self and the capacity to engage with others. Specific behaviours of the interpersonally intelligent person, he suggested, might include: the ability to respond with empathy; emotional self-management and understanding one’s own responses; the ability to engage with others and to show genuineness and regard; elucidating the motivation of others. There are quite clearly considerable similarities between the models of interpersonal intelligence presented by West-Burnham and the characteristics of growth and development in the multiple dimensions presented in this study. Thus, it is not surprising that growth and development in the multiple dimensions, led to interpersonal intelligence, and leadership emerged. West-

Burnham (2001) went further and said that, “Interpersonal intelligence is essentially about being human – it is the most direct and public demonstration of values in action” (p. 2). Thus, in his view, leadership development is, “essentially about enhancing a person’s human capacity” (West-Burnham, 2001, p. 3). It was noticeable in the lives of the research participants that one of the shifts that took place over the period of this study was a greater acknowledgement of their humanness. For the participants in this research study, enhancing this human capacity which led to growth in leadership required the breakdown or letting go of the primacy of several dominant ways of looking at the world. These included the removal of the separation between the personal and the professional, the removal of their personas of perfectionism, the breakdown of an essentially hierarchical way of looking at the world and the discarding of views of knowledge which created only individualism and isolation. They needed to move from seeing themselves as experts in their organisations and from being alone, to working with others in reciprocal relationships.

Let’s return to the literature for a moment to explore this view of leadership further. Many recent writers on leadership (for example, Goleman et al., 2003; Posner, 2002; Rock, 2006; Wheatley, 2006) are in agreement that the world has changed dramatically and a new conceptualisation of leadership is required for the needs of today. As Wheatley said, “We need each other differently now. We cannot hide behind our boundaries, or hold onto the belief that we can survive alone” (p. 192). She said individuals’ fundamental ways of interpreting the world needed to change, “We cannot hope to make sense using our old maps. It won’t help to dust them off or reprint them in bold colour” (Wheatley, 2006, p. xi). According to Rock (2006), when external realities change, “people’s internal realities often don’t change as quickly” (p. 17), if at all. Wheatley (2006) suggested that in Western Culture, we have not yet learned “how to be together” and that we are kept apart by three primary worldviews. These, she said, are individualism, competition and a mechanistic worldview. Western culture, she suggested, had not prepared people to work together in “this new world of relationships” (p. 165). This assertion appeared to reflect the situation of the research participants in this study. They began the study holding views of the

world that were strongly entrenched and made being different in the world difficult. I would go further and argue that what they needed to learn was not just “how to be together”, but “how to be *human* together”. Over the two year period of the study, each participant showed growth and development in leadership. Not leadership as positional or hierarchical, but leadership which was, “about having the courage and spirit to make a difference” (Posner, 2002, p. xxiv). Further, over this time period, the participants came to understand leadership as being not just about their own capacity to take action, but about developing their capacity to liberate “the leader within everyone” (Posner, 2002, p. xxiv). Over the two years of this study, the research participants became more distributing leaders, who developed horizontal networks of ordinary people working together to make a difference (Goleman et al., 2003; Posner, 2002; Rock, 2006; West-Burnham, 2001; Wheatley, 2006). The leadership narrative developed by the participants had particular characteristics which I will now discuss in greater detail. These include an acknowledgement of the inextricability of the personal and the professional, leadership as positioning, and finally, leadership as relational.

Key narrative: Leadership - Acknowledging the Whole Person

The distinction or separation between professional and personal development was a key narrative that ran through the interviews with the research participants - particularly with Laurelle and Susan who worked in quite different sectors from Fiona. In her first interview, Laurelle very quickly took the opportunity to reflect on a professional development course she had been on and which she had found unsatisfying. She mentioned the course again in the next interview many months later as she continued to try to make sense of why she had found it so unsettling and unsatisfying. This course was about Leadership for Women and Laurelle expected that it would assist her to assist other women in the institution to operate in their professional capacity in a more informed way. But Laurelle was extremely disappointed with the course because she felt it had been personal development not professional development. It was, “Peeling back layers from the onion” (L.1, p. 6) and to Laurelle’s mind, more reminiscent of group counselling and of providing the opportunity for someone with problems to address them than of professional development. It concerned her that the facilitator continually

provided illustrations from her personal life and never made links to her professional life. Laurelle was adamant that she did not go to the course to delve publicly into personal issues and that effective professional development needed to make strong, overt links with her professional knowledge and context. Laurelle was almost defensive when she said, “I certainly wouldn’t want you to listen to this and think, ‘Oh, personal development isn’t critical for Laurelle’, because it is” but she felt the personal and professional knowledge needed to line up much more closely at a course that was intended to be *professional* development. Hargreaves (1994) acknowledged this when he suggested that teachers’ self development can be immensely empowering when it addresses the contextual realities of teachers’ work but that it can become “pious, narcissistic and self-indulgent” (p. 84) when it ignores the contexts of teachers. Laurelle felt the Women’s Leadership Course was indulgent because it did not inform her professional context sufficiently and, as a result, she was having difficulty writing the expected report on the course for her employers because of the waste of money she felt it had been for her and for her institution. For Laurelle there needed to be many more overt links with her professional context. In fact, each of the research participants joined the Coaching and Mentoring Paper expecting that it would inform what they did in the professional roles they played. Laurelle hoped that it would support her in her ongoing challenge to the institution’s mentoring system. Susan was hoping it would assist her to be a different type of school leader from the type she was afraid she would be, and Fiona was hoping it would provide her with some insights into ways of working valuably with others within the organisation, such as the provisionally registered teachers she was just beginning to work with. They each had professional goals that they hoped the paper would assist them to achieve. Certainly, they all expected they would be involved in intellectually challenging professional development in which they would delve deeper and uncover the roots or the underpinning theories for their work as professionals. The Coaching and Mentoring Paper’s focus on their professional contexts was an important aspect of the value of the paper for these three women. Hargreaves pointed out that there were aspects of the realities of teachers’ work such as the intensification of the expectations of them and the open-endedness of the job which often created guilt that the job would never be done satisfactorily. This

meant that a teacher development course that was intended only to address their needs as individuals, would not be considered valuable or acceptable to them. Robertson and Murrehy (2006) agreed with this when they found that a number of teachers in the United Kingdom were not interested in courses which addressed only their personal wellness and well being. They felt the time (and money) would be better spent at school doing planning or involved in more professional pursuits which would alleviate immediate stress as well as more directly impact on outcomes for students. Add to this a general suspicion of counseling and other problem based help practices and it is unlikely that teachers would respond to what some school leaders referred to as “flakey” or “twee” approaches to teacher development (Robertson & Murrehy, 2006).

However, though the Coaching and Mentoring Paper had a constant focus on the course participants’ professional contexts, and provided them with many opportunities to address the realities of their institutional contexts, the paper did not only develop the participant’s professionally, but they each underwent significant personal development which transferred across personal and professional contexts and transformed both personal and professional interactions. When Susan was asked by me for an evaluation of the paper and its impact on her, she commented that it had “made a difference to me personally tops and then with work and then with my family” (S.2, p. 10). She then spoke of being involved in a curriculum development paper which, though she could apply some of the concepts at work, she felt it did not impact her personally and was, therefore, less valuable.

Clearly, professional development does not always involve or lead to personal development but the Coaching and Mentoring Paper did. Fiona referred in each interview to the formalized coaching that took place in her organisation as part of its accountability structure. It was a goal setting exercise in which each member of the organisation met regularly with the team leader to discuss what they had achieved, what they had not achieved and what they hoped to achieve during the next time period. Fiona said that its purpose was to improve professional outcomes. It was a hierarchical process (not reciprocal) and she felt it was a waste

of time because very little valuable came out of it for her personally or even professionally. Her objections to her organisation's 'coaching' programme became more pronounced over the course of the two years, as she increasingly saw the value of the personal development that resulted from involvement in the Coaching and Mentoring Paper and for two of her colleagues who had really changed as a result of her facilitation of coaching. Although the focus on their professional contexts was an essential component of the paper for each woman, it was the personal development that appeared to be the most significant for each one. In fact, this is not surprising given that it has been claimed by some educational writers that professional development is unlikely to be effective unless individuals also develop personally (Bell & Gilbert, 1996; Hargreaves & Fullan, 1992; Robertson & Murrphy, 2005, 2006; Tomlinson, 2004). As Tomlinson suggested, personal effectiveness is a precondition of professional excellence and Waters (1998) suggested that "change of self by self" has to be recognized as the only basis for profound change (p. 30). An examination of the professional goals that each participant began with made it clear that, without significant personal development, the individuals would not have been able to meet their professional goals.

Each of the three research participants did tell stories of the profound impact that the Coaching and Mentoring Paper had on the ways they operated in their workplaces, as well as of how transferring what they had learned from the paper to personal relationships, quite dramatically turned around some potentially destructive relationships with family members while enhancing other relationships. Fiona spoke about how she and her colleagues found that coaching had relevance "everywhere and in everything". It was becoming, for each participant, a part of everyday life. The women and Maori men in Laurelle's research group, for example, commented that the personal aspect of their experiences with partnerships were extremely important to them. They appreciated the personal/whanau connections they felt they had made. Laurelle discovered that knowing the contexts of her colleagues' lives outside of work, was valuable because it impacted significantly on how they approached their work and

as a leader this knowledge enabled her to better understand them and assist them to grow and develop in the workplace.

Taken as a whole, the experiences of these research participants suggested that though they began with a narrative in which they saw personal and professional development as separate, increasingly they came to understand that it was not a binary situation, but one of both/and. It was important to them that teacher development was not only firmly focused on their professional contexts, but also that they developed personally and were able to see the impact of the development across a variety of both professional and personal contexts. It became important that it changed them as people as well as professionals. Tomlinson (2004) described personal development as “development of the whole person” (p. 2). West-Burnham (2008a) suggested that leadership development was likely to be most effective when the personal and the professional were given equal status and when leadership development allowed for self-directed learning. He said it was impossible to separate the personal and professional because each informed the other because, leadership “is a complex interaction between a range of personal and professional qualities within a context of moral purpose” (p. 1). Wheatley (2006) suggested that people have tried for many years to avoid the messiness and complexity of being human in organisations, and Goleman et al. (2003) suggested that for too long, “managers have seen emotions as noise cluttering the rational operation of organisations” (p. xii), and that now the time for ignoring emotions had passed. For the research participants, they discovered that not only could they be feeling, human leaders, but that they felt much more fulfilled and satisfied and more effective as leaders when they were able to be ‘whole’ people in their professional roles. Thus leadership emerged out of holistic development.

Key Narrative: Leadership as Positioning

Though these participants had been challenged by previous university papers to consider the importance of relationships in their leadership, when they began the Coaching and Mentoring Paper they each quickly became aware that they related to staff and, actually, also, to their family members in ways that were often contrary to the newly introduced and espoused views of effective relationships

and effective leadership. As each participant responded to their experiences with the Coaching and Mentoring Paper, they felt they needed to let go of these primary ways of interacting and responding in order to be able to respond in the new ways. All three participants used the phrase “letting go” or “stepping back” to describe the growth process that they had become involved in. Laurelle spoke of slowing down and exercising more self control as she allowed others the opportunity to work at their own pace, in their own way, achieving their goals, rather than imposing upon them the ways of working that came naturally to her. She spoke of letting go her right to use sarcasm in contexts where it might offend even though she recognised it as a significant characteristic of who she was. Susan spoke of learning to let go her need to control and interfere and was allowing others to have more space to work in their own unique ways and to influence the operation of the school even though on one level she still felt it was her job as principal to come up with the ideas. Fiona spoke of taking “one step back” and of not placing herself at the centre of interactions, with her colleagues and daughter, as the font of wisdom and knowledge, realising that when she did so, she risked shutting down opportunities for growth and development in others. These actions of letting go and behaving differently required a complex process of reorganisation of the key narratives each held. The previous ways of interacting were influenced by particular ways of seeing the world or key narratives. For both Susan and Laurelle, the hierarchical views of the world contained within their key narratives, along with their strong image of what it meant to be a professional with its view of their job of leaders as primarily being about getting things done in a particular way, were views of the world that competed with the new view of leadership as primarily being about relationships and the key narrative of letting go and stepping back that emerged from that conceptualisation of leadership. The key narrative of informedness that appeared in each of these women’s narratives in slightly different ways, (“delving deep”, “change as the result of critical thinking” or “informedness”) and the privileging of their higher levels of knowledge, had influenced the ways they interacted with others – putting their knowledge at the centre of interactions, rather than stepping back and allowing the others to construct their own new understandings. However, over time, the participants experienced the outcomes of “letting go” or “stepping back” and

gradually that key narrative of “letting go” or “stepping back” developed strength and influenced their actions more.

Having experienced some success with letting go and holding back in interactions, and having developed a degree of self control which enabled them to do this on an ongoing (though, not necessarily, consistent basis) these women’s key narratives of relationships, further developed, as they began to realise that as leaders, there were times when it was necessary to move in close and place their leadership or knowledge right at the centre of interactions. There were times when it was right to pull rank and demand action or set criteria for how things should be done. Thus Fiona spoke of telling the provisionally registered teacher that she had been trying to coach, to “shape up or ship out”, or of getting involved when children’s safety was at risk. Laurelle spoke of realising that her staff still needed her to monitor and chase them up, at times, and she told the story of micromanaging one of her staff who was “just not getting it”. Susan was micromanaging an elderly staff member in order to lift the quality of unsatisfactory aspects of her work. Thus each of these women had moved through a process of seeing their leadership in one way, then seeing it in an almost opposite way and finally bringing both those views together into a more complex conceptualisation of leadership as being about positioning. Over time they developed a key narrative in which they conceptualised the role of leader as being about making choices about how to position themselves in interactions – whether to stand back and allow others to take centre stage, or whether to move in close and place themselves as leader at the centre. This decision was increasingly made on the basis of a hierarchy of principles. Fiona, for example, said she would take action if the issue related to the safety of a child, however, if it was about a learning matter she would stand back and allow others to work it through. Each of them made the decisions based on what was best for others, rather than just themselves. In one situation, Laurelle worked with one of her team members in such a way that a win-win could be reached. Thus, new, more complex, but useful ways of conceptualising leadership developed out of a process in which new knowledge (primacy of relationships, for example) and relevant experiences interacted with already existing key narratives (placing self at centre of interactions, hierarchy, privilege of ‘informedness’)

which became integrated into a new key narrative in which both ways of looking at the world had a place. Thus, for these participants, growth in the multiple dimensions led to a greater sense of being leaders, as they were increasingly able to make choices about which action or response was appropriate in a given situation, and making this decision based on principles or rationales that put people first.

Key Narrative: Multiple, Reciprocal, Informal Relationships

The third key leadership narrative related to the increased ability of the participants to develop relationships to support their growing leadership. Not unexpectedly, time constraints and the pressure of working in the field of education was an issue that remained constant. Each of the research participants, in spite of the undisputed value they saw in coaching, cited time and pressure as major hindrances to their and their colleagues' ongoing involvement in coaching relationships. However, by the final interview, the three research participants were not bemoaning their own lack of a formal coaching partnership, as they had been, because they had each now developed multiple relationships that were meeting their need for coaching and they no longer felt the need for one formal relationship. West-Burnham (2001) wrote that the basis of leadership is reciprocity and sharing, which he also said is the key to developing leadership. The growth in confidence and the ability to relate in new ways that the research participants had developed as a result of their experiences in the coaching professional development, had enabled them to develop useful, reciprocal, coaching-type relationships with a variety of people, in a variety of situations and this contributed to their feelings of being leaders. Susan, for example, now had staff members that she could share with and seek their input into difficulties she was facing as principal. Previously she would have deemed it unprofessional to share difficulties with staff who were positionally below her in the hierarchy. In reality these relationships probably did not take up less time than a formal coaching relationship, or ease the pressure, but their informal nature did mean that research participants could choose to gain their informal coaches' input at times when it was appropriate given their work loads, or at times when it was needed, as in the case of the visit by her appraiser the day after Susan's staff member had

emptied out her room overnight. Thus the need for coaching at that time was a priority and the emotions generated by the need overcame any concerns about workload and time pressures. Further, as we saw in a number of the stories told by the research participants, the informal coaching could happen at anytime – sitting outside for lunch, as in the case of Susan; in passing in the office, as in the case of Fiona’s colleagues; as well as when the need arose. Given that each participant now had a number of people that they felt they could relate to in this way, meant that a variety of coaches could be called upon for different purposes and needs. Thus the coaching received would be timely and appropriate to the situation rather than the more imposed structure of the mentoring in the First Time Principals’ Programme which had to fit in with the timetable of the mentor and in whose appointment Susan had no say. Susan made it clear that, in general, she would have been more comfortable with a woman as a coach, for example.

The informal coaching relationships developed by the research participants and their colleagues had quite specific characteristics and were based on shared understandings about the nature of the relationship and the ways the relationships operated. They each practiced the skills of coaching in their ways of relating – listening, reflective questioning and goal setting, for example. In comparing her First Time Principals’ mentor with her appraiser, Susan commented that her appraiser had some of the skills of coaching, whereas her mentor did not. The relationships were often reciprocal and interdependent. For example, according to Laurelle, she and her research partner each had different strengths that they could lend to the other to provide strength and, together, to achieve common, as well as, individual purposes. This also happened with Fiona who was assisted to take up another master’s paper by a colleague, but she assisted the colleague through the paper, because it was the colleague’s first paper. Another aspect of this reciprocity was mutual openness. These were not one-sided relationships in which one was always the senior or the expert, so to speak, but rather, each was open with the other, sharing their ‘stuff’ with the other as the need arose. The participants in this study, grew beyond wanting to always be the expert or senior in relationships, but equally, did not want to always be the ‘needy’ one. It seemed that their experiences in the Coaching and Mentoring Paper had developed an expectation

of, and desire for, more than top down, one-sided relationships. However, more importantly, perhaps, through the coaching professional development, the research participants had developed the practices that allowed them to engage in such relationships. This was illustrated in the concerns Fiona and her colleagues expressed about the “coaching” they had with their team leader and Fiona’s tongue in cheek comment that the team leader probably thought that they [she and her colleagues] now had too many leadership skills. Having experienced a different way of relating, and having developed the practices to participate effectively in more reciprocal, open relationships, they had difficulty seeing the value in relationships that were not reciprocal, in which they were not treated as leaders of their own learning and which did not allow them a voice and the space to take/show initiative. As leaders, their growth and development would continue as these reciprocal relationships provided ongoing support and challenge. As a result of overcoming the primacy of certain ways of thinking, such as the key narratives of hierarchy, separation of personal and professional, getting things done as the primary role of leadership etc., these women developed non-hierarchical networks of relationships (communities) in which they took on a variety of roles at different times. For example, with Fiona we saw her being an enabler as well as being enabled by others. She was a supporter of others’ initiatives but at the same time was also supported through that initiative to achieve her own goals.

Thus, this study found that gaining understanding of the inextricability of the personal and the professional, developing the capacity to form multiple reciprocal, open relationships in which each individual was treated as leaders of their own learning, letting go of primary ways of thinking that hindered participants making choices about their positioning in interactions, together resulted in the emergence of leadership in which there was an understanding that there are many leaders not just one and that leadership is distributed and does not reside solely in the individual at the top. Instead leadership resides in every person, at every level, who, in one way or another, acts to make a difference.

The Processes of Change: the Integration of Key Narratives

Having concluded that growth and development in the multiple dimensions took place over the two year period, and that out of integrated growth and development leadership emerged, this next section, which discusses the second of three main findings, focuses on the change process itself. In the first chapter of this thesis, change was presented as the process of making meaning of experiences that were not being experienced as predicted or expected (Beattie, 1995; Senge et al., 1994). The process of integrating these discrepant experiences with the current meanings that had been made of past experiences, which may change existing knowledge, was presented as the process of change (Beattie, 1995; Clandinin, 1983; Johnson, 1987; Senge et al., 1994). One way Beattie described this was as a rearranging of the narrative threads of a life into a new pattern (narrative unity) - a process that takes place in the imagination as new ways of thinking about the future are conceived, or where what was previously not known becomes known or is revealed. The purpose of each snapshot was to allow the reader to see the key narratives that were threaded through the stories told by a participant during an interview. Each snapshot was intended to draw attention to, and, highlight what I came to consider as important as I read, reread and read again, many times, the interviews of these participants. As I did this, over time, threads running through the interview began to emerge as key narratives and these were what I attempted to draw attention to and highlight in the snapshots by retelling the stories out of which they emerged.

What was noticeable as I worked with the data was the similarity in the process of change or growth and development each participant went through as a result of their involvement in the Coaching and Mentoring Paper. It is to the question of, 'In what ways did coaching assist the growth and development of educators?' that I will now address myself. This has already been addressed to an extent in the preceding chapters in which I described and evaluated the ways in which each individual grew and developed in the multiple dimensions. However, there are several further ways that this part of the research question can be considered. Firstly, what were the processes of change that took place that were assisted by

the paper, and, secondly, what were the characteristics of the Coaching and Mentoring Paper that assisted the change? Answering the first question will lead to a greater understanding of the change process the participants went through, and answering the second question will lead to a greater understanding of what in the University Paper that assisted the change for these women. It is to the first aspect that I will now turn.

Change in key narratives

At the beginning of this two year study, each participant acted according to strongly held views of the world. These views were made visible as each participant talked of how they had made meaning of new experiences, and from these newly constructed understandings, new world views emerged. For example, through the twin towers' experience, Fiona had an epiphany and in a moment of time, as she told it, she saw the world differently and saw her place in the world differently. This significantly impacted how she made meaning of experiences of the past (she said she realised that she had been too tolerant and had made excuses not to act when she should have) and she said the experiences changed how she responded to experiences in the present and how she anticipated responding to experiences in the future. The realisation of how short life can be, for example, made her determined to live more fully in the future. This experience was told in one story, but the meaning made of it and the determination to live her life differently, emerged as a narrative thread running through a number of stories she told as she constructed herself (not necessarily consciously) living her life differently. As a result of this epiphany, Fiona had developed a new key narrative that significantly influenced how she saw the world and how she responded to experiences. The key narrative then emerged through the stories she told.

Each of the research participants began the two year period with key narratives that emerged through the stories they told. These are described in detail in the preceding chapters. These key narratives developed as the result of one dramatic experience (as in the twin towers' experience) or, as was more generally the case, as the result of a series of experiences that led the individual to begin to think about the world in a particular way. For example, as a result of the constant

experiences of hitting the glass ceiling and of being stymied in her institution by the “boys’ club”, Laurelle developed the key narrative of the woman against the world to make sense of these experiences, to help her to survive them, and perhaps, to explain her lack of feelings of agency and to hit back in some way. However, not all the key narratives emerged out of the experiences of the individuals, they were also socially, culturally and historically located and accepted by the individuals as a result of their belonging to a particular social or cultural group. Thus, the child-centredness of early childhood education was an unquestioned key narrative held by Fiona that was not reflected in all stories she told. In fact, at times, the stories clearly contradicted the key narrative. This seemed to be a key narrative that the sector had constructed about itself and influenced the way Fiona saw the world and responded to it (intolerance of her son’s primary school teacher, but tolerance of her colleague who was not pulling her weight, for example). The key narrative of hierarchy that emerged so strongly through the stories Susan told was historically, socially and culturally located. The sector she entered as a beginning teacher was hierarchical in nature, particularly in the high decile schools she had consistently worked in. She constructed the school she worked in during the first year of the study as being very hierarchical and with a strong culture of professionalism which discouraged close relationships, particularly with those hierarchically above or below. Therefore, as well as developing individual key narratives as a result of their experiences, the participants also adopted socially constructed, institutional, organisational or social key narratives and these also influenced how they saw the world and responded to experiences. These key narratives appeared to have been adopted unwittingly by the participants, and were largely retold without question, but nevertheless impacted their view of the world and the actions they took.

The key narratives that were threaded through the stories the participants told did not necessarily serve the participants well as a way of responding to experience. Thus, we saw Susan taking out her frustration on her class, because her time was being taken up by relationship demands that clashed with her strongly held narrative of getting things done and doing them well. Not all key narratives are equal. Some key narratives hindered and some assisted the growth and

development of the participants. It was as the key narratives changed to take account of discrepant experiences, that the narratives began to assist, not hinder, the growth and development of the participants. This was not an easy process as the key narratives were, for each participant, made up of primary ways of responding to experiences, but also, key narratives did not sit completely separately but were intertwined in complex ways. Thus changing one key narrative impacted on other key narratives and it required a substantial interruption and well developed critical thinking to shake it free, as it were. When new ideas were introduced, they had to compete with a host of ideas with which they often appeared to clash, in order to influence the way the participant saw the world and responded to experience. Further, certain key narratives were embedded more strongly than others and were, therefore, harder to shift. Using the very apt metaphor that Blaise (quoted in Clandinin and Connelly, 2000) used, “They can wander back [to the dance] without paying, without warning, anytime they want” (p. 43). As Rock (2006) stated, “It doesn’t take long to create new habits. What’s hard is trying to *uncreate* them” (p. 24). “Uncreating” requires a complex process of deconstructing existing knowledge and then reconstructing it, not simply adding on new knowledge, but reconstructing and integrating as the result of new, discrepant experiences. The following brief case study is intended to illustrate the complexity of the change process as key narratives clashed and competed for primacy.

Susan – a case study of change

Susan was challenged by the notion of spending more time building relationships with staff in her syndicate. To do this, she realised she would have to let go of her control of time. However, time allowed her to get things done – and done well. Therefore, she felt that if she gave up some time for relationship building, she would have to sacrifice getting some things done, and the quality of some of that work. This in turn challenged a deeply embedded narrative of perfectionism – the need to be seen to be highly efficient and capable. Her image of herself as a professional educator was strongly rooted in that appearance or persona. Thus, in Susan’s view, spending more time on developing relationships would have placed her at risk of feeling like a failure and of ending up with “egg on her face”. Both

provided a huge disincentive for making the change. For Susan, acknowledging the importance of relationships was not just a matter of exchanging one idea for another, but it impacted on the key narratives she had constructed, in complex ways. Add to this two further key narratives Susan had constructed about herself as a professional, then the picture became even more complex. Susan had a socially constructed, strongly embedded key narrative of organisations as hierarchical places and she felt very strongly that a good professional knew and maintained her place in that hierarchy. The view of the world contained in this narrative had been with Susan for all of her (working) life and her ongoing experiences, particularly in the school that she was working in at the time, had entrenched the perspective. The idea of building relationships with members of her syndicate provided a challenge to this perspective because Susan believed that in order to maintain the hierarchy, an individual should not build relationships with those above or below him/her in the hierarchy but only with those on the same level. Further, the idea of building relationships provided a challenge to Susan's view of the importance of maintaining professional distance and of keeping the personal separated from the professional – in the workplace. The idea of building relationships, which definitely attracted Susan's interest and she could quite clearly see would provide benefits, was much more difficult to integrate as a part of her practice because it conflicted with a number of primary ways she had of thinking about herself as a successful professional. She would have to “let go” hierarchy as a primary way of thinking about the world, her persona of perfectionism - of appearing to be capable and efficient, and of maintaining the personal/professional separation and professional distance in order to integrate the key narrative of building relationships with the staff into her practice.

Constructivist notion of learning vs transmission – a case study

A further illustration of the complexity of the process of key narrative reorganisation or reconstruction could be seen in the challenges provided to each of the research participants to adopt a constructivist notion of learning. A theoretical perspective that underpins coaching and provided a challenge to each of the participant's image of themselves as professionals was that of a constructivist notion of learning. Fiona had already developed an understanding of

this in terms of children's learning, but had not transferred this understanding to adults' learning. Each participant embraced constructivism as a theoretical perspective that meshed with the ways they wanted to move forward in their operation or practice and as a way they wanted to conceptualise learning. However, similar to Susan's developing view of the importance of relationship, this was not so easily done. Each of these women had primary ways of thinking that competed with this view of the world. Susan's need to maintain a persona of perfectionism, for example, conflicted with a constructivist notion of learning because it required others in her syndicate to be given the space to make sense of experiences and this threatened the control Susan felt she needed to have to ensure the quality, quantity and efficiency of the work done by her syndicate. A transmission view of teaching and learning, on the other hand, allowed for a greater perception of control over what was learned and how things were done and, therefore, allowed Susan greater control to maintain her persona of perfectionism. Susan described how she was concerned that her beginning teacher had bowled on with her running records without much support from her and she was worried that it would make her, as syndicate leader, look bad if the beginning teacher did not do the task well, rather than seeing the situation as an opportunity for learning to take place. Transmission teaching and learning also, on the surface, at least, appeared more efficient in terms of time, and, as we have seen, time, and using time efficiently, was a hugely important notion for Susan but it is not necessarily the best for meaningful learning. Transmission teaching and learning also allowed Susan to develop "clones", a term used by herself to describe team members who acted in similar ways to her. Though Susan indicated that she did not like the idea of creating clones, she acknowledged that the way she had been running her syndicate was more likely to develop people who did things the way she wanted. Thus a constructivist notion of learning, although one that she embraced from a theoretical standpoint, provided a disjunction to many of the ideas held by Susan in her image of what it meant to be a professional educator. The constructivist notion of learning was also problematic for Fiona and Laurelle for whom being informed by knowledge was of primary importance in their image of what it meant to be a professional educator. Knowledge or informedness had great currency for them and was even a matter of pride. Laurelle strongly

criticised the leadership course she attended because she had a huge body of knowledge underpinning her thinking and this course only referred to the thinking of one person. Fiona enjoyed the privileges provided by being a postgraduate student and the fact that the doors of the academic staff were now more open to her and apologetically suggested that an ideal coaching partner would be one who was on the same intellectual level as her. However, more than this, a transmission view of learning enabled each of them to share their knowledge unashamedly with others and allowed them to operate in their work places as experts – something that initially seemed important to them. Thus, standing back in interactions and asking questions rather than passing on knowledge or giving advice which each of the participants confessed they were strongly driven to do, was difficult. However, it was what they realised they needed to do if they were to be more constructivist in their ways of working with colleagues. Laurelle admitted that she liked to ensure that things were completed properly and in a timely manner and was concerned that if she let her staff go for it, things would not be done properly, so she often took a managerial role with her staff rather than allowing them to find their own ways forward. Thus, each participant had ways of thinking that were at odds with enacting the notion of constructivist learning.

Change: Not Either/Or but Both/And

These two brief case studies were intended to illustrate that key narratives are made up of complex and interwoven strands of thoughts and ideas, some of which are more primary than others, and because of this, the process of change can be complex and difficult and a single new idea cannot necessarily be easily integrated just because it seemed right to the person. As Wheatley (2006) said, “But I have discovered how hard it is to surrender a worldview” (p. xi). Rock (2006) spoke of the difference between a thought (a map held in working memory) and a habit (a map that’s hardwired in the deeper parts of our brain). Over time, narratives became hardwired in the brains of the participants and, therefore, were very difficult to change. As Laurelle said, when she was introduced to the idea of distributive leadership several years before, she went away from the master’s paper with the thought that she was the leader of a team of leaders. However, it was not until three years later that she actually felt she was

being a leader of a team of leaders. The Coaching and Mentoring Paper and previous university papers provided the research participants with new ways of seeing the world – with new theoretical, objective knowledge of the world and with new thoughts. The “letting go” that the participants spoke of involved letting go, not so much the narrative, but the ‘keyness’ of it. They let them go as primary ways of seeing the world, not so they could be completely replaced, but rather, so that aspects of them could become integrated into a more cohesive narrative of what it meant to be a professional educator and leader and impact their practice on a continual basis.

Initially, as I conceptualised what I was seeing in the narratives of the research participants, I wrote of an exchange taking place of one key narrative for another (better and different) one. However I came to realise that it was a more complex process than that. It sometimes appeared in the snapshots as though one key narrative completely replaced another – for example, some key narratives did seem to actually disappear after a contradictory narrative was developed - an example is the key narrative of child-centredness which was so strong in Fiona’s first snapshot but was conspicuous by its absence in the second one. However, it seemed that as Oakshott (cited in Clandinin & Connelly, 2000, pp. 38 - 39) explained, change is not about getting rid of meanings made of past experiences because they are pure ignorance, and replacing them with new and much more informed ideas, but rather about reconceptualising or reconstructing the old meanings made to take account of new experiences and understandings. Thus, in the first snapshot, Fiona conceptualized ECE as being child centred always and regardless, in the second snapshot, this conceptualization of ECE was not obviously present and then in the third snapshot child-centredness reappeared but had been reconstructed to take more account of the broader idea of people-centredness, rather than just child-centredness. Further, it also took account of the realization that ECE was not always child-centred and primary schools were not always *non*-child-centred. Thus people were now viewed more as individuals who act in individualized, unique ways with socially constructed parameters and, though particular narratives existed about different sectors, there was an understanding that generalizations overlooked the uniqueness and subtlety of the

actions of individuals. Fiona provided another example of this. In the first snapshot she wrote of her twin towers' epiphany and her increased courage and resolve to challenge lack of child-centredness. However, this key narrative appeared to have been replaced by the key narrative of "pulling back" in the second snapshot as she constructed herself as standing back in interactions and being quite passive in situations where I would have expected her to act otherwise. However, in the third snapshot, both these key narratives appeared and were now connected into a single narrative of, "diving in with both feet and taking a step back". That is, she constructed herself as making decisions about how she would position herself in interactions – whether she dived in and challenged issues or stood back and allowed others to learn for themselves. Therefore, narratives which could be quite negative and destructive when applied as the primary way of responding to experience, such as the narrative of hierarchy, became positive when it was part of a larger narrative and provided an alternative way of responding to experience – a choice that could be made, if necessary, depending on the situation. Wheatley (2006) argued that what was needed today was a change of worldviews. However, the narratives of these three research participants suggested that what they needed was not an exchange of one set of worldviews for another but the integration of a variety of worldviews to form a cohesive whole. Knowledge is always embedded in social, cultural, historical contexts. In and of themselves, it seemed that there was no worldview or narrative that was simply wrong. Competition and individualism are not inherently wrong, for example. However, it was applying certain key narratives to situations that required a different response that was inappropriate. Posner (2002) posited, for example, that, "an over-reliance on collaboration and trust may reflect an avoidance of critical decisions or cause errors in judgment. It may be a way of *not* taking charge when the situation requires" (p. 386). Susan, for example, constructed herself as being very emotionally open with her appraiser, but not with her First Time Principal's Mentor. This was not a lack of authenticity, but the application of wisdom. She had identified that her mentor did not understand what her appraiser understood, therefore, it may have been unwise and possibly professionally unsafe to have been more open with him than she was. Thinking back to the case study of constructivist notions of learning versus transmission, I

came to realise that it was not a case of one way of viewing learning or the other. The key narrative of “letting go and diving in with both feet”, which the participants arrived at, integrated both constructivist and transmission notions of learning into a cohesive way of viewing how people make sense of experiences. While a constructivist approach was an appropriate way to view meaning-making in many situations, there was also a place for viewing learning as transmission. There were simply times when it was appropriate to just tell someone and not let them discover the learning for themselves – for example, a situation of safety for a child, or the situation when a staff member was simply not performing in spite of having been given every opportunity to get it right.

An important question then became: was what was the glue that held such disparate ideas together in the thinking of the participants? What created the cohesion or integration or the connections between the different ideas so that they did not just exist in their thinking as two ideas sitting side by side like independent silos, close but not touching or impacting each other? Put another way, how did the individuals make decisions about which narrative to give primacy to in the different situations and what more did the participants now know or understand that enabled them to make wiser choices between possible responses? It seemed that in the cases of the participants in this study, it was the principles and rationales that they had developed as a result of coming to a better understanding of their social and physical worlds. As they made sense of discrepant experiences, their narratives became broader and more inclusive of a wider variety of contexts and ways of seeing the world. These principles or ways that they came to know the world, are outlined in the first section of this chapter, but included recognising, affirming and respecting the uniqueness and individuality of each person but also recognising them as social beings; treating people with care and dignity; putting others before self and empowering others; and, interdependence – our need for others and their need of us. As the participants developed greater emotional self-regulation and a stronger sense of themselves as spiritual beings, they were increasingly able to make decisions about how to respond to experience based on the broader narratives outlined above. Thus, in keeping her thoughts in check when staff took initiative, Susan

was choosing to respond according to the principles of treating others with care and dignity and of empowering them, even though her own sense of herself as a professional was threatened by their actions. Changing a narrative is not just a cognitive action. It is emotional, social and spiritual as well. Therefore, though growth in each of these dimensions assisted the participants to develop broader narratives, the participants also found that as they responded to the broader narratives it felt good - they felt more connected to the world, to others and to themselves.

Thus growth and development in the multiple dimensions or the process of change, in the case of these participants, could be conceptualised as the process of contradictory or competing key narratives relinquishing their demands to be primary ways of thinking and becoming integrated into holistic, though more complex narratives. As such, they provided more useful maps to be used by participants to traverse their social and physical worlds and assisted individuals to make better decisions about how to respond to experiences in the future. Essential in this process was the development of narratives which informed their decision making and their development as moral individuals. The participants all indicated that the Coaching and Mentoring Paper assisted this change by making them aware of new narratives (new ways of seeing the world) as well as more aware of the current, dominant ones and the ways they impacted their actions and the consequences that resulted from those actions. This is the focus of the third of the three major areas of findings in this chapter which will now be discussed.

Coaching Professional Development Assisted the Integration of Key Narratives

In an article about the nature of change, Mary Bast (2008), speaking of coaching, asked the question, “do we help clients challenge their beliefs and thus bring about behavioural change; or do we encourage them to experiment with new behaviour, hoping different results will reframe their thinking?” This is a discussion that has been going around in circles for many years. It is a part of the debate about what does support new knowledge and disparate experiences to

become integrated into the thinking of individuals? Palmer (2000) quoted the words of a speech made by Vaclav Havel to the United States Congress a few months after Czechoslovakia freed itself from communist rule, in which he said:

Consciousness precedes Being, and not the other way around, as Marxists claim. For this reason, the salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human modesty, and in human responsibility. Without a global revolution in the sphere of human consciousness, nothing will change for the better. (p. 76)

Whether you help clients challenge beliefs or experiment with new behaviour, it seemed from the experiences of the research participants that a change in consciousness or self-awareness was always required first for breakthrough into “being” different.

Heightened Consciousness – Increased self-awareness

According to the narratives of the research participants, in the first instance there needed to be a consciousness of ‘who I want to be’ or ‘how I want to be different’. This was a consciousness that there were other ways of being, other than those embedded in the key narratives held by individuals. In the coaching professional development this consciousness was raised in two ways, firstly through the conceptual framework and the theory that was presented over a series of sessions and referred to every time the group met. Coaching is informed and underpinned by bodies of knowledge or theories which were an important component of the preparation for involvement in the coaching process. This knowledge opened the participants’ eyes up to new ways of making sense of the world and provided challenges to their key narratives. They became conscious of the fact, for example, that they wanted to be distributive, power sharing leaders who worked within a community of learners.

Secondly, there needed to be heightened consciousness of ‘who I am now’. In the coaching paper this was achieved through the reciprocal ongoing experience of being coached by another course participant and coaching them. Susan described, how, as she had the opportunity to talk to her coach, she found out things about herself that she had not previously known. The fact that her coach (me) just

listened and did not interrupt, meant that, in spite of stops and starts, she carried on talking and discovered more. The reflective questioning that was an important aspect of the coaching model also assisted each research participant to develop a heightened consciousness of ‘who I am now’ and, actually, at times, how far they fell short of their ideals. Thus, ‘confessions’ of their failings and difficulties became a significant aspect of the interviews. However, this was still not actually enough to move them to significant change, because an individual could not just change because they developed the self-awareness of the need to. There was a third level of consciousness which was essential to their breakthrough into “being” different and this was the knowledge of *how* to be different on a very micro level. That is, knowing the changes in practices that were required in order to be different. For the course participants, this largely resulted from their experiences with practicing the skills of coaching, both during the paper and in their own personal and professional contexts. Finally, there was a fourth level of consciousness, which came through reflection on experience and it was the realisation that I *can* be different. As the research participants experienced coaching and being coached through scaffolded learning processes, they came to the realisation that they could be different, that they could actually do it. Then, as they noticed themselves interacting differently in the work and personal contexts, they realised anew that they could be different. Susan used an analogy with swimming coaching to explain this. The deconstruction of swimming to a small group of skills, assisted her to become more aware of just what it was that she needed to do with her body to improve her swimming and the manageability of it made her realise, “I can do it”. So it was with the Coaching and Mentoring Paper. As the participants practiced the skills of coaching in their coaching partnerships as part of the course, and in their role of coaching others to be coaches, and saw that they could do it (even though it was hard) and saw how interactions changed and, therefore, outcomes changed as a result, they became conscious of the fact that they had in their hands, the capacity to be different. This consciousness empowered them and motivated them to “be” different.

This brief description of the types of consciousness needed to precede change in being, points to aspects of the coaching professional development provided by the

Coaching and Mentoring Paper that were significant in the growth and development of the research participants. It is now necessary to look a little more closely at the Coaching and Mentoring Paper.

The Coaching Partnership

It quickly became clear that the findings of this study could not just be presented in terms of the “impact of coaching” as in my research question because, in fact, as I analysed the data it seemed that some quite different outcomes resulted from involvement in ‘coaching partnerships’, than from the ‘coaching professional development’ that was a significant aspect of the paper. Evidence of outcomes as a result of involvement in coaching partnerships was provided by the research participants in several ways. Firstly, they shared their own experiences of their involvement in coaching partnerships, both as part of the coaching paper, and as they developed multiple coaching relationships in their own professional lives. Secondly, they shared their experiences of the coaching partnerships which they facilitated in their own institutions in the action research component of the paper. Finally, Laurelle shared her experiences of facilitating a research project about partnerships in her own institution. From these experiences, it seems that many laudable, practical and professional outcomes were attributed by the research participants to the effects of involvement in a coaching partnership. The following are just a few descriptions of outcomes:

By the end of the week that we did, they both actually had some kind of action plan, almost, of the things that they were going to do. One a committee that she wanted to be on. One went for and achieved academic staff membership. One nominated the other for staff merit award. You know they were looking at strategically raising their profiles because that was what they wanted to come out if it [the coaching]. (L. 2, p. 14)

After talking with her, I had this moment in the classroom where I thought why am I always doing it the way I have always done it. I don't have to do it like this. We've been discussing different ways of doing it. I am going to try something new. (L.3, p. 4)

I've got two presenting at conferences next week, who haven't ever presented at conferences before, but they have worked with a partner who is not presenting but helped them bring their paper to fruition. Oh

and...two people who have written for [educational magazine] who have never written academically before. (L. 3, p. 7)

One of them whose whole goal through her coaching is to become more assertive is speaking in our meetings now. (F.3, p. 25)

Clearly evidence was provided from this research project and from a whole body of literature to suggest that involvement in a coaching relationship can assist the attainment of professional outcomes for individuals. It seemed that coaching could be used specifically and formally to “set professional goals *and* achieve them” (Robertson, 2005, p. 24) as in the examples quoted above. However, this study suggested that coaching partnerships may well be underpowered if they stand alone and are not set within a framework of coaching professional development in which the knowledge, skills and processes of coaching are purposefully taught, scaffolded, experienced, reflected upon and practiced, in which roles are reciprocal and the professional development/coaching process is facilitated. In fact, the evidence from this research project suggested that though involvement in a coaching partnership did lead to the achievement of professional goals, it was the facilitated coaching professional development (of which coaching partnerships were a part) that led to the heightened consciousness and to growth and development across the social, emotional, intellectual and spiritual dimensions of the research participants. This became particularly clear, when by the end of the data gathering phase of the research, none of the research participants had developed a formal coaching relationship with anyone and yet they had still grown and developed in the multiple dimensions. Robertson understood the importance of this when she said, “Both the person doing the coaching and the person being coached must be taught the skills of coaching and should discuss the principles behind them” (Robertson, 2005, p. 29).

Coaching Professional Development

The structure of the Coaching and Mentoring Paper was based on an adapted model of Kolb’s adult learning theory (Robertson, 2005) and consisted of several elements which were broken down into discrete parts to scaffold the learning and to make the different elements as well as the connections apparent. Firstly, the

practice of coaching was set within a conceptual framework which outlined the principles, the pedagogy, the methodology and the research. Theories such as distributive leadership, adult learning theory, action research and learning community theory which provided the rationale for coaching, and informed the model were presented over the nine months of the paper. It was with this element that the paper began. The facilitator took care to lay out a conceptual framework right from the start and then added to it and extended it over the following sessions. The narratives showed that the participants came into the paper with thinking already informed by some of these theories from previous Masters' papers and other experiences and that this theoretical framework was important to them in the success of the paper and their enjoyment of it. Secondly, the paper consisted of the practices of coaching – practices included skills, attitudes and knowledge and the process of coaching. The knowledge provided a description of the skill and its use and also provided the theoretical justification for taking the action of the skill and the connections with the bigger conceptual framework within which it sat. Coaching practice also included the coaching process - that is, the skills linked together in a particular order to lead to outcomes. Thus a typical Coaching and Mentoring Paper session consisted of the revision of previous sessions, introduction of a new theoretical perspective which expanded the conceptual framework that was being built around coaching, followed by the introduction of a new skill which was described and placed in its theoretical context, modelled and then experienced, reflected upon and then put into the context of the process of coaching, practiced as part of the process and then reflected upon again. For example, on 17 May 2005, having been introduced to the skills of observing and giving descriptive feedback the previous session, the course facilitator reviewed and expanded the knowledge base related to these practices. The group was then provided with two different video clips to observe and practice giving descriptive feedback. These practices were then linked with the skills of reflective interviewing and goal setting which had been introduced at earlier sessions. Over a number of such sessions, all the skills were introduced and over time course participants experienced the full process of the coaching model. Thus a third important element of the professional development was the scaffolding of the introduction of coaching and the facilitation of the process. A

fourth important element was the reciprocal experience of coaching and being coached, a fifth element was the focus on experience followed by reflection on experience, and making connections to the conceptual framework and finally, a sixth element was practice...practice...practice. Thus a constructivist view of learning was used to inform the pedagogy of the paper and each of these elements contributed to the growth and development experienced by the research participants.

The practices of coaching – coaching skills, coaching process, coaching theory

It needs to be noted before I begin this section, that when I write of the skills of coaching, it is assumed that along with the skill itself is knowledge of what sits behind the skill. That is, a skill is not just an action, but is an action that is set in a theoretical context and as such is likely to achieve particular outcomes or responses. Thus, while active listening is the act of listening intently, not interrupting but giving non-verbal encouragement etc.; its purpose is to “give individuals the freedom to articulate their practice, to justify what they are doing, and to reflect on the impact they believe their actions have” (Robertson, 2005, p. 110). Sitting even further behind this purpose (the why) of active listening, is the belief in individuals as knowing and knowledgeable people (Beattie, 1995). That is, the reason it is worth giving individuals time to talk and reflect is a belief that they are capable of coming to some important understandings about their situation *in our quietness*. To begin with I will focus on the skill development and implementation and the impact it had on heightening the consciousness of the research participants which, in turn, enabled them to reconstruct their narratives of what it meant to be a professional and, then, to actually be different (West-Burnham, 2008).

Changing was not just a matter of will. We have seen that the individuals in this project could not say, “I am going to be a power-sharing leader,” for example, and then just do it because it seemed to them the right way to be as a leader. Susan was aware of this when she explained that she did not want to be the type of leader her principal was, but was afraid that she would be exactly that kind of leader. However, the research participants discovered that the skills, when

implemented, changed the nature of interactions and led to significant changes in the ways that they operated and the ways others responded to them – much more in line with the ways they had espoused they wanted to operate. A finding of this research project was that integrating the new attitudes and beliefs that underpinned coaching into their operation, required the research participants to interact in the new ways, which, in turn, required that the research participants replace old practices and skill sets with new practices and new skills. Using a different, but appropriate skill set, produced different interactions that aligned with the new beliefs or ideas. These practices were largely in the form of the skills of coaching as presented in Robertson's (2005) model which were used in a particular order to form a process. It seems to be stating the obvious, but actually, the idea that new practices needed to be implemented to enable individuals to interact differently or to lead differently, is often overlooked in professional development programmes, including by Laurelle and her research partner, who provided their research participants with knowledge of different types of partnerships, but did not provide them with professional development about the skills that would enable them to enact those partnership if they did not already use the skill set. Some of the partnerships failed and Laurelle put this down to the fact that these individuals could not let go of the ways they had always interacted as traditional mentors (transmission practices of telling and giving advice which are underpinned by the idea that, "I sit and listen while you share your wisdom with me", L.1, p. 4), but also, Laurelle concluded, that the individuals had a lot of skills missing that would have allowed them to interact differently. As a result they did what they had always done. Laurelle also said, as she reflected on her developing leadership, that though her university studies changed her consciousness about how she could be as a leader, it was not until she began practicing the skills of coaching with her colleagues that she felt that she was more on track for being that leader. These practices she identified as "asking questions", "asking questions quite differently", "looking at the levels of questioning I was using", "I am listening a bit more", "I've encouraged them to talk...to ask me some questions", "I wasn't standing over them telling them how I thought it should be done", "exploring their context" and "reflecting". As a result of utilizing these skills and practices, Laurelle acknowledged, she was relaxing more, slowing down, letting

go, delegating more and allowing people in her team to have more autonomy to explore their own leadership. It seemed that Laurelle actually needed a bundle of skills that enabled her to be a power-sharing leader when she practiced them in her work context, because relating differently required the implementation of a different set of practices. Fiona spoke of how she began to stand back much more and listen or ask questions, rather than always giving her “two cents worth” and this opened up the way for her colleagues to grow and develop, and it was as they actively listened to each other and asked reflective questions, that they began to see themselves as leaders. Like Laurelle, Susan had been drawn for some years to the ideas of shared and distributed leadership as a result of her involvement in particular university papers, but it was not until she experienced and then implemented the skills of coaching as part of the paper that she found ways of interacting with her colleagues that enabled her to be a different kind of leader. Susan recognised that the difference between her appraiser and her first time principal’s mentor was that her appraiser used the skills of coaching. The theorising of master’s level university study, which introduced these participants to powerful new ideas about leadership, raised the consciousness of all three participants to different ways of being, but did not, of themselves, significantly change their practice as reported by the participants. It was when they knowingly began to implement the skills of coaching (or discovered themselves doing it) such as active listening, reflective questioning at three levels, context interviewing, goal setting, giving descriptive feedback rather than evaluative feedback in their work places, that they moved towards becoming the types of leaders that their university studies had awakened in them a desire to be. These women were able to act differently in their personal and professional lives as they practiced the skills of coaching in their various contexts. Thus, the practices of coaching, and their experiences with the practices of coaching, both within the Coaching and Mentoring Paper and in their own professional contexts, raised their consciousness to the *how* of being different.

It seemed that as they practised the skills and processes of coaching, they also implemented the dispositions of powersharing, productive, trustworthy relationships - whether the individual had fully integrated these beliefs and ideas

into her narratives of what it meant to be a professional educator or leader or not. The skills of active listening and reflective questioning, for example, allowed the belief of individuals as knowing and knowledgeable people to be implemented whether or not the individual actually held it as a deeply embedded belief, or whether it actually conflicted with other key narratives held by individual. Thus there is a sense in which “deep acting” was required as each participant carried out the skills and attempted, “to actually experience or feel the emotions she” wished “to display” (Ashforth & Humphrey, 1993, p. 93). The way the coaching skills were linked into a process allowed the participants to interact with others in ways that aligned with underpinning beliefs, attitudes and virtues that they may not otherwise have had the capacity to implement. As in Susan’s reference to swimming lessons, the realisation that being different required, in part at least, the implementation of a few skills which each individual discovered, through practice, they could do, also heightened their consciousness that being different was possible and manageable.

A further aspect of the value of the skills of coaching was that the research participants and many of their colleagues found the practices of coaching were immediately transferable across a range of both professional and personal interactions – not just formal coaching relationships. The cluster of skills and ways of ordering those skills into processes, when experienced and practiced, informally or formally, changed a whole range of professional and personal relationships and workplace dynamics for the participants. Fiona explained that the success of her facilitation of coaching was because it became immediately obvious that it was useful everywhere and in everything (“It is all the time. It is in everything. Everything.” F.2, p. 11). For both Laurelle and Fiona, using the skills of coaching quite dramatically changed their relationships with their teenage daughters. The practices of active listening, reflective questioning and understanding context, for example, quickly transferred to their family contexts and impacted these women’s personal relationships significantly. When the term ‘relationship’ is used, it often conjures up a picture of nebulous feelings and qualities, rather than of practices or skills that actually define that relationship and how it works. Thus we talk about learning relationships or even learning

communities, but often fail to talk about the skills that individuals need to practice in order for that powerful idea or concept to be translated into reality. The experience of the practice of the skills and processes of coaching was an essential aspect of the research participants breaking through into being different. However, on its own, it was still unlikely to have been enough to change the strongly held key narratives each woman had of what it meant to be a professional educator. Susan commented that she had had professional development on active listening in the past and that when it came up in the Coaching and Mentoring Paper she thought, “Here I go again. I’ve done that before” (S.2, p. 8). However, when she experienced active listening and reflective questioning as part of the Coaching and Mentoring Paper and as part of the process of coaching, she could not believe how incredibly valuable it was. Experience was a central aspect of the coaching professional development leading to heightened consciousness and change in being.

The centrality of experience followed by reflection

As I considered the growth and development in the multiple dimensions and tried to work out whether there was a particular pattern to the way growth took place, the one thing I kept coming back to was experience. Whichever way I looked at it, growth always began with experiences. For the purposes of this study, experience is defined as an event that takes place in a social, cultural and historical context, is perceived through the senses, felt, understood and remembered. Thus an experience has cognitive, affective and social dimensions. As the coaching process and practices of coaching were introduced by the facilitator to course members, these practices were always experienced within coaching partnerships. Further, in their facilitation of coaching partnerships (the action research component of the paper), each research participant used a similar process – introducing the theoretical underpinning perspectives, experiencing and practicing the skills and the processes of coaching, then reflecting on those experiences. For many of those involved in this process, their experiences were quite profound, that is, they were linked with the affective. Participants were often surprised, shocked and even horrified at how difficult they found active listening. This was surprising in a way, because each research participant identified herself as a poor listener

before the experience, but when they came face-to-face with the struggle they had just to listen in the coaching process, it created a strong emotional reaction. The awareness they began with became much a much deeper consciousness when they were directly confronted with their struggle. It seemed that within the framework set by the course facilitator of respectful, honouring, self-less relationships, such as the framework that had already been expounded for coaching with its raft of underpinning theoretical perspectives and cluster of virtues and attitudes; the inability to listen, looked and felt quite different to the participants. It was not just an excusable part of 'who I am' or a minor failing - but something quite significant and much less desirable.

Susan and Fiona both spoke of how much their initial experiences of coaching increased their awareness of how poorly they listened and of how much they loved to give advice rather than ask questions. This awareness, which on some level they began with, was heightened by the emotional experience and, then, was further heightened when the facilitator asked participants to reflect on that experience and feed back to the group. As well as talking about their own experiences, course participants heard about the experiences of others and this also impacted on their own learning from the experience. Fiona and Susan identified the emotional reaction generated by their experiences with coaching as being significant in creating the prompts to behave differently that had become important in their growth and development because it "sticks in your mind" (F.2, pp. 10). Susan also identified the depth of sharing, the element of risk that this introduced, the vulnerability, and the honesty that shared group reflection upon that experience drew out of individuals, as significant to developing the prompts that allowed changed behaviour in the future to take place. As Susan commented, it is not very often that you go along to a professional development course and soon find yourself telling others how poor you are at something. For Susan, it was not her natural thing to share openly with others and doing so forced her to move outside of her comfort zone and be involved in experiences that were uncomfortable and risky. After each experience, the facilitator specifically directed course participants towards a consideration of their emotional reactions, by asking questions about the experience. The heightened awareness of the

emotional dimensions of the experience that this generated assisted the development of quite powerful prompts which popped up in subsequent interactions reminding individuals to listen, to question, and not to give advice, for example. As each participant experienced the process of coaching, they discovered that it was actually personally valuable and assisted valuable outcomes, even in a short period of time. This created an emotional reaction which was, again, drawn out of coaching participants by the facilitator, and confessed aloud to the course participants through the reflection on experience that directly followed that experience.

The reflective sessions that followed coaching experiences not only directed course participants inwards to explore their emotional reactions and discover ‘who I am now’ but directed them outward and upwards, “towards abstraction, idealisation, and exhortation” (Palmer, 2000, p. 80), back to the theoretical framework that surrounded the coaching professional development to assist a greater understanding of it. That is, to begin the process of theorising about the experience. Susan explained that she had changed from reflecting on what she was doing or going to do, and had begun focusing her reflections on understanding “why” she was doing things; thus she came to a greater self-awareness of what motivated her actions and of the beliefs that underpinned her practice. Increasing knowledge of the ideas, concepts and attitudes that framed coaching then provided an ongoing benchmark against which interactions were measured and reacted to. The conceptual knowledge was an important component in the reflection upon experience of coaching leading to enhanced consciousness of each of the types expounded earlier and, was, therefore, important to breaking through into being different and into growth and development in the multiple dimensions. Thus, experiencing coaching, engaging emotionally with coaching and reflecting upon it, set clearly within a conceptual framework of theories, attitudes, beliefs and virtues, assisted the growth and development of the individuals. As Palmer (1993) said:

I was forcefully reminded that education is not just a cognitive process, not just the transmission of facts and reasons. It is a process that involves the whole person and so involves deep feelings....Through those

experiences I realised the importance of creating space for feelings as well as facts.” (p. 115).

The Coaching and Mentoring Paper created that space for feelings as well as facts and as such heightened consciousness and opened up pathways to significant change.

Scaffolded, facilitated learning and need for practice

Further, as regards experience, each research participant commented on the importance of the scaffolded learning process and the ongoing practice that was part of it. They needed opportunities to practice the skills of coaching with support, because as they each acknowledged, implementing the skills was an ongoing struggle for them and some of the skills, such as reflective questioning at the three levels, or giving descriptive feedback rather than evaluative feedback, were not only quite foreign to their normal ways of operating but they found them quite difficult to grasp. They all felt, as Susan did, that more practice would have been beneficial:

It is that ongoing thing. It is the going back and building on what you have done. I probably would have liked more practical time, more time spent practicing the skills....The most useful skill I could see would be the deeper level of questioning. But I would like more time to practice it. I don't think we had enough time doing it. I struggle with that – I still do because I think it is actually quite hard to dig a bit deeper and I would like to have been in a practice situation with that a bit more. (S.2, p. 15)

This need for scaffolded learning experiences and practice was not surprising because as Pinker (2002) asserted, “our minds are adapted to a world that no longer exists” (p.242) and the new world requires new practices that are quite contrary to the ways of operating that many people have spent their whole lives being prepared for. This applies to coaching. Considerable opportunities to practice were required for individuals to not only grasp the practices of coaching but to assist the process of reconstructing and reconceptualising their key narratives. In a world where competition not community is still the norm, where individualism and independence not interdependence is sought, where objectivism and transmission, though increasingly discredited as the main concepts of

learning, are still significant practices of teaching and learning (Wheatley, 2006); coaching, with its emphasis on community and interdependence, and working in the best interests of others not self, represented a new paradigm for which the participants acknowledged they were ill equipped. Strong narratives such as maintaining hierarchy, or maintaining perfectionism, or doing rather than being, militated strongly against the challenges from the new narratives as they competed for primacy in the thinking of the course participants. Change required practice over time. Susan commented further on this:

Yeah but it is the ongoing thing. It is the going back and going on with what you have done. I mean if you go to a course and look at active listening, reflective questioning all in one session a one day course....I think it was Eva [course participant] who said her partner had been on a coaching course for a day – you can't do it justice. It's like any other course you go on – you go away with these fantastic ideas and you build in bits and pieces of what they say, but you don't maintain it. (S.2, p. 12)

In the overview of the paper, the Coaching and Mentoring facilitator wrote, “The paper is spread over the year so that participants can reflect on the theory and apply the theory of mentoring and coaching within their own workplace” (See Appendix A for paper outline). The facilitator recognised that ‘good things take time’. While Susan spoke of her frustration with the fact that the paper was full year, she acknowledged this was not because she felt it could be completed more quickly and that time was being wasted, it was only because it limited her ability to complete two papers in one year. Susan realised that the paper needed all the time that it took and more.

The coaching professional development assisted the growth and development of the participants by heightening their consciousness, and making them aware of alternative ways of looking at the world, by raising their awareness of how they looked at the world now and responded to experiences now, and how they could look at it differently and respond differently in the future. It assisted them by providing them with alternative practices, that when implemented, changed the nature of interactions more in line with these new narratives or ways of looking at the world. Thus by introducing them to the skills, the participants were now more

able to *be* different. Further, the experience and reflection upon experience and the emotional nature of those experiences at times, produced prompts that popped up and reminded the participants to be different. Sometimes, the prompts made themselves known after the fact, as the individuals realised they should have interacted differently, but sometimes, they popped up during interactions as a reminder to listen, to ask questions and so on, now. Thus it was the coaching professional development in which the participants experienced both being coached and being the coach that the participants said assisted growth and development and the integration of key narratives into a more cohesive and holistic way of responding to experience.

The ongoing struggle

However, another dimension of the participant's narratives cannot be ignored. This is the ongoing struggle that each participant had, to continually live in the new growth and development – to live according to the new narratives. While the narratives of the research participants revealed significant evidence of growth and development, each participant also told stories of struggle (and failure, at times) with living out their growth and development on a continual basis. I had expected to see permanent change in daily practice as the destination of a journey of growth and development and yet that was not what I encountered in the narratives of the research participants. The stories of these participants were of growth and development *and* a struggle with being different *and* a return, at times, to the old ways of responding to experience. However, what had changed was that these women now understood their propensity to be other than they wanted to be. They understood their struggles more fully, they were able to forgive themselves, they had greater hope that they could be different in the future because they knew what they needed to do to be different (implement the skills of coaching), which in turn enabled them to move forward and be different in the future. So it seemed that the conceptualisation of change that I began with and encountered in the literature did not fully mesh with the stories told by the research participants. Growth and development, or change in the narratives of these participants, was not a destination as in reaching a landing or a vantage point, but was an ongoing journey in which as the individual remained open to the learning that could be

found in each and every human experience, whether that experience was of failure or success, a narrative of change was revealed. It was not an end point revealed through consistent adherence to a particular way of being, but was revealed through an openness to learn from all experience and the capacity to keep a particular narrative going (Giddens, 1991).

Chapter 8. Conclusion: Implications and Recommendations

This final chapter attempts to answer the question, ‘so what?’ What might these tentative findings mean for practitioners or for the Ministry of Education as it determines policies and programmes to implement those policies? What do they mean for me?

Coaching Professional Development as well as Involvement in a Coaching Partnership

Some strong claims are made as to the value of coaching and mentoring. Coaching and mentoring, for example, are used significantly by the Ministry of Education for supporting first time principals, for example, or to provide support to principals who are really struggling, or simply for those who want to develop their leadership or capability (Education Gazette, 2007). The findings of this study do not bring into question the value of coaching and mentoring. They agree with Robertson’s (2005) assertion that coaching can be used by individuals specifically and formally to “set professional goals *and* achieve them” (Robertson, 2005, p. 24). However, the findings of this study do raise several questions. Firstly, it raises the question of whether coaching might be underpowered if not set within a framework of coaching professional development. Perhaps it would be more useful to take first time principals or struggling principals, for example, through a Coaching and Mentoring Paper, a sustained intervention in which they experienced coaching – as both coach and coachee - and learned the skills of coaching as well as the underpinning theoretical perspectives. In this way, they would not only set goals and achieve them, but may well grow and develop in the multiple dimensions and grow their leadership capacity. As this study has shown, the process of change is complex and difficult and it may take a more robust development process than just being coached, to create the kind of fundamental change to key narratives that this study has proposed is essential to growth and development in the multiple dimensions. The findings of this study suggest that it is likely that broader outcomes would result from involvement in an intervention

such as the Coaching and Mentoring Paper, rather than involvement in a one-sided coaching relationships that would lead to more pragmatic outcomes, but may leave key narratives unchallenged and unchanged.

Another question raised by the study relates to the capability of the mentors or coaches who are used for such interventions – do they have the skills and practices of coaching. Susan recognised that her First Time Principal’s mentor, for example, did not have the skills that enabled him to coach her effectively. Further, she did not want to be in a one sided relationship, but wanted reciprocity, in which she felt that she was being treated as a whole person with something valuable to contribute to the relationship. Therefore, there is a need for coaches and mentors to have undergone significant growth and development in the multiple dimensions if they are to mentor or coach in such a way that the coaching becomes an empowering process that assists increased capacity for leadership. Not every experienced principal, advisor or consultant has this capacity, and this study showed that it cannot be developed in a quick one-off training session. Many experiences, reflection upon those experience and opportunities to practice were required for the participants to begin to become closer to the kinds of empowering leaders and coaches of their colleagues and family members that they espoused to be. It took a radical reconstruction and re-conceptualisation of their key narratives and this took a comprehensive professional development programme. According to the First Time Principals’ Programme, mentors were chosen for their “interpersonal skills and their experience and expertise as school leaders and are either practising or recently retired principals” (Education Gazette, 2007, p. 1). The article goes on to claim that the mentors received comprehensive training. A quick email to a First Time Principals’ Programme mentor revealed a two day training course. This study has demonstrated the complexity of change and the time and experience it took and the specific skills that were required to be an effective coach and leader. Although not questioning the effectiveness of the First Time Principals’ Programme mentoring course, this study does raise questions about how much really is understood about what an effective mentor is and about how people change. For example, in choosing mentors, is there sufficient understanding of the need for possible candidates to have key narratives that

would enable them to empower others and develop their capacity in the multiple dimensions? Or do they see themselves as experts and will they just give advice? Do they have the skills that will lead to increasing reciprocity of relationship? These are issues that need to be considered. Coaching professional development would not only lead the participants towards the very growth and development it would be hoped that a coaching partnership would assist, but would develop coaches who have developed the capacity – the key narratives – to assist others in the change process.

Professional Development Design

The complexity of the change process as the participants developed more integrated and holistic narratives and ways of responding to experience in this study, was the result of a comprehensive, long term professional development intervention that provided both challenge and support through its focus on what the participants identified was highly academic as well as highly practical and experiential. Robertson and Murrphy (2005) suggested that, “There is not one single action or process to be taken to address whole person development. A complete package is required” (p. 30). It seemed that the Coaching and Mentoring Paper provided such a package. Participants recognised that the paper needed to take place over a full year and still commented that they could have done with more opportunities to practice. This suggested that significant change required significant professional development, both in terms of being sustained over a period of time and in terms of the quantity and quality of the experiences and reflection upon experience provided. Each participant spoke of professional development in which they had been involved in the past and identified this paper as having had a profound effect. Susan and Fiona identified the Coaching and Mentoring Paper as being more effective than the others because of its component of personal development as well as professional development, its practical as well as theoretical components, its experiential base and the opportunities provided to practice coaching. Laurelle said she had benefitted significantly from each master’s paper she had been involved in, but she also identified aspects of the Coaching and Mentoring Paper that had actually enabled her to become a

distributing leader rather than just espousing it. It was the Coaching and Mentoring Paper that assisted her to make significant differences to her leadership practice.

This thesis has not focused on the impact of the facilitator of the paper (which no doubt was a significant factor in the success of the paper leading to growth in the multiple dimensions), because it did not emerge as a significant narrative thread in the interviews. This is not to say the facilitation was not important to the participants because, clearly, their facilitation of their colleagues in their institutions was very much modelled on the actions of the course facilitator and they each expressed deep respect for the facilitator. Another aspect of the paper that the findings have not focused on was the impact of the participants' experiences with facilitating coaching in their own institutions. The research participants certainly described in great detail their experiences in terms of the impact of their facilitation on their colleagues, but a strong narrative did not appear to emerge of the impact of the facilitation on their own learning. That is, there was no focus on the double and triple loop learning that may have resulted. In both these situations, it is not assumed that these were not important to the growth and development in the multiple dimensions of the participants, because there is a strong body of research literature which has suggested that they would be important (Argyris, 1976; Bloom, Moir & Castagna, 2005; Hargrove, 1995; Robertson, 1999, 2005; Sutton, 2005; John West-Burnham, 2008, for example). However, perhaps as a result of limitations in my questioning or transcript analysis, or the participants' lack of conceptualising the impact of the facilitation on their own growth, these key ideas did not emerge as strong narratives through the stories they told and, therefore, are not included as findings. However, other aspects did emerge strongly which the participants felt were significant in the success of the paper for them and which my readings of the snapshots suggested were significant components of the professional development programme leading to growth and development. These may provide an indication of what needs to be included in a programme of professional development if it is to lead to growth and development in the multiple dimensions.

Firstly, of great importance to all three participants was the strong base of theory that underpinned every aspect of the paper. This provided them with alternative ways of seeing the world, and with the intellectual challenge that was important to them. Secondly, the strong focus on experiential learning, in which the participants experienced, practiced and then reflected upon that practice, was significant in increasing their consciousness of who they were, and of their need to be different. It also produced the prompts that assisted them to transfer their learning from the context of the Coaching and Mentoring Paper to their workplaces and homes. The paper, with its focus on the development of skills and practices provided them with the ‘how’ of being different. They discovered that by practicing particular skills that aligned with a particular theoretical perspective, they enacted that perspective and were able to be different. This suggests that in designing professional development, it is not only important to introduce participants to skills and practices, but it is essential to ensure that the skills and practices modelled (through the teaching process), taught and experienced, do not clash, but align, with the theoretical perspectives that underpin the professional development. It seems almost too obvious to even say, but my experience is that many professional development courses do not balance the need for both of these aspects in alignment and many are too short lived to allow the types of experiences, practice, and reflection upon experience that was significant in the growth and development in the multiple dimensions of the participants. This may be because of time and economic constraints, but also because of a lack of understanding about what it really takes to create change both among providers of professional development and among teachers who may not be willing to commit to the type of professional development needed to create change. Many times in my life as a teacher I have heard other teachers say, “Just tell me what I need to do” rather than wanting to engage in a learning process which assists them to discover for themselves what it is they need to change. Learning needs to be scaffolded and time given for practice because implementing new theoretical perspectives and their associated skills and practices is often quite a struggle as it requires an individual to act against his or her nature. Thus, once again, this highlights the need for a sustained intervention to take place over time.

How People Change

The findings in this study about the process of change have implications for the design of professional development. In this study, change is conceptualised as the reconstruction or reformation of key narratives as they take account of new and often discrepant experiences and ideas. Heightened consciousness of who I am now (of the key narratives that determine how I respond to experience), how I want to be different (other key narratives I would like to influence the ways I think about the world and respond to experience), what I need to do to be different (the skills and ways I need to behave in order to respond in the new ways to experience) and the revelation that I can be different are all essential in providing a disruption to the primacy of certain key narratives or ways of thinking about the world. However, the change process is complex, and primary ways of thinking appear to ‘fight hard’ to maintain their supremacy. This is partly because emotions are attached to or invested in ways of thinking, and strong emotions often emerge when primary ways of thinking (that is, key narratives) are transgressed. Habits, ways of responding as a result of those primary ways of thinking, are very hard to break. Therefore, professional development needs to be designed with this in mind. As the findings suggested, the goal of professional development is not simply ‘to get rid of’ the key narratives that are problematic and dismiss them as ignorance, but to address their primacy because there may be times when aspects of those narratives provide appropriate ways to respond to experience. According to Rock (2006), finding ways to shift hardwired habits and primary ways of thinking is often the central challenge for leaders as they try to bring out the best in their people because, “people tend to fight hard to hold on to their view of the world” (p. 17). He suggested that it is going to, “take more effort than we are currently applying, and possibly a whole new approach” (p. 13). Therefore, he suggested, professional development should not focus on the habits or key narratives that need to be changed, because this will only reinforce the connections that are already there, and may actually create new ones, thereby strengthening the habit or way of thinking (Rock, 2006). Rock suggested that the focus of professional development should be on the creation of new ways of thinking and new habits. The findings suggested that this was what happened with

the Coaching and Mentoring Paper. The paper did not focus on problem thinking, but through its theoretical framework was future focused and solution focused. The heightened consciousness of, or deconstruction of, each participant's current key narratives was not the result of a focus on these ways of thinking, but because experiences in new ways of thinking and reflection on those experiences, raised the consciousness of the old ways of thinking as the difference became obvious. It was experiences with the new narratives that illuminated the current primary ways of thinking and exposed the aspects of those ways of thinking that were problematic. Again, rather than focusing on old habits (such as telling, giving advice etc.), the participants' experiences with the new skills of asking questions, active listening, for example, began the process of developing new habits. However, as we saw, this approach left the other skills intact to be used as and when they were needed. The experiences of the research participants, showed, for example, that there were times to tell people and to give advice – just not all or even most of the time. Leaving the old and focusing on the new is good advice if, as the findings of this research project suggested, forming new knowledge is not the result of getting rid of old ways of thinking and behaving (if this was even possible), but of integrating them with new ways of thinking and behaviour, thereby providing the individual with a greater repertoire of ways of responding to experience.

Sustainability of Change

Robertson (1995) stated that in her research project the institutionalisation of formal coaching partnerships was problematic. She felt that the principals she had worked with would not carry on with their formal coaching relationships after the study was finished. Left to their own devices, the research participants in this study did not continue with a formal coaching relationship either. However, their narratives did show that over time they developed multiple relationships with aspects of coaching. This raises the question of whether, even within a context that is less hurried and far more conducive to the operation of formal coaching relationships, people who had developed the skills and practices of coaching, would not end up in a formal coaching partnership but would, instead, develop

multiple relationships with aspects of coaching. In the case of the research participants, this was clearly not a conscious decision, but rather a natural progression. It seemed that the growth and development that took place diminished the need for a formal coaching partnership in the future, because it opened up the way for each of them to develop multiple relationships with characteristics which they previously may not have had the capacity to develop. It also raises the question of whether the multiple relationship scenario was more than just a realistic response to a context that was not conducive to formalised coaching partnerships, but whether it actually met the goals and intentions of coaching more effectively. An analysis of the multiple coaching relationships with aspects of coaching that the research participants had developed by the end of the project, showed that each relationship had different purposes, might be long term or short-term, for a particular project or as part of a friendship. Fiona and her colleague coached each other through their Master's paper, for example. Laurelle and her colleague coached each other through aspects of the research process that they did not have strengths in. Laurelle's HR manager coached her through some difficult staffing situations. Susan's appraiser coached her through some of the difficulties she was experiencing as a first time principal. Her monthly breakfasts with her previous principal, provided her with what she saw as a safe coaching relationship with a woman and they were planning on working together and coaching each other through a master's paper (the first for the principal friend). She also used her teachers (those below her in the hierarchy, as it were) as coaches from time-to-time, something she would never have considered doing in her previous job. Fiona was coaching her colleagues through the development of a research proposal and she and a colleague were coaching each other through a master's paper. All three of them were coaching a newly qualified, inexperienced colleague and helping her fit into her new role. It seems likely that the growth and development that resulted from involvement in the coaching professional development, increased the ability (and the desire) of the individuals to form reciprocal and open relationships with a variety of people, for a variety of purposes, thus diminishing the value of, and need for, one formal coaching relationship.

Therefore, an argument arising out of the findings of this study is that coaching professional development is likely to be a more effective intervention leading to sustained outcomes - that is growth and development in the multiple dimensions as well as the meeting of professional goals - than the intervention of one formalised coaching partnership as is often used in business and education. Robertson (1995) wrote, "External support is vital in maintaining the institutionalisation of the Partnerships' programme" (p. 273). The findings of this study raise the question of whether this statement needs to be true. More than a year after the Coaching and Mentoring Paper had finished, these three research participants, and some of their colleagues, were each reaping the benefits of coaching type relationships without any external support or facilitation. It seems possible, even likely, that coaching professional development with the types of characteristics already discussed, will lead to greater sustainability as the individuals develop the capacity, through growth and development in the multiple dimensions, to develop and sustain a range of relationships that will contribute to ongoing growth and development.

Therefore the thesis of this study is that involvement in a coaching partnership does lead to the achievement of professional goals as Robertson (2005) and others have posited. However, set within a framework of coaching professional development (a sustained multilayered professional development intervention of which the coaching partnership is just one part), coaching is transformational, assisting growth and development across multiple dimensions through the construction and reconstruction of the individuals' key narratives, leading to the development of a more integrated personality.

An attempt to be very specific about the characteristics or elements of the coaching professional development that led to growth and development in the multiple dimensions (in particular, which actions led to growth in each dimension) and to summarize this concisely, revealed the complexity of the process and the impossibility of teasing out strands of cause and effect. It was not possible to state with any degree of clarity across the range of characteristics that a particular action taken in the course led to growth in a particular dimension. In the first

instance, this was because it was difficult to narrow down just what the characteristics were to a short list. To illustrate this, I will consider the skills of coaching. Firstly, there was a range of skills that were introduced as part of the coaching professional development. As well as learning about the skills of coaching, placing them in a theoretical context, learning about their practical application; there was also the element of practice of them during course sessions, experiencing them within a coaching partnership as both coach and coachee, as part of the Coaching and Mentoring paper, within their own institutions, and further afield. Add the reflective dimension. The skills were practiced and then reflected upon both privately and publicly, in their minds and in their written assignments. Then they also facilitated all the above in their own institutions. What exactly were the salient characteristics of this professional development programme? This course consisted of such a complex array of elements, making it extremely difficult to clearly identify just what those characteristics were.

Attempting to trace the change from a characteristic to particular dimensions was just as complex. Firstly, the research findings revealed that there is not a direct link from particular actions to growth in the multiple dimensions. The actions taken as part of the coaching professional development had the effect of heightening the consciousness of the participants in the ways outlined earlier. It was this changing consciousness that opened up the pathways to change and led to the construction or reconstruction and re-organization of key narratives which were required for growth in each of the dimensions. This then assisted growth in the multiple dimensions. Though this process of growth has been described here as rather linear, it was anything but. The stories of the participants did not reveal a change process in which A plus B equaled C. In fact, it was a complex process in which multiple interventions and experiences were required for change to result. Multiple elements of the coaching paper would have contributed to growth and development in various ways. Finally, the dimensions of growth and development are themselves complex. Although for the purposes of this study they have been separated, this does not reflect, in reality, how they operate in relation to each other. They are inextricably linked with growth and development in one dimension impacting on and being required for growth and development in

another. In spite of my best efforts, I found a nice tidy tracking of the characteristics of coaching to growth and development in the multiple dimensions, was just not possible, providing a stark reminder of just how complex change is and that to break the findings down into a list of “how tos” would provide no useful information at all.

The Ongoing Struggle of Change

Through the Coaching and Mentoring Paper, the participants in this study developed new and contradictory ways of viewing and responding to the world. They constructed themselves as behaving and leading differently. However, they each also still had a strong narrative of their ongoing struggle to be different in the world. Given what is required for change to occur, this is not surprising. It is, after all an aspect of what it means to be human. This human propensity does have implications for professional development and leadership. Creating new ways of thinking and responding to experience (that is, the development of new or more integrated key narratives) takes time and, therefore, sufficient time must be given. However, the design of the experiences provided in a professional development programme - that is, how stimulating and emotionally engaging they are - will impact on the time needed to create new narratives and new ways of responding to experience. The research participants felt that being taken out of their comfort zones and sharing deeply created a level of emotional engagement that assisted change. Reflection further assisted this process as the individual was taken once again through the experience and challenged to gain greater understanding of what it meant, and to make connections, as well as experiencing the associated feelings once again. Successful experiences were important to the participants because they provided them with ‘aha’ moments and the positive belief that ‘I can do it’. This assisted the development of prompts in the mind that reminded the participants to be different. However, remembering to be different, particularly when individuals become overloaded with work, pressured and stressed, was an ongoing difficulty. The research participants spoke of the need to have continual reminders to be different. The place and the space for ongoing focus on the development of new narratives and new ways of behaving, needs to be

institutionalised if change is to continue. Opportunities for reflection need to become normalised as part of a person's working life – not an optional extra or tagged on, but timetabled in and given priority. Reflection often needs to be assisted by others, through processes such as coaching, for accountability, to provide reminders and because questioning can raise the other's consciousness and enable them to make the connections which would lead to more integrated and holistic key narratives. It is likely that the growth and development in the multiple dimensions that resulted from involvement in the Coaching and Mentoring Paper was assisted during the course by the fact that the participants were involved in a master's paper and had to find space to give consideration to their narratives or risk failing the paper. Thus, they were strongly motivated to find the space in their lives for the ongoing reflection and thinking that assisted the creation of new narratives and ways of behaving. However, in general, people need motivation to do it, and place and space needs to become institutionalised and normalised as part of working life. Thus, though I suggested that there may not have been an ongoing need for an external facilitator to ensure ongoing coaching took place as Robertson (2005) posited (because the participants in this study developed multiple relationships with aspects of coaching), there is a need for the development of an institutional culture in which space for reflection and reminders to be different are just a normal part of what is done around here.

Leadership Implications

As I have already discussed, the world has changed (for example, Wheatley, 2006) but the question is: has the way leadership is viewed changed significantly to take account of this change? Writing in 2008, John West-Burnham (2008b) thought not. He argued that in most schools the emphasis in leadership is still on the status of the individual, and their positional authority. Schools and other educational organisations are still thought of and organized hierarchically and teachers' career paths are still seen as gradual movements up a career ladder in which individuals are rewarded with increased levels of authority (West-Burnham, 2008b). However, he argues that in the changed world, what is needed is leadership that is not seen as a personal capacity but leadership that is seen as a

shared or collective capacity. He cites evidence, for example, which shows that the impact of leadership upon student achievement is far greater if “leadership is seen as a potential capacity across the school rather than as the occupational status of a few individuals” (p. 2). As previously alluded to, Wheatley suggested that this is made more difficult by the worldviews of individualism, competition and a mechanistic world view that remain primary ways of thinking in the Western World rather than being ways of thinking that are appropriate in some contexts and circumstances, but not in all.

Therefore, firstly, there is a need for leadership programmes to examine and deconstruct the worldviews and underlying beliefs that are foundational to their courses and, further, to ensure that not only do the contents of the programmes reflect worldviews that lead to shared leadership and collective capacity in leadership, but that the way the programme is structured and presented models a variety of appropriate worldviews. This study found that each of its participants had particular key narratives that reflected views of the world similar to the ones above. Leadership was largely viewed as hierarchical and positional and individual. However, through the presentation of alternative ways of viewing the world, these worldviews were exposed. Opportunities for reflection led to a deconstruction of these views and the participants became aware of the impact of these views on their personal and professional lives. This knowledge enabled them to change. Therefore, leadership programmes need to provide a variety of views of the world that are appropriate and relevant for today’s rapidly changing environment.

Secondly, as well as offering alternative ways of viewing the world, leadership development programmes need to recognize that there are skills and practices that are appropriate to particular worldviews and that these need to be enacted in a person’s daily practice if the ways that individuals see the world are to be reconstructed to take account of the new worldviews. This is also true of the values and principles that are attached to the new worldview. These are enacted through skills and practices on a daily basis and leadership professional development must identify these and provide opportunities to practice them. In

this study, it was found that implementing the skills and practices of active listening, reflective questioning, understanding context, providing descriptive feedback rather than evaluative, goal setting etc., assisted the participants (and their colleagues) not only to enact more distributed and shared leadership, but assisted them to begin to feel like leaders themselves.

Thirdly, the view of who should be involved in leadership professional development needs to be given considered. If the goal is to have an organisation of leaders, then all of those involved in the organisation need to be involved in programmes of development that grow or develop leadership capacity. Therefore, rather than having specific courses for leadership development, it would become necessary to ensure that all professional development, whatever the specific focus, builds leadership capacity through their structures and processes. This study has suggested that coaching professional development as outlined, does have the capacity to do this, and the study has illuminated some aspects of the paper that quite specifically assisted the development of leadership capacity. Therefore, these should be taken into account when designing professional development which will also increase leadership capacity. One possibility, for example, would be to use the processes of coaching (which will require building the capacity to coach and be coached as part of it) as the vehicle for professional development in other more specific areas, such as curriculum. In this way, a sense of being a leader and leadership capacity would develop at the same time as knowledge and understanding of other more specific areas of focus.

Fourthly, for many years now, literature on leadership has often focused on, and promoted particular kinds of leadership. West-Burnham (2008), for example, identified six types of leadership which he listed in order of the most effective or useful type of leadership. He identified a coaching style of leadership as very effective. However, there is a movement away from promoting different styles of leadership among those who write about educational leadership because what this study shows, and what others such as West-Burnham are discovering, is that in this changing world, multiple leadership styles are needed. At different times and in different situations, different leadership styles are required. Thus, leadership

professional development needs to develop each individual's capacity to use a range of leadership styles and the wisdom to make good choices about what is appropriate at any given time. In the findings of this study, I refer to this as positioning. Leaders need to develop the capacity to position themselves variously in interactions and to have the wisdom to know which position to take when. In saying that multiple positions are required, if the end result of an individual's leadership actions is to develop leadership capacity in others, then there are leadership styles that need to be used more and others that need to be used less. West-Burnham suggests that the visionary and coaching-type leadership style should be used as a main style of leadership whereas the commanding style should be used minimally and only when absolutely necessary. Thus, through their capacity to use multiple leadership styles, not only will leaders be more responsive to individual situations and contexts, but leaders, will develop leadership capacities in others.

The final aspect relates to the need to ensure that professional development recognizes that leadership development requires growth and development in the multiple dimensions. It is not something that can happen simply through cognition. In fact, according to this study, it seems unlikely that the capacity to position oneself in a variety of ways, based on a considered decision about what is required, would be possible without growth in the multiple dimensions. For example, given individuals' strong drives to act according to particular key narratives, and their tendency to act emotionally when their ways of viewing the world are transgressed, it seems likely that the ability to regulate emotional reactions will be essential to the development of leadership capacity. Therefore, professional development which builds leadership capacity needs to lead to growth in the multiple dimensions. This is most likely to happen in development which is experientially based but facilitated. Given that experiences have cognitive, emotional, social and spiritual dimensions, using experience as the basis of the development allows for these dimensions to be identified, highlighted, deconstructed and reconstructed through reflective processes. Individuals will begin to know themselves better and this will provide a platform from which the development of leadership capacity can occur.

Thus, if developing shared leadership is the goal of professional development, then particular attention needs to be paid to the design of all professional development. It needs to be experientially based with facilitated reflection on all aspects and dimensions of the experience. It will need to develop the capacity of individuals to position themselves in different ways as they interact with those around them. It will need to provide challenges to outmoded primary worldviews through the provision of alternative ways of viewing the world and it will need to provide alternative practices and skills that align with the new ways of seeing the world. Through this kind of design, it is possible that individuals might not only develop their practices as educators and teachers, but they might also develop leadership capacity.

Methodological and Analytical Implications

Narrative Inquiry Has a Life of its Own

Due to the busyness of my personal and professional life, even with some study leave, this study took much longer than originally envisaged. However, I discovered that narrative inquiry research cannot be rushed. As in the cheese advertisements – good things take time. Just when I thought I was nearly at the end, I would get to the brow of the hill and see that there were still many higher hills in front of me that needed to be climbed. People in their efforts to be helpful and encouraging tried to hurry me along. However, the narrative inquiry process unfolded in its own time not at their will or mine. Making meaning, developing understandings, finding the words to describe what I sensed but could not articulate, required time. Time was needed to allow the blurry picture to sharpen up otherwise it would always have remained underexposed (as it always will to some extent). As I constructed and reconstructed my interpretations, my thinking spiralled towards a fuller interpretation of the participants' lives. As I mentioned earlier, several times when my progress had stalled, it took reading what seemed to be just the right educational literature to enable me to move forward. Quiet times and certain experiences were also necessary before being able to move forward. It seemed as though my lived experience had to catch up to where my thinking was heading in order to actually be able to articulate it and move on. This

took time. Thus, the research process mirrored, in many ways, the process of change that the research participants were involved in. In the end, I had to give an account of a whole life and consider the ways in which the research participants had developed the capacity to keep a narrative of growth and development going (Giddens, 1991). Thus my experience of narrative inquiry research is certainly of discipline and even drudgery at times, just putting one foot in front of the other, but it was also of letting go and patiently waiting for the sub-conscious to work and for revelation to come.

Analysing Narratives

As previously mentioned, my original intention was to analyse the data in terms of images. However, as I began the analysis, it seemed that images were too static and discrete as an analytic unit and could not even begin to represent the wholeness, continuity and the complexity of the growth and development in multiple dimensions that was being illustrated in the stories told by the research participants over time. For example, as I analysed the transcript of Susan's first interview, the image she had of herself as a professional educator emerged very quickly through a number of stories that she told over the course of the interview. However, in the same interview, Susan spoke of becoming aware of the need for more relational connections, with staff in her syndicate, for example, and was questioning whether there was something in her image of herself that needed changing. However, this questioning had not yet impacted on the image she had of herself as a professional. The question then became for me – what to do with this story, when images were the unit of analysis? In fact, I became aware that when I only analysed images, I was left with lots of bits of interesting, seemingly relevant (to growth and development) and sometimes contradictory talk left over and it was unclear what should be done with it. I did not want to discard it, because it seemed important in the whole telling of a life, but how could I integrate it into the analysis when images were such a discrete and static unit? I then considered analysing the big stories which are those in which the participants reflected on life changing or significant episodes in their lives (Freeman, 2006; Phoenix & Sparkes, 2009) – such as Fiona's Twin Towers' story or Laurelle's experiences of working in a male dominated institution for many years. However,

this still meant that small stories, those that are told during interaction, often, but not only, outside of the formal interview setting and which are sometimes overlooked as being unimportant or even not recognisable as stories (Bamberg, 2006; Freeman, 2006; Phoenix & Sparkes, 2009) were left on the table after the cut, as it were. As a result of the closeness of the relationship we had developed and the experiences we had shared (in the Coaching and Mentoring Paper), there were many small stories or incidental bits of talk that happened during the interactive interviews, or before and after the interview or at the course, that added important dimensions to the picture of growth and development and its relationship to coaching. Instead I decided to integrate both big stories and small stories into a cohesive whole using the concept of key narratives.

There has been a considerable debate about small stories versus big stories among the narrative inquiry fraternity. There are those who favour big stories (e.g., Freeman, 2006) as the unit of analysis, whilst others prefer small stories (e.g., Bamberg, 2006; Smith, 2007). However, to only analyse one or the other seemed a very narrow use of the data available and would likely provide an imbalanced and impoverished interpretation (Phoenix & Sparkes, 2009). As I mentioned previously, I began to search for another unit of analysis and when I came across the term key narrative (Andrew, Squire & Tamboukou, 2008) it immediately resonated with me and seemed to be an appropriate unit of analysis for this study, allowing big and small stories to come together in a coherent whole. Narratives are neither static, nor discrete. Contradictions and conflict are an innate part of narrative and with their interwoven plots and subplots, they allow for multiple interpretations and ambiguity. It allowed more of the talk to be used and my job, as researcher became to interpret and explain how these different stories and bits of talk cohered together or were linked together in narrative unity.

Similar to Phoenix and Sparkes (2009), as I used big stories and small stories to develop key narratives, I discovered that big stories and small stories complemented each other and that, “when used in combination, they can represent a promising integrative direction for narrative inquiry” (p. 223). The research participants used both small stories and big stories as they constructed their

identities, therefore both needed to be analysed and integrated in the interpretation of them. Phoenix and Sparkes found in their research that the small stories assisted them to develop a more intricate understanding of the key narrative or big story (as they called it) of, “life is what you make it”. They found that the small stories provided a means to “further untangle the threads of meaning that are attributed by individuals to everyday experiences such as growing old” (p. 233). In general they found that the small stories in Fred’s telling of his life supported and expanded the big story by breaking it down further for them and allowing them see it in more detail. However, my experience with the small stories was rather more varied. At times, the small stories were complementary to the big stories in that they either aligned with the big story, or interpreted it further, however, at times they unwittingly challenged big stories and added complexity and ambiguity to the key narrative that then needed further interpretation and explanation. This seemed closely related to the process of change. As the participants began to change, there were more contradictions in the stories they told, and both small stories and big stories were needed to highlight the complexity of the change process the participants were going through. Thus it was also my experience that an integrated approach to analysing the data provided a fuller and richer interpretation of the lives of the research participants and illuminated the change process in a way that would not have happened if an either/or approach was taken.

Therefore, it seemed that in this particular study, in which growth and development in the multiple dimensions was explored, the complexity of the change process could not be effectively analysed using images as the unit of analysis. Key narratives and narrative unity appeared to provide a much more holistic and integrated approach to analysis. However, there were aspects of the research question, specifically, ‘In what ways?’ that required, a different type of analysis again. This aspect of the research question seemed best analysed using thematics, which is the distillation of the major ideas or conclusions that are to be derived from the process that has preceded it and is the final aspect of educational criticism (Eisner, 1994). This aspect asks the question of what can be learnt from this particular educational criticism. The thematic aspect provides the reader with

a summary that points the reader towards the essential points. Though this aspect was last, it was not least - this was an essential aspect of the data analysis. Without the thematics, important learnings would not have been illuminated or made as accessible, and, also, certain parts of the interviews would not have even featured, particularly as regards some aspects of the coaching professional development and its efficacy. The analysis of key narratives highlighted the growth and development that took place and the complexity of the change process, but it was the thematic analysis that enabled a greater elucidation of just what it was about the coaching professional development that assisted the change. It seems, therefore, that a multifaceted approach to data analysis is essential to developing fuller and more unified accounts of people's lives. As Smith (2007) said when commenting on the number of debates and tensions in the field of narrative inquiry:

Like stories themselves, it [narrative inquiry] supports and calls for multiple perspectives. Narrative inquiry might, therefore, be best considered an umbrella term for a mosaic of research efforts, with diverse theoretical musings, methods, empirical groundings, and/or significance all revolving around interest in narrative. (p. 392)

I think, as a result of my experiences in this research project, I must agree.

Collaborative Meaning-Making

At the beginning of the research, it was my intention to use a process akin to a collaborative storying approach in which the narratives were clearly co-constructed through the process that Russell Bishop described as spiral discourse, in which the narrative is continually passed from the researcher to the participant for further consideration, interpretation and evaluation. I had no doubt that this would be a very effective method for research to address the issue of researcher imposition and domination. However, as I began gathering data, reality took over. I spent the whole of 2005 [the year most of the data was gathered] operating at breakneck speed. I was working full time as a principal – frequently clocking up ninety hour working weeks. At the same time, I was also full time teaching in the classroom, filling in for a teacher on maternity leave. On top of that I was gathering data for my EdD thesis which involved me in a full year master's paper

that I had to travel a considerable distance to be involved in, as well as interviews over the course of the year, the writing of reflections and field notes and ongoing reading of research literature. Oh and of course there were my eight children and husband, and a first grandchild born during the year. Given these circumstances, I could barely get interviews transcribed, let alone engage in spiral discourse with the research participants. I am embarrassed to admit, it simply did not happen. Fortunately, I was awarded full time study leave for 2006 and I was actually able to engage much more fully with the data that I had gathered. As I write this I still feel guilty about how far short of what I saw as the ideal my research process fell, but as I read the transcripts again, I am encouraged because across the interviews, there appears to be evidence of collaboration, discourse and ongoing dialogue. Also, I realise that, in all honesty, the reality of the research participants' lives was not much different to my own and I would have been pushing a barrow uphill to try to get the research participants to invest the time and effort required for a truly collaborative storying, spiral discourse approach to the research. These were extremely busy women, also doing study and working full time and they seemed to be happy enough to allow me to make an interpretation of their lives resulting from the sequence of interviews. They have acknowledged this interpretation [in the form of the snapshots and narratives] not as the final word in the matter, but as just another ingredient in the ongoing process of making meaning of their lives and as a tentative suggestion to be taken into account in their whole meaning-making process. They have accepted the snapshots not as a definition of themselves, but as useful for consideration in the ongoing process that they are engaged in of defining and redefining themselves. Each research participant essentially turned down the opportunity to enter into a dialogue about the snapshots, no doubt partly (even largely) because of the time and energy commitment this would have required. But also because they were willing to allow the narratives to stand as an interpretation, which they would use as simply another perspective in the ongoing process of constructing and reconstructing the stories of their lives. As Susan acknowledged, she believed that she had to take on my interpretations, not as the truth, but as something she, "had to think about", even the parts she, "found...hard to swallow" (S.3.7) because she recognised it may be how she "comes across" whether she intends to or not (S.3.7). Laurelle

saw the narratives as a further opportunity to relive the journey she had been on and to reflect on it anew and “to plan to change and adapt, to improve as much as poss” in the future (Email, 20 August 2007). She saw it as a next step for her in the cycle of change. These women treated the narratives with an openness of heart and mind which seemed to illustrate a high degree of trust.

There seems little doubt that these women did display some confidence in my ability and integrity as a researcher as illustrated in the email from Laurelle and also a comment made by Fiona, “You always do a very thorough analysis of the last interview. Great questions” (F.3. p. 28). However, of much greater significance is that there was a mutual openness that meant there was no need for defensiveness on either side. This is illustrated in the following dialogue:

Susan: And I think that’s what I found hard with the transcripts [snapshots] reading through them is that you have to be – that’s the way other people see you and that’s got good and bad to it and you learn from that....When I first started reading it I thought, “I don’t agree with that. I don’t agree with that. No, I don’t agree with that. And then as you read through it you think well yeah.

Lesley: I was really scared to send it because you might say, “I’m not speaking to you again.” Cause it’s actually really positive. Actually, as I’ve gone through it my respect for you just grew because you’ve just made such big changes.

Susan: The only thing that got to me was the – and I have to take this on because if you can see it, well then it probably is true

Lesley: (interrupting) Well it might not be true.

Susan: is the view of hierarchy....And I am thinking it’s the whole – it’s all of the body language. It is all the way you talk to people. It is all the way you listen to people. It is the whole package. And I think I have got to be very careful that I don’t set myself up sort of as ‘top’ because I think that is the way I come across whether I intend to or not sometimes. (S.3, p. 6)

Here Susan models what good reflective practitioners do – maintaining openness so that she could learn from the situation and feedback. But also illustrated here was my acknowledgement to the research participant that I, as researcher, did not necessarily have a comprehensive interpretation and that my interpretation was

only one possible interpretation out of many – and it signalled my openness to a consideration of those others. However, it was clear through the transcripts that the research participants knew this. They did not privilege my ideas and opinions, but at times disagreed with and argued against my assertions. For example:

Lesley: And mentoring can be seen as more expert, more down kind of

Susan: I don't see him like that though I am probably at the stage where I probably do use him as an expert but it is not a hierarchical thing.
(S. 3, p. 21)

The transcripts abound with examples of the more monological question and answer form of an interview turning into dialogue in which both interviewee and interviewer put out their ideas to be tested and give honest consideration to the ideas of the other:

Susan: I think it does relate back to the fact that you are making yourself vulnerable and taking risks. It is more risky than other things.

Lesley: That's about deep engagement, isn't it? Because you are actually engaging at a deep level therefore the learning is more powerful. Whereas when you go into courses you are not being personally challenged. You are personally interested.

Susan: Not being personally challenged.

Lesley: Yes, you are not engaging at a deep level even though you might think you are and you might be really excited.

Susan: Well it is more of a personal impact because it is not just affecting your work. It is a choice you are making that is going into other parts of your life as well. Whereas, other courses you go on may just be purely work based.

Lesley: I'll just have to roll that around my brain a bit. If you get any sudden insights...let me know. (S. 2, p. 14)

And with Laurelle:

Lesley: So somehow, ideally it needs to be built into their work structure where they get paid to do this kind of thing rather than an add on.

Laurette: Exactly, so that is one of the things I am looking at in next year's proposal is that we need to address the workload issue so that it is built in there....

Lesley: Because it is interesting. It does invigorate people...

Laurette: Yes, but we need to sell that.

Lesley: And show it

Laurette:and that is something the institution wants is a research culture, but it is only developed if there is time for it

Lesley: And it has got to be valued

Laurette: It has got to be valued and recognised.

Lesley: Either as part of your outcomes....(L. 3, p. 13)

Through this movement into the dialogic, in which, experiences were explored and sometimes tentative shared meanings of those experiences developed, the interviews themselves became collaborative. Thus collaboration took place within interviews through the movement from the more monological interview mode to dialogue.

Collaboration also took place across the sequence of interviews. Dialogue developed across the interviews as experiences and (possible) meanings made of those experiences in one interview were explored further in the next one:

Lesley: But I wonder if the reason that you were so careful about your time is because time allowed you to fulfil your expectations of yourself and when that was taken from you [to put more time into relationships], then you had to face the fact that you can't do this job perfectly but you are quite strongly driven to. But I saw particularly through the second interview that that was changing a lot. So how are you feeling about time now? We haven't actually talked about time [this interview]. Which is interesting that it hasn't come up because it has come up quite strongly in the others. (S. 3, p. 23)

This ongoing collaboration across interviews did not always result from my preparation of questions that came out of the previous interviews. The research

participants had experiences that they repeatedly referred to and explored over the sequence of the interviews. Fiona, for example, referred several times to a course on transition (between ECE and Primary) she attended at the beginning of 2005 and its impact on her thinking. Laurelle referred in two interviews to a course she attended which she felt was more personal development than professional development and did not provide, for her, a close enough link between the two. For Susan, a story she told and retold was about the difficulties her school had experienced over the past couple of years and the lack of trust that had developed as a result.

Thus, a form of collaborative storying and spiral discourse did take place within individual interviews through dialogue and between interviews as a result of the sequence of interviews. This was assisted by the ability to form close relationships with the participants through my involvement as participant observer in the Coaching and Mentoring Paper.

Closeness/Intimacy

As I reflect, I am interested and surprised at how strong the positivist, objectivist influence in research is on me. Even though I chose a methodology and methods that required closeness, I frequently found myself feeling slightly guilty about the closeness and familiarity that is obvious in the transcripts. As I transcribed the tapes, on occasion I would end up berating myself for interposing myself on the interview and for expressing my ideas, views and feelings and telling my own stories, generally in empathy with the interviewee, but expressing them never-the-less. I would find myself thinking that I had been too familiar, too involved, too subjective, and that the shared meanings we arrived at contained too much of me when the research should have been just about 'her'. However, as I have revisited the literature related to the methodologies and methods I chose for this study, and as I consider the whole process of this research, I now recognise the closeness as, not only unavoidable, but essential and a strength in the research because it allowed for collaboration and the development of shared meanings. It allowed for a depth of sharing that has greatly enhanced the narratives and the research findings and enabled collaboration and dialogue to take place. Also, truthfully, I

do not really want to 'be' any different, for the closeness of the relationship with the research participants was important to me and greatly enhanced the satisfaction and enjoyment that I experienced during the interviews and as I worked with the transcripts of the interviews.

Being a participant of the paper (which included being the coaching partner of one of the research participants) as well as a researcher allowed an intimacy in the interviewer/interviewee relationship that can only come from shared experiences. As well as the interviews in 2005, we also met together for course sessions as many as twelve times during the year. I also attended a symposium at which two of the research participants presented. Our shared experiences in the paper provided platforms where our experiences converged and we were able to springboard off them into dialogue. This led to a familiarity that was illustrated in the transcripts by my identification at times with who they were and my assumptions from time to time of prior knowledge of them. This was particularly so with Susan who was my coaching partner throughout the year long paper. An example was:

Lesley: So do you think that attitude comes from what you have clearly expressed to me about hierarchy in schools...or do you think it mostly has to do with your kind of perfectionism because you like to do things right. You like to do the job and be able to tick the boxes and say you have done the job properly.

Susan: and I don't like to be caught out. (S. 3, p. 6)

The intimacy of shared experiences and the shared understandings that come from them, also revealed itself in the laughter we shared together, as we laughed at situations, at ourselves and at each other – especially our weaknesses and foibles. Laurelle frequently turned her irony or sarcasm on herself as she laughed at her propensity to work at breakneck speed or place expectations on her daughters:

Lesley [to Laurelle]: Twelve months ago you said that you were slowing down and you were listening more. Do you think that over this year you have done that more [ironic, self-mocking laughter from Laurelle] or do you have to keep reminding yourself? (L.3, p. 11)

And again:

Laurelle [speaking of letting go with her daughters]: So there has been [laughter] a huge change there. (L.3, p. 12)

Fiona laughed several times about how much she liked to be at the centre of interactions, sharing her knowledge and her wisdom and knowing what was going on. Susan, even though she expressed some difficulty with the idea that she was a perfectionist, later, in the same interview, used humour and laughter to acknowledge that there might be some truth to it:

Lesley: It kind of releases you a little bit. And would you have done that with your syndicate? Shared some of your failings with them, not failings, but you know what I mean, in that way with them?

Susan: No! No! No, probably because – yeah – [laughter] probably because I expected them to come up to my standard [more laughter]. Yeah, that is it blatantly. I could see that I was going to have the best syndicate in the world and they weren't quite there yet and they needed to get there.

Lesley: And they needed to make you look good? Do you think that's why? They had to come up to your standard because –

Susan: No. Just because I am a perfectionist! Because I just wanted to have the perfect syndicate [laughter] and they needed to be part of it! (S. 3, p. 27)

This laughter by all three participants was inclusive and acknowledged me as an insider, with insider knowledge. It developed an intimate community around us within which it was acceptable to test propositions, express disagreement, acknowledge and laugh at weaknesses and foibles. Through the research process, a relationship developed and I was invited in. Thus, as a researcher I became an insider, with all its incumbent advantages - openness, honest revelations and the right to ask questions (that may be close to the heart) and to make interpretations. As an insider, I too shared stories of my failings and my weaknesses – sometimes during the interviews as an empathetic response to their stories, and most certainly throughout the paper as part of activities and requirements of the paper and on occasion out of my own personal need. On one particular occasion I arrived at

Laurette's institution with a lot on my mind. We spent a good part of the allotted interview time exploring issues of concern around my leadership before moving into the research interview. Laurette used the coaching process and skills to assist me to think through the issues. I felt no need to position myself as someone who had it all together. Neither did I do this as a manipulative ploy to try to position myself as an insider. I genuinely respected Laurette's leadership capability and felt that she would have some wisdom, insights and challenges to offer me and I sure needed the help!

Another dilemma I faced as I began to focus on presenting the stories of these women is what is the place of my voice in all this? By acknowledging and allowing my voice to come through the narrative, will I speak over top of the voice of the participants so that their voices cannot be heard clearly? Will I open myself up to the criticism of being narcissistic and self-indulgent? Or will my voice aid the readers' understanding of my own positionings and will this allow the audience to be critical in terms of the impact of my own autobiography on the biographical narratives I am presenting? Do I write in the first person or the third person? Do I have any right to put myself into the shoes of another and lay claim to that life as though it were my own? Yet wouldn't the narratives have more impact if they were written in the words of a 'self'? After some consideration, I decided to write the narratives in the third person, to continually remind the reader that in spite of being invited in as an insider, when considering the life of another, I must not assume complete identification with them and their experiences. Even as an insider, my knowledge will always be incomplete. For how can any of us claim to know another truly and completely? There is a sense in which, as a researcher, even involved in narrative inquiry, I will always be standing on the outside looking through a foggy window, straining to see the detail and make sense of the scene within (Thomas, 1995). As there are no innocent texts (Thomas, 1995), writing in the third person will make my own autobiography, my own life and experiences that I will inevitably bring to the narrative, manifest rather than hidden (though influential) (Thomas, 1993). For when I speak in the third person, the 'I' that is me becomes clearly acknowledged. However, to ensure that the voice of the research participant is loud and clear, I included many direct

quotes from the transcripts of the interviews. After all, their words are better than mine in telling their lives and this enables the reader to consider more accurately whether the interpretation and evaluation of the narratives presented are in accord with the words of the research participant. I agree with Atkinson (1991) when he said that narrative work is difficult and demanding, but like the person on a cold winter's night looking in through the foggy window seeing the warmth of the fire and imagining being a part of that delightful scene; I do not always want to be standing at the window as a researcher, but I want to be invited in from time-to-time, to warm myself at the fire.

In this research project, though closeness, intimacy and trust – something akin to a trusting friendship – developed, it did not mean we became friends. I became aware that the inclusiveness (invitation to be an insider) that increasingly characterized my interactions with the research participants was only for that aspect of their lives. This was brought home when I met up with a research participant at a conference at which I was one of the presenters. I knew this person would be present and I had been looking forward to catching up with her. Thus I was surprised when, though friendly, she made it obvious that in this context I was the outsider and she did not want the world of the research project, as valuable as she had found it, to collide with the world of the conference. She did not invite me in and I could only stand outside at the window, unable to warm myself as I had expected to do. This was a stark reminder to me that I had only been allowed to see what I had been invited to see and that there was a world, maybe many worlds, in these research participants' lives that were not available to me. Thus, what I write can only ever be a partial, incomplete representation of their lives and must be treated as such.

As previously mentioned, Clandinin & Connelly (2000) suggested that the criticism of loss of objectivity which is often levelled at qualitative research as a result of the closeness which often develops between researcher and research participant, is not such a problem because the field and even an interview allows intimacy, but the texts such as field texts and transcripts allow one to slip out of intimacy for a time. This was my experience. I became aware of an ability to put

aside thoughts and feelings, as well as the propositions and interpretations that had developed through the data gathering process and my reading, to give a more dispassionate consideration to the field notes and interview transcripts. As I did so, I became more aware of discrepancies in the participants' stories. Their espoused theories did not always match their theories in practice as far as I could see. In closeness, the temptation was to ignore these discrepancies and present the research participants as heroes rather than human. A case in point was Laurelle's propensity to use sarcasm which seemed at odds with her strongly espoused (and I am sure frequently practiced) desire to treat people respectfully. Initially I tried to ignore the sarcasm in the interpretation. Then I agonised over what to do with it. Should I bring it to her attention in the final interview? Was it my right to address something so personal? I certainly did not want to cause Laurelle pain by bringing something to her attention that might have the potential to be hurtful or perceived as criticism. However, as a researcher I realised that I had the responsibility to ask the questions, and hoped that I had the relationship and tact to be able to ask in such a way that it would not cause offence.

Emotional distance was necessary from time-to-time to perceive and give consideration to the discrepancies and inconsistencies that had been revealed through the close and intimate research relationship that had developed. However, as I presented these considerations in the form of accounts of the connectedness of things, through educational criticism - the process of describing, interpreting and evaluating the data - I needed to move in close to ensure an empathetic attunement and a caring and human interpretation - one that presented the whole person in all their humanness, in their context - not just as disassociated characteristics and ideas. It is my hope that the snapshots I presented of the research participants' stories have benefited from the dispassionate consideration I was able to give to the data, but I also hope that you too will be able experience the intimacy and closeness that I experienced with these women. It is my hope that through both subjectivity and objectivity, moving in closely and intimately and then putting distance between yourself as reader and the research participants, you too came to an understanding of their lives and their journeys and that their lives enabled you to reflect on your ways of seeing the world as they did mine.

Reciprocity and Benefits

Thus, as well as, or more likely because of, intimacy, and both openness and closeness (as opposed to closedness!), there was reciprocity. Benefits went both ways. Russell Bishop and Ted Glynn (1999) spoke of the importance of reciprocity in research and of participants in research benefiting from their involvement in the research process. Each participant in this research project spoke of how valuable the interviews were in terms of providing an opportunity for challenge and reflection. Even though they each experienced it as an imposition on their time before the interview took place and often had difficulty fitting in the interview at all; at different times, they each, voluntarily, expressed delight at how valuable the interview had been. While walking me out after her end of 2005 interview, Laurelle expressed concern that it would be so long before the next interview because she said it was so valuable to have this opportunity for reflection (F/N, p. 86). I suggested that we could keep in touch apart from the interviews. However, our busyness and distance meant that this never happened.

The benefits were not only in terms of being given the opportunity to reflect and bring a challenge to their thinking, but it was also in terms of assisting them, through reflective questioning, to some useful considerations and conclusions for their work. Fiona, for example realised that rather than being yet another professional development initiative, coaching partnerships could assist other professional development programmes:

Fiona: The hindrances [to carrying on a coaching PD] are that we have a lot on. We are having entire staff development on the Treaty of Waitangi next year which is going to be pretty huge and we are going to have a lot of resistance to that.

Lesley: Do you think coaching would actually?

Fiona: It probably would help, yeah it would help

Lesley: Because it would give people a chance to off load in a safe environment.

Fiona: I might bring that to the director actually. That probably could actually be a beneficial support to run alongside that one (F. 3, p. 5)

There is a sense in which, as I explored issues or tested ideas and propositions, parts of the interviews actually mirrored coaching sessions and the participants as well as myself, came to useful (and sometimes quite sudden) realisations. In the above situation I was proposing the idea that coaching did not need to be another thing added on top, but could be valuable as a support to other professional development. Laurelle came to the realisation that one of the reasons some of her research participants did not move into transformative relationships was because they had not been coached in the skills of coaching. This realisation came as I asked questions:

Laurelle: But they were the people to me who never moved beyond their role and appeared not to be able to. They were willing to participate but they didn't move and I don't know whether they can let go....

Lesley: So do you think it is about power and control? Or do you think it is about fear?

Laurelle: That's an element of it. No, I don't think it's fear. Although a step into the unknown....I also think there are a number of skills missing....

Lesley: So do you think that with those people to have done more of what we did in the coaching?

Laurelle: They would have needed coaching [laughter]...Yes. That's what it is in fact, isn't it. And now that you have said that, that is probably a good place for us to start next year. (L. 3, p. 6)

In this snippet of dialogue, I was testing an idea that I had been tossing around in my mind - the idea of the importance of learning and practicing the skills of coaching if a coaching partnership is to be transformative. Laurelle suddenly realised that in their research project, they may have missed an important ingredient in creating change – that of needing new skills and practices if the old ways of behaving were to change. Thus these interviews provided benefits for the research participants as well as for myself and assisted both of us in the change journeys that we were on. However, this only happened as I freely responded to their stories, put forward my tentative ideas and created a dialogue that allowed for equal participation from both of us. In conclusion, the close relationship that

developed, rather than diminishing the value of the data or the research, contributed significantly and positively to the findings of the study.

Limitations of the research and suggestions for further research

Perhaps the main limitation of the research was the very small number of research participants and their lack of representativeness. Collectively they had quite specific characteristics. For example, each participant was already doing her master's and, as such, showed that she was interested in ongoing professional development. Would the outcomes be the same for people who had not demonstrated in this way that they were open to ongoing professional development or had an interest in study? Further, they were all women. Data from Laurelle's research project suggested that women and Maori men might be more open to the type of personal/professional development provided in the Coaching and Mentoring Paper. Therefore, this raises the question of whether this kind of professional development is more likely to be effective for women. Further, what was the impact of the fact that this was a paper that was being assessed – would individuals who were not receiving accreditation for the course, put as much effort in and, therefore, get as much out? Also, what was the impact of the assignments they were required to do on their growth and development? How did the fact that this was a post graduate level paper impact on the growth and development of the participants and would an intervention that was not at such a high academic level have had such an impact on growth and development? How much did the prior theoretical knowledge, gained from previous master's papers assist them to be able to access the learning from this paper? A fruitful area of research would be to engage a more diverse group of people in a similar professional development programme and see whether the outcomes would be similar. In particular, it would be valuable to see how men respond to this type of programme and the ways in which they grow and develop.

A further considerable limitation of this study was that the analysis and interpretations in this study were made solely on the basis of the answers these women gave me in response to the questions I asked. Though I observed them at the Coaching and Mentoring Paper sessions, the research findings were largely

based on the stories they told me in which they constructed themselves in the ways that they chose to. The findings are based, therefore, not on any observation of actual change, but on the participants' perceptions or construction of the ways in which they had changed, as shown in the stories they told as they noticed themselves being different, or, being the same. The data would have been much richer if it had included observations of the participants as they operated as leaders or mothers. This could have provided further data to triangulate with the data from the interviews.

As a result of the limitations outlined above, there has been no attempt to develop a substantive theory of change or of professional development of leaders. There has been no attempt to generalise the findings across groups of people. This thesis presented the findings of the three research participants, with some references to the experiences of their colleagues. It is up to the reader to decide whether the research resonates with them and whether the findings can be applied to their individual circumstances. Further research would need to be carried out to develop substantive theory in this area of educational study. A bigger study would need to be carried out with a greater variety of research participants – men, women, highly educated and less educated for the development of substantive theory.

Summary and Conclusions

What do these findings mean for me?

When I began this study, it was my hope that I would gain some understandings that would assist me to practice more effectively in this very demanding job of providing school leadership. I realise now, of course, like Colin McMahon, that becoming a better leader required me to become a better person. To become a better person, I needed to grow and develop in the multiple dimensions. In fact, this thesis suggests, perhaps, that growth and development cannot take place unless it is multi-dimensional. Growth in one dimension is dependent on growth in each other dimension. Therefore, I have realised that the intention is not to design professional development programmes for teachers that address each

individual dimension. But, rather, that in every way, leaders treat teachers as whole people, acknowledging the social contexts and milieus within which they live out their lives, gaining understanding of each teacher's deeply held beliefs that will produce strong emotional reactions when they are transgressed. It seems to me that a coaching-type approach provides a way for leaders to do this.

Understanding how people change has impacted my practice as a leader. I have been thinking recently about addressing a particular issue with someone I work with in a professional capacity. There is a particular way that this person acts which is against some ways of thinking that we have discussed and agreed to. This has been an ongoing issue which I have addressed reasonably directly in the past. However, the behaviour has continued and its negative impact (from my perspective) is becoming increasingly obvious. I cannot ignore it. However, as I think about the issue, I realise that this behaviour is based upon a primary way of thinking (key narrative) that is foundational to her sense of identity and in addressing it, I risk transgressing something that is deeply embedded in how she thinks about herself and how she thinks about her role. Thus, I need to move forward carefully, gaining understanding of this sense of identity and assisting her to see things in a different way. I need to assist her to see the impact of her behaviour on others, while, at the same time, positively affirming her sense of self. If I do not, it is likely that she will become very hurt and who knows what the impact might then be. The skills and practices of coaching, such as active listening and reflective questioning, will play a central role in allowing this to happen, as I seek her perceptions rather than privileging my own assumptions. Understanding key narratives as primary ways of thinking that inform individuals' actions has assisted me to think more carefully and to move more cautiously in my leadership actions. I now act with greater cognizance of the fact that as leaders, we hold in our hands the capacity to open people up to growth or to take actions that shut down growth in others. I also understand that the way to do this is not to try to exchange one way of thinking about the world for another when working with staff, but to assist them to look at the world in new ways and to assist them to integrate these new ways of thinking with existing ways, thus growing self-identity not diminishing it.

Understanding leadership as positioning has been significant to my leadership. Having developed a greater capacity to stop and think and to manage my emotional reactions, I came to realise, that, at times, I had become too passive (rather like Fiona at the end of snapshot two). The realisation that I had developed the capacity to make a choice about whether to take action or not to take action, or whether to involve myself in interactions or stand back, meant that, at times, I did not take action when, perhaps, I should have. However, the issue was more complex than just that. I also realised that to make wise, thoughtful decisions that protected the dignity and personhood of the other, required time, and even more than time, space - head space - and a lack of clutter, to enable the careful decision-making process required. Without that head space, I was not prepared to risk taking action that might go awry, and in a job that is cluttered with so many demands, it has often been difficult to find that headspace. While it feels good to have that greater capacity to stand back and let things go, rather than to feel driven to act because my own strongly held views have been transgressed, I have also come to realise that there are times when I need to position myself right in the middle of interactions. There are times, when a commanding leadership style is required, or when I should use my influence to strongly put a particular point of view, whether or not I feel I have sufficient headspace to think it through. It is at times such as these that I have learned to use the headspace of others to help unclutter my own cluttered mind, and to check my motivation - that I am not simply reacting, but taking strategic action. It is one of my greatest joys that, as a result of growth and development, I no longer feel as alone as a leader, but have developed an extensive network of people, who I trust to approach and who will provide the mirror that enables me to see myself more clearly. This not only makes me feel less alone, but, I believe, assists me to have the capacity to be a safer leader.

In terms of positioning, there are times, as a leader, when the issues are so important, so crucial, that we have to take action. I can bring to mind such an occasion. Motivated by strongly held beliefs about our role as teachers in improving the achievement of Maori students, I took strong action when certain leaders backed out of an agreement to address these issues in a crucial way.

Having previously been quite patient, gentle and trusting, I now spoke forcefully and passionately, sharing from my own experiences and even threatening to pull the plug on the project and send close to a couple of hundred thousand dollars back to the Ministry of Education. This was not just a threat. If things had not changed, that is exactly what I would have done, because my heart would have gone out of the project, but also because in all integrity, I believed, we could not have continued to use the money. However, the situation was resolved satisfactorily. The others realised how important this issue was, but I also listened to them and heard about their teachers' concerns and barriers. We found a way forward which did not in any way diminish the important principles and actions, but took into account the concerns of others. I have learned that it is the rationales and principles that leaders must hold tightly onto and place at the centre of interactions; the details of the 'how' can be negotiated. The action that I took in this situation was dramatic, but it seems that it was the right action. The initiative that I expected to take place is happening, just not quite in the timeframe we had originally agreed to. Further, a greater sense of being on a similar page developed as a result of the openness of all who took part in the meeting that I called.

In that situation I seemed to have taken the right leadership action. However, the one thing that remains constant is my propensity to make mistakes. I still get it wrong. However, what I have also noticed is that I now have a greater capacity to reflect on each situation and to put it right in such a way that not only do I grow in understanding but the other is opened up to the possibility of growth and development. As I think about a situation recently in which an email I wrote in good faith caused offence, rather than berating myself for not being sufficiently aware as I would have in the past; in putting the offence right, I was able to achieve the good thing I had originally hoped to achieve through the email, I learned a further lesson about human nature and myself, and I had the opportunity to model for another the humility and openness to learn from all situations. This, I believe, signals growth and development.

I began with questions about how teachers change and asked whether coaching assisted the growth and development of educators, and, if so, in what ways. The

experiences of the three research participants, as well as my own, suggests that coaching can assist holistic growth in the multiple dimensions. As a result, of this holistic growth, individuals can be enabled to take wiser action, to be involved in continual and ongoing cycles of renewal and change, to gain greater enjoyment from life, and to experience increased agency – the capacity to make plans and to carry them out. At the same time, coaching professional development can assist individuals to feel more like leaders and to assist those around them to take leadership action and to feel empowered.

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List of Appendixes

- Appendix A Outline of the Coaching and Mentoring Course
- Appendix B Interview 1 Questions
- Appendix C Interview 2 Questions
- Appendix D Interview 3 Questions
- Appendix E Information and Letter of Consent
- Appendix F Summary of Characteristics of Growth and Development in Multiple Dimensions

Paper Outline

Developing Educational Leadership: Coaching and Mentoring

PROF507Y-05

Department of Professional Studies in Education

Te Tari o te Akoranga Umanga

School of Education

Te Kuri Toi Tangata

Section A.

Description and Structure

Introduction

He Korero Whakataki

This paper critically examines theories and models of continuing development through mentoring and coaching. It focuses on the importance of critical reflection on practice, the change process through adult learning theory, and the leadership capacity building that is so important in educational institutions. It looks at different mentoring and coaching roles in education institutions, such as tutor and associate teacher, supervision and appraisal, and participants will be coached throughout the programme as they undertake the practical component of mentoring and/or coaching in their own institution. Participants will study the interpersonal skills and knowledge necessary for developing leaders and leadership in a variety of educational settings.

Overview

Te Hotaka Whanui

The paper is spread throughout the year so that participants can reflect on the theory and apply the theory of mentoring and coaching within their own workplace.

There will be three phases of study:

First Phase

8 March – 12 April

- Mentoring and coaching – the theory and principles
- Learning communities and distributed leadership
- Adult learning theory
- Mentoring and coaching – the research models
- Shadow coaching curriculum
- Tutor and associate teacher mentoring
- Collaborative storying as part of the coaching process
- Establishing coaching relationships in class
- Developing the skills of coaching and mentoring

(The University of Waikato has Easter Tuesday as a holiday and a two week study break from 18 April – 1 May)

3 May – 7 June

Critiquing the models of coaching and mentoring
Developing the skills of facilitation
Reflecting on leadership practice
Initiating coaching and mentoring relationships in workplace

19 July – 21 October

Developing coaching and mentoring relationships in workplace
Coaching and the change process
The change process and action research methodology
Critical reflection on the role facilitator
Sharing the projects
Developing the theory and model

Timetable Details for Students

Te Kaupapa Taka

Educational Leadership Centre TC1.05 Tuesdays 4-7pm

8, 15, 22 March

5, 12 April

These additional scheduled times to be negotiated as they are 14 scheduled sessions. We may only use 12, as per a semester paper.

3, 17 May

7 June

19, 26 July

16, 23 August

13 September

11 October

Objectives/Learning Goals

Nga Whaingā Paetae

- Through participation in this paper, students will have opportunity to:
- Explore and critique concepts and theories of mentoring and coaching;
- Learn the skills for coaching and mentoring, including active listening, reflective questioning, self-assessment, professional goal setting, describing practice, giving evaluative feedback;
- Study the theory and practice of action research and link to the process of mentoring;

- Reflect on their own style of mentoring and coaching;
- Critique and understand the concepts of learning communities and distributed leadership;
- Share their leadership strengths with the group and be actively involved in the paper delivery;
- Conduct a practical application of the theory to their own workplace, with in-class mentoring and coaching, and critical reflection on the process of facilitation.

Workload

Participants will be expected to attend all scheduled sessions in the Educational Leadership Centre. They are expected to read widely and become conversant with the library databases. The practical component of the course does take time and this is taken into consideration in the assessment of assignment three. Students should be allocating at least 10 hours per week to their study over the course of the year. Lesley Murrihy will be approaching some participants to be in her research study. Involvement is completely voluntary. Time for interviews will be scheduled around class times, written reflections will be scheduled within classes (this is a normal part of the course structure), and participants will be well-informed how much additional work this will require of them.

Required Readings

Nga Pukapuka Kahui Korero

Coaching Leadership: The Principles and Practices of Building Capacity Through Professional Partnerships by Jan Robertson will be the set text for this course.

Recommended Readings/Desk Loan

You should become aware of such databases as EPSCO, EMERALD, CATCHWORD, and ERIC and use these for your literature review in particular. Please ask our very willing library staff for assistance, and particularly our Educational Leadership Library Coach

You will be given Electronic Links to articles and be expected to read these online or download these yourselves.

SEE THIS LINK FOR MANY ELECTRONIC JOURNALS IN EDUCATION

<http://aera-cr.ed.asu.edu/links.html>

NOTE: If you download Acrobat reader from the internet all files sent or retrieved can be read. Please refer to the Adobe Acrobat Reader site at:

<http://www.adobe.com/prodindex/acrobat/readstep.html>

These articles below have been listed because they also take you to a variety of online journals such as:

Advancing Women in Education
International Electronic Journal for Leadership in Learning
Association for Supervision and Curriculum Development
Canadian Journal of Educational and Administration and Policy
Educational Policy Analysis Archives

Additional Reading List (this course outline is on the Edlinked site so that you can cut and paste URLs directly from the electronic copy). First task – visit the Edlinked site at

<http://edlinked.soe.waikato.ac.nz> and log on.

Goddard, Tim (1998). Croaks from the Lily Pad:
Towards the Provision of a Peer Mentoring Program for Principals.
International Electronic Journal for Leadership in Learning, 2(1) [online]
Available: <http://www.ucalgary.ca/~iejll>

Griffith, A.I. (2002). Mentoring Narratives ON-LINE:
Teaching the Pricipalship. Educational Policy Analysis Archive, 10(27), [online]
Available:
<http://apaa.asu.edu/epaa/v10n27.html>

Lambert, L. Framing Reform for the New Millennium: Leadership Capacity in Schools and (online) Available:
<http://www.umanitoba.ca/publications/cjeap/articles/lambert.html>

Rowley, J.B. (1999). The Good Mentor. Supporting New Teachers, 56(8), 20-22.
(online) Available: http://www.ascd.org/ed_topics/e1199905_rowley.html

Sernak, K.S. (2003). Conversation and Voice: Feminist Mentoring for Social and Political Change. [online]
Available: <http://www.advancingwomen.com/awl/spring2003/SERNAK%7E1.HT>

ML

There is the Mentoring Leadership and resource network at
<http://www.mentors.net/>

There is also the National College for School Leaders website <http://www.ncsl.org.uk/> with comprehensive resources. Look under Research and Development...click on research activities...click on literature reviews...or copy this URL

<http://www.ncsl.org.uk/index.cfm?pageid=randd-litreviews>

Download:

Mentoring and coaching for new leaders Full Report Spring 2003
One-to-one leadership: Coaching in schools Summer 2003

You will be expected to research articles in your particular field of mentoring and coaching to guide your practical project. You will also be required to share your learning from the research articles with the class on a regular basis.

Assessment

- a) Assessment for this paper will be by course work and practical application of theory only. In order to be eligible for a pass paper members are required to complete all three pieces of assessable paper work. The assignments emphasise the link with critical theory and provide students with the opportunity to examine and enhance their own understandings and practices within their own educational institutions. There is a literature review, a reflective journal, and a case study as well as the practical application in the workplace. The details of each in terms of length, structure and criteria for assessments is set out in c) below.

Participants will be expected to provide a high standard of references to the work of others cited in their assignments. All references should conform to the standards of the American Psychological Association. See <http://library.curtin.edu.au/referencing/apa.html>

Completed assignments should be presented on A4 paper with a 30mm margin for comments on one side only.

The cover sheet should clearly identify (a) the name of the student, (b) the code and title of the paper, (c) which assignment is being presented. Assignments should be stapled in the top left-hand corner and folded lengthwise. Do not use folders.

- b) Internal Assessment/examination ratio
1:0

- c) Assessment components:

Due Date	Weighting
Assignment One 17 May 4pm	Literature review 30%
Assignment Two 30 August 4pm	Reflective Journal 35%

Assignment Three Case study and critical reflection
21 October 4pm
35%

SPECIFIC MARKING CRITERIA & ASSIGNMENT DETAILS

Assignments One: Critical Review

Due date: 17 May 2005

Weighting: 30%

Length: 3000 words

This essay requires you to conduct a review of the literature on mentoring and coaching in your field of work and research it, using appropriate library, class, and on-line materials. Write a detailed, well-documented analysis of relevant literature and critically discuss the articles and how they relate to the issues and practices of transformative, ethical, educative leadership as highlighted in Theme Two. It is expected that the writing will be more than a summary or reporting of literature. When you critique literature you should:

Highlight strengths

Describe significant flaws in presentation and logic evident in various writings.

Profile trends and contradictions that emerged in the work of different authors.

Articulate and challenge the taken-for-granted assumptions of writers.

Raise important questions that are based on the literature reviewed.

Identify the theoretical perspectives of competing perspectives.

See notes on “How to do a literature review” and “How to critique articles” for additional assistance if you have not written a literature review before. Students should use the final section of their writing to state and explain specific recommendations, leadership obligations or questions, based on their reading and personal knowledge of educational leaders.

Essays should be a maximum of 3000 words (12 to 15 typed pages (1.5 spaced) in length), plus references. Each essay should begin with a short abstract (159-200 words). The essay will be marked using the following criteria:

Breadth

Organisation

Utility of recommendations or questions

Depth

Quality of critical analyses

Technical quality

See general assessment criteria as well.

Assignment Two: Reflective Journey

Due date: 4pm, 30 August, 2005

Weighting: 35%

Word Length: 2000 + Appendixes

This is not an essay but a reflective journal, and should be presented as such. The practical application and the time you have spent on this project is an important part of this assessment.

Specific criteria for reflective journal:

Can demonstrate links between their own espoused theories and their leadership in action;

Shows evidence of regular and critical reflection on mentoring and coaching practice;

Show evidence of how reflection has influenced future practice;

Can reflect on what new learning has occurred through this process and the effects of this reflection on future leadership practice in this area.

See general assessment criteria as well.

Assignment Three: Case study and critical reflection

Due date: 21 October, 2005

Weighting: 35%

Length: 1500-2000 words

A) Prepare an 800-1000 word case study. Please use pseudonyms for all names:

Include the following information:

Context and people involved – who was involved, roles, context (50 words)

Overview of what you did – number of sessions, skill development, readings, activities (100 words)

Description of what happened - visits, observations, meetings, breakfasts (100 words)

Reflection on the process and how it affected leadership or institutional development; essential attributes/skills for the facilitator to consider if contemplating this type of programme, or the most valuable piece of advice you could give to someone considering this type of professional leadership programme. (450 words)

Impact on you and your work (100)

- B) Critically reflect on this case and your work in the light of the literature reviewed for assessment one. You need to be able to link other research, show similarities, differences and your own theorizing around topic of coaching and mentoring. There may be some overlap with assignment two, but this assignment is an assignment not a journal and will have themes and subheadings under which you will discuss the case and your experiences.

Specific criteria:

Demonstrates a sound knowledge of the research and literature on coaching and mentoring covered in the paper;

See general assessment criteria as well.

- In order to pass the paper, all pieces of work must be completed.
- Assignments must be submitted to the Cubbyholes just off the front foyer.

- d) Completed assignments should be placed in the appropriately marked box area immediately adjacent to the main foyer.

If assignments are being sent in completed assignments should be sent by the due date (postmarked) to:

Department of Professional Studies in Education
School of Education
University of Waikato
P.B. 3105
Hamilton
New Zealand

Please keep a copy of all assignments submitted.

I always endeavour to return assignments within three weeks, but participants will be advised the scheduled turnaround time for each assessment. Masters' papers require moderation from inside and outside sources.

- e) Each assignment has specific grading criteria as set out above. There are also general grading guidelines as follows:
- A A high level of understanding of the principle issues is evident.
 There is evidence of wider reading, which is synthesised with paper material.
 Basic assumptions may be questioned with new data and counter examples presented.
 A firm closure may be seen as inappropriate.
 Writing style highly effective and using A.P.A. referencing with no grammatical or spelling problems.
- B There is evidence of wider reading beyond material presented in the paper.
 Selection of, and analysis of key ideas are effective.
 No weakness in writing style, referencing, etc.
- C A reasonable interpretation of the question set, but major issues not developed to any significant degree.
 There may be a narrowness of focus.
 Wide reading (if any) tends to lack pertinence –quotes for the sake of quoting.
 No major problems of writing style – ie. paragraphing, sentence structure, grammar, spelling, legibility, etc.
- D Does not fully answer the question.
 There may be a major error of interpretation of the question.
 Key issues ignored or scarcely developed.
 There may be problems in writing style, grammar, etc.
 Answer too superficial.
- E In no way meets the requirements for the topic.
 Completely ignores the question set and launches into a personal hobby horse.
 Major problems in expressing ideas coherently.
- F If students realize they will not be able to meet the set deadline for submission of papers, they must contact the course co-ordinator before the due date and time to discuss their situation and seek an extension. Students must realize, too, that approval and length of extensions are carefully considered in terms of the effect on forthcoming work and the delay on the return of assignments to others in the class.

Late Assignments

Students are required to submit their internally assessed work by the specified dates. Assignments submitted after the due date with no extension granted, may be awarded no grade. However, to be deemed to have met paper requirements, a satisfactory assignment must be received before the marked assignments have been returned. In exceptional circumstances (other than serious sickness, injury or

bereavement which will be treated on a case-by-case basis) up to 72 hours extension may be granted by the paper co-ordinator on an approved form available from SOE reception or the department secretary. Please ensure these are signed by co-ordinator. The paper co-ordinator will keep a record of such approvals and will usually require evidence of progress of the writing of the assignment. Wherever possible, application for an extension should be made prior to the due date, but in exceptional circumstances can be made up to 24 hours after the due date.

Re-submissions

Where a student has received a failing grade, resubmission of one piece of work may be possible during the paper. Refer School of Education Regulations. Contact lecturer immediately failed grade received.

Assignments written in Maori

University policy on assignments written in Maori will be adhered to (see University of Waikato Calendar (pp. 131-133). For further details, please contact your lecturer at the beginning of this paper for each assignment to be submitted in Maori.

Reference to University Regulations

Your attention is drawn to the following regulations and policies, which are published in the University Calendar:

Assessment Regulations 2001 p.122

Computer Systems Regulations 2003 p.766

Human Research Ethics Regulations 2000 p.109

Policy on the Use of Maori for Assessment p.131

Student Discipline Regulations 2004 p.745

Student Research Regulations 2000 p.106

Linkage to other papers

This paper builds on, and complements, the concepts covered in issues and perspectives around educational platforms and concepts and metaphors of educational leadership.

Resource Fee

Te Utu mo nga Rauemi

This paper has a resource fee of \$30 which is used for:

Coaching Kit – Booklet and CD

Additional Readings

Teaching Materials

Section B:

Referencing Guidelines

The Department of Professional Studies in Education follows the style and layout conventions established by the *Publication Manual of the American Psychological Association*, (5th edition, 2001) (**APA Style**). Your final authority is this book (call number BF11, A69 2001) which is available in the Education Library on desk loan. Or download a pdf file at <http://library.curtin.edu.au/referencing/apa.html>

You can also purchase the publication *Guidelines for the Preparation of Assignments* compiled and edited by Terry Locke from the Campus Copy shop on Level 1 (next to the student cafeteria) in the School of Education TC Block. This booklet explains the APA style of referencing and covers most aspects of writing assignments.

Plagiarism

Plagiarism means presenting as one's own work the work of another, and includes the copying or paraphrasing of another person's work in an assessment item without acknowledging it as the other person's through full and accurate referencing; it applies to research and to assessment (as defined in the Assessment Regulations p.122) presented through a written, spoken, electronic, broadcasting, visual, performance or other medium.

Any form of plagiarism is a breach of the Student Discipline Regulations p.745 of the University Calendar 2005. The standard cover sheet attached to each assignment or the online declaration requires a student declaration that plagiarism has not occurred.

Health and Safety

From time to time there may be fire drills or alarms. In this case, participants will be asked to assemble out in the car park behind the Educational Leadership Centre.

Class Representation

We are required to have a class representative. This person can raise issues related to the course on behalf of other class members, as well as be a point of contact for the lecturer who may want advice on particular matters. There is training for the class representative. We also require a student representative on our Board of Studies. If you would be interested in fulfilling this role, please see Jan Robertson. The Academic Administrator in the Academic Services Division, who co-ordinates the class representation system is: Meg Corstorphine, The Gateway, Ext 6264,

Email: student.reps@waikato.ac.nz

Student Concerns and Complaints

You are encouraged to raise matters causing your concern with the relevant staff member, in the first instance. If you are not satisfied after meeting with the staff member concerned, you are advised to discuss the matter with the Chairperson of Department. If still dissatisfied with the outcome, a formal complaint may be

made in writing and addressed to the Dean. It should be lodged with the Personal Assistant to the Dean who will log the complaint, acknowledge it in writing and pass it to the Dean for appropriate action. Generally, complaints will be referred to the appropriate manager for investigation. Managers include Chairperson of Departments, Assistant Deans and the Administrative Manager. If the complaint is about the action of one of these managers, the Dean will handle the matter. These procedures follow those laid out in the University brochure Student Concerns and Complaints Policy which is available at the School of Education Reception and the Student and Academic Services Division.

Appendix B: Interview 1 Questions

Questions for all participants

1. Why have you enrolled for the Coaching and Mentoring Paper?
 - a. Probe: In what ways do you expect to benefit from it? How do you think it will benefit your school? Why did you choose this particular Paper? Do you expect to change as a result of the Paper? In what ways?
2. Prior to this, what has been the most significant professional development you have been involved in?
 - a. Probe: Tell me about your experiences in this professional development. In what ways was it effective? How did you or your practice change as a result of it? What made this professional development so significant for you?
3. Tell me about an experience or series of experiences that significantly changed how you thought about yourself as an educator.
 - a. Probe: What made this experience so significant? In what ways did how you thought about yourself as an educator change? Did this change of thinking, change you as a person not just as a professional? In what ways? What was it, do you think, about the experience that created the change?
4. Tell me about a time when you tried to create change in your school.
 - a. Probe: What happened? Did you create the change that you hoped to create? Did the change process create unexpected results? If so, what were they? What helped/hindered your ability to create change? Are there things you could have done differently?

5. Are there staff in your school who you think need development in order to be more effective members of your school community?
 - a. Probe: What type of development do you think they need? Why do you feel they need development? What have you already done to develop them? What do you think is hindering their development? Do you feel able to provide effective development?

Appendix C: Interview 2 List of Questions

Questions for all participants

1. Tell me about your experiences so far in the coaching Paper.
 - a. Prompts: Has the Paper lived up to your expectations? In what ways? In what ways hasn't it? How are you feeling about your involvement in the Paper?

2. During the first part of the Paper you have been learning about coaching through your own experience of being coached by another course member. Tell me about your own experiences of being coached?
 - a. Prompts: Have you been aware of being coached? What things have you learned about coaching through these experiences? What aspects of coaching do you think have helped you to change and grow as a leader/educator? What aspects have not been helpful?

3. How valuable do you think coaching is as a professional development process designed to create change?
 - a. Prompts: How does coaching compare with other professional development processes you have been involved in? In what ways does coaching differ? What might hinder the effectiveness of coaching?

4. What significant things have you learnt as a result of your involvement in the Paper so far?
 - a. Prompts: Did you expect to learn these things? Have the things you have learned altered your practice? In what ways? Can you provide some practical illustrations that demonstrate these changes? What has been the most useful skill you have learned?

5. Have you changed as a person as a result of your involvement in the Paper?
 - a. Prompts: If so, in what ways have you changed? Can you provide some illustrations of that change? Have other people commented on that change?
6. Has your involvement/learning in the coaching Paper affected other people in your school? If so, in what ways?
7. Tell me about your project. Who are you facilitating and why?

Specific questions for participants

Laurelle

1. Just thinking of your report to your superiors regarding the personal development course you went on - how did they respond to it?
2. What would you say to any of the people who work for you, if they brought a brochure to you with a similar style PD opportunity, asking to be allowed to go on it? After that experience, what do you see as the criteria for professional development that promotes change?
3. You said in our last interview that you are looking to change the mentoring/buddy support systems in your institution – how is that process going? Have you got any closer to deciding on what might be a useful system? Have you begun any implementation? What might that system look like?
4. You also said, “I expect my personal/professional knowledge to link up a bit more closely and to be informed.” What did you mean by this? Does coaching do this? If so, in what ways?

5. We talked about the need to find a new name for the “coaching/mentoring” relationship because of the associations linked with those terms? Have you come any closer to finding one? Have you thought more about ways to “repackage” it in marketing terms?
6. For those people who become involved in this “relationship” – what do you think/want/hope it will achieve for them and for the institution? Why do you think that coaching will help to achieve that?

Fiona

1. You said that you took up the option of this Paper because you need to provide an advice and guidance programme for your teachers to become fully registered. With your increased knowledge of coaching/mentoring – do you still feel it has advantages for achieving this? And what are those advantages as you see them? What would you like coaching to achieve for those people other than just full registration?
2. You spoke about one man in particular you were hopeful that coaching would assist him to be a more reflective practitioner – have you used coaching with him? And has it been effective? Do you still think it will be useful?
3. You talked about preferring to do PD with a greater academic content. How have you found the Leadership Coaching Paper in terms of that? Have you been building up your knowledge base?
4. You spoke about a woman who is really struggling, who expressed a keenness to be coached. Have you coached her and how have you used coaching to enable her to more appropriately be a part of the team?

Susan

1. Can you think of a time when you were really aware of using the skills like active listening with one or both of your children? With the staff at work?
2. Did you consider inviting your principal to be one of the coaching pair you facilitated in your school? Why? Why not?
3. So what is it about coaching that creates prompts to be different?
4. You have spoken of changing the way you reflect. How has this impacted your leadership?

Appendix D: Interview 3 Questions

Questions for all participants

1. Tell me about your experiences as a facilitator of coaching? What do you think are important skills for facilitators?
 - a. Probe: Describe the coaching facilitation process - when, where, what, why, who. How and why did you choose the particular people to coach? Have the staff been receptive to the coaching? What has their response been? Why?

2. Have you noticed any significant changes in the staff during your facilitation of their coaching partnerships?
 - a. Probe: Tell me more about the changes. What do you think might have helped them to change? Have the staff noticed and identified the changes themselves? If so, what have they identified as a reason for the change? Have others noticed? In what ways have their professional expertise changed as a result? If no change has been noticeable, why do you think that is? What factor might have hindered the change?

3. Have you noticed any significant personal changes that may be a result of your facilitation of coaching?
 - a. Probe: If so, in what ways have they changed as people?

4. Has the coaching process affected your relationships with staff?
 - a. Probe: If so, in what ways? Are there any changes or lack of changes that have surprised you?

5. Has the process of coaching others changed you in any way?

- a. Probe: If so, in what ways? Can you provide illustrations of that change? What do you think it is about the process of coaching that has enabled you to change through the process of coaching others? Do you think the changes are personal or professional? Explain.
6. Why do you think coaching creates prompts to change behaviour?
7. Taking into account all your experiences with coaching through your involvement in the leadership coaching Paper, overall how effective have you found coaching to be as a professional development process?
 - a. Probe: Has it lived up to your expectations of it? Has it met your needs as a leader? What aspects of coaching have you found to be most effective? Least effective? What do you think hinders the effectiveness of the process?
8. Overall, how effective do you think coaching is in promoting personal/professional development?
 - a. Probe: If so, what aspects of personal development do you think coaching is effective in promoting? What factors hinder/enhance personal development?
9. Has your involvement in this coaching Paper changed how you think about effective professional development?
 - a. Probe: If so, in what ways? What do you think are the important elements of professional development? What do you now think promotes teacher change?
10. In what ways does coaching promote leadership and help people to see themselves as leaders?

11. In what ways did coaching in your organisation take on a life of its own?
12. What hindrances did you experience? What assisted coaching?
13. Why do you think coaching assists transformation of practice?
14. Where to from here in terms of coaching?

Specific questions for participants

Laurelle

1. Why did the first (facilitation) coaching relationship not work?
2. Have you set up your own coaching relationship? If so, how is it going?
3. Has this year been any stressful than last year?
4. Tell me about your research project? Did it achieve what you hoped it would? What would you do differently?
5. We've talked about the terms mentoring and coaching in the past. How are you feeling now about the use of these terms? Is the term important?
6. Twelve months ago you said you were slowing down and listening more. Do you think that over this year you have done that more or do you have to keep reminding yourself?
7. The different ways that people lead in your institution – do you see that as a male/female thing?
8. You use sarcasm quite a bit, yet you talk a lot about respecting people, how do you mesh the two things together in your thinking?

Fiona

1. Tell me about the research proposal. What is the purpose of it? How are you planning on gathering the data? How did it come about?
2. Tell me about the women still coaching. Are they doing it on a fairly regular basis? It is fairly structured? Are they using the coaching skills in their work?
3. Has your institutions formal coaching programme continued? Are you finding it anymore useful?
4. Has the coaching you facilitated changed the way your team leader is operating? In what ways? Or if not, why do you think that is?
5. Why do you think coaching changes some people but not others?
6. How is the coaching going with the three registering teachers you are working with – especially the one you said is “full of himself”? Would it have helped to have taken these teachers through coaching professional development?
7. Are you doing the Treaty of Waitangi PD you talk about at the last interview?
8. You talked about your Twin Towers experience and your determination not to tolerate some things. Has this continued? Have you continued to grow and develop in this area? Are you making the most of every experience?
9. What is your hierarchy of priorities in terms of your role?

10. In previous interviews you have spoken of ECE as child-centred and primary as not. Do you still feel like that? Exactly what do you mean by child-centred?
11. Tell me how you are feeling, in general, about the transition between ECE and Primary. Are you feeling more positive? How has this been affected by your son's more positive experience of primary school?
12. Have the ways you relate to your husband and children changed as a result of your involvement in the Coaching and Mentoring Paper?

Susan

1. I know you like quite a controlled environment, are you letting control go a bit?
2. Tell me about how you are working through the hierarchy thing?
3. Why do you think you developed such strong views of principal as boss? Tell me about your parents as principals?
4. Are you doing any university studies this year?
5. You talked in your first interview about distributed leadership. Do you consciously try to distribute leadership in this school?
6. Do you have a coach at the moment? Are you consciously using coaching techniques?
7. Do you find that you are sharing more deeply with people than you used to?
8. Are you more open now to people coming and addressing issues with you than you were previously?

9. Is time still an issue for you? Are you still hung up on time? When your time is taken, do you still get frustrated?

10. In the last interview you identified that you were more confident. Do you still feel that you are growing in self confidence?

Appendix E: Information and Letter of consent

The effectiveness of Coaching in Teacher Transformation

Dear

Doctoral Research Project 2005/2006

I am a primary school principal who is interested in researching the effectiveness of coaching in assisting teacher transformation for the research phase of my Doctors of Education (EdD). I am hoping to research the experiences of four course participants throughout their involvement in the Leadership Coaching Paper.

You have agreed to be approached about this research project. The purpose of this letter is to provide you with further information about the research project and then to seek your consent to be involved. I believe this research is very important. In spite of the implementation of many strategies to change the trend, disadvantaged students are still trailing well behind our more advantaged students in New Zealand. Fullan (2003) said what is required is deep change. "Right off the mark, we face a Catch 22. We need deep commitment and capacities on the part of teachers and principals, but in most cases we don't have them to start with" (p. 70). Improving achievement for *all* students is going to require people to do things they do not initially have the capacity to do. Deep change will require leaders and teachers to develop personal capacities that enable them to risk the anxiety and feelings of loss by entering into the uncertain territory of deep change. Duignan (2004) suggested that the starting point for such change is "personal transformation leading to a deeper understanding of personal values and a passionate conviction of their capability to make a difference in the lives of all who are connected with the school" (p. 11). What is required is radical change - not just teacher development, but teacher transformation, through a process that encompasses personal as well as professional development of the person.

Coaching is a professional development process that has been touted as possessing the ability to effect such change (Senge 1990; Southwood, 1998; West-Burnham & O'Sullivan, 1998) Given our lengthening tail of disadvantaged students, it is imperative that educational research seeks processes that will create the deep change that is required. Hence, this research project.

Involvement in the research project will require the following:

- 3 semi- structured interviews spread throughout the Paper (March – December, 2005).
- 1 semi-structured interview six months after the end of the Paper (May/June 2006).
- Follow up phone calls or emails regarding issues that have arisen out of the interviews.
- 2 group focus interviews in which the four participants and myself (as a participant observer of the Paper) discuss our experiences with coaching and the Paper. It is envisaged that these will take place on the day of the Course.
- Agreement to allow the reflective writing that is a part of the course to form a part of the research data.

As outlined above, each interview will be no longer than one hour. Therefore, over the course of the project I am asking for six hours of your time for interviews as well as time to check the transcripts and clarify points raised during interviews. The total time commitment may be as much as 15 – 20 hours over eighteen months. This will always be at a time that is convenient to you.

All interviews will take place at a time and place to suit you and will be of no more than one hour's duration. You would have the right to pull out of the research at any stage until July 2006. You would have control over the data in the sense that transcripts of all interviews will be sent to you as soon after the interview as practicable for your comments and amendments. Further, you will have the right to withdraw any information you do not wish to form a part of the research data at any stage in the process up until July 2006. Your participation will be reported anonymously. All effort will be made to keep you and/or your school/organisation anonymous. To facilitate this, pseudonyms will be used. However, in the focus group interview, other members of the group will be aware of who you are and of the information you share at the interview. The research

data will be presented in the form of narratives. These narratives will be returned to the research participants for comment and further interpretation of meanings throughout the research process.

Clearly, the intention of this research is to enable me to complete the requirements for the EdD qualification. However, the purpose is also to add to the body of knowledge about effective professional development processes and to inform practice in New Zealand schools. Further, it is envisaged that the research process will also benefit the research participants through the reflective and collaborative practices of the qualitative research methods that will be used.

The facilitator of the Paper is my chief supervisor for this research project. In order to provide protection for you against any conflict of interest that may arise out of the dual role she is taking, especially during the accreditation process, she will not be given any information that would identify you as a research participant. Raw data will be shared, if needed, with my other supervisor of this research project.

The anticipated timeline for this research project is as follows:

- Research conducted – March 2005 – June 2006
 - i) Initial interview with research participants - March 2005
 - ii) Group focus interview 1 – May 2005
 - iii) Interview 2 – July 2005
 - iv) Group focus interview 2 – September 2005
 - v) Interview 3 – November/December 2005
 - vi) Interview 4 – May/June 2006
- Analysis completed – August 2006
- Initial draft of report completed – November 2006
- Final report completed – January 2007

Clearly the intention of this research is to enable me to complete the requirements for the EdD qualification. However, the purpose is also to add to the body of knowledge about effective professional development processes and to inform practice in New Zealand education. Further, it is envisaged that the research process will also benefit the research participants through the reflective and collaborative practices of the qualitative methods that will be used.

The research will form the basis of my doctoral thesis which will be published and made available to the public in the School Education Library, University of Waikato. Other articles and reports may be published. At the completion of the project, research data (such as the tapes and transcripts of interviews) will be stored at the University of Waikato and archived indefinitely as per the University of Waikato Human Research Regulations.

If you, for any reason, decide you no longer wish to be part of this research, this will not unduly affect the research and will in no way impact on your coursework.

If you agree to participate, on the basis of the terms outlined above, please sign the form below and return to me as soon as possible.

Thank you for your consideration.

Yours sincerely

Lesley Murrhy
Principal/Researcher

Contact details:

Manunui School
Main Highway South
Taumarunui

Ph: 07 8957143 (school)

Ph. 07 8955136 (home)

Email: lesleymurrihy@hotmail.com

Full Name.....

School name (if appropriate).....

Contact details.....

Contact email.....

Signed.....

Date.....

Appendix F: Summary of characteristics of growth and development in the multiple dimensions

<p>Conceptual/intellectual:</p> <ul style="list-style-type: none"> • From concrete to more abstract thought processes • Greater integration of concepts • Thinking takes a fuller, richer and more organised form • More creative problem solving • Greater ability to consider multiple perspectives • Increased ability to make meaning of experiences • More perceptive – more aware of connections • Increased ability to transfer knowledge from one situation to another • More critical thought processes • Critical reflection • Greater understanding of what the consequences will be if particular action is taken • Greater capacity to observe and understand the significance of what is observed • Greater ability to make accurate judgements about outcomes of action • Increased foresight • Greater openness to new ideas and knowledge • More critical frame of mind • Greater alignment of espoused theory and theory in action. • Changed behaviour/action 	<p>Social:</p> <ul style="list-style-type: none"> • Growing understanding of the self as both individual and social • Growing understanding that individuals are both impacted by their social contexts and that they add to the social context • Challenging and questioning social contexts, contributing to the community • Developing greater awareness of how actions affect others and the effect of others' actions upon us • A growing understanding and acknowledgement that human beings need each other • Learning to be more effective participants in social contexts/communities – engaging in dialogue • Holding sacred the integrity of human relationships – encouraging and valuing others • Ethic of care • Movement from individualism to co-operation, co-operative problem-solving • Distribution of power • Interdependent relationships • Developing shared meaning • Increasing accountability to others
<p>Emotional:</p> <ul style="list-style-type: none"> • Increasing recognition and acknowledgement of emotional responses • Self-awareness – more complex, in-depth understanding of self • More complex and in-depth understanding of self in relation to others • Understanding of why emotions have emerged in a particular circumstance • Increasing ability to manage, regulate and control emotional responses • Emotional responses increasingly open up rather than shut down growth in others • Increasingly reciprocal relationship between the intellectual/ conceptual and emotional dimensions • More clear-headed decision-making due to emotional control • “Self control”, “Stop and think” • Ability to control emotions to take action in line with new conceptual thinking • Emotional resilience – ability to perform consistently across a range of situations • When pressure comes on control will be maintained • Increasing motivation • Using emotional reactions to assist on-going growth • Increasing sense of self-esteem and self-confidence 	<p>Moral/spiritual:</p> <ul style="list-style-type: none"> • Being concerned that ends are inherently worthwhile • Growing sense of purpose • View of goodness and rightness moving from personal preference to universal principles • Increasingly transcendent nature - accountability to something larger than self • Greater happiness, sense of fulfilment and wholeness • Greater sense of connectedness • Perseverance – keeping going when the going gets tough • Increasing awareness of and concern for fairness, justice, equity, honesty, trust, integrity, service and other values • Understanding that there are more principled ways to live • Concern for high achievement for all students • Knowing who we are and what we believe and our assumptions and tendencies • Growing awareness of the gaps between espoused theories and theories-in-actions • Acting true to ourselves and beliefs – espoused theories increasingly equate with theories-in-action • Increasing concern with authenticity • Increasing openness to change and growth and development • Respecting human dignity • Growing empathy and care • Putting others before self • Increasingly making tough choices