What is the nature of educational leaders

in

transformative learning experiences?

A hermeneutical phenomenological study

by

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Summary of the thesis

Whāia te mātauranga hei oranga mō koutou.

Seek after learning for the sake of your wellbeing.

Capturing the lived experiences of two leaders on their individual journeys to school principalship, in conversations over an eighteen month period, creates a depth and richness in these leaders' stories from which to investigate the phenomenon of inner transformation. It is the nature of these leaders' being and the changes that occur within these leaders, that is the focus of this inner transformation. This study gives an insight into ontology in terms of leaders' formation as it explores being – in leadership. This study highlights settings that have a focus on cultural responsiveness as a national expectation of honouring dual cultures within an educational environment.

The research question, focusing on the nature of educational leaders in transformative learning experiences has given an insight into what can be termed transformative as different from transformation. In terms of leader formation, as the key outcome of professional learning for leaders, the term transformative indicates a shift in awareness, in consciousness and in a realisation, of, and within the self. Further, the term transformative can be applied to leadership which is focused on both equity and social justice.

What has emerged as key is for a leader to have an inner - knowing, a knowing of themselves more fully and a realising of their own genuineness, uniqueness, inner strengths. This is termed a personal philosophy, a view of the world that has them heed the call to something greater than themselves and their own ego.

What else has emerged is the ability to be alongside others whilst holding one's inner knowing. The relational nature of leadership, central in this study is shown in the in - between – ness' that is the relationship that leaders have in a space created, and held open with others. The relationship in this space has almost a sense of reverence and sacredness, and is where compassion, consideration and humanness abound.

This study highlights that in coming to this space with others, the leader has a realisation of a letting go - ness, a freeing of and a release, for those in the relationship, including the self.

The findings from this research challenge the current leadership orthodoxies in the world of education and consider a focus on a re - humanising of educational leaders and a re - awakening of what it means to be human in leadership.

The implications from this study reveal a need to focus on the personal formation of current and emerging leaders in order to sustain them in their role and also to ensure the profession is attractive to future leaders. This means creating opportunities for experiences to discover both one's self and how to be with others.

The application of these findings is a contribution to leadership formation as a personal aspect of professional learning for leaders. This transformation in regard to the realisation and sustaining of the self, places a leader's self- efficacy, personal agency,and personal and collective well-being at the heart of transformative learning and leading, with equity and social justice as central to the leader's influence as a transformative leader.

Declaration

I certify that this thesis:

    1. does not incorporate without acknowledgment any material previously submitted

for a degree or diploma in any university; and

    2. to the best of my knowledge and belief, does not contain any material previously

published or written by another person except where due reference is made in the text.

Signed:

Murray R. Fletcher

Acknowledgements

Ahakoa he iti kete, he iti nā te aroha.

It is the thought that counts

This study bears testimony to the relationships I have formed in my life journey. These relationships are both personal and professional. I wish to acknowledge the many people who have contributed to my formation, some of which has been anticipated and planned but much of which has been about the opportunities that have been presented to me by others.

I wish to acknowledge the principals in this study who so readily gave of both their time and their very being as they shared with me, at times when school life was engulfing them. The time spent coming alongside each of them was really valued.

I wish to acknowledge the leaders who I have been privileged to companion over many years. My time with you in a relational space has been key in my own professional formation. These relationships have been the site of my transformative professional learning.

I am indebted to my colleagues past and present, who have engaged with me and who have known about and understood where the conversation was going and who shared the journey. I especially acknowledge Russell Yates who opened doors for me to walk through, Catherine Short whose being showed true care, Lyn Pascoe who journeyed with me in ontology and guided my faring and Dianne Smardon and Jenny Charteris, who each provided a challenge to my thinking and being.

This journey would not have been possible without the academic supervision I have received over the years, I am indebted to each of my supervisors: Associate Professor Carolyn Palmer who, as my initial supervisor, guided the translation of my thoughts into writing and assisted me to place the human being in ethics; Dr Andrew Bills, who picked up the mantle of principal supervisor and guided my clarity of thinking; and Professor David Giles, who began this journey alongside me by opening my eyes to the world of phenomenology and to my seeing the being in relational leadership.

I honour those in my family who have each left their own mark on the world in their own time. It is they who showed me what matters.

To my immediate family thank you for always being there and being a constant source of joy in showing me what is important.

My enduring love goes to my wife Carol who has given me the time, space and support to complete this work. Carol's patience with me knows no bounds. I acknowledge this true partnership in life as very special.

Dedication

E kore e hekeheke,
he kākano rangatira

A noble heritage
will never perish

To those who have guided my walking in several worlds

Chapter 1: Living an experience – a journey of 'encountering'

Ko te kai a te
rangatira he kōrero

The food of chiefs
is dialogue.

The focus of the inquiry

This hermeneutic – phenomenological inquiry involves a journey that is focused on exploring the nature of educational leaders *in* transformative learning experiences. The inquiry has set out to gather, describe and interpret everyday lived experiences of leaders in school settings in order to understand, more deeply, experiences that can be deemed transformative, and the nature of the leaders *in* these experiences. I have selected the *whakatauki* (proverb) above to begin this chapter, this one highlighting the importance of dialogue in leadership.

Coming to this focus

This journey began as a *wondering*, which is a central feature of phenomenological inquiry (van Manen, 2014, p. 360). The inquiry was informed by my role as a learning facilitator and coach as I engaged with leaders in contexts termed professional learning and development (P.L.& D.), as I taught in postgraduate classes in leadership, and as I acted as a coach to individual leaders and leadership teams. I continued to *wonder* about what constitutes deep learning for leaders. Does the acquisition of information lead to shifts in thinking, practice and beliefs for leaders or is something more involved? What might learning be like when it is not part of formal professional development or chosen university study? What might learning from everyday experiences be like? What if this learning was truly transformative in nature? What might it be like and what might lead to shifts in leaders' *being* and *becoming*? What is it like to 'be' in leadership? What is involved in leadership *formation* for individuals?

I have been drawn to explore more deeply the stories of practice that I am privileged to engage with as I companion leaders on their journeys. These are the stories of the everyday and of the normal as leaders work through differing situations in diverse contexts; these are

the stories of *lived experience* and of a *Lifeworld.* These are stories that go beyond practice in terms of the knowledge and skills needed to create both 'required' and valued outcomes. The stories I hear in the everyday seem to go deeper and seem to be about the 'being' of leaders.

Research questions:

My research is guided by this main question,

What is the nature of educational leaders *in* transformative learning experiences?

and the following sub-questions

What transformative experiences have contributed to your learning as a leader?

What do these learning experiences, as a leader, look like and feel like?

How do leaders appear to exhibit leadership qualities, dispositions, knowledge or capabilities that may be termed transformative?

What approaches to leadership formation, that may be termed transformative, can be developed and enabled in others?

Purpose

The purpose of the inquiry is one of exploring the notion of formation in terms of the nature of transformative shifts for individual leaders, how this might occur and what influences these shifts. In this study I have sought to further my understandings of transformative learning as it applies to the way of being of a leader in an educational setting. This is transformative learning within the realm of experience that leaders engage with in the everyday.

I set out to inform the direction of professional learning for those becoming leaders in terms of what seems to matter in their formation and what experiences create the possibilities for growing as leaders. I also set out to explore the mutual influences that occurred in the

place of interaction and being with others in the everyday and which might be termed ,
transformative.

Becoming drawn to this research approach

My journey has taken me to exploring a phenomenon of particular interest and doing
so by hearing, recording and crafting the stories of these leaders, so as to uncover the essence
of the phenomenon. The phenomenon I am exploring in terms of the nature of leaders' being
is that of *inner transformation*. I was very much aware of how I came, in my being - with
participants and so I considered how I would come alongside each participant who was in the
middle of their everyday. For me it was important to be open to how the phenomenon was
appearing and showing itself.

> The phenomena of phenomenology are to be understood in a deliberately broad sense as including all
> forms of appearing, showing, manifesting, making evident or 'evidencing,' bearing witness, truth-
> claiming, checking and verifying, including all forms of seeming, dissembling, occluding, obscuring,
> denying and falsifying (Moran & Mooney, 2002, p.5).

I was drawn to this research approach as this study was very much an ontological one
and therefore required an approach that allows one to look within and to explore what is
inside the person who is the professional. I was aware that my methodological approach and
the methods I selected to enact this approach ensured I explored what might be considered
not visible to others.

Being interpretive

Hermeneutic phenomenology (van Manen, 1990, p. 18), is about attempting "to
accomplish the impossible: to construct a full interpretive description of some aspect of the
lifeworld, and yet to remain aware that lived life is always more complex than any
explication of meaning can reveal". By sitting with and beside leaders in their everyday
contexts, I was seeking to understand the complexity of their world and to be open to what
was shared and revealed to me. I wished to value and acknowledge the stories of their
everyday and hold these stories as real and important for them. I then wished to explore the
nature of the phenomenon I sought, what was behind and unsaid in these stories. That was the
process I undertook myself as the researcher.

This inquiry was interpretive research which sought to explore and open a
phenomenon without being restricted by a particular research process and by always

remaining open to the phenomenon of inner transformation that I was exploring. The process I undertook had rich description of both the setting and the practices of the participants at its centre. In taking a hermeneutical–phenomenological approach in this study I took the interpretation of the participants, in their retelling of their experiences to me, knowing that the participant would not repeat the experience exactly as they experienced it. I always sought to hear how they responded to what was recorded and written up from each encounter with them. I then stepped back and engaged with these experiences through the stories that I crafted, and then the focus was on a revealing of what from behind these stories from a philosophical perspective.

This inquiry set out to focus on broader meanings being presented within the stories, as well as the more specific and nuanced understandings that reveal the phenomenon within the stories. The interplay between the whole and the parts is integral to interpreting understandings and meaning of these gathered stories. This interplay was enacted through a constant checking back and checking with, by me, as to what was in the stories of experience as revealed to me by the participants. This was particularly important as I crafted stories from the original transcripts.

In order to be privileged to hear these stories it is important to create a relational space with each participant, a feature Morehouse (2012) referred to in his focus on interpretive research. He stated that interpretative research is both a spiral of complexity and relational connectivity.

> Interpretive research is interpretive. It is interpretation within the specific frame of whole-part
> relationships–one begins with the big picture-the Gestalt or whole and then looks at individual pieces in
> order to better understand the whole that leads back to a new look at the pieces, in an increasing spiral
> of complexity and relational connectivity (Morehouse, 2012, p. 1).

It was important for me to make connection with the participants and explore a strong relational connectivity. I considered having a connection was a high importance given the nature of my research focus. How I came to be with each participant over the period of study is evidenced in the depth of stories considered in the crafting.

Exploring the lifeworld

I am drawn to lifeworld research (Dahlberg, Dahlberg & Nyström, 2008) as the emphasis of this research is on "having rich methods to obtain rich information on human

existence" (p. 333). It was important to take an approach in this study that connected with participants and allowed for a sharing with me to happen. I was seeking, as Dahlberg, Dahlberg and Nyström stated, a "sensitive openness, a concern for elucidation and a purposeful leaving aside, bracketing or bridling of expectations and assumptions so that the phenomenon and its meaning can show itself" (Dahlberg, Dahlberg & Nyström, 2008, p. 96).

I was focusing on the notion that hermeneutics and phenomenology can be viewed together, jointly as one, and cannot be separated into dualities. The description and interpretation were intertwined as I explored the parts and the whole. In this regard I was exploring the whole person in the role as well as the aspects involved in the role.

Being as a researcher

As the researcher in this inquiry I paid careful attention to the interaction between the participants and myself, in terms of how I was with each participant in our interactions and how I interacted with what emerged from the dialogue between us. I anticipated that these observations might be revealing in regard to some of the characteristics of the phenomenon of interest, that of the inner transformation as applied to the nature of educational leaders in their learning experiences.

I was taking what Finlay (2009) termed a relational approach. This involved four interrelated dimensions, namely open presence, embodied intersubjectivity, dialogic-co-creation and entangled selves (p. 1). These four interrelated dimensions informed my approach especially in regard to the open presence I wished to create along with my interactions with participants. Finlay signalled the complexity, the interrelationships and the entanglement. It was my role to untangle the complexity of what I was hearing in order to make sense of what was being explored. I realised I could never fully untangle this complexity, just seek to understand what was revealed to me.

I was highly focused on the research relationship between each participant and myself as the researcher, as well as being focused on the phenomenon of inner transformation being explored. The relational aspect was central in this research. This was akin to Buber's notion of mutual regard and mutual revealing (1996, 2002).The mutual benefit of the dialogue between each participant and me, as researcher, was sought. Todres (2008) used the term "embodied relational understanding" (p. 1568), to highlight the relationship between self and another in terms of "relating to", "affecting" and "otherness". I wished for the participants to

benefit from being engaged in this research, not as co-researchers, but rather as having me, the researcher, alongside in order to really hear their stories which then might reveal the phenomenon I was exploring, to me.

Further, Gadamer (Lawn, 2006) reminded researchers that they need to be allowing the world to show its otherness as they accommodated the "Other" (p. 70) It was the nature of the relational space I created with participants which would be the place of the revealing of this otherness. As Finlay (2009) stated, both the researcher and the participants bring their self and the sum total of themselves to the dialogue. Ihde (2011) noted that the inter-relationship between changes in the world also have corresponding changes in the human. In this ontological study it was the notion of being human which I wished to bring to the fore as I explored the phenomenon of an individual's inner transformation.

Lived experiences

This inquiry took as its starting point a focus on experiences as lived (van Manen, 1990, 1997, 2014) and as an appearing as "a making itself known" (Heidegger, 1996, p. 30). From "taken for granted" understandings (Finlay, 2011, p. x), the research process set out to add meanings through interpretation of those experiences. This inquiry was seeking to understand what happens inside for the person in the experience and what is in the between – ness of being with others in experiences. I was aware that in being with participants in a dialogue with them, that I was hearing just their viewpoint in terms of being with others in the school setting. I was not seeking to hear the perceptions of others and therefore was not exploring the influence they had on others. I was focused on the self of the individual leaders.

Fleeting, ever-changing

This inquiry has stepped away from the assumption that essential and ontological understandings are stable (Armstrong, 2017, Butler, 2017). Finlay (2011, p. 3) emphasised the need to "slow down, focus on and dwell", in order to be with the phenomenon. I posit that leading and learning in our current school contexts are for ever-changing and can be considered unstable. As Zayed (2008) stated, if human phenomena are forever changing then we need methodologies that also change and adapt so as to "more fully and authentically capture their meaning structures" (2008, p. 1).

I was therefore taking a research approach that was responsive to the phenomena under study and placing the relational exploring of the phenomena at the centre. My approach allowed for this slowing down whilst having a constant focus on the phenomenon being explored. The slowing down was focused on really hearing and picking up the nuances involved in engaging with others in leading.

Becoming attuned as the researcher

I was seeking to explore ways of becoming more human in order to "dwell" (Kumm & Johnson, 2014) in a world that that can be challenging and unfriendly. I was seeking to discover what it really means to be human and to possess a humanness as we each dwell in an uncertain and complex world. Pate and Johnson (2013) stated that phenomenology would profess that "the nature of existence is highly relational – we perpetually find ourselves in intentional relationships with various phenomena" (p. 190). My intentional relationship was with the phenomena surrounding one's being, what is internal, what is inside the person, what can be considered an inner transformation..

I explored *becoming* as it connects with a transformative journey of learning and leading. This sense of becoming is not one that belongs to an individual but is social in nature. It is the notion of being - in that signals that one is always *in* something, as does being - with similarly signal what can be described as being in relationship. I posited that it was more a becoming with and a becoming through others as a coming to be. I placed the notion of becoming alongside that of being and sought to understand whether we are in a process of becoming or whether coming to our way of being takes a different path.

Sensibilities for seeing afresh

I was seeking (Finlay, 2014) a "phenomenological sensibility" (p. 1) by following processes rather than a set of procedures or rigid guidelines. Finlay (2014) named these processes as "seeing afresh, dwelling, explicating and languaging" (p. 1). I was aware of attempting to come to this study with fresh eyes and being able to articulate in both descriptive and interpretive terms what I discovered.

Ontology was at the centre of this research inquiry whilst engaging in a methodological approach which might bring about a different way of creating knowledge about the phenomenon. I was stepping away from, as St. Pierre (2013) called it, the idea of

"givenness" (p. 651) of a phenomenon that is present and fixed, or that can be seen in its "essence". St. Pierre (2013) cited Derrida (1972/1981) and his shifting away from givenness, from essence and presence, to his concept of "differance, whose movement produces different things" (p. 651). This is 'differance' as a focus on difference and a deferral of meaning.

The focus of my research was on "articulating the nature of", rather than "defining the meaning of" (Freeman & Vagle, 2013), becoming and being in transformative[1] experiences. Further, the research explored the "multiple, partial, fleeting meanings that circulate, generate, undo and remake themselves" (Vagle, 2014, p. 41), through "intentionalities of different shape, size and contours (p. 41). I expected that as I moved between the whole and the parts and between description and interpretation, I would only be privileged to locate and capture momentary glimpses of the phenomena under exploration. I was therefore, being alongside participants over a period of time.

Hermeneutically being

Phenomenological researchers need to bring their hermeneutical imagination to their research which, as Gadamer (2001, p. 42) cited in (Nixon, 2017) stated, is "a sense of the question-ableness of something and what this requires of us". This leaves things open to doubt in not-yet-determined ways. As I came into this research there was much that could not be pre-determined but must be responded to as it was experienced by me, the researcher.

In practice as a researcher I have "doggedly - questioned" my knowledge, as opposed to suspending this knowledge (Vagle, 2014, p. 74). I brought my pre-suppositions to this research as a way of coming into this study. When engaged in the study, both with participants in face to face situations and by myself when describing and interpreting what I had heard, I was stepping out as much as I could from my known.

My research began with the things themselves and then stepped out and away to explore what might reveal itself in the stories that might not be expected. I was aware of what I brought to the phenomenon already and it was this knowing that brought me to explore this phenomenon. My pre-understandings allowed me to come into the circle and gave me a place

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[1] Transformative as it refers to transformative learning and to leadership is used here. This is explained both in a footnote in Chapter two and in the dialogue with the literature in Chapter three.

of starting. I took the notion of the hermeneutic circle to this study, that is, the notion of an ever-evolving cycle of interpretation, one that can never be fully complete.

For such a quest I had need of an Open Attitude (Dahlberg, Dahlberg & Nyström, 2008, p. 98). It is, these authors stated, an openness that is an expression of a way of being, it is "an attitude, an open and discovering way of being" (p. 98). Dahlberg, Dahlberg and Nyström (2008, p. 96), stated, "you cannot make definite what is indefinite". This means having a phenomenological attitude (Finlay, 2008), which is understood as "the process of retaining a wonder and openness to the world, while reflexively restraining pre-understandings…" (p. 1). As previously noted, wonder (van Manen, 2014, p. 360), is at the centre as a core principle of a phenomenological inquiry. My wondering was about the 'formation' of one's being in the everyday experiences of the participants.

Finlay (2008) reminded us that:

> "when caught up in the dance, researchers must wage a continuous, iterative struggle to become aware of, and then manage, pre-understandings and habitualities that inevitably linger. Persistence will reward the researcher with special, if fleeting, moments of disclosure in which the phenomenon reveals something of itself in a fresh way" (p. 1).

Revealing my pre-understandings

I sought to be highly reflexive in this study so as to critique my own thinking often. I was moving in and out of the hermeneutic circle and undertaking hermeneutic circling (Boell & Cecez–Kecmanovic, 2010; Smythe & Spence, 2012) in my approach with this study. I was in - dialogue with the participants and with the phenomenon I was exploring, and also in - dialogue with the thinking of others through the literature.

My own assumptions and deeply held beliefs were critical in this study. Heidegger (1962) developed a three-fold structure in order to make interpretation possible. Fore-having (vorhabe), according to Heidegger, was basing interpretation on "something we have in advance" (p. 191). Fore-sight (vorsicht), Heidegger stated as the perspective we always bring to any experience, and fore-conception (vorgriff) is the anticipated sense of interpretation.

For Heidegger (1996), interpretations of beings were not direct reflections of the real world, rather they were emanations from the pre-structures, or fore-meaning. Because of this, Heidegger insisted that interpretations free from presuppositions are impossible. Similarly,

Gadamer (2013) cautioned that we cannot allow our pre-suppositions or our prejudices to take over and hinder the research process. We need to be very aware of our own biases. I was taking my fore-knowing as critical to this study as this allowed me to locate both a place to begin, as I came into a relationship with each participant who was in the midst of their lives themselves, and as I came to be with the phenomenon I sought to explore.

I was aware of a continual unfolding of my understanding. I was moving away from the concept of reduction, epoché through bracketing, of Husserl and of Giorgi (Vagle, 2018). My understandings allowed me to get closer to the lived experiences, which invited openness, wonder and concreteness (van Manen, 2014). I was allowing time for the unfolding in this research as I anticipated that the phenomenon I was seeking to understand may not be easily revealed. Heidegger moved away from Husserl's notion of reduction as grasping the essence of a phenomenon. Heidegger had us see reduction as going back to the world as lived, cautioning that we can never bring a phenomenon into full "un-concealment" (van Manen, 2014, p. 231).

Slowing down to see

I placed bridling as the focus of my putting to one side my pre-understandings. Bridling means an "open, respectful, sensitive and alert attitude of actively waiting for the phenomenon to show up and display itself within the relationship" (Thomson, Dykes & Downe, 2011, p. 28). The aim of bridling is to slow down evolving understandings in order to see more clearly the phenomenon, with all its nuances as well as its essentials.

The focus is on describing meanings, clarifying the meanings that are explicitly grasped as well as those that are more hidden, inferred or implicit. It means discovering what belongs to the phenomenon and avoiding applying meanings that do not belong there. Bridling does not limit openness; it is the need to bridle back the evolving understanding when we are tuning into; it involves being attuned to a phenomenon (Dahlberg, 2006).

This approach to research is a moving away from searching for the essence in terms of "finalising anything," (Vagle, 2014, p.29), and a moving towards being receptive to manifestations and to being open to glimpses of the phenomenon I was focusing on. I approached this research aiming to reveal what is seen in the everyday-ness of the participants.

I brought my pre-understandings to this research, some as knowing about and some as having experienced myself, in my everyday role.

Pre-understandings of Transformative Learning

I came into this study knowing that for me learning, that which can be termed transformative, requires not only a shift in knowing and doing but also a shift in one's being. I had an understanding that for a shift to be transformative there needed to be an ontological shift , a change in one's being, and not just in what one thought and did. This is the notion of looking inside as a critical aspect that interrelates to the thinking, action and practice of the learner and leader.

I was aware of perspective transformations (Mezirow, 1991), and the part that being critically aware of our own assumptions plays in learning as we interpret new information to add to our frame. There is an emphasis on the difficult and on the complexity involved in changes/shifts in a person's self-identity and understanding about ourselves. I saw that transformation, as in transformative learning, involves more than a cognitive shift. To me transformation within an individual involves the interrelationships of the affective, the physical, the spiritual and cultural aspects. I held already an assumption that learning is holistic and involves more than what a focus on human psychology might reveal. I held that learning is more than a change in behaviour and that there is a deeper layer beyond this. There is an area of personal growth and formation that cannot easily be explained.

I brought an understanding of the interrelationship and the holistic nature of both learning and leading that places emphasis of on all aspects of a person: that is, the cognitive dimension in terms of thinking processes; the affective or emotional connections as a reaction and a response to matters; the spiritual dimension as both a connection to something greater than the self and also a sensing of something, as a more hidden and less visible dimension; and the cultural dimension, which relates to both the environment in which a learner and leader are located and also to the personal, that is what is within a person.

I brought an understanding that as we focus on practice, as professionals, it is not just the more visible areas, the interface of having an impact on, or of influencing, that matter. To me there is a focus on what is underneath these practices and that is not so visible but seems highly important.

My experience of the phenomenon of Transformative Learning

I have undertaken self-study research (Loughran, 2010) in my professional role as a facilitator and coach through an inquiry into my own practice (Fletcher & Donaghy, 2010). I have, on reflection, termed shifts in my own professional practice as transformative. This has created for me a sense of openness, open-mindedness, self-awareness and being conscious of others as I create space to talk through, reflect on, and notice transformative moments, in my role with others as a learning partner. This inquiry became a focus on my being and not just a focus on my professional practice, the interface when with others. I have deemed the shifts I have made ontologically, as transformative, as they have shifted my worldview, my perspective and have a permanency about them.

I have learned to be comfortable with not knowing (Nieuwerburgh & Allaho, 2017). This means be able to come to a situation with a sense of openness, an openness to be there for another and to learn myself. I have learned to be comfortable taking my own being into any interaction. This understanding is pertinent especially in terms of my own cultural sensitivity and responsiveness when experiencing a totally different worldview. I have learned to not give up my own worldview in assimilating into another way of thinking but rather take on, so as to both understand and practice, aspects of another worldview which lead to an enhancement on one's being as well as an enhancement in creating a relational way of being.

It is the experiencing of and depth of reflection on these experiences that has led to what might be termed transformative shifts for myself. Further, Loughran (2010) emphasised that in order for this reflection on practice (and on being) to be termed effective, there needs to be a focus on action, alongside thinking. This means that the shift is not just internal, it leads to a shift in how one goes about what one does.

> Because the use of reflection is eminently sensible and reasonable in developing one's understanding of the practice setting, it is inevitably bandied about, misunderstood and reinterpreted as it is used by different people in different ways to highlight particular aspects of practice. In part, it is as a result of this diversity of views and understandings that has led me to preface reflective practice with a qualifier – effective – in order to begin to focus attention on the action as well as the outcome of reflection (Loughran, 2002, p. 42).

Critical reflection on my everyday is part of my practice as I am alongside others and allows me to be with others as I develop a relational way of being with them. I bring with me

an understanding of transformative shifts in my own way of being that have seen a shift in my identity as a learning partner with others. This can be articulated as shifting away from being the primary knower, the holder and deliverer of knowledge, to one of facilitating the learning processes for others, with them as the primary knowers of their own formation. The sharing of my knowledge and experiences comes through in ways that might be termed less direct. My way of knowing allows me to ask questions of the other rather than giving information to.

Pre-understandings of transformative learning for leaders in school contexts

For me leadership, like learning, is a holistic and integrated endeavour involving one's knowledge, skills, capabilities and also one's being. I maintain a view that, rather than being taught, leadership can be learned. Engagement with others in either a teaching or coaching environment may both stimulate and nurture this learning. Alongside this view, leadership must be modelled in such a way that what is espoused is also practised in action. The notion of the head, the heart and the hand as an interrelated whole is of importance in leadership. This notion in terms of knowing, being and doing, is supported by Ganz and Lin (2011) in their focus on learning to lead and on a pedagogy of practice. Further, Erhard, W.H., Jensen, M.C., & Granger, K.L. (2011) emphasise the actual nature of being and the being of the leader (p. 246)

In leadership, one's self and one's identity are critical to how individuals perceive themselves as leaders. I believe learning for leaders involves shifts in thinking, practice and beliefs, and that transformative learning may occur in relation to particular events or experiences while also being an accumulation of experiences over time.

For me learning is personalised as it is individual to each person. Learning is about each person taking what might be new thinking and practice and placing it alongside their current thinking in order to accept or reject the new thinking in accordance with their beliefs. I separate learning about strategies and practices, that is, those that might be required, and which are deemed pertinent to effective pedagogical practice, and the more personal and inner learnings that seem important as well.

I bring an understanding of the importance of what's inside the person, the ontological aspects. I placed the notions of *inner life* (Palmer, 2009), *inner work* (Dirkx, Mezirow, & Cranton, 2006), *inner leader* (Loader, 2010) and *inner person* (Loader, 2010)

that sit alongside van Manen's (2014) notion of *innerliness*, and Heidegger's *innerworldly* (1996, p. 64), to the fore in this study. These words each guide us to an ontological way of thinking about being. I place the phenomenon of *inner transformation* that I explore in this study alongside these notions.

I emphasise the importance of dispositions, that is qualities such as kindliness and compassion, and signal the value of comportment (Weidenfeld, 2011) as a parallel notion. For me the focus is on both what is within a person in terms of their everyday way of being with others and also what is within a person in terms of their deeply held beliefs. These are the dispositions that lead to the creating of a relational way of being with others.

Transformative learning is connected to the depth of critical reflection that an individual undertakes. It is deeper than a reflection on practice and on ways of knowing, of knowledge acquisition and creation. It is reflection that focuses on the inner person as a further layer, one that does not displace the other layers but weaves around and between one's knowledge and practice.

In addition, transformative learning is likely to happen within a culture of collaboration and social interaction and engagement. This is the focus on true collaboration that connects people in their sharing of beliefs, of what is underneath and surrounds the practices that may be the purpose of collaboration. This is the being with and the between people that contributes to the depth of collaboration and to a sense of community.

In conclusion, this study is an ontological one as it sought to understand as my research question, the nature of leader's being in experiences of the everyday, those experiences that can be termed transformative. It was the inner journey of transformation with these leaders that I sought to capture. This study has required me to be both conscious of my own being as I came alongside participants in a relational way and be conscious of my pre-understandings, my prejudices and my biases.

Chapter 2: The 'place' of leading

He kōrero tō ia o ia o tātou.

Everyone has a story.

I came into the research asking how we might need to *be* and *be - with* others in a world that is complex and complicated, with people with diverse viewpoints coming together. Within this complexity are people with stories who assist to shine a spotlight on the possible and the probable. I selected this *whakatauki* to begin this chapter, this one highlighting the fact that stories are held within all people.

The poem, A way of being free has been removed due to copyright restriction.

This can be found on p.46, Okri, B. (1997). *A way of being free.* London: Phoenix House.

I came to the research placing the stories of leaders' experiences at the centre. These were their living stories, stories that, as Okri (1997) articulated, can be lived in and which have the possibility of giving meaning to lives. I held the stories of the leaders I interacted with in this study respectfully as I shared my written records of their stories with each of them. I also held their stories respectfully as I explored the phenomenon that I sought to understand within those stories.

In this chapter I focus on positioning this inquiry within several contexts: an ideological one that focuses on a neoliberalism that informs education jurisdictions across the world; on global trends that signal what is occurring in many jurisdictions; and on a national context within New Zealand. I also introduce a thread, that of the indigenous culture in the New Zealand context. I use the term dual culture rather than that of term biculture, as I weave aspects of the Māori worldview (Te Ao Māori) with those of a Pākēha or white New Zealander worldview, in relation to a leaders' being. Further, I set out the challenges and opportunities presenting to leaders in today's context and situation, prior to presenting my position on leadership. At the end of the chapter the two research settings are then introduced.

The world is a place of constant change with multiple forces at work that will dictate and demand change and that might either support or challenge the inherent and long-held educative vision and values of institutions. This is a world with a change agenda in response to what is deemed to be the direction in any given jurisdiction. This is change and direction that places education in the world alongside all aspects of life and society, for example the world of business.

Less predictable

Education, like the world in its entirety, is faced with change. It is a world where what was once predictable and a given is no longer there, as learners in an education system (across many jurisdictions) move into a world of work and life. The term VUCA, used by the military in the 1990s (Shields, 2018, p. 4), describes this world using the terms "volatile, uncertain, complex and ambiguous". These terms describe a state in which the leader undertakes their role. Whilst aspects of the context in which leadership is enacted and experienced may be constant, or where there is effort made to maintain the status quo, the world is a place where uncertainty and complexity are becoming increasingly the norm. I draw here on some parts of this agenda by exploring aspects that I thought connected with my study.

Systems can be seen to be responding to an increasing globalization with international influences at work. As both an ideology and a set of practices, this is what might be termed a managerialism or a new managerialism or a new right way of thinking. Connell (2013a) referred to this neoliberalism as "the latest mutation in a sprawling world-wide regime" (p. 101). It can also be termed a "market ideology" (Connell, 2013a) where a free market neoliberalism "sets out to make existing markets wider" (p. 280). This is thinking that goes away from education and learning as being an aspect of the public good and a time when education had a purpose far deeper than a preparation for the workforce. This is an agenda which goes away from an education that might be seen as being more complete and whole in terms of the person being educated to take their place in the world. This is education being defined more as an "industry" (Connell, 2013a, p. 102).

Connell (2013b) described a neoliberal approach as being an "agenda of economic and social transformation" (p. 100) and one that has a " broad social agenda and not just a focus on political economy" (2013a, p. 283). The use of the term transformation here is with

new right thinking, ostensibly conservative and restrictive in nature. This is an agenda which privileges an economic way of thinking and which invariably results in "rising inequalities of income" and "new startling concentrations of privilege" (Connell, 2013a, p. 279).

This market-driven thinking sees learning re-rendered as cost-effective policy focused on outcomes; a return for investment thinking (Evers & Kneyber,2016). Connell (2013a) stressed that education could not be commodified but what, in her view, could be sold was "privilege" (p. 281), which could be rationed or restricted in supply. This move away from education for a public good and towards this commodification of education, with it being seen as a product to be consumed, brings a new language, new ways of approaching learning and new incentives.

Dictating our thinking

The language described above is one of stipulating that learning is about targets, accountability, benchmarks, high stakes testing, competition, choice and privatisation. This neoliberal approach increases choice for the consumer by supporting the rise of private education establishments, sometimes at a cost to the public system in terms of resource supply. Perryman (2009), in focusing on performativity as a function of change and of social action in a neoliberal context, highlighted a focus on an increase in hierarchical supervision, on examining and inspecting, each a form of surveillance of one by another. The reason for this, Perryman stressed, was for "normalisation to be policed" (p. 616). This was performativity focused on judgments and comparisons, ostensibly about efficiency and an "efficient means of control" (p. 617).

Kneyber (2016), in exploring neoliberalism in conversation with Stephen Ball, highlighted neoliberalism as both a concept and a set of practices that is constantly being adjusted. Ball highlighted neoliberalism as a new form of control, referring to Du Gay's (1996) term "controlled decontrol" (Kneyber, 2016, p. 40). Ball stressed the profound impact that neoliberalism has had on "relationships in the public domain" (p. 40), that is the constant tension between the private provision and delivery of learning and what is provided by the state in the public domain. Ball (2003) espoused that these reforms not only changed what people did, they also changed who people were. This highlights one's ontology and what is inside the individual. I was seeking understanding, especially in this neoliberal environment,

about what happens to one's being, as one's self, and also to one's being with others in relationship.

The culture of performativity can be viewed as a moving away from what might be termed pejoratively as a bureaucratic sameness and, in positive terms, as a sense of professionalism. Ball (2003) saw the closely interdependent polices of market, managerialism and performativity taking over the traditional technologies of professionalism and bureaucracy (p. 216). For Ball, performativity was a "technology, a culture and a mode of regulation" (p. 216), with judgement, comparison and displays prevalent in order to provide incentives, control, attrition and change; it was for him about rewards and sanctions. What is apparent in viewing the cultures of organisations within this managerial ideology, is an impact on an individual's formation and indeed, their inner transformation.

Ourselves in this world

In placing emphasis on the individual in this culture of performativity Ball (2003, p. 216) highlighted the struggle of individuals in terms of their own beliefs and commitment. This struggle is in relation to the what of what they are actually committed to and in regard to the actual beliefs they hold in relation to learning, teaching, and I would add leading. Alongside this Ball would place another struggle: one's being of service to others and the place of love as a relational notion of caring. Ball further highlighted the concept of personal well-being and of mental health as these internalised struggles take place. For Ball the struggle can be articulated as one between care of self and duty to others.

As I explore the notion of being and ontology in this study I highlight Ball's reference to people re- making themselves within this market-driven culture, a process he maintained can be enhancing and empowering to some. This can see the emergence of a new individual, one who thrives in this environment, the transforming of the self, the improving of the self, but Ball wondered within the ethics of competition and performance, what occurs with the authenticity of people, suggesting the new self is an inauthentic one (p. 218). In this study I explore, as a further wondering, whether what we understand by the term authentic, is a useful term or is there a different way of describing what is deemed authentic leadership.

With the focus in a neoliberal environment firmly set on the outward impressions, what is easily seen in terms of outcomes, targets and on an evidence-based and data-driven way of performing, it is important to focus on what occurs within an individual and not just

the external practices and actions. Ball (2003, p. 220) focused on the "ontological insecurity" of people in terms of a being who is unsure of what is expected of one, as self-doubt and anxiety in terms of not doing enough, doing the right thing, doing as much as others, a constant requirement to improve, be excellent and get better, all within a high degree of uncertainty and instability where a constant judgement occurs in different ways. This, Ball saw as leading to inauthentic relationships and practice, as judgement seems to come before social relations in a world of impression and performance. I question, as does Ball, the place of the relational aspects, those of care, consideration and a commitment to one another, in this world.

What is valued

The question of what is valued, and what has value placed on it in a neoliberal system, is being challenged by scholars who hold alternative views. Devine (2013) explored how children, seemingly at the heart of education, are valued from a neoliberal perspective in the education system. Devine saw that a neoliberalist focus has re-shaped what is valued in children; that is children being valued as economic units for future employment. This causes a tension (p. 241) as a contrasting view shifts away from an economic one towards a shift towards valuing children, in and of themselves, as future productive members of society not just within the workforce.

This points to a focus on formation, the formation of the self and of the 'being', that of the whole person in society. Connell (2013b) espoused that the definite neoliberal view of education as "human capital formation" (p. 104), which in positive terms can be viewed as creative and future focused, is a very narrow view of human capital, one that is aimed at skills in the workforce. I place the notion of formation at the centre of this study as I explore the being and becoming of leaders and place for consideration that formation is more than the acquisition of skills for the workforce. Formation for me is more holistic and considers the inner being and the place of beliefs that are deeply held. I place emphasis on the ontological consideration and the place of the self, the not losing self, focusing on one's inner self and seeking to find one's sense of self.

There is a view that is an alternative to a neoliberal approach and that is one which highlights the resistance shown by those holding an opposing worldview, one that places the notion of human beings and a relational way of being together at the centre. Connell (2013b)

saw education as involving an 'encounter' between persons, one that involves care, a caring relationship. Connell highlighted that this encountering involves significant autonomy, respect, reciprocity, and a degree of mutual engagement by both the learner and the teacher (p. 104). Furthermore, Connell stressed that an approach to education can be done in such a way that re-generates or increases privilege and poverty but that it does not need to be like this. Education, states Connell (2013a, p. 104) ,is " the process of social reproduction", and presents this, when taking a critical view of this definition, as a "sorting exercise" that "reproduces the privileges of dominant groups" (p. 104). This is stressing the power relations involved.

This study is located within a system of self-managing schools, a system that supposedly frees a public state system from bureaucracy and allows a freedom of choice. Connell (2013a) saw this more as a remote control of schools in that they were tied into a system which requires funding, surveillance, testing and reporting mechanisms to be in place (p. 108) and hence Connell saw this as still a centralised way of control.

Placing the focus on leadership, what is termed the what works in practice agenda, is seen to be favoured. Thrupp (2010) saw that a functionalist and instrumental approach, pragmatically highlighted as what works in practice, can produce research that stands to underpin or reinforce a market- driven emphasis. In reference to New Zealand's Best Evidence Synthesis, he stated that this represented a "constrained and conservative" agenda (p. 4) as in being selective about which 'worldviews' are promoted. Starr (2019) saw leadership in a "liminal state" (p. 144), because the tension between a neoliberal way of thinking and a different approach is in transition. Starr reiterated that new ways of thinking and practicing are being formed; ones that place the care of people at the centre and which focus on creating a more equitable and socially just world. Starr (p. 145) stressed that how we think and speak influences how we enact and respond. Starr also acknowledged that many leaders excel in the more managerialist environment and so the transition away from a culture of managerialism is a complex one.[2]

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[2] BES (Iterative Best Evidence Synthesis) Programme - What Works Evidence - Hei Kete Raukura. Ministry of Education, New Zealand.

Finding another way

Connell (2013a) highlighted that education in itself is highly resilient, it has a grounding in social needs and therefore cannot be suppressed (p. 110). Further, Connell (p. 105) stressed that education is inherently socially inclusive and that any failure to include people signals the presence of power.

A question pertinent to this study is 'how can a re-focusing on equity and social justice occur within a neoliberal "culture"?' I now highlight the focus on 'shifting' and 'turning around', that of a movement towards one of being socially aware and just and of being equitable. Evers and Kneyber (2016) used the title "flipping the system" to describe change from the ground up. This denotes a ground swell and a resistance on realising what really matters and what is really important. They highlighted the need for a re-finding of trust, of honour, of purpose, of collaboration, support and time. They likened this movement to a process of "emancipation" (p. 280).

The challenge and resistance to the neoliberalist thinking that dominates all aspects of people's life world and is especially experienced in education across the world, is a move towards a more democratic way that focuses on equity, social justice and agency. This is emancipation as the freeing up of social, political or legal restrictions that for Evers and Kneyber comes from the ground up. This groundswell, rather than waiting for top- down or governmental decisions for change and shift, comes from and for the people on the ground, both as individuals and as collectives of people. I place the focus of this research, in regard to transformative learning and also on transformative leadership, in the field of challenging the status quo.

A return to

In seeking to return to a focus on humanity and to refocus on ways of relating that place emphasis on equity and social justice by giving voice to and hearing the voices of those who are not heard, I explore Freire and his focus on education. Freire's (1994b) problem-posing education was "revolutionary futurity" and hence it was prophetic and hopeful (p. 65). Freire's focus was one of constant seeking and a search for hope. Hope for Freire (1972) was "rooted in men's (sic) incompleteness" (p. 64), an incompleteness that one is aware of, that "education as a permanent process is grounded" (1998a, p. 58).

Thinking about this in an ontological way Freire (1994b) affirmed "men and women as being in the process of becoming" (p. 65); as being aware of self as in being for self. Further, Freire stated that a "person could no longer be if he or she was not in the process of being in the world with which he or she relates" and similarly "just as the world would no longer exist if this being did not exist" (p. 81).

Freire's thinking on education was reinforced by Webb (2010) who stressed Freire's view as "evoking" rather than "instilling" hope in people (p. 329). Hope for Freire (1994a) was a witnessing, as standing back to view society so as to think beyond what exists already so as to focus back on dignity, justice and freedom. In this study I was seeking to see what is evoked in the stories of leaders and in my role as researcher, to step back from these stories to notice what participants had inside them already that had been put to one side in the current education environment and which they might restore in themselves.

As I focus on transformative learning and leadership, I make the connection to Freire's notion of transformative practice that for him underpins hope and hopefulness. I am seeking to unveil the opportunities in learning that lead to shifts in the being in and being with others which may result in practices in the everyday that can be seen as transformative.

Further, Freire focused on hope grounded in celebrating the agency of humans. This is seeing hope and the possibility for humanity as inextricably linked. Along with this was a belief that struggle, and change, were part of the journey. This is suggesting that struggle as a tension, as a concern and with possessing a conscience, may be an aspect of a transformative shift . The word disposability was used by Giroux (2014) in reference to the age we are in, one of throwing away and replacing with; an age that sees people as a resource to be used for their technical abilities and that can ultimately be disposed with. This, stated Giroux, can be replaced with hope that highlights the human, the relational and the gifts people can contribute to the world.

Giroux (2017) further highlighted Freire's critical pedagogy, his passion and principles for education that stresses a consciousness of freedom, that recognises authoritarian tendencies, that empowers the imagination, that connects knowledge and truth to power, all part of a broader struggle for agency, justice and democracy (p. xi). This is a pedagogy that is central to a critical consciousness and social action and offers conditions for self-reflection, a self-managed life and for critical agency (p. xii). Fundamental to this

pedagogy, to the ethics and epistemology for Freire, was an uncertainty, a "not becoming too certain of one's certainties" (Roberts, 2009, p. 108). This was part of the "seeking to know more" and of education as a process of transformation (p. 116). Roberts reiterated that for Freire education is difficult, complex and unfinished, that is, a seeking to know whilst being aware of never knowing, absolutely or completely. It was for Freire a focus on humanization whilst realising that you can only become more fully human (Roberts, 2009, p. 117). Further, Giroux (2010) emphasised Freire's thoughts that one's own life must come close to modelling the social relations and experiences that speak to a more humane and democratic future (p. 160). Freire, stated Giroux, had this deep and abiding faith in human beings to resist the weight of oppressive ideologies (p. 161). This indicates a spirit of humanness and is an aspect of this study that is explored.

A humanness

For me in this study I am highlighting the term awakening. I am looking within with leaders to explore what might be of an ontological nature and what is in their being that might be seen as human and humane. I return to Freire (1970) and his use of the term "conscientization"; the process of developing critical awareness, as it can be applied to what I will call an awakening (Van der Ryn & Allen, 2013) and to a raising of consciousness. The awakening I am exploring is one in leaders being and becoming; an awakening in themselves as being - in and in being - with as they interact with others.

Taking my focus on humanity, on equity, social justice, agency and power to a place of democracy, a democratic approach with diversity as central brings us to leadership that is transformative (Shields, 2018). This for Shields (p. 23) begins with a need to "deeply understand oneself in the context in which one is living and working". In this study I sought to understand participants in their context of living and leading and to explore with them their self, the inner person, as well as the self with others.

With a focus on transformative learning and on the leader within the context of this learning, especially in terms of what might be considered as transformative leadership, I look further into leadership in a global context. Leadership within education happens in a world where complexity, diversity and differences in values, beliefs and thinking are a given. Leadership is specific to context and situation, responsive to differences in worldview, and is enacted in different ways by individuals. Leadership as influencing others and influencing

direction has the possibility to create both connection and tension, between and among people. Leadership at its heart is a relational endeavour. Leadership takes place in the interaction with others.

In this study I explore what there is inside leaders when they are interacting with others. This is the focus on the self and on the between. It is in this world that leaders may be seeking to bring about change or maintain what is known and held as valued from the past. Either way the focus is on the leader's ability to respond to the challenges presented by the change agenda. The leader's set of abilities or capabilities needs to include (Horstmeyer, 2019) being able to adapt (p. 5) and to thrive (p. 7) in this world. This world requires a focus on qualities such as creativity, openness, curiosity, disruption tolerance, and creating a sense of turning around the volatility and dealing in the complexity, as defined in the military term VUCA.

Connections

I will explore the connection between the human and natural worlds as an interrelationship. Hannon (2015) used the terms renew and redirect as she highlighted the interdependent layers of the global (our place in the planet), national/local (place, communities, economies), the interpersonal (our relationships) and the intrapersonal (the self), as people navigate and learning to be with both one another and the environment. Hannon was signalling the interdependence of these layers and also raising one's awareness to the connections between people and place, and between people and within each person. For Hannon, learning today is about saving species on the planet "in conditions which do justice to our aspirations for good lives " (Hannon, 2015, p. 14). This is a being - in - the - world.

Further, leadership can be thought of as connected, as integrated and as a holistic endeavour. This is connection to our sense of place, both locally, nationally and globally, connection to, and with people, in both face-to-face interactions and in a virtual capacity. The focus on leadership qualities, dispositions and capabilities as important in all human interaction, recognises that both a face to face presence and a virtual presence are important and each has its place.

The complexity that is both the context for and sits with the role of leadership is bounded in layers, possibly integrated, where thinking and acting on interweave in more

holistic ways. Within the leaders themselves and also in the interaction with others, lies the cognitive, the social, the emotional, the spiritual, the cultural and the physical aspects that can be highlighted as important in leadership.

Taking up the challenge to think in different ways

Coming together to be, to talk through and to have conversations appears incredibly important, especially in a world of diverse views. Hersted and Gergen (2013) posited that today's global conditions challenge us to think in new ways. They articulated these new ways as "having a continuous flow of meaning-making, a re-channelling" and a "continuous flow of dialogue that is both dynamic, precarious and productive" (p. 177). In highlighting dialogue as a continuous flow between people they were describing the place of conversations that create possibilities and are generative in nature. These are conversations that involve being and thinking together before informing both one's actions and one's practice. These conversations place an importance on collaboration, connectedness and community. It is these communities that need to have people and their being at heart. This is the place of coming together to be with others. This is the place of belonging in terms of being connected in relational ways.

Freire (1972) placed the concept of dialogue at the centre of his thinking on education. For him dialogue was a means of transforming as a "challenge to existing domination" (Smidt, 2014, p. 90). Freire stressed that dialogue was where a shared concern of a whole group does not "take place in a free space where anything goes" (p. 91); it is about determination, responsibility and directness. Freire wanted an authentic humanism not a humanitarian one and stressed a generative way in creating a change in the world (1990, p. 39). Dialogue for him was an encounter between people, mediated by the world " in order to name the world", and could not happen between those who see the world in different ways and who deny a voice and a right to speak to others (p. 76). This is where for Freire a rehumanising must happen.

One way to describe a way of leading that might be seen as different is occurring in ways described as increasingly trans – national (Fisher-Yoshida & Geller, 2008), trans - global (Seki & Holt, 2012), or trans - cultural (Ten Hoopen & Trompenaars, 2009). These ways of leading call for different ways of relating, ways that have both equity and social justice at the centre. This means that the leader must focus on a world that is diverse in many

ways. It follows that being culturally aware and responsive as a leader is non-negotiable. Being cuturally aware and responsive is innate in some leaders and can usually be 'learned' by others.

This shift in leadership thinking and practice sits alongside a focus in many education jurisdictions on ensuring young people are prepared (a word commonly used), for a changing world. There is, and needs to be, a focus on ensuring that the educators responsible for engaging young people in their learning, are also prepared.

Locating this study nationally

Leading schools in New Zealand, as well as in other jurisdictions across the world, occurs within a context of self -managing schools. A constant interplay is seen between the self-governing and self-managing capabilities of schools and the 'requirements' at the government level. Like all jurisdictions, New Zealand education moves through constant political expediencies which have neo-liberalism, performativity and accountability as central elements. This is illustrated by the implementation of current approaches which focus on nationally set agendas such as centrally funded Professional Learning and Development in digital education (Ministry of Education, 2017, 2018).

Professional learning that is centrally controlled can tend to focus on the acquisition of knowledge and skills in order to implement nationally focused initiatives and to focus on a narrow set of approaches that fits in with this agenda. A key role of leaders in schools is leading change, that is changes in practice given pedagogical shifts with teaching and learning. This places the leader as a leader of curriculum and pedagogy. An important aspect of the leader's role is to be able to lead in ways that understand the differentiated needs of learners and develop processes that are more personalised.

The Role of a leader

The leader also leads those in the educational community including those who are on site daily. School leaders support others who are in roles focused on teaching and learning and also those with whom the school partners. They include parents, whānau (family-nuclear and wider) and the community in which the school is situated. Leading a community of diverse people requires the ability to bring people together and to enhance collaboration.

Leading towards a future, with a focus on what is 'required' for current and future learners to be equipped to be good citizens and to be employable, is seen as central to the leadership role. In my view leaders lead a vision and a set of values that focus the school community on what is deemed to be a shared understanding or a collective belief, and which is intended to create a pathway for the everyday learning experiences within the school.

Leading in an increasing digital and virtual world, as learning is increasingly blended with both face-to-face and online learning opportunities, is central to a leader's role. This connects with the move towards learners being agentic and having self-direction and responsibility for their learning. Learning opportunities are expanded and the role of the teacher in learning is negotiated.

School leaders too have particular learning needs. First-time Principals require support in terms of guidance and mentoring. Even with a nationally focused professional learning 'agenda', each institution, each cluster of grouped institutions and indeed each geographic region, has 'local' needs which may require new and different aspects to be learned and new and different ways of learning these.

The leader's role in partnering

In Aotearoa/New Zealand, leadership has come to mean recognising the partnership with tangata whenua (people of the land) as Treaty Partners and focusing on cultural aspects i.e. pono/ako/manaakitanga/awhinatanga/whanaugatanga [3] that create a platform for leading that is unique to New Zealand. This partnership has cultural responsiveness at the centre, both in terms of pedagogy and in terms of leadership (Hindle, Hynds, Averill, Meyer, & Faircloth, (2017),

Figure 1: Māori terminology and translation

Source: Ministry of Education N.Z. 2008

> ***Pono*** – having self-belief
>
> ***Ako*** - – being a learner
>
> ***Manaakitanga*** – leading with moral purpose; hospitality, people-friendly

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[3] See Figure 1 for a translation of terminology used here.

Awhinatanga – guiding and supporting

Whanaungatanga – relationship, kinship, sense of family connection, belonging, community

Rangatiratanga – leadership, authority

Aroha – concern, empathy

Kotahitanga – consensus, unity

Wairuatanga – purpose, spirituality

Tautokotanga – advocacy, support

Kaitiakitanga – stewardship, responsibility

Tautikatanga – balance, equity

- *Ihi* – values, inner strengths, integrity, capability, personality
- *Wehi* – impact on others
- *Wan* – empower others
- *Mana* – prestige and pride

Pākehā – white New Zealander

Iwi – tribe- social unit

Hapū – group, clan,

Whānau – family, extended family

Aotearoa – Māori name for New Zealand

Tuakana- Teina- older more expert assisting a younger less experienced person

Tangata whenua – people of the land - original inhabitants

Te Tiriti o Waitangi – The Treaty of Waitangi was first signed on 6 February 1840 by representatives of the British Crown and Māori chiefs from the North Island of New Zealand. It is a document of central importance to the history and political constitution of the state of New Zealand and has been highly significant in framing the political relations between New Zealand's government and the Māori population.

and focuses on developing an understanding of what matters from an indigenous world view as indicated by Te Ao Māori—a Māori worldview (Reilly, Leoni, Carter, Paterson, Ratima, & Poia, 2018).

As a Pākehā (a white New Zealander), I seek, along with many school leaders, to increase my awareness, understanding and practice in this dual world. It is imperative that individuals continue to develop their own personal understanding of what matters from an indigenous world view as the demographic changes and as the inclusion of a dual worldview both informs and enhances the changing environment that is experienced in institutions. This focus on increasing one's cultural responsiveness is, for many, a choice rather than a mandated requirement. By including a Māori worldview (Te Ao Māori) and being culturally responsive in the way a school conducts itself in its curriculum, in learning and teaching and leading, there is a focus on tikanga (protocols and rituals) alongside the use of Te Reo Māori or Māori language.

What is both visible, invisible yet felt, is experienced in the concepts of whanaungatanga (belongingness) and manaakitanga (hospitality). The concept of kaitiakitanga (guardianship) highlights the notion of responsibility, for the land and for people, and the concept of wairuatanga highlights the notion of purpose and of spirituality. These concepts, along with others, connect with the notion of well-being or hauora, that involves mental, social, emotional and spiritual aspects.

These concepts from a Māori worldview support the focus of this study as I have sought to understand one's being, one's self and one's being with others. These are concepts that I am aware of and conscious about.

Locating my study

I place my study alongside the focus on transformative leadership [4]of Shields (2018), van Oord (2013) and Caldwell, Dixon, Floyd, Chaudoin, Post and Cheokas (2012). For

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[4] The terms transformation, transforming and transformative are explored in chapter three. Whilst authors seem to use these terms synonymously, I take transformative to mean the most radical shift or change in form.

Shields, this understanding of leadership was focused on social justice and equitable change and was not merely "business as usual" (p. 11). For van Oord, it was about imagining and communicating a new social reality (p. 422). For Caldwell, Dixon, Floyd, Chaudoin, Post and Cheokas (2012), leadership was "ethically-based" (p. 175) and built on elements of leadership approaches developed by others.

I place my study alongside Hersted and Gergen (2013) and their focus on "relational leading" (p. 17) which has dialogue, collective meaning-making, and communication at its heart. I place my study alongside Whitney, Trosten-Bloom and Rader (2010) and their focus on appreciative leadership with "inclusion, illumination, inquiry, inspiration, integrity" (p. 23) as integral to this.

In addition, I also connect with Dhiman's (2017) call for a new paradigm in leadership. Dhiman advocated for "integral circles of Holistic leadership" (p. 8), that focus on self leadership, legacy leadership and spiritual leadership, with spirit, self and service also integral. Similarly, I connect with the concept of leadership - in - practice (Raelin, 2016), that places the interactive practices of leaders rather than the individual traits of leaders to the fore.

I hold the position that education in a changing context calls for a different leadership approach, a new way of being. This is a way that might require a mind shift, a shift in perspective or a shift in one's being. Educational leaders are leading in a new age, in a differing place from leadership perceived relevant to a 'past world' and therefore we need to understand a different leadership, a different way of leading and a different leader–follower relationship that is both productive and generative.

In terms of leadership, this mind-shift calls for personal growth and learning which is not merely instrumental and involving the acquisition of information, although that is not dismissed as unimportant, but also a building of self-awareness, mindfulness, presence and respect for others because leadership is unreservedly relational in nature.

Locating the participants

The stories gathered as "field texts" (Clandinin, 2013,p. 46) from two participants whilst engaged in conversations at intervals over an eighteen-month period, come from two principals/leaders in two primary (Years 1-6) schools in New Zealand.

School A had 350 children in 2015: 74% Pākehā (white New Zealander); 13% Māori; 7% Asian; and 6% other nationalities. This is a school originally established in 1858, with one original building still in place. The entrance to the school has a memorial gate 'celebrating' past pupils and their 'sacrifice' in past wars. The school is future-focused and has developed flexible, modern, innovative learning spaces within more traditional building types. The leadership has developed collaborative practices to develop learning that is focused on agency, for both young learners and adults. The school prides itself in being set up in terms of both physical and pedagogical environments to 'cater' for learners now and in the future. This school has created flexible learning environments, as indicated below, with a resultant focus on shifts in classroom pedagogy and practice. The school looks forward to re-building across the school so that learning spaces are more flexible for all. The staff, including those engaged in teaching, learning support and leading, reflect a range of those highly experienced to those with less experience with little turn-over of personnel. The longstanding principal support administrator has just retired after working with several principals in the school. The appointment of a new person in this role created an opportunity to think about what might be required in this future-focused school. Those in deputy and assistant principal roles had held these roles for a considerable number of years. Their roles included being team leaders for an area of the school and there was current thought being given to enabling other leaders to take on the team leader role so as to both allow for a focus on leading across the school by the senior leaders and also increasing leadership capacity and capability within the school.

The school has focused on the cultural considerations in re-designing its learning spaces. The New Zealand Ministry of Education supports the development of Flexible Learning Spaces (2016). Their guidelines state learning spaces support a "tuakana-teina" relationship (see table above) and a "valuing of the language" (p. 2). These are aspects of the school's development of their learning spaces.[5] This school was led by an experienced principal who had been in this post for ten years.

School B had 200 children in 2016: 56% Pākehā (white New Zealander); 24% Māori; 10% Pasifika (collective term for peoples who identify with islands and/or culture of specified Pacific Islands (Gorinski & Fraser, 2006); and 10% other nationalities. This school prides itself on having families from many cultural backgrounds and ethnicities. The school

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[5] Flexible Learning Spaces Fact Sheet. November 2016. Ministry of Education

recognises and celebrates each of these different cultures. Cultural celebrations through the school are opportunities for connecting with local iwi, community and whānau.

A culturally responsive (the recognition of all cultures) and localised (learning connected to the community and local context) curriculum creates opportunities for learning in literacy, numeracy, the sciences and the arts, physical education, and sport.

The school focuses on the social and emotional development of learners through behaviour education using wisdom, not force. The school places well being and positive education at the centre of its focus and has practices of being alongside learners that are described by the school as restorative. It is an enviro-school which focuses on living sustainably with a connection to the land, on living in a collaborative community and on being empowered to act with one's values, knowledge, and skills. The school was led by an experienced principal who had long association with the school, having been a teacher and deputy principal there prior to her appointment as the school's principal. This school has little turnover with both teaching and learning support staff. When a vacancy does occur thought is given to the purpose and needs of the role and in terms of creating a fit for staff in the culture of the school. Teachers with a depth of academic and practice knowledge are encouraged to influence the direction of the school's curriculum and pedagogy. Those with leadership aspirations are encouraged to step out of the school to seek experience elsewhere for both the benefit of the school and in furthering their own capabilities.

The school's focus on being culturally responsive connects with the Māori education strategy *Ka Hikitia* (New Zealand Government, 2017) which focuses on Māori identity, language and culture and acknowledges and validates Māori students as Māori. Māori organisations, hapū, whānau, iwi, parents and students are the kaitiaki (guardians) of Māori identity, language and culture. Lynch and Hanson (2004), in relation to developing cross-cultural competence, focus on the responsibility for all stakeholders to understand their own identity, language and culture more deeply.

Chapter summary

In summary, this chapter has set out the context for this study and my position in approaching this exploration. I have highlighted some ideological aspects which I deem pertinent to this study and focused on the lens that I take into this study. I have placed this study in its global, national context putting emphasis on a dual culture context in N.Z. before

describing the two research settings. It is the ontological aspect of leaders as they experience learning in their contexts that I am inquiring into in order to understand the position on leadership that can be deemed transformative.

Chapter 3: Entering the circle

He rangi tā matawhāiti

he rangi tā matawhānui

A person with narrow vision

has a restricted horizon,

a person with wide vision

has plentiful opportunities

Following a thread

I have selected this *whakatauki* to begin this chapter, this one highlighting the importance of a leader having a wide vision.

As I enter a dialogue with the literature, I am following a thread (Stafford, 1998), a thread that explores the notions of being and becoming, through a focus on transformation, transforming and being transformative, as terms used by authors. The thread follows what it means to be transformative in terms of leading and learning. Further, the thread relates to human beings, their becoming, in relation to others, the connection with context, and the global environment. The conversation I am engaging in with the literature is seeking to understand how transformation manifests itself and is experienced in terms of the formation of the individual and when can the term transformative be used. I am intentionally moving in and out of the hermeneutic circle and undertaking hermeneutic circling (Boell & Cecez–Kecmanovic, 2010; Smythe & Spence, 2012) as I engage in dialogue with the literature. The complexity, depth and subtlety of this metaphorical thread is captured in this poem.

The Way It Is

Weaving the threads together

I am entering this dialogue by realising that nothing stands alone, that everything is connected and that there is an ongoing interaction between all aspects, in an interlocking way. Holding onto the thread as it seeks meaning can be likened to the intent and movement of weaving. Wahl (2018) captured the concept of weaving as he highlighted notions that are applicable to both leading and learning, individual and collective practice, collective intelligence, individual experiences and the weaving of meaningful connections.

I am seeking here, as a weaver myself, to follow the thread, in dialogue with the literature, to surface the underlying tensions, and to follow the strands, some of which may lie well together. I am seeking, Wahl voices in the poem the right entry point, as I enter into dialogue with participants in the study. I am also seeking this entry point as I come to the dialogue with the literature.

Orr (2005,2019) channelled Wordsworth in the poem *Listen* in his reference to removing the "dust of custom"(see below). I take these words into the dialogue that I have with the literature as I seek to look at the messages with fresh eyes.

As I come into dialogue with the literature I am exploring notions that appear to be relevant to transformative experiences and learning and to the formation of individuals. My pre-understandings of the concepts explored the prejudices in how I engage with what I read. I am seeking to explore the inner shifts or transformation that occurs for individuals as I understand from my experience that these shifts, those that are shifts in one's being, are really important. I also understand that the experiences that a leader may find themselves in may dictate to what extent the learning may be transformative in nature. This means recognising that learning that is said to be informational rather than transformational may be what is both required and necessary to be applied in particular situations and contexts.

I take a holistc perspective that privileges what is beyond the rational or cognitive view of transformative learning. This privileging is not to replace the rational and the cognitive, it is to focus on the more non-rational aspects that sit with and alongside the more rational. I take a perspective that a focus on just the cognitive and on the rational aspects alone does not connect with or explain what happens in learning experiences that can be deemed transformative.

This dialogue highlights the ontological aspects (a sense of innerliness) that explore what is inside the leader. This signals the cognitive, affective, holittic, cultural aspects that are integral and connected. What is also signalled is the space, the encountering where learning that can be deemed transformative occurs and can be experienced. The connection is made in this dialogue to being in leadership and the preparation for coming to leadership in terms of leadership formation.

Being transformative

I separate the term *transformative* from the terms transformation, transformational and transforming and, in relation to learning and leading, assign it a particular meaning as do some other authors. It is apparent that these terms have been used synonymously by some authors and that the term *transformative* has been given particular meaning in certain fields, especially in relation to adult education. The word *trans-formation* is used in various forms (transform, transforming, transformational, transformation and transformative) by different authors. Lange (2012) encouraged a re-thinking of the etymology of the word 'transformation'. She stated that transformative change is considered "the most radical, complete form of change" (p. 202). Lange cited Sztompka (1994) who referred to

transformation as "a change of "not just "a change in"(p. 27). When considering the etymology of the word transformation, *trans* means "to go across" indicating, as Lange (2012) stated, that there is a dynamism or force involved. *Formation* comes from the root *formus* or *morpheus,* which means "morphing" or "to take a new shape"(p. 202) . Lange stated that *trans-form* means to "move across forms, to change the very form of the organism (person or society)"(p. 202). It is the fundamental deep structure that is changed. Here the notion of 'shift' or 'change' seems to be of a deep nature, an inner shift and a 'shift inside' not just the acquisition of information. I would maintain that it is what happens within a person either in relation to the acquired information or in response to an aspect that is not related to information acquisition. I maintain it is the aspects that might lead to a transformative shift in a person that need to be identified. Further, Lange (2012) saw the possibility of information influencing "the formation of transformation of other patterns" (p. 202). This highlights the notion of the interaction between the informational and the transformational, rather than a complete separation of these.

Fenwick (2003) added a different perspective in terms of the locus of transformation by stating that it is not the individual or society but the relations, system interactions and perturbations that reverberate through a system or nested systems. A connection can be made to the concept of "living systems" (Wheatley, 2017,p. 39) and signals the interconnectedness with the relationships within systems, in both the human and natural worlds. This to me is the space in which experiences may occur, and which may occur through interaction with others and not alone as an individual. Fenwick was also signalling that the requirement for change may be externally signalled rather than just being an individual's decision.

I find the thinking about one's worldview, the way one sees the world and what one has in terms of beliefs, very compelling. Barrett, Harmin, Maracle, Patterson, Thomson, Flowers and Bors (2017) placed one's worldview at the centre of learning and showed the connections to the "more – than - human" (p. 133), in relation to communicating with nature and the environment. They signalled not just a focus on "multiple knowledge forms" but also on "multiple ontologies" (p. 139). This is a recognition that in focusing on learning it is not a "single reality" (Riveros & Viczko, 2015, p. 533), with only one view of the world. Rather it is a multiplicity of ways of seeing the world and it recognises the place of the 'other'; voices that may have been silent and unrecognised.

It is this wider view of the world that for me shows the connection to a global world view, a wider environment, a connection wider than the immediate environment, and also to the natural world. It is not sufficient to recognise only one world view; it is necessary to connect with many and varied views that each have their own perspective on both learning and leading. What is also being signalled is a connection to both conscious and unconscious ways of being. Lange (2012) noted that knowledge formation is emergent, participatory and inclusive of the conscious and unconscious, rather than just being seen as given, static or developmental. There is a mode of learning that recognises both the formation of knowledge and the formation of the person who possesses this knowledge.

Experiencing learning

I highlight that it is the nature of the learning that occurs that seems to be important. That is the way the learning is experienced. Blake, Sterling and Goodson (2013) questioned the type of learning that assists manifest "individual, organisational and social change" (p. 5348). They also alluded to the fact that "transformational learning is often elusive, contingent and subjective" (p. 5350). This is learning that is both complex and personalised for individuals. This is signalling a move away from a delivery of what may be constructed in only one ontology and one which ignores, intentionally or unintentionally, other ways of coming to the learning. It is a recognition of the value of a deeper and slower process and not a focus on simple and fast solutions. A focus on transformative learning is a deeper process that, while not always acknowledging an ontological aspect, is a shift or change in a person's being.

The concept of change is a theme shared by authors. The differing perspectives look at the individual and society, systems, the environment and nature, and the interactions within these. These are ideas that can be woven together. Rather than using the terms transform, transforming and transformative interchangeably as many authors do, I am taking transformative to mean a shift or change in a person's being or in one's ontology. I am privileging the notion of ontological shifts and wonder, like other authors, why the notion of ontology has ostensibly been absent from the literature on transformative learning. I am intentionally exploring literature that I deem shows aspects of a focus on ontology.

The ontological

Ontology, the nature of one's being, places, I think, an emphasis on connections and wholeness. Dall'Alba (2009) referred to ones "becoming" (p. 34) and stated that a focus only on one's epistemology, what one knows and can do, was insufficient to support a "transformation" (p. 34). Dall'Alba and Barnacle (2015) reinforced a recent "ontological turn" (p. 679), one that highlighted the importance of ontology especially in terms of growing as a professional and on learning professional ways of being. Benjamin (2015) and Spretnak (2011) also focused on the connections and wholeness within a relational ontology. There seems to be focus on ontological aspects in the 'caring' professions such as nursing education and in social work. Doane and Brown (2011) stated that whilst ontology has been "embedded" in nursing education, there needs to be an intentional focus on the "educative process ontologically" (p. 21), and on explicitly placing "epistemology at the service of ontology."(p. 21) I find this idea compelling as it does not take away an epistemological focus, rather it embellishes this by placing an ontological view to the fore. Spyrou (2019) focused us on a "(re)turn" to questions of ontology, to "being-ness" and to the "real" (p. 316) and not a return to the "old preoccupations of ontology as essence and objectivity."(p. 316) Spyrou's focus on being and the real signals to me the importance of the everyday being - ness of the leaders with whom I spent time in this study. I was not seeking an essence or to be objective in this research.

Kessler (2019, p. 91) highlighted the parallels of connection and wholeness between interhuman and human-nature relationships, referring to the closeness (p. 92) of humans to the outdoor environment and also the notion of interhuman closeness (p. 92), drawing parallels between the two ideas. I take the notion of interhuman into this study as it relates to the between - ness in interactions in the world. It is becoming increasingly important for me to see the connections between the human world and the natural world as a more holistic view of the world.

Cooren (2018), focusing on relational ontology in relation to human communication, highlighted how both materiality (technologies) and sociality (ideas, meanings), are part of what exists, "which any being gives itself to be experienced" (p. 278). Cooren argued that by focusing on the sociality (of anything), we are focusing on the relations that sustain its existence and identity. Cooren highlighted for me a focus on the relational aspect, in his terms human communication, and in my terms relational leading. For both Cooren and me,

the relational and human aspects in a technological age are central. Zembylas (2017) guided us to see that the ontological turn might be considered as "fashionable" and a reaction "against social constructivism and the discursive turn" (p. 1410), of previous times. I would not see the focus on an ontological turn as a reaction but rather a coming back to what matters. Marres (2013) focused on the ontology that is empirical, taking this from "theory to practice" (p. 435). It is important to take a notion and theory into practice as practice, as one's being in practice, as the interface of relational ways of being. It is the practice of ontology that I wish to highlight. I place the focus of ontology at a deeper level than just a focus on practice that only shifts the more visible, what is seen, being acted on.

As I highlight a more holistic and connected approach to transformative learning, I am really connected to different worldviews, especially the worlds we interact with in our everyday - ness. Henry and Wolfgramm (2018) created an indigenous perspective within a New Zealand context when highlighting relational ontology with reference to leadership, as a way-of-being (p. 203) alongside a way of doing. Henry and Wolfgramm highlighted the focus on a holistic way of thinking about leading. It is important for me to consider the indigenous perspective especially in regard to the focus on the non-rational and extra-rational ways of thinking about transformative learning and one's being. Burns (2015) explored learning from ecological systems and indigenous wisdom viewpoints, focusing on the whole self and holistic learning. I make further connection to ecological systems and to holistic learning.

Tisdell and Tolliver (2003) looked at the role of spirituality and cultural identity across cultures, exploring unconscious knowledge construction and the reclaiming of cultural identity. The reclaiming is a coming back to what is within, what is there already, and what might have been ignored as other ontologies have dominated. As I explore across two cultures myself, as in living in several worlds, I seek to locate the voice provided by Te Ao Māori, a Māori worldview. Reilly, Leoni, Carter, Duncan, & Paterson (2018) focused on allowing this world to speak for itself in an accessible way. This means not interpreting Te Ao Māori through a different lens but allowing what matters to speak for itself from an indigenous perspective. By focusing on both relational ontology and multiple ontologies I am exploring the different ways of viewing life and how people are connected that I think are of importance to the study of both learning and leadership. This means ceasing to see approaches in terms of mainstream and alternative. It is more about a blending together and

having intertwined pathways that bring together what matters to people in their diversity of beliefs and ways of seeing the world. This leads to a strengthening and can ultimately ensure greater sustainability in terms of the world, systems and the humans within the lifeworld. The participants in the study albeit in different settings each honoured the tikanga involved in Te Ao Māori. This was visible in the way the day was organised with a ritual coming together of people and also in the time taken to recognise the connections to the area and past ancestors.

Learning that is transformative

So, what makes learning transformative? One perspective is that transformative learning is just another form of learning. Wals (2011) stated that a "whole range of forms of learning is emerging" (p. 180), and named a few examples – trans-disciplinary learning, social learning, anticipatory learning, collaborative learning, restorative learning – and placed *transformative learning* alongside these forms. I maintain that whilst all these forms of learning have purpose, a focus on transformative learning is a focus on the ontology of an individual and on the shifts that happen within a person. Newman (2012) posited questions on whether learning can be termed transformative or should it just be termed "good learning" (p. 36). He stated that humanists, behaviourists, cognitivists and transformative learning theorists have all focused-on learning through their own lenses, with learning being a singular, common entity. For me, there are elements of transformative learning that are in his terms good learning. These may be specified as a focus on prior knowledge, an unsettling of the known, a vision for a different way of thinking and practising and a support mechanism for guiding shifts, especially in practice. I would maintain that for learning to be transformative, it has a focus on the ontological and also the relational connectedness that is the being - with others in the everyday.

Kegan (2000), from a constructive-developmental perspective, used the terms informative and informational; and transformative and transformational (p. 49), separating "changes in what we know" from "how we know", the latter being termed 'transformative'. Kegan stated that both 'forms' of learning are important and that it is difficult to separate the two forms (p. 50). Kegan's focus on the 'what' and the 'how' of knowing still does not highlight for me the ontological and relational aspects. Kegan's focus on 'how we know' does not necessarily signal a focus on one's 'being', it may still be a singular focus on the cognitive. It is clear, as Cranton and Taylor (2012) stated, that transformative learning theory, central in adult education, has currently a 'diversity of theoretical perspectives' (p. 3).

The cognitive

The notions of meaning forming, and re-forming, have been highlighted in the literature on transformative learning. Illeris (2009) referred to one's epistemology, "one's way of knowing", as being key to 'transformation.' In addition, Illeris connected "meaning - forming" and "reforming our meaning - forming" (p. 44); two aspects and processes that are at the heart of transformative learning. These are terms that bridge the differing streams of approach within the theory and practice of transformation, transformative learning and transformative education (Fisher-Yoshida, Geller & Shapiro, 2009). Illeris, with his focus on learning and on the person in the learning, saw a holistic and integrated approach as important and signalled that aspects other than the cognitive come into play in this learning. As I considered Illeris's thinking on identity forming I was still seeking to locate the place of the non-rational and the extra-rational.

Mezirow (1978,1981,1991), as a key writer in this field, focused on the cognitive - rational approach and has continued to develop his thinking with this approach through interactions with the field (2000, 2003a, 2003b, 2009, 2012). For Mezirow (2000b) learning occurred in four ways: "by elaborating existing frames of reference, by learning new frames of reference, by transforming points of view, or by transforming habits of mind" (p. 19). Mezirow's 'approach' was shared by Cranton (1994, 2006) who focused on the learner's perspective, recognising, especially in her later work, the individual differences people have and where she also made connection to 'imagination' and 'spirituality' as she developed her perspective.

Within these views there is the cognitive or non-cognitive development of individuals which may or may not lead to social transformation. Further, Fisher-Yoshida, Geller and Schapiro (2009) highlighted that transformative learning is about "what the learner does, feels and experiences" and can occur through life experiences as well as in formal educative programmes (p. 7). The thinking of Cranton and also of Fisher-Yoshida, Geller and Schapiro is taking life experiences and exploring the how of how these are experienced

Mezirow (1978, 1991, 2000a, 2000b, 2003, 2009, 2012) used the terms meaning-making; meaning perspectives (ways of seeing the world, world-views, beliefs, philosophy), and meaning schemes (specific assumptions, beliefs, values and habitual expectations, often unarticulated and often uncritically assimilated), clustered to make meaning perspectives and

resulting in a "frame of reference" (2012, p. 82). For Mezirow (2000b), transformative learning referred to "transforming a problematic frame of reference to make it more dependable in our adult life by generating opinions and interpretations that are more justified" (p. 20).

Mezirow (2012, p. 83) used the term habits of mind (considered grooves our mind runs in) to be similar to meaning perspectives and points of view (ways of expressing habits of mind in our interactions with others). Mezirow (2000b) drew on Habermas (1984) in making connections between aspects of knowledge and perspective formation. Mezirow noted that Habermas referred to one's instrumental/technical knowledge (objective and invariant) and to one's epistemic meaning perspectives and schemes (assumptions relating to and how we obtain knowledge). Habermas also highlighted one's communicative knowledge/practical (socially constructed and interpreted knowledge of ourselves and others) and one's social-linguistic meaning perspectives and schemes (perspectives and assumptions, derived from our culture, community and social background). To these are added psychological meaning perspectives (the way we see our self – usually developed through childhood). Cranton (2006) also added to Mezirow's perspective by connecting emancipatory knowledge (knowledge that leads to personal or social freedom, is subjective and emerges from critical reflection and critical self- reflection). In Cranton's (2006) view, transformative learning leads to emancipatory knowledge. I took the term perspective from the writing of these authors and chose to see perspective as a more holistic term and more than a cognitive matter. I linked perspective to the having a view of the world, as perspective taking, and that to me is more a relational matter, connected to one's world, past, current and future.

In defining transformative learning, Mezirow (1991, 2000, and 2003) referred to "learning that transforms problematic frames of reference – sets of fixed assumptions and expectations" (Mezirow,2003, p. 58) (habits of mind, meaning perspectives, mind-sets). These were seen as needing to be "more open, reflective, discriminating, inclusive, discriminating, open, emotionally capable of change" (2003, p. 58). Cranton (2006) saw transformative learning as a "deep shift in perspective leading to a way of seeing the world in a more open way" (p. 16). Cranton (2006) stated that you cannot determine the learning experience that will bring about transformative learning whereas Mezirow (2003) referred to trigger events or disorienting dilemmas. Both Mezirow and Cranton placed reflection and discourse as central to transformative learning. As I considered what Cranton highlighted, I

posited that you cannot necessarily determine the learning experience that will be transformative, an aspect I wished to explore in this study. I would maintain that any experience has the possibility of being a learning experience and that it can be a transformative one if other conditions come into play. I would maintain that these conditions are about the space created with and around learners and the partnering that occurs beside learners, as well as what happens within one's self as an inner shift.

The affective

Mezirow,(2000a) whilst still retaining his earlier definition of transformative learning, acknowledged the place of the affective, the emotional aspects in the learning process. The affective aspects were, for Mezirow, more an enhancement of that which is cognitive rather than seeing these aspects as deeper in themselves. For me I was seeking, in a holistic and integrated way, a connection to what is beyond the rational. I was also exploring how experiences that lead to a shift in one's being are experienced in an affective way.

There are aspects of a transformative learning theory that are seen as more contentious and in need of further thought and development (Newman, 2012; Drikx, 2012; O'Sullivan, 2012). These aspects are the non-rational and what can be termed the spiritual aspects. In broadening or deepening the definition of transformative learning there is recognition that alongside the affective and the emotive aspects of learning is a place for the extra - rational.

The terms extra - rational, non-rational, intuitive, spiritual, soul and the cultural are seen as drivers of transformative learning (Dirkx, 2001, Tisdell, 2008, Yorks & Kasl, 2002). Dirkx (2012) focused on transformative learning that is self-transformation. He focused on a "deeper and more meaningful understanding of who we are as persons" (p. 403). In his earlier writing, Dirkx (2001) focused on both the unconscious inner self and the conscious self, seeing " some" thing or "other" (p. 15) evoking the emotion. Dirkx focused on nurturing the soul by naming the sensations that occur in the learning experience.

Taylor (2007) pointed out that the extra- rational, non-rational, intuitive, spiritual, soul and cultural drivers all share, to some degree, an emphasis on experience, critical reflection and dialogue. For example, Yorks and Kasl (2006) stated,

we define transformative learning as a change in how a person both affectively experiences and conceptually frames his or her experience of the world when pursuing learning that is personally developmental, socially controversial or requires personal or social healing (p.45).

Yorks and Kasl were signally that with learning, the experiencing of it may be seen affectively as well as having social and personal aspects. For me this highlighted that it may not be a trigger event or major disturbance or problematic experience that could lead to transformative learning.

The holistic trend was extended by Illeris (2014) who focused on a redefining of transformative learning as the "totality of the human mind" (p. 38), making a connection with identity. For Illeris, it was important that identity was not just an academic concept, but "also a term that is integrated into and has a fairly clear and generally familiar meaning in the everyday language of all kinds of people" (p. 40). In this way transformative learning was defined as "comprising all learning that implies change in the identity of the learner" (Illeris, 2013, p. 40). This is Illeris recognising that transformative learning is not necessarily an academic matter.

Lange (2012) pointed out that the literature had already moved beyond a "solely rationalist epistemology which states that transformation is transforming people's minds or cognitive and ideological understanding towards exploring extra-rational ways of knowing, intuitive, emotional, somatic, embodied and imaginal knowing" (p. 206). There was a need, Lange asserted, to honour direct experience of the body, emotions and spirit in relation to the earth as legitimate knowledge sources.

I concurred with the shift towards a more holistic view of transformative learning and further posited myself that the learning experience would not be linear or follow a set pattern. Charaniya (2012), maintained that "transformative learning is not limited to intellectual and logical dimensions alone, nor is it necessarily a linear progression" (p.236). It was, Charaniya posited, a "spiralling, creative, collaborative and intertwining journey of discovery" (p. 236). The notion of learning that is on-going and intertwining rather than being linear and prescribed, was a consideration for me.

The holistic

My pre-understanding privileged a focus on the holistic and the human. Jarvis (2010) sees learning " philosophically about both being and becoming" (p. 96) and signals a more

holistic perspective involving the whole self of a person. Jarvis highlighted contentious aspects of thinking about learning, taking all aspects, the cognitive, the physical, the emotional and the spiritual, and hence placing the whole human being within the learning experience. Illeris (2007, 2009, 2011) saw learning as a whole and as situated in an environment for learning. Illeris (2007, p. 141) likened learning to social constructionism as he highlighted the idea that mental processes and phenomena are developed in social interaction, as situations and contexts change and the authentic self shifts in terms of identity. This is signalling the space in which learning occurs and also highlights the term authentic as it applies to the self. In this study I set out to explore what the term authentic may mean. Can we actually use this term, or do we actually mean something else?

Illeris's thinking connected with that of Gergen (1991) who considered that one's identity is constantly exposed to so many and varied influences that are not necessarily holistic or coherent but may lead to 'greater' self-understanding. Here again, we cannot make judgement on the experiences that might lead to changes. We are unable to pinpoint exactly what might have an impact on the 'learner'. Gergen, from a social constructionist perspective, saw learning happening in a space with others. I went on to explore the relational aspects of learning in this space.

Illeris (2014) refers to what is the" heart of hearts"(p. 54) of learners in terms of what is deep inside of them and in terms of the self or an identity. Further, highlights social constructionism in reference to the "interaction between people" Illeris (p. 53) and the social relations involved in communal interchange. Illeris was more aligned to the perspective of the individual rather than being in community. This highlights the difference between a socially constructivist and a socially constructionist position, the latter being about the social connectedness with others rather than a focus just on the self.

Kasl and Yorks (2012) drew attention to the relationship between holistic epistemology and transformative learning. They perceived transformative learning to be an "authentic enduring change in a person's affective, cognitive and practical being" (p. 507). For them it included, but was broader than, a "change in cognitive habit of mind" (p. 507). It was a " change in habit of being- a holistic relationship to one's world" (p. 507) . Their words, "learning to be what we know," (p. 503) connect with the inter-relationship of individuals different and varied ways of knowing. I acknowledged their use of the term

authentic as they highlighted the notion of authentic enduring change. Again, I wished to explore what they meant by the term authentic as it applies to one's self.

O'Sullivan (2008) places transformative learning into a "broad planetary context" (p. 27) where " deep – order ecological problems" (p. 29) require a shift in thinking and perspective. Further, O'Sullivan (2003) focused on the need to shift away from" market desires" (p. 326) "towards a deep change in perspective" (p. 326) that he calls transformative learning. For him the global world is facing a crisis and with this he sees transformative learning at a turning point. O'Sullivan focused on the meaning of transformative learning as "deep structural shifts in thought, feeling and action" using the words "a shift in consciousness that dramatically and permanently alters our being in the world" (p. 327). I highlighted his use of the words feeling, consciousness and permanently as well as his use of the phrase "altering our being". These terms to me signal an ontological focus, a shift in one's being and a recognition of what is considered intuitive and what is beyond what is understood in rational terms.

O'Sullivan, Morrell and O'Connor (2002) focused on ourselves, our self-locations, our relationships in both a human and a natural world, that were for them intertwined with relations of power, class, race, gender, body awareness, alternative approaches to living, a sense of peace, joy and the possibilities for social justice. They acknowledged that a focus on social justice, an aspect of transformative leadership, is also an aspect of transformative learning. Further, O'Sullivan (2012) highlighted the terms "holism" (p. 173), the "wisdom of women", the "wisdom of indigenous people" (p. 174) and "spirituality" (p. 175), within a transformative learning process. This for me was connecting with an indigenous worldview and seeking to enrich transformative learning to show recognition for voices that need to be heard and listened to. This is signalling that a focus on 'the not easily understood but still felt and experienced', matters. This is the place of intuition, of what is sensed. Intuition can be described as having a 'sixth sense' or even a 'seventh or eighth sense'. Intuition can also be described as magic and requires an exploration to determine what is meant by magic happening.

Miller (2002) maintained there is a spiritual perspective in transformative learning that does not involve just the intellect, maintaining that transformative learning includes every aspect of our being, the physical, the emotional, the aesthetic and the spiritual and occurs in inter-connected ways (p. 97). Similarly, Smythe and Norton (2011) highlighted the

enacting of wisdom in action when stating that to lead " is to always be in play" (p. 2). For them, being attuned to the play mattered. I acknowledged the term attuned and sought to explore this as I focused on leaders' being. Similarly, I made connection to this notion in terms of leadership that can be termed transformative.

The cultural

In seeking to explore 'other' worldviews, I highlighted a cultural lens. A lens of difference, of culture and of diversity can be focused on transformative learning. This is not viewing this lens as different from the 'mainstream', it is recognising diverse worldviews about what is 'gifted' in its own way and on its own terms and not just 'taken' into mainstream thinking. Tolliver and Tisdell (2006) and Tisdell (2003), in exploring a cultural– spiritual focus on transformative learning, stated that this approach shares the goals of a social - emancipatory focus but recognises the role of culture, spirituality, symbolic content, non-rational ways of knowing and narrative in the learning process. Fareed (2009) explored transformative learning through community-based, collaborative inquiry with four goals in mind: creating culturally inclusive learning environments, encouraging culturally sensitive learning experiences, creating opportunities for critical reflection, and learning through critical reflection. This is highlighting the 'being - with' and 'being - together' in a space, bringing people together in inclusive ways. This for me highlighted a connectedness. Further, Fareed (2009) referred to methods that allow for individual freedom of expression. This is guiding us to see what might occur in the learning space and highlighted for me the place of being together in sensitive ways, collaborating in opportunities and bringing one's critical thinking into the process. A key aspect in this literature is the being together in sensitive ways, not just being sensitive to the diversity of views held by others but a sensitivity in being - with. This is a relational sensitivity highlighting the sensibilities possessed, or needing to be possessed, by participants.

In an emerging and developing field of thought, with tensions between differing perspectives in both the theory and the practice of learning that is considered to be transformative, Fisher-Yoshida, Geller and Schapiro (2009) highlighted three psychological – perspective approaches. They referred to the cognitive – rational, to the depth – psychology and to the structural – developmental focus ; as emphasising transformative learning that is more cognitive and rational in its approach and that, in their view are the basis for, and a reaction to, socio-emancipatory approaches and the further emerging themes of cultural-

spiritual, race-centric and a planetary focus. These writers (2009, p. 3) indicated that although these were terms that were being used to label these approaches, they were actually processes that have been in-use over time, in rites of passage, by indigenous people and by feminist consciousness raising groups, to name a few. I recognise in terms of this study approaches that place emphasis on indigenous practices and on what is and has been in diverse cultures over time. I place emphasis on how these indigenous practice what might come into other ways of approaching learning and also leadership. There are signals that we might see transformative learning in an integrated way. These writers were striving for social justice in their focus. They highlighted what can occur when participants are engaged in learning, specifically cognitive dissonance, physical discomfort, emotional upset and spiritual disharmony (p. 292), as opposed to an engagement in physical activity, emotional expressiveness and a spiritual connectedness.

The integral

For De La Lama and De La Lama (2010), transformative learning can be holistic, integrated and integrative, focusing on the physical, emotional, concrete and abstract mind. Gunnlaugson (2005, p. 331) used the terms "integrally informed" and "integral theory integrative" to describe a shift from integrative (combining only several features) to a focus on being integrally informed, as he connected body, mind, soul and spirit, again suggesting a wholeness. Integrated usually refers to the combining of several elements whereas integrative and integral can be described as more holistic and describing an approach that is more holistic.

Gunnlaugson connected with the integral transformative practice and meta-theory of Wilber (2000, 2010) as he set out to make the links to the physical, emotional, mental and spiritual in self, culture and nature, stressing balance, inclusiveness and comprehensiveness. This for me was bringing aspects together in natural and uncontrived real experiences. Further, Kamppinen and Jakonen (2015) referred to Wilber's thinking on systems thinking and spirituality as they emphasised the understanding of the world in terms of "connectedness" and the "whole and the parts" (p. 3). The notion of the whole and the parts, stepping into and close to, to see what occurs, and stepping back to see this in relationship and connectedness, is a key aspect of this study. It is a continual process of stepping in and stepping back.

There are connections being made to systems, to living systems, to that which really connects and can be seen as highly integrative. Lange (2018) connected the key ideas shared in "quantum physics, living systems theory, indigenous philosophies and eastern spirituality" (p. 285), in terms of a basic unity underlying the universe. She referred to the mutual relatedness of all things that impact each other synergistically and, further, she posited that the spiritual and material are alive and part of an inseparable reality. Lange's term "mutual relatedness of all things that impact of each other synergistically " (p. 285) highlighted for me a sense of reciprocity, a partnership where both may benefit and where people come together as one, each bringing their best selves so as to connect relationally and explore possibilities. The coming together as one signalled to me a connectedness of the spirit and the heart and not just a bringing of knowledge to share. This is the notion of coming - to - be - with. I wished to explore these notions in this study.

The connected

Wheatley (2002, 2005, 2006, 2007, 2012, 2013, 2017) focused on organisations as living systems through systems thinking, through a focus on life practices to re-connect our world, with a focus on a re-humanising, and a placing of the *human* in human being. I connected strongly with Wheatley's argument for a refocusing on what it means to be human as this way of thinking brings together everything that it means to be human, both within one's self and with others.

Hodgson focused on a transdisciplinary world model (2012), one that is integral (2013) and highlights (2013, p. 36) the question, which is labelled an ontological question, "what is the future?" Here he was highlighting transformative innovation which privileges positive human skills, sorely wanted in today's mechanistic world. For him it was the "ontology of the present moment" (p. 36) that was preferable to linear time and assisted us to move into the future whilst referencing the past. For me this further connected with an increasingly technological world and the need to revisit our 'human-ness'. This is a concept I wished to take to a rethinking of educational leadership. This was continuing the focus on a relational way of leading.

Taking this notion further, I connected with Laloux's (2014) focus on the nature of humanity. This focus was on shifting to a new stage of consciousness with a radically more productive organisational model that included new ways of leading and being in human

interactions. In addition, the notions of compassion, awareness, mindfulness, resilience, values and purpose, courage and vulnerability were highlighted. This for me showed the dispositions and the capabilities, those of being and being with others, that I wished to explore further in this study. Similarly, Wahl (2016) focused on a regeneration, of being regenerative and on a replenishing and restoring, with sustainability at the centre of transformative innovation. For me this replenishing and restoring applies to humanity as well as a restoration of the environment. This is placing a focus on 'being human' alongside the sustaining of the environment. The use of the prefix *re*, as in re-generating, re-calibrating and re-storing tends to emphasise a return to what is already, a signalling that it is a re-finding and a re-kindling of what is already in people.

Wahl (2016) further highlighted a thrivability and a resilience within a complexity of systems thinking, whilst Wahl and Baxter (2008) focused on moving towards a more sustainable world, with the dialogue that is required to turn visions of sustainability into a reality (p. 74). To these visions of sustainability, I added a vision for relating, having a way of being that has ways of human relating at its heart. The importance of 'being human' and the focus on the process of becoming human was further accentuated in the literature. For me it was not just a sustaining of what is already but a regenerating of what it means to be human by exploring the being - with whilst also knowing for one's self, the being - in.

Bamber (2015) focused on a process of Becoming and on the process of "becoming other-wise"(p. 26), including valuing other ways of knowing. The term "other-wise" is the signalling of the place of the other in relation to the self and to one's being. The term 'becoming' was used by Bamber and also by Parse (2007, 2008, 2010, 2014) in reference to a school of thought that she herself founded. Parse offered the Human Becoming school of thought as a paradigm, focusing on the holistic, ever-changing, human-universe process (in health) and the ontology of'' humanbecoming' (2014, p. 10). Eriksen (2012) focused on authentic becoming through continuous and ongoing learning (p. 698), that he viewed as an embodied and relational process. I took this idea of embodiment and being a relational process and I also wondered if his notion of authentic becoming is one that can occur or might we view authentic becoming another way.

In reflecting on the questions of ontology and exploring one's being and becoming, writers offer that we are each in a state of constant becoming. To Kierkegaard, the nineteenth century Danish philosopher, humans were constantly in a process of becoming. What was

being signalled was that a becoming was a process which could be seen as one which is 'never arrive at' . The notion of becoming, especially in regard to the self, was recognised by Macy and Brown (2014). Their focus on coming back to life and reconnecting, including reconnecting with the self, placed the individual in the process. I took Macy and Brown's view in regard to re-connecting with and coming back to and wondered if it was a becoming we needed to think about or was it an always being a possibility and a potentiality to be explored. It inferred that what we each can be is already within us rather than something to be added to us. This is the being - in.

Van der Ryn and Allen (2013) also emphasised reconnecting people, connecting with nature, an emphasis on holism and connectedness. Furthermore, they focused on one's self through the awakening of the human heart, being human-centred / nature-centred, focusing on the inner self and the outer world. They advocated for being empathetic, humane, equitable and resilient which signalled a finding of ways that support both the inner self and also the between, the being - with others. This was a human-centredness and a focus on the inner self that I wished to further explore.

Shotter (2013) took me in possibly different ways as he referred to our "Being Human"(p. 353) and highlighted, in reference to Bortoft (2012), a "holographic" approach to wholeness, designed to replace systems thinking (p. 358). This was Shotter's (2005) thinking of people already having within them what is important for being, knowing and doing. He referred to " an other's or otherness inner life" (p. 176) in respect to the interaction or a witness between people. This can lead to an " ontological change" (p. 186) in the people involved He acknowledged Bortoft and his notion of seeing. In holographic terms, this is seeing everything in its wholeness in a visual way. This to me was highlighting a return to a holistic way of bringing together the formation of individuals and signalled that rather than being an invisible way of formation there is a recognisable viewing of this formation.

Akama (2012) assisted with a Japanese understanding of being human as an "in-betweenness" (p. 1) and situated this as a relational way of being and further forwarded the notions of 'self' and being 'human'. The notions of well-being, of being-human, of being-in-harmony continued a focus on the 'inner' person and on the inside and on personal resources. The focus on what is already within one's self, on what one can only undertake for one's self, as in 'take responsibility for oneself', connected with the notion of agency and with an

individual and a personal agency. I highlighted both the notion of well-being and that of agency as particularly relevant to educational leadership in the current climate.

The notion of agency can be taken as the capacity to act in any given situation, as an exerting of control over a situation or as the capacity to make a difference (Frost, 2006). Frost used the terms human agency, free will, self-regulation and self belief, all choices towards a personal efficacy as well as a suggestion of co-creation and co-construction between people. Lambirth, Cabral and McDonald (2019) focused on the (re)claiming of agency in reference to teacher agency, and Jones and Charteris (2017), in reference to teacher transformative professional learning, focused on agency as bespoke to a person, being totally non-linear and ecological in nature. Lovett, Dempster and Flückiger (2015), in reference to leadership, placed store on personal agency as self- learning, using the words "self- learning about me, the leader"(p. 137), words that to me signalled a focus on the inner being. Wolfgramm, Flynn-Coleman and Conroy (2013), coming from a business viewpoint, explored ontology and the connection with an eco-view, in relation to agency. These authors viewed agency as a 'way of being'. These views were signalling that it is something inside the person that is taken by one's self as agency. This was signalling a shift within. Jones and Charteris (2017) further acknowledged in their view of transformative professional learning that the shifts are shifts within each person and also acknowledged that learning described as transformative, albeit focused on teaching as opposed to leading, required further exploration.

I made a connection to the concept of heutagogy, that of self-determined learning (Hase & Kenyon, 2013), as a step further beyond that of self-directed learning (Mithaug, 2003), a term applied to both the education of adults and of young people. These concepts were signalling that shifts with learners are changes in the inside, changes in the being of individuals and therefore a focus on an ontology. The term agency was being further redefined as opposed to being (re)claimed.

Romaioli and Contarello (2019), when redefining agency, suggested (p. 202) notions that challenge a western way of thinking through exploring a relationship with the other (p. 205), and with oneself (p. 207). To this end they drew on Julien's (2016) notion of disponsibility (p. 202). This meant having an open attitude and, rather than being fixed to an idea, being more fluid in one's thinking. Romaioli and Contarello (2019) made a connection to well-being, to positive thinking, to an engagement with the present, to being open to

existence and to accepting oneself and attending to interpersonal relations (p. 202). I held their view as really important as we seek personal and collective well-being and commit to ways to bring this about.

The encounter

The notion of attunement in terms of connection and creating an awareness with and between others, both professionally and personally, was highlighted. Dall'Alba and Barnacle (2015) used the term "discordant" or "being out of tune" with what might be considered accepted practice (p. 1452) as they explored ways of being professional. For them there was an engagement and encountering in everyday practice (p. 1461) which could be a source of both excitement and anxiety. The notion of tuning in sits with a being with others and highlighted for me the meeting of people in a realness that has joy and celebration and angst and consideration present. Robinson and Robinson (2017) highlighted transition consciousness that had authentic purpose and a focus on the holonomic. Whilst critiquing their use of the term authentic as probably not useful, I highlighted the use of the term purpose, as in having purpose, one's life purpose. For Robinson and Robinson, the use of the term holonomy signalled a bringing together of systems thinking, spirituality, nature's interconnectedness, biomimicry, philosophy, literacy, physics, biology and business. This was really highlighting an integral way of thinking that has connectedness as central. Further, they focused, in relation to leaders, on an opening of one's eyes with the human values of peace, love, truth, right-action and non-violence and with a focus on goodness, wholeness and soul. This was again raising the focus on being human and on what makes humans human.

The idea of shifting away from a focus on the ego, as in being ego – centric and moving towards a different way of thinking, could be linked to a sense of well-being. The notion of ego was highlighted by Scharmer and Kaufer (2013) as they focused on leading into the future. They viewed this as a shift from ego to eco. They highlighted (pp. 1-2) that sensing and presencing were at the core of all deep leadership work and that it was about expanding our thinking from the head to the heart. They signalled a shift from ego-system awareness that cares about well-being of oneself, to an eco-system awareness that cares about the well-being of all, including oneself. This connected with the notion of collective well-being. Similarly, Barney, Wicks, Scharmer and Pavlovich (2015) focused on "self-other awareness", a "sense of otherness" (p. 291) and referred to "shifts in consciousness" and a

"deep ontological shift in awareness" (p. 291). They were highlighting the ontological, as well as using terms such as awareness and consciousness.

The awareness of self and an awareness of others through human experiences that are socially constructed is highlighted by Burr (2015) and for her involve processes that are in " stark contrast to mainstream psychology and social psychology" (p. 6). Burr acknowledges that "knowledge and social action go together" (p. 5) and that " knowledge is sustained by social processes"(p. 4) and like Gergen (2015) highlights the inter-relating and the relational being. This is focusing on the relationship between persons, "the interrelating", with the "erasing of boundaries of separation" (p. 5). Gergen saw joint understanding involving emotions, pleasure and pain, not of private bodies but of relationship and as involving the body (p. 98). This is a coming together and a being together and highlights a shift from separateness to one of connectedness.

Gergen, McNamee and Barrett (2001) highlighted the concept of transformative dialogue, stressing "relational responsibility, self-expression, affirmation, coordination, reflectivity and co-creation of new realities" (p. 679). This is taking the notion of talking with and talking together, as individuals bring their self into a conversation in an act of co-creation. It also signals the notion of self- responsibility.

Similarly, a reference to learning dialogue, with and between others, is highlighted. Charaniya (2012) suggested that this is an "on-going, cyclical smorgasbord of opportunities to dialogue, to share stories, to explore symbols and learning from one another" (p. 238). For me, this related to the everyday, the ongoing 'repetition' of the everyday, the cyclical, as a recurring circular movement. Furthermore Charaniya stated that learning is "not a single static occurrence but rather an on-going series of events and experiences from which one's understanding of the world and one's place in it are formed and reformed through contact with the unexpected, the unfamiliar and the challenging" (p. 231). This view by Charaniya takes the notions of forming and reforming one's self in experiences that are ongoing experiences, and which enhance one's understanding of the world and one's place in it. I found this description compelling and wished to explore her view in relation to this study.

Leahy and Gilly (2009) referred to learning in the "space between us" (p. 23) when engaging with transformative learning, collaboratively. They explored conditions to create this learning which for them were about being intentional, about creating a certain kind of

time and space, about being willing to struggle together, being together in the space between us, and about being in inquiry around the questions that matter. For them the central aspect was being in relation with one another. Similarly, Gergen (2015) referred to a "clearing" (p. 372) – a space where co-action and creation could occur (p. 29). These notions highlighted for me the relational aspects of coming together and being together, a space where learning can occur.

The notion of space was commented on by others. Schapiro (2009) also referred to a "space" where transformative learning may take place (p. 111). For him it was also about learning happening within relationship, about having "shared ownership and control of the learning space", about "making room for the whole person", their feelings, thoughts, body, soul and the mind; it was about having "sufficient time" for collaboration and reflection and about having an "an inquiry-driven" process, with a focus and purpose (pp. 111-112).

This for me was the place of inquiry as an exploration of the self and not just an inquiry into practice. This was inquiry at the heart of being one's self. I highlighted the notion of space, that of the 'between', that for me connects with the 'inter-human' and the 'inter-being' that weave the aspects of humanity together. These notions, that of inter-humanness and inter-being- ness sat with the notion of "innerliness" (Van Manen, 2014, p. 202) in reference to an inner sense of well being and in relation to the inner being of leaders.

With space seen as the place of connection, it is what happens within that creates learning opportunities. The notion of dialogue as deep connection in a created space was also given importance by Gordon (2011) as he highlighted Buber's philosophy of dialogue. This had listening as embracing the other, as central. This was having active attentiveness (p. 207) to another's words and actions, with reciprocity and mutual dependence, and had the potential to create a space where people could embrace one another. This for me was a true coming together to be - with and was the space for deep change to occur. This connected with the term ako from a Māori worldview and reflected a reciprocity in learning. Further, Kramer (2013) highlighted Buber's dialogical principles: turning toward, addressing affirmatively, listening attentively and responding responsibly. Shotter (2009) also highlighted listening as key, that is listening in a way that "recognises/realises the world of the other" (p. 21). Shotter (2005) focused on "thinking - from - within or 'withness' thinking as distinctively different from "aboutness-thinking" (p. 157), as people connect themselves and their ideas. This connected with the notion of generative conversations (Gunnlaugson, 2006), generative

listening (Scharmer, 2008) and focusing on the ways of relational connection, of being with one another in a shared thinking space. If that is the process of coming together and talking with, then there is also what results and this may not be just thinking and ideas. There may be an invisible yet profoundly important connectedness. Again Wahl (2016) drew attention to conversations that lead to re-generation, seeing sustainability as re-storing and replenishing. What was being highlighted for me was a change in one's being as well as pedagogical and practice shifts. This to me was an emphasis on the integration of an inner focus with the outer or external practice.

The 'coming to' leadership

In terms of leadership preparation, whether it is university qualification focused, professional development focused, or worksite focused, there is literature that suggests a different approach to both leading and to learning. In terms of leadership it is likely to be 'leadership that is relational in nature' (Uhl-Bien, 2006; Helstad & Moller, 2013; Binns, 2008; Giles, 2019). In terms of learning it is likely to be focused on the leader's self-concept (Lapierre, Naidoo & Bonaccio, 2012), self–identity (Rusch & Bruner, 2013) and also have a focus on personal transformation, social transformation and social action (Scott, 2003). In order to focus on these aspects, the learning needs to be 'transformative' (Polizzi & Frick, 2012) and avoid fragmentation (Drago-Severson, Maslin-Ostrowski, & Hoffman, 2012). According to Drago-Severson, Maslin-Ostrowski and Hoffman (2012), adult learning theories, e.g. transformative learning theory, are only just being focused on in leadership preparation and form an area to be strongly developed as future focused leaders are grown. Somoza- Norton, Robinson and Robinson (2017) focused us on the integration of holonomic thinking into education leadership preparation. For them (p. 2.), holonomic thinking focuses on coming-into-Being.

The being in leadership that is transformative

I have explored differing notions and interpretations of the terms transformation, transformational, transforming and transformative, as they are linked to both leadership and to learning. There are also the terms transformative education (Fisher-Yoshida et al., 2009) and transformative pedagogy associated with learning, as it applies to leaders. At different times, there appears to be both a deliberate use and a 'loose' use of these terms and at other times they are used interchangeably.

The literature presents the terms transformation, transformational, transforming and transformative as distinct terms with different emphases with distinctive characteristics that are, at times, used interchangeably as they are applied to both leadership and to learning. In terms of defining a notion of leadership, whether in business, in education or in community leadership, that is applicable to a different world this century (one that is increasingly global and, therefore, more cross-cultural and multi-cultural), authors have used different variations of the word transform.

Allen (2012) referred to the evolving thinking for the term *transformational leadership* espoused by authors such as Bass (1985), Bass & Reggio (2006), Burns (1978, 2003) and used the term 'transforming leader' and made connection to both the inner work of leaders in change and in the role of leaders with groups of people. Fisher-Yoshida and Geller (2008) used the term transnational to highlight a different notion of leadership which embraces a cross-cultural world. There is a sense that the focus on transformative leadership can be linked back to the focus on transformational leadership, one that embraces the empowerment of others.

As previously stated the term transformative was applied to leadership by Shields and by Caldwell, Dixon, Floyd, Chaudoin, Post and Cheokas. In furthering the notion of transformative leadership, Simons (2010) linked this to sustainability through viewing it as a "mutually reciprocal relationship between a given community" (p. 64) and   as a kind of leadership that arises. Eisler and Carter (2010) used the term transformative leadership and referred to a shift from "domination to partnership" (p. 98), that is, they stated, the shifting of the notions of power and control. In this selection of literature, the notions of leadership that is ethical, moral, socially just and different from leadership in the past, are common.

Shields (2013) stated "transformative leadership theory is not for the faint-hearted" (p. 23). Shields made the point that in our quest for a leadership theory we have explored personal traits of leaders, processes and outcomes of leadership and class for a 'robust approach' (p. 18) that encompasses some individual leadership attributes, some processes, some goals, and one that is based on sound theoretical principles and not a prescriptive recipe-based approach. Starratt (2010) stated the distinction between transformational leadership and transformative leadership was as important as the previous distinction made by Burns (1978) between transactional and transformational leadership. Starratt (2010) also

stated that with transformative leadership we are connecting with a common cause and a deeper richer human value, for the larger community.

Poutiatine (2009) posited that leaders who wished to lead in transformational ways needed to understand the process of transformation and be immersed in transformational learning theory. His nine principles gave a clear path towards transformation, although his use of the word transformational instead of the term transformative, when used in relation to learning theory, showed the interchangeable use of these terms when a clear distinction was needing to be made to signal different learning. Poutiatine's principles, focused on transformational change, covered both a "broadening of the scope of worldview" and the point that transformation "is always a movement towards a greater integrity of identity—a movement toward wholeness" (p. 192). I highlighted both these principles as central to this study.

Allen (2012), whilst using the terms transforming and transformational, focused on leadership questions which 'signal' thinking aligned to 'biomimicry' (Benyus 2002, in Allen 2012). This was highlighting for me a connection to processes which might be termed of a biological nature within a system and structure. This further connected, like Robinson and Robinson (2017), with a 'living world' and to nature, the connection with nature as a mentor and model for sustainable systems, quantum physics, open systems and connectedness and a shift to a biological paradigm. This is where flexibility, adaptability and agility are required. This is also a focus on a change in beliefs and assumptions about the world firmly in the context of leadership and suggests new competences may be required by leaders. This theme was amplified in Wheatley (2007, 2006, and 2002) who stated that western cultural views had been used as the basis of leadership in the past, with control and imposition rather than participative, self- organising processes being the preference by many leaders. In seeking a different way, Wheatley focused on the human capacity to learn, to improve things and to care for each other by focusing on the more noble human traits of cooperation, caring and generosity.

Chapter summary

In summary, the literature that focuses on *leadership that is transformative* highlights what it is to be socially just, to be ethical, moral and also centred on deeper human values. There is a sense that the individual is and needs to be connected to the larger community in

relational ways. There is also a focus on *learning that is transformative* which has come to mean a radical and complete change or a re-forming'(to take on a new shape) with individuals. *Transformative learning* can be seen in the literature to have shifted in definition from being a purely rational, meaning-making and perspective shifting process to being a more integrated (involving the affective, cognitive, practical, intuitive, spiritual, body, mind and cultural aspects) process that can change the identity of the individual and which can also be socially transforming.

From this intentional dialogue with the literature I am seeking to take to this study the notion of learning that is holistic in nature and which explores the leader in their wholeness involving their cognitive, emotional, spiritual, cultural and social dimensions and that wholeness also applies to leadership. I seek to move away from a fragmented approach to leadership formation. I place ontology at the centre of this study and seek to find out what this means for leadership formation.

I also seek a connection to what might be termed environmental, one that has a reconnection with the natural world as I seek to explore what is holistic in the nature of leaders . A refocusing on what it means to be human and how leaders enact being human, is to be explored as well as a focus on how we might bring this about in leadership formation.

Chapter 4: Methodology

Ahakoa he iti he pounamu.

Although it is small, it is greenstone.

In this chapter I outline the philosophical underpinnings of my research by tracing the path to the methodology I chose. I then focus on the method that translated this methodology into action. I have selected this *whakatauki* to begin this chapter, this one highlighting the preciousness of being with participants in-depth over a period of time.

Heading towards

I was exploring the beyond rational and the irrational, the emotional, empathetic, relational, cultural and spiritual aspects of a person's life, that sit with the more rational and cognitive ones. I was seeking to understand the nuances of the everydayness, as leaders interact with others in the unique context of their professional world in their unique experiences and, most importantly, their experiencing of these. The nuances I was seeking to understand revolved around each leader, their nature 'in' these experiences. I was, in Heidegger's words," laying bare and exhibiting the ground" (Heidegger, 1996, p.8).

To investigate this I took an hermeneutical and phenomenological approach. This is interpretive research within the hermeneutic and phenomenological traditions. As interpretive research it focuses on the relationship between the whole and the parts; the "big picture", namely the Gestalt (whole perceived as more than the sum of the parts), and then the individual parts or pieces, so as to "better understand the whole and the understanding between the parts, in an increasing spiral of complexity and relational connectivity" (Morehouse, 2012, p. 1).

This research was hermeneutic and phenomenological in that it set out to accomplish a full interpretive description of an aspect in the lifeworld (van Manen, 1990, p. 18). I was attempting to get close to another human being (the participants) so as to really hear their experiencing, adding my description and my interpretation. This research 'borrowed' from the work of van Manen (1998, p. 62), where he stated that as a researcher you are borrowing other peoples' experience, and their reflection on these, in order to bring forth understandings

of the deeper meaning or significance of an aspect of human experience. Philosophically, I was asking what does it mean to be in the world, in its everyday "ordinariness". (Horrigan-Kelly, Millar & Dowling, 2016, p. 1).

Coming to this methodology

My research moved completely away from the positivist – empiricist conceptions of research and the application of a natural scientific method to the study of human experience. This was moving away from a world just focused on mechanisation, mass production and assembly lines of the factory and away from a world structured by laws, with generalities identified and controlled, where one steps back as a researcher to be cold and objective and to remove all bias and be totally objective. I was moving away from a world where knowledge is just received and not created, where a duality and separateness of thinking creates something out there to be comprehended.

The impact of Descartes (sixteenth-seventeenth century) and the movement Cartesianism, named after him, is still felt today as an approach that separates mind and body, the knower from the known, and the person from the world they inhabit. Descartes laid down the foundation of the modern scientific age, disestablishing the doctrines of medieval and Renaissance thinking (Honderish, 2005, p. 252). This was a clockwork mindset and where the mind and body, inhabiting different realms, could not interact with one another (Mitchell, 2011). It was also a world where perceptions are true and a guarantee of truth. For empiricists, like Locke (seventeenth -eighteenth century) and Hume (eighteenth century), there was a need to observe the world neutrally and dispassionately in order to learn all about it. Knowledge was constructed on experience through the five senses; the mind is a blank canvas on which can be imprinted knowledge (in Honderich, 2005). Kant (eighteenth century) thought knowledge acquisition began with the senses but did not end there. He claimed the mind shapes the experiences we have. Kant saw that we can only know things as they appear to us. Nietzsche (1822-1900), refered to by Leiter (2020) for his positive ethical vision, was greatly concerned with problems considered basic to Western culture and society (in Honderich, 2005), and for which solutions needed to be found. These were questions of meaning and value; of our understanding and of understanding of ourselves and our place in the world (p. 656). For Nietzsche, it was a reflection on meaning and value, the opening of eyes to what the meaning and values are, or can be all about; about making these come true (p. 659). Nietzsche realised the lack of access we had to irrationality (Mitchell, 2011, p. 327).

For me, my research was about the opening of one's eyes so as to have access to what might be considered irrational, and on what there is in the beyond the rational. It was also about understanding the person in the context of their world. It was, for me, about the whole person, the social, emotional, cultural and spiritual aspects of a peron's wholeness, more than just being about the mind and body.

I placed my study within the constructivist – interpretivist conception of research. In this conception knowledge is created and altered by the knower so as to be specifically constructed, with reality localised and not out there waiting to be discovered. This is where knowledge is the best understanding that can be gleaned, so far, rather than a statement of what is ultimately real. It is a different relationship about, and attitude to, knowledge; a relationship between the knower and the known. It challenges the notion of value-free research. This was important for me to consider as I took my pre-understandings and biases into the study. This research was not value-free as it placed what I value into the interpretive lens, as a positive and useful act.

I was placing ontology, what is the form and nature of reality and what can be known about it, as stated by Lincoln and Guba (1985), at the centre of this research. This is separate from epistemology—what is the nature of the relationship between the knower and what can be known. I therefore focused on a methodology that questioned how the inquirer can go about finding out whatever they believe can be known (Lincoln & Guba, 1985), and that placed emphasis on ontology. This took me to my focus on phenomenology and on a phenomenology that is hermeneutic. Being able to describe what I was finding as well as interpret these findings, from my viewpoint and from a philosophical viewpoint, were central to my methodology.

Focusing on ontology and on 'Being'

Ontology, stated Heidegger, was possible only as phenomenology (1996, p. 31.) In this study I was marshalling the conceptual thinking of Heidegger in relation to Being, thereby placing being at the centre.It was Heidegger's notion of Being that was selected as this study was exploring the ontological nature of leaders. Hence the following discussion explains key Heideggerian concepts that speak to Being in the world. Heidegger's term *Dasein*, " understanding of being is itself a determination of *Dasein*" (1996, p. 12) acknowledges a being there or a there being , as two ontological concepts that refer to how

we make sense of the world, our place in it and how we become aware of this place. *Dasein* is about man's existential being as the most universal concept and unable to be truly defined in its entirety. *Dasein* is always there, an active living of life, as always open to things; it is how one is living or being there. *Dasein*, stated Heidegger, was "the being of being, that being whose being is essentially determined by its ability to speak" (1996, p. 22). For Heidegger, the task of ontology was to "explain Being itself and to make the Being of entities stand out in full relief" (1962, p. 40).

Being is basic, being is at the centre; being is the ontological manifestation of the lifeworld (Heidegger did not use the term lifeworld as he saw an indissoluble reciprocity between human existence and world) and interpretation a way we understand ambiguity. "Being is always the being of a being" (1996, p. 7). Therefore, *Dasein* is not alone but rather always being in the world. "*Dasein* is the interpreter, the hermeneutist, the one who makes sense" (Healy, 2011, p. 220). Heidegger focused on how the being of beings shows itself as a revealing of being itself.

Focusing on 'Being – in- the -world'

For Heidegger, being - in - the- world stood for a unified phenomenon; a whole (1996, p. 49). The words *in – the - world* give the idea of worldliness (p. 50). His focus was on the *being,* the 'who'; on determining the 'who' in the mode of everyday Dasein (p. 50). The being - in, the ontological constitution of 'in-ness,' being - in - the - world, is an a priori necessary constitution of *Dasein*, not at all sufficient to determine *Dasein*'s being (p. 50). By this 'in', he said, we mean the relation of being that two beings extended 'in' space have for each other, with regard to their location in that space (p. 50). Heidegger referred to a specific but holistic form of existence which emerges in reciprocal interdependence with other Beings. This was borne out of the scholarship of Dahlberg, Dahlberg, and Nyström (2008) who stated that "human existence is a more fundamental notion than human consciousness and human knowledge" and that our "understanding of the everyday is derived from our interpretation of it; in ways that are always hermeneutical" (p. 73).

In further exploring the path to taking a hermeneutic phenomenological approach, I continued to focus on the philosophical thinking that went before and what was the essence of the thinking that preceded this methodological approach.

Coming before philosophically

The pragmatists (thought is not about describing, representing or mirroring reality) of the mid nineteenth to early twenty first century looked at what works out in practice, the practical application. Dewey (1922), as a pragmatist who was deeply involved in social issues of his time, especially in regard to education reform, advanced a philosophy that focused on the question of how life could be lived. He was arguing that a bridging of the gap between morals and science was needed to address this question. Anderson (2019) highlights Dewey's practical judgement is transformative, further emphasising that practical reasoning has the possibility to transform.

I took this notion of what works in practice to my study as I focused on how one experiences what one experiences, both positively and negatively, and how is the one experiencing this experience to be.

The existentialists (mid nineteenth century to late twentieth century), as represented by Kierkegaard, Nietzsche and Heidegger (Honderish, 2005), stated that moral and scientific thinking was insufficient to explain the world and further categories based on authenticity were needed. I sought in this study to really understand the term authenticity as used there. Crowell (2017), in referring to existentialism places authenticity has what was missing in regard to a natural scientific approach to studying human life.Kiergegaard, Nietzsche and Heidegger were reacting against the abstract rationalism of the German Idealism, as seen in the very impenetrable philosophy of Hegel and his systematic view of the world. Kiergegaard focused on the irreducibility of the subjective and personal dimension of human life. Heidegger, along with his predecessor Husserl and also Merleau-Ponty, focused on phenomenology from the mid nineteenth century to later twentieth century, looking for a method that illuminated topics normally thought of as subjective, namely our experiences and our consciousness. Heidegger guided us "to the things themselves" (1996, p. 50). Heidegger asked how the being of beings (things) show themselves to us as a revealing of Being itself; not the knowledge of phenomena but the meaning of their being. Heidegger's phenomenology foregrounded ontology rather than epistemological forms of arriving at truth or creating knowledge. Heidegger was clear on the interpretive character of phenomenology because we already place our own interpretation on things as we seek to decribe them.

Phenomenology was seen as more of a movement rather than a distinct period of time (Laverty, 2003). Husserl (cited in Vagle,2018) saw phenomenology as subjective and objective, with the subjective dominating. He focused on the objectives of consciousness as phenomena, on what was meant or intended and on the objects of consciousness and the consciousness of them, that is the experiencing of them. This focus on the experience by Husserl was pertinent to my study as I focused on what occurs for the experiencer within the context of the experiencing. For Husserl, suspending judgement or epoché, as a researcher, was essential; to locate the essence it was necessary to put to one side one's own views and pre-knowings (Vagle, 2018, p. 13). This was a point to be totally challenged by Heidegger. Husserl was interested in the real, what was common-sense and taken-for-granted as he sought to find true meaning by going deeper into reality. For him context was not important and was ignored, as were the subtle nuances of human experience. The notion of intentionality, or where the mind was directed to, was important, along with his focus on essences, reduction and bracketing of one's prior knowledge (Vagle, 2018, p.13).

Like Husserl, Heidegger was opposed to the Cartesian duality, that is the separation of mind and body, and the notion of something being 'out there' to be discovered. Heidegger, who intially committed to Husserl's ways, even in regard to reduction and intentionality, disassociated himself from Husserl and his approach, a point argued by Heideggerian scholar Richard Polt (1999). Heidegger and Husserl were both focused on the life world (among many such lifeworlds), the notion of the taken-for-granted and the illuminating of details of the human experience. They were each focused on creating meaning and a sense of understanding of the human experience.

For me in this research I was focused on illuminating the experiencing within the experience, in terms of the being of participants. I was focused on how this (experience) was experienced.

Whilst there was a common focus on what was being researched, Heidegger and Husserl differed in how they went about the investigation. For Husserl, it was a focus on the phenomena, the attending to, perceiving and thinking about this. For Heidegger it was *Dasein,* and the situated meaning of being in the world, that was key. Heidegger saw that we as humans, rather than knowing the world we are in, are part of it, that is the social, cultural and historical aspects that made the world. There is also a background for each person which we could not know all about, explicitly. The pre-understanding we each bring to the world,

stated Heidegger, is a structure for "being - in – the - world" (1996, p. 41). We have no choice as to what we each bring to our world, as it is part of us. It is there before we understand and make sense of it. Laverty (2003) focused us on the meaning found as we are "constructed by the world whilst constructing our own background and experiences" (p. 24). At the centre, and critical for understanding, is interpretation. My research was focused on interpretation, through my own lens intially, and further as I explored philosophical concepts to deepen understanding.

Key philosophical aspects

In this section I highlight aspects that are important to consider in this research approach and which were fundamental to my research.

Phenomenon

So, while *Dasein*, for Heidegger, was an all encompassing being-ness, he went on to describe a phenomenon as something that "shows itself; what shows itself; the self-showing; the manifest" (1996, p. 25). In other words, a phenomenon is about what shows itself in itself. A phenomenon, according to Heidegger, has nothing at all to do with 'appearance' or even mere appearance. For Heidegger, it meant "that something makes itself known which does not show itself" (1996, p. 26). The self-showing in itself (p. 27) is a distinctive way something can be encountered. Logos (the other part of the word phenomenology) in Heideggerian terms, means to make manifest "what is talked about" (p. 28). Moran and Mooney (2002) highlighted the showing of phenomena:

> The phenomena of phenomenology are to be understood in a deliberately broad sense as including all forms of appearing, showing, manifesting, making evident or 'evidencing,' bearing witness, truth-claiming, checking and verifying, including all forms of seeming, dissembling, occluding, obscuring, denying and falsifying (p. 5).

Intentionality

van Manen (1997) placed intentionality as a term that indicates the inseparable connectedness of human beings in the world (p. 188). This connection always puts in place an intentional relationship with things that make up the everyday. Vagle (2018) built on understandings of intentionality when he stated, "intentionality means the inseparable connectedness between subjects (human beings) and objects (all other things, animate or inanimate) in the world" (p. 28). This highlighted the problematic usual meaning of intention.

If we embrace a philosophical understanding of intentionality, stated Vagle, we signal that we mean "how we are meaningfully connected with the world" (p. 28). We are therefore studying a phenomenon and the intentional relations that manifest and appear. The intentional relationships might manifest as confusion, respect, despair, hope (p. 40), or they might manifest as learning, understanding or communicating.

According to Heidegger, it was the manifestations of the phenomena under exploration, namely for me, one's inner transformation that come into being through intentional relations, that scholars within this tradition should focus on.

Temporality

According to van Manen**,** and in agreement with Heidegger, lived time is our temporal way of being in the world (1998, p. 104), that is, it is subjective and not actual clock time that has dimensions of the past, the present and the future. Heidegger (1962) showed entities are grasped in their Being as presence, meaning they are understood with regard to a definite mode of time—the "Present" (p. 47). Heidegger showed that time of existence is not the same as the time of things; as the latter is a time of the present, the former is the time of the future. Heideggerian scholar Large (2008) referred to the existential temporality that Heidegger described as ecstatic. *Dasein* stands outside of itself in time. It is, in other words, a time that is ontologically derived (p. 85).

Heremeneutic Circle

The hermeneutic circle, invented by Schleiermacher (early nineteenth century) in its modern form, focuses on the inherent circularity of all understanding. Our fore knowing, or what we come knowing already, is instrumental in alerting us to what can be noticed. Intution and feeling, rather than just logic and reasoning, are brought to bear in a process that is fluid rather than heavily structured. For Heidegger, it was imperative to enter the circle at the right point and to be aware of the fore structures as one focused on the back and forth movement within the circle. The question one is asking may point to the 'answer'. For Heidegger, the hermeneutic circle was the method of enquiry; it was what highlighted the phenomena and what made interpretation possible (Healy, 2011, p. 223). The focus on the hermeneutic circle by Heidgger and by Gadamer saw interpretation as an ongoing act (Vagle, 2018, p. 15), with interpretation being made within the context for the individual. Gadamer stated human subjectivity "possess[es] being-value" (1975, p. 216), which can be regarded as a

phenomenon and can be explored in "a variety of modes in which it is given" (1960/1975, p. 216). Gadamer focused on going beyond the 'givenness' of the experience to a new dimension of investigation, into what he termed a transcendental reflection. Gadamer, according to Lawn and Keane (2011), built on Heidegger's insights into the hermeneutic circle by "emphasising the circularity of the interpretive processes" (p. 71), especially in reference to the historical aspects. Gadamer highlighted the pre-given horizon of understanding, stressing the continuous interchange between concepts to be learned and concepts already learned, or one's familiarity. This necessitated for me, as the researcher, remaining open and being "thrown back to my own intial preconceptions" (Lawn & Keane, p. 71), so as to review, reflect and alter them.

Taking it further philosophically

Gadamer (early twentieth century), influenced by both Husserl and Heidegger, focused, like them, on the lived experience. Gadamer agreed with Heidegger that language and understanding were non-negotiable aspects of the human being in the world. Gadamer shifted Heidegger's thinking into the practice realm; its application. For Gadamer, interpretation was always evolving, with questioning opening up "horizons" (1975,p. 333), as being able to see beyond what might be close by. Gadamer stressed that the knower cannot leave behind what they know, their historicality. Prejudice (1975,p. 238) for Gadamer, was not necesarily a negative aspect, it just highlighted for an individual what they knew. With this view, Gadamer had the view that there was " no method to human truths" (van Manen, 2014,p. 30)

In my research, whilst surfacing my pre-understandings and keeping these in front of me so as to realise and reflect on what I held as beliefs, I would be slowing down so as not to see too quickly what might be revealed. My pre-understandings allowed me to reflect in depth on what I was surfacing.

For Gadamer, *logos* (word, speech or account), was how human beings and the world interconnect, in a sense of co-belonging. Language, for Gadamer, was integral to the "process of ontological disclosure" (Lawn & Keane, 2011, p. 96) as it opened up the question of being. The ontology of language Gadamer developed was in some way a reaction or response to Heidegger's focus on "destruction" (1996,p. 23), as a freeing ourselves from traditions that might hold us back from "Being as it really is, rather than what we think it ought to be"

(Large, 2008, p. 29). For both Gadamer and Heidegger, language and being were 'close', with Gadamer saying "being that can be understood is language" (cited in Lawn, 2006, p. 82) and Heiddegger's "language is the house of being" (cited in Lawn, 2006, p. 82).

There is a sense that Gadamer, in his looking back on Husserl's thinking, saw Husserl having a need for certainty, a fact emphasised by Beyer (2018) as he highlighted the methodological restraints posed by Husserl's use of epoché and that Heidegger, according to Gadamer, may have taken the continuum too far in the opposite direction by still seeking a universal 'truth'. Gadamer saw the act of research as a co-construction between the researched and the researcher. For me, as researcher, I focused on creating a relationship of constant care with respectful, empathetic listening and questioning at the centre. I involved and engaged the participants, not so much on a co-construction basis but more as a co-conversation where I, as the researcher, still kept the focus on what was being explored and ensured that conversations kept this focus, even when the story deviated or deepened.

Both Heidegger and Gadamer argued against a 'factual' truth where something thought of as true was aligned with some facts or some entity in the world, or where truth was aligned to a scientific or rational way of thinking. For the Gadamer tradition, what is handed down is of importance. Gadamer placed importance on the concept of authority, central in *Truth and Method* (1975, p. 241). Gadamer argued that reason was not sufficient to award genuine authority and that truth was not the exclusive preserve of science, with the logic of question and answer prevailing. For Heidegger, truth was concealed as it required unconcealing and had need of disclosure as a fundamental to the meaning of truth and the way it was revealed in the world.

For me in this research, looking at the irrational and the beyond the rational, I was looking at truth in terms of what is true in a particular context for particular participants, at a given time, rather than a universal concept that could be extrapolated to fit other circumstances. By exploring the experiences of the participants in a deep way, I was highlighting what might be useful for others to connect with and reflect on.

Merleau-Ponty (twentieth century), like Heidegger and Gadamer, made the dualism of Cartesian thinking a constant target. He developed a desciption of the world as a field of experience in which a person finds themselves. Merleau-Ponty drew on Husserl's notion of pre-predicative intentionality and also Heidegger's focus on human existence, as being - in –

the - world. For him, the body was the primary way of knowing in the world, with the body neither subject or object, but an ambiguous mode of existence. Merleau-Ponty saw consciousness, the world and the human body, as all interrelated and infecting all knowledge. For him it was a "relation of perception, at primal, corporeal and preconscious level" (van Manen, 2016, p. 128).

Like Heidegger, Merleau-Ponty placed emphasis on the primordial contact with the world. For Merleau-Ponty, the body was the point of contact, it was the body that gave access to the world, responding to and encompassing embodied knowing. Merleau-Ponty conveyed a sense of the body having a mind of its own.

> Insofar as I have hands, feet, a body, I sustain around me intentions which are not dependent on my decisions and which affect my surroundings in a way that I do not choose (1962, p. 440).

I took this concept of 'embodied knowing', as espoused by Merleau-Ponty, to my own thinking, as I reflected on the notion of responsiveness and on that of connectedness: the immediate physical responses that may not involve thought or which are established and are part of someone; their 'unthinkingness'.

Merleau-Ponty (2002/1962) focused us, as did Heidegger, on returning to what is orignal, what is already there.

> To return to the things themselves is to return to that world which precedes knowledge, of which knowledge always *speaks*, and in relation to which every scientific schematization is an abstract and derivative sign language, as is geography in relation to the countryside in which we have learnt beforehand what a forest, a prairie or a river is (Merleau-Ponty, 2002/1962, p. ix).

Merleau-Ponty's embodiment phenomenology (van Manen, 2014, p.127), was existentialist in nature. He posited that the world is 'already there', placing the understanding of one's 'existence' at the centre (2002/1962, p. vii). For Merleau-Ponty, perception was not a science of the world, it was not even an act or a deliberate taking up of a position; it was the background from which all acts stand out and is presupposed by them (p. xi). For Merleau-Ponty all understanding was embodied knowing. For him the human did not 'have' a body, but 'was' his/her body (Dahlberg, Dahlberg & Nyström, 2008, p. 42; Lundgren, 2011, p. 129).

Time, Space, place

The themes of time, space and place were seen differently by each of these philosophers. Time, for Heidegger, was seen in many different ways, one as existential time (or lived time) and not as clock or calendar time (Large, 2008). For Heidegger, the notion of temporality, in general, and for *Dasein*, were different. The past, the present and the future as a linear depiction were shown. Existential time was seen as different again; not as successive points in a line but as the "unity of the structure care" (Large, 2008, p.83) and an "expression of *Dasein's* Being" (p. 124). Time was seen by Heidegger as the horizon for the understanding or interpretion of being (Heidegger, 1996). Time, also to Heidegger, was considered finite, endless or infinite. Heidegger (1996, p. 303) stated, in reference to time, and to *Dasein* and its authenticity, "it does not have an end where it just stops, but it exists finitely". Gadamer used terms like contemporaneity, present-ness and timeliness (Gadamer, 1975 p. 108). For him, temporality could be historical or supra-historical or sacred time. This was, he stated, existential temporality. For Merleau-Ponty (2002/1962), time presupposed a view of time; "it is not a real process, not an actual succession that I am content to record. It arises from my relation to things" (p. 478).

Space or spatiality was, for Heidegger, focused on *Dasein*, both temporally and spatially. *Dasein* could not exist with out these aspects." Being-in-the-world is spatial," (Heidegger, 1996, p. 110); it is about de-distancing and directionality, in encountering. It is about disclosure and it is ontological in nature. For Merleau-Ponty, it was about the spatiality of the situation, spatiality that brought the body into 'being', a spatiality that is separate from bodily space or external space (1962).

Heidegger used the term situation (to be in the position of); the spatiality of *Dasein* (Heidegger, 1996, p. 300), determines its "place". It is grounded in the constitution of being – in – the - world . For Gadamer, the self was embedded, with the notion of selfhood, within a specific historic and cultural location (Lawn & Keane, 2011, p. 152).

For me the notions of time, space and place signal a connection with non-Western or indigenous philosophies, where the thinking is based on what logic may omit, that is, human emotion and the appreciation of beauty as two examples. Mitchell (2011) highlighted the use of proverb to surface this aspect that might be missing from a Western mindset. Where logic or experience does not fully support what is revealed, then we might turn to other ways of

thinking. A connecting point in this research is with a Māori world view, as central to the context of this study for participants in Aotearoa–New Zealand. I have therefore focused each chapter here with a whakatauki or Māori proverb or saying.

A further connecting point for me is that, in Eastern philosophy, the knower and the known are the same and there is no distinction between the subject and the object. There is a connection with Heidegger's challenging of the notion of man being master of nature, which he considered arrogant and false. In an Eastern philosophy, all life, not just that of man, may be viewed as sacred, just as in Eastern philosophy there is one reality rather than what is defined in Western philosophy—the separation that is made between the physical reality and a spiritual reality.

Western philosophy meets Eastern philosophy

Heidegger and Merleau-Ponty, both reflecting Western philosophy, also had a connection with Eastern philosophy. Stambaugh (1987) made reference to two themes in Heidegger's later writing that had, for her a "Taoist flavour" (p. 79). Those themes were the Way (Weg) and releasement (for Heidegger, a waiting). These, she stated, were almost impossible to separate. In a metaphysical sense *Way* would be the objective element and *releasement* the subjective, a separation that neither Heidegger nor Taoism would envisage. Heidegger saw *way* as movement, the walking on it, not as ready to walk on it but that which comes into being as we walk along it. Heidegger also saw *way* as thinking; the *way* allows us to reach something. The connecting point between Taoism and Heidegger is one of the human world being in tune with the natural order, with no imposing of a way of life on others. This for Heidegger was about being and being - with. This was an important aspect in this study as I sought to explore the beyond and the non-rational, and what might be termed spiritual, aspects that are part of non-western and indigenous cultures.

Goulding (2009) gave a perspective on Merleau-Ponty and his connection with Asian philosophy in his connecting of phenomenology with both Buddhism and Daoism. The connection with body-thinking is with the visible and invisible, the silent and the spoken (p. 254). It is about being open and rediscovering the relationship to being.

I also placed Buber's philosophical viewpoint (twentieth century) alongside that of Heidegger, Gadamer and Merleau-Ponty in this research. Buber focused us on being truly human, to turn to one another, to see existence as encounter. For Buber "all actual life is

encounter" (1970, p. 62). Buber saw this as "man encounters being and becoming as what confronts him – always only one being and everything only as a being" (1970, p. 83). The occurrence is where a revealing happens to man as a being. Buber was focused on the experience not the idea. For him, what was important was the mutual, holistic existence of two beings, with mutual regard and mutual revealing. This interaction, in concrete encounters, in authentic existence, highlighted the importance of relationships that humanise not objectify. Human encountering is about opening oneself up to another.

In highlighting 'I' and 'Thou' instead of 'I' and 'it', Buber separated the indispensable utilisation of acquiring information from the humanness of the encounter between 'I' and 'Thou.' For Buber 'spirit', in its human manifestation (1970, p. 89), appeared from the mystery and addressed us from the mystery. Spirit was not in the 'I' but in the between 'I' and 'You'. This was entering into a relationship with one's whole being. Buber also connected with 'Eastern thought' with a focus on Taoism. For Buber it was the relationship between Tao and the human being, rather than a fascination with the abstract idea of Tao, that interested him (Eber, 1994).

The connection for me in this study was one of letting go and of stepping away and about releasing oneself as one explores one's being. This was the notion, espoused by Heidegger, of one's way of being and the way to be. This notion, with the focus on the ontological nature of this study, was central. It was asking how might one, how does one, need to be with others, in the context of one's world.

Insights, Incept and In-seeing

The aim of phenomenological research is to unearth phenomenal insights and meanings; "phenomenal in the sense of impressively unique and in the sense of primordially meaningful" (van Manen, 2017, p. 819). van Manen was highlighting that a phenomenological inquiry is processed through an inceptual process of reflective wondering, deep questioning, attentive reminiscing and a sensitive interpreting of the primal meanings of human experience (p. 820). The term 'incept' evokes the concrete richness and originary uniqueness of particulars; it is a grasping of what is unique. The research challenge, according to van Manen (2017), was to retrospectively bring an awareness of the experiences being lived through to be able to reflect phenomenologically on the living meaning of this lived experience (p. 813).

Phenomenological attitude, a gaze, a gesture

For me, as the researcher, it was important to step alongside participants so as to build a relationship and to focus in such a way that had me entering the hermeneutic circle with an openness, a being open to discovery, a wondering, a receptivity and a "not making definite what is indefinite" (Dahlberg, et al., 2008, p. 95). This was about my attitude as a researcher. The phenomenological attitude keeps us reflectively attentive to the ways human beings live through experiences in the immediacy of the present that is only recoverable as an elusive past (Patton, 2015, p. 115). As I created the research relationship, I was asking participants to recall and to remember, not as a reflection but as a 'replay' of the experience. This is never a complete and accurate recount, rather it is its own retelling. Vagle (2018), recalling Husserl, described this attitude as "where we question what we typically take for granted"; how we "enter with a questioning mindset", how we try to "become curious about things we have otherwise treated as obvious" (p. 13). It was my role, as researcher, to be attuned to the moment of lived experience and to then begin to assign meaning and bring this alive through the use of language.

As I sought to understand being I was being sensitive to that which appears, an appearance that belongs to being. Sokolowski (2000) reminded us that "things do show up" (p. 15); that if we are truly present in the space, with a phenomenological attitude, then aspects may reveal themselves.

Reflexivity

As I created a connection with each participant in the study I was focused on being attuned as a researcher by being sensitive to both the life of the participant (coming into their space in the midst) and to what was shared with me. I was highly focused on being attentive to what was shared, aware of my voice, tone, body language, as well as the language I used in conversation. It was important to be aware myself so as to be tuned into the nuances of what was shared with me and to be prepared to enter the conversation in response to what I was hearing. The awareness I exhibited also meant I was reflecting on what I heard and choosing my language of response accordingly. My interpretation had already begun when the conversation began.

Rossman and Rallis (2017) referred to this process of interpretation as complex and varied (p. 25), as the researcher makes sense and starts to make meaning (interpret) from

what is learned as one carries on. I was very aware of how I was shaped by my past as I entered each participant's space. I am who I am. I brought myself into this. I was in a constant state of questioning; I was questioning my knowledge at each step whilst being open. I was taking field notes, whilst recording, that noted both the responses of the participant and my way of engaging with them. These notes were about impressions and meanings gained, rather than being focused on the content which was recorded in audio. Rossman and Rallis (2017) highlighted that "an interview is a conversation with purpose" (p. 157), as one enters a process of discovery and disclosure. They highlighted the "authentic give and take" and the "mutual exchange of perspectives" (p. 156), linking this to the hermeneutic circle as a connecting between the whole and the parts in order to create sense making. This process for me moved towards, but was not completely, a dialogue between the participants and me. I was still taking responsibility for the direction of the conversation by asking questions linked to my focus.

The relationships I developed with the participants, at a human connection level and at a professional sharing level, were essential to the pathway of developing an understanding of what was within each person that they were happy to disclose with me. My ability to ask probing questions and to frame these questions and to be responsive to what I was hearing deepened as the relationship with each participant developed. Finlay (2008) highlighted openness as a "true willingness to listen, see and understand" (p. 98), further highlighting respect, sensitivity, flexibility, and humility towards both the phenomenon and to the participant engaged with. The sense of openness I developed with each participant was essential for the research relationship to mature and deepen over time.

Research conversation

Brinkmann and Kvale (2015) referred to coming into the conversation with participants with a "deliberate naiveté" (p. 32), encouraging a having the eyes open, a seeing without thinking approach. This is the suspending of judgment, the reduction by bracketing by, as Brinkman and Kvale stated, "attempting to place the commonsense and scientific foreknowledge about the phenomenon within parentheses" (p. 31). For me, it was the need to keep questioning what I was coming across in terms of its meaning. It was a need for me to capture the fleeting, the partial and the glimpses of the phenomenon and to put to one side my pre-understandings of what I was exploring.

As mentioned at the beginning of this thesis, I took the term 'bridling', referred to by Dahlberg, Dahlberg and Nyström, (2008), as pertinent to my study. Dahlberg (2011) gave the term 'bridling' the following meaning: an "open, respectful, sensitive, and alert attitude of actively waiting for the phenomenon to show up and display itself within the relationship" (p. 28). I took the notion of bridling to be a holding back, that is both a slowing down in order to give time to all that I was encountering and a holding back of my own pre-understandings.

I was aware of my pre-understandings which make interpretation possible. For me, relationships in the context of my participants mattered. As leaders they were 'in relationship' with many people and with me, and each relationship was important. Context was really important. Each participant was in a situation unique to them, in terms of their community, the people in it, their own self and how they interacted within this 'sphere of influence'. Each participant had their own way of making a difference, their own way of influencing others and of having an impact on others. My study was looking deeply into how what they did, and had done in the past, was experienced, and into their 'being' within the experience.

In summary, Heidegger provided meaningful insights into how *Dasein* interprets the ontological lifeworld through being - in - the - world. This was my focus. I was drawing on the philosophical concepts surrounding the notion of 'Being' in order to gain an insight into how this 'appeared'.

Method

In this study I was seeking to understand the lived experience of two participants, in depth and over a period of twelve to eighteen months. Each of the participants was an experienced school principal, leading a school that was deemed successful, as indicated in external evaluation reports[6].

Purposive sampling

As my study aimed to uncover the meanings of more complex phenomena with each of the two individuals, and because of the nature of the phenomenon I was studying, it was important to create a trusting relationship so that stories that showed experiences of a personal nature emerged. I was aware that the relationship creating began at the first contact,

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[6] New Zealand Education Review Office https://www.ero.govt.nz/

both in the language I wrote in a virtual world contact and in what I conveyed, face to face, on meeting with possible participants.

I selected two participants from schools located close to my place of residence as a convenience for me. The list of possible schools was made up of those that were considered to be performing well based on external review criteria (see below); schools that were of a size that required others to be in leadership roles alongside the principal; and schools with principals who were experienced, having been in the role for at least ten years. In seeking schools of a size that had other people in designated leadership roles, I wanted to develop an understanding of what these principals focused on to encourage leadership in others. These were important criteria as I wanted to connect with the journey of each participant rather than focusing just on the challenges of managing a school or learning how to be a principal. The most important consideration for selecting a participant became willingness and availability to be a participant over the length of time involved.

Selection process

In order to find the first participant I used email to make contact with the first principal on the list of schools, which had been arranged alphabetically, introducing myself and the research focus and inviting a response to enable me to send further details. This intitial contact with my first participant had a positive response, and a letter of introduction, an information sheet and consent forms (see appendices 3 -7) were sent by post. A period of time was given so the potential participant could familiarise himself with the research request. I then visited him (participant 1) in his school office to respond to questions in person and to talk through the research procedure. I did not go any further into the depth of the focus other than that outlined in the information sheet (see appendix 4.). I left a prepaid envelope to allow further time for consideration before the selected participant returned the Consent forms (see appendices 5,6,7) to me. The participant indicated that he was really keen to be involved and stated in his own words that he wished to give back to the profession by undertaking this research with me.

I approached three other principals in the same way. My initial email to one resulted in a request to receive information and a visit to her school office to talk through the direction of the research. This did not result in a signed committment. No further contact was pursued.

The next two principals I approached by email declined my invitation due to professional commitments and no further contact was made.

My next intial email contact resulted in interest from my second participant (going to the next school on the list), the letter of introduction and information sheet (see Appendices 3 and 4) was sent to her (particpant 2), a visit made and signed consent forms (see Appendices 5,6,) were returned to me, from both the participant and her school's governing body(see Appendix 7).

I did not intentionally seek people who had the ability to articulate their story. In seeking experienced principals, I was assuming that they would each have a story to tell. That they each had the ability to articulate their story was only discovered once the conversations had begun. The participants were one male and one female, one leading a school serving a higher socio-economic community and one from a school serving a lower socio-economic community.

Ethical procedures

I received ethics approval from the Social and Behavioural Research Ethics Committee of Flinders University (See Appendix 1 and 2). I provided information to each participant, along with verbal, face to face explanation, and made time to answer any questions. I received signed consent from each participant and also from the governing body of their respective schools. The consent covered both interviewing and observation. The latter was incidental observation as I became familiar with the school settting and was taken on a guided walk through the school by the participant. In both settings I was openly introduced to, and welcomed by, other staff members as a researcher focusing only on the principal. I did not specify my area of exploration with staff.

Entering the field

Neither participant was known to me previously and there was no prior personal connection nor a professional relationship. I was aware, coming into each field, of finding out about the context and the individual as well as focusing on the phenomenon under exploration. This process was not rushed and time was given to creating this relationship.

Each participant was fully informed on the scope of the research. I did not name and share the phenomenon I was exploring in specific language as this may have been a distraction. I named the topic in more generic terms.

Interview/Conversations

I negotiated a time for each interview with each participant. Each conversation was held on the school site and in the office of each participant. Each conversation was approximately ninety mintues in duration. A guided walk around the school of approximately twenty minutes happened on most visits, either prior to the conversation, or as a break in the conversation. Each conversation was digitally recorded as a complete session, or in two parts if an interruption had occurred. I conducted five conversations with Participant One and four conversations with Participant Two. I only undertook four conversations with Participant Two as I felt I had reached a point were the stories I was hearing had reached a stage that I might be hearing some repetition.

As these conversations took place over a period of twelve to eighteen months and with a space of two to three months between each contact, a transitionary conversation about daily life and professional matters took place prior to recording commencing. The transitionary conversation was considered relationship rebuilding as the time between conversations had seen a lot happen in the life of both the school and the participant.

Each interaction started off with my asking an open-ended question and then turned into a conversation with my responding to what I was hearing. These conversations became more relaxed and informal as the relationship deepened. The conversations were highly open-ended. I kept the focus of the research in front of me at all times. I was focused in these conversations on an informality, an open-endedness rather than a structured protocol. I focused on creating an unstructured flow, with my revisiting earlier ideas, expanding on what I had heard earlier, and responding in the moment.

In order to ensure the conversation flowed I used prompts, probing questions and paraphrasing of aspects of what I was hearing. For example, " I hear you saying….. tell me about…"; "When I hear you say …..I am reminded of …."; " During our last conversation I hear you mention …..Tell me more about …." . I was able to progress the research focus by providing the summary of the previous conversation to each participant so as to remind them and reconnect with them. The probing connector prompts also allowed me to progress the

research by continuing to ensure the focus was maintained whilst being sensitive to what was shared and allowing space for this sharing to occur.

The nature of the topic of focus meant that what was shared was often heartfelt (by both the participant and by me, the researcher, as I heard the story) and was in the highly emotional realm. There were, with each participant, really emotional moments as a story unfolded. The depth of connection that had been made elucidated the depth of the response; it was evident a connection had been made and participants felt able to share with me.

Participant sharing and response

Each participant conversation was transcribed following the interaction and before the next conversation. A summary (see appendix 8.) of the conversation was shared with each participant. This was the participant's story as shared with me in each conversation and not my highlighting of the phenomenon under study. I had not written the summary as a focus on the phenomenon I was exploring and had not highlighted possible occurrences of the phenomenon for the participant. However, I had focused on the phenomenon myself right from the beginning and reflected for myself on what I was hearing. I intentionally invited a response to the written summary of what had been shared in the previous session as the next conversations began. The undertaking of sharing a summary served as a way of connection and also gave a personal sense of purpose to participants, different from my intended focus with each of them. The sharing of a summary of the conversation was a way of valuing the participant and what they had shared with me as I was giving back their story. I was highly aware of ensuring the research process was beneficial to each participant and was not just to meet my research requirement. I received subsequent feedback from each participant that the sharing of the summary was highly valued by them.

At the completion of all conversations and their transcriptions, I highlighted key aspects emerging from all nine conversations. I shared these words with both participants so they could each see what was emerging, and I invited a response from each of them. Each participant was able to view what the other participant had shared without any identification of the source of the words.

By sharing the themes with each participant, I was continuing a circle of interpretation by opening up what was emerging. I engaged with their responses at the time and recorded my response to these in my own reflective notes.

I treated the words that emerged as pointers for myself to possible stories involving the phenomenon. I did not have any further contact with participants from that point in the research. I took researcher responsibility for the emerging stories related to the phenomenon.

Crafting Stories

I engaged in the methodological device of crafting stories (Crowther, Ironside, Spence & Smythe, 2017) as I continued to create layers of interpretation, focused on the phenomenon under exploration.

My stories were crafted to highlight the experiences which revealed the nature of leaders 'in' these experiences. I took care to stay with the participant's account whilst linking aspects of the same story from different parts of the transcripts.(See appendices 10 and 11). I set out to honour the experience of each participant in each story by ensuring I conveyed the emotion behind the description of the experience. I went back to the original transcripts as the basis for my stories. I also re- listened to the audio recording so as to pick up the voicing of these experiences. I did, as Crowther, Ironside, Spence and Smythe (2017) suggested, re-visit each story many times to ask (p. 831) if it engaged the reader, showed the experience and held the meaning, as gifted by the participant. I took aspects from different conversations that fitted together, to reveal the phenomenon.

I was very conscious that this was not using data in a conventional sense where validity and reliability are maintained. I was not relying on transcribed verbatim data but seeking to explore the nuances and glimpses of the phenomenon that were explored through crafting the words shared with me. I was very aware of maintaining the authenticity of the voice of each participant and not reducing each story to a symbolic exemplar which conveyed little of the intended meaning. This is a point that Crowther, Ironside, Spence and Smythe (2017) made, to stay with a sense of real-ness in these crafted stories. I was very aware that this method relied on what had caught my attention and connected with my biases.

The challenge in working with crafting stories was ensuring I stayed with the voice of participants and stayed open to aspects of the phenomena I wished to reveal. This meant

staying close to the stories, re-visiting, re-writing and re-reading each story many times in order to hear what was being said. A further challenge was the tension between knowing myself in my pre-understandings and taking care not to dismiss what was being revealed as already known or to put to one side that which I might have judged as not worthy of hearing. This meant being constantly vigilant in my reflective thinking and writing.

Whilst the words that I shared with participants provided signposts to what might be revealed, I went back to all the original transcripts to highlight possible stories that pointed towards the phenomenon. I was cognisant that not everything in my data would become a story and that not all stories would show the phenomenon, that of inner transformation, being explored. What I thought was revealing an aspect of the phenomenon under exploration might be taken to storying and be later rejected as not being hugely significant. The stories that did not show the phenomenon were not used. After crafting the stories that I believed revealed aspects of the phenomenon, I then proceeded to group these into possible emerging story groupings, aspects that connected these stories in some way (see appendix 9). The words of each story acted as signposts to the phenomenon of inner transformation I explored. groupings. The groupings of the stories resulted in three themes under which the stories were arranged. Each story was given a title that signalled an aspect of what might be heard in the story. I found these titles changed as description and interpretation were added to each story.

Description and Interpretation

With each story standing on its own, under three headings that emerged from the groupings outlined above, I added a description in my own words from my reflective notes and then added my interpretation of what I thought the story revealed. I was aware that this was my interpretation and that the interpretation may be different if compiled by someone else at a different time and place. I then stepped back and selected the crafted stories which really seemed to reveal the phenomenon, again leaving out stories that did not seem to reveal the phenomenon as strongly as other stories. I intentionally went back and forth between the stories and the phenomenon I was exploring. This going back and forth involved revisiting each story several times in order to ascertain whether or not it was revealing of aspects of the phenomenon. The 'back and forth' also involved me stepping back to reflect on the 'wholeness' of the leader whose story had been crafted and then back into each crafted story repeatedly to see how the phenomenon had been revealed.

Determining rigour

This research began and ended with the lived stories of the particpants. I was engaging with their stories, over time, realising that I was privileged to what was shared with me and that each recall was in itself a retelling of what had been experienced in the past by each participant. I was relying on the self-report of the participants as this was the foundation of my approach and it was through this self-reporting that I was exploring the phenomenon of inner transformation.

I did not seek to, nor considered it important to question or query what was shared with me by each participant. It was their own experience, an experience held by them and only them and an experience that could not or did not require verification. It was not the impact or influence of the participant as a leader that was being explored, nor was it the outome or result of their leadership that was being examined. It was purely what was inside them, mitigated by the contexts, relationships and environments they were in at different times through their journey. The validity and reliablity came about through the consistency of my thinking and responsiveness to what was shared with me over time.

I sought to be constantly responsive to what I was hearing and focused on describing and interpreting in a consistent yet flexible way whilst never taking anything for granted and critically reflecting on what I was responding to. I was not applying a strict set of procedures or the strict enforcement of rules. To maintain rigour I placed emphasis on the ethical procedures as an integral aspect (Davies & Dodd, 2002). For me the reliability was in the consistent manner of approach I created and the care with which I created a research relationship with each participant. This relationship,an empathetic one, was based on trustfulness, honesty, openness, respectfulness, carefullness and constant attentiveness. For me the ethics of approach was integral (Davies & Dodd, 2002, p.281) to the research process.

De Witt and Ploeg (2006) highlight balanced integration, that is the voices that are captured and the philosophy of approach taken intertwining so as to build a comprehensiveness, as adding to the rigour. I was constantly aware as I explored the parts and the whole that the philosophical approach I took both informed my approach to the conversations and was in turn informed by the voices that I was hearing. I was very much aware of these voices as I crafted stories so as I be faithful to what had been shared in this research relationship.

Philosophical interpretation and evocative writing.

It was these crafted stories arranged under three headings, namely: 'being inwardly knowing - not knowing inwardly'; 'being conscious in choosing - deliberately undertaking'; and 'being the shift in view - a realising that', that were taken for further interpretation,

drawing on the philosophical ideas being explored, in order to gain further insight into what these stories might evoke, explain and release.

Summary

In summary, the methods I used focused on creating a strong relationship with participants so as to move more towards a conversation with them. This conversation, which could be thought of as joint research or research with the participants as co-researchers, was intentionally scaffolded by me, the researcher, so as to keep the focus on the phenomenon under exploration, yet was open so as to embrace what was being shared as their experience by the participants. The use of crafting stories placed emphasis on the genuineness of the stories shared whilst gathering together aspects from several data transcripts. The layers of interpretation, my own interpretation through my pre-understanding and then the interpretation guided by philosophical concepts, released possibilities for thinking through.

Chapter 5: Taking stories to interpretation

He matua pou whare

E rokohia ana; he matua

Tangata, e kore e rokohia.

You can always gain shelter in your house,

but not always with other people.

I selected this *whakatauki* to begin this chapter, highlighting the importance of knowing one's self and being at home with one's self.

In this and the following two chapters, I highlight three notions as chapter headings (see appendix 12) that I was following through in the crafted stories from the transcripts. These notions themselves do not stand isolated from one another as there is an interweaving of the revealed notions. Within each chapter and through each story I visit other notions that reveal what is contained in the stories. The crafted stories give voice to notions of:

- being inwardly knowing – not knowing inwardly (Chapter 5);

- being conscious in choosing – deliberately undertaking (Chapter 6);

- being the shift in view – a realising that (Chapter 7).

At the conclusion of each of these three chapters I make connections with the concept of transformative learning, especially the aspects that create learning opportunites for one's being aware of and showing an awareness of one's self.

In this chapter I share stories which show the notions of *being inwardly knowing – not knowing inwardly*, stories that indicate a looking inside as an awareness of the self.

I connect with Heidegger's notions of 'being one's self' and 'being - with' and in this chapter explore these notions through resoluteness, as a sense of authentic possibility;

through mattering, as showing a concern for; through encountering, as a way of coming to others; through mood, as a revealing of the world and of the past; through un-concealing, as a discovering; through possibility, as an ability to be; and through potentiality, as a becoming one's self.

I also connect with Gadamer's notions of understanding and interpretation. The experiences encountered become a place of understanding and also a place of commenting on, or interpreting, by the leader undertaking the experiencing.

As I explore the notions of 'being one's self' and 'being - with' I take Heidegger's notions as being both interconnected and interelated. The focus with these leaders, as seen through their stories, on an 'inward' way of knowing or not knowing, brings to the fore Heidegger's notions of possibility and potentiality, as always a becoming, a working towards one's way of being. Whilst always in a state of becoming, there is always a sense of encountering as a coming together with others in a way of mattering; a sense of encountering as a coming to a place of revealing in ways that show the moodiness of the encountering; and an encountering as a place of unconcealing, as always discovering one's potentiality. Whilst always in this state of becoming, the resoluteness and the authentic possibilty is revealed in terms of what is held onto as critical for an individual.

In everyday interactions it is how these leaders are, how they interact, that is seen by others. During encounters that can see the leaders 'affronted' by others who seemingly hold different values, these leaders acted in a responsive and spontaneous manner. This acting was without prior thought and, at times, in silence. These encounters give insight into the depth of consideration for the beliefs held by the leaders themselves. There is a sense of a conviction and an insight into what is really being valued. This conviction, seen as an inner sense, seemed to drive their actions.

'A resoluteness'

The notion of resoluteness focuses as an authentic possibility on what is held deeply within and what is a working towards as a possibility. In the following passage the leader (Participant 2) shared a story of being resolute, whether she wanted to be or not.

'I just couldn't help myself!'

> Handling those parents! This parent came into school one morning. I could tell she was annoyed about something. I listened while she talked about her child. I kept listening and didn't respond. That was hard especially as she 'threw' some accusations around. I then said something. I said exactly what I felt. I know I riled her with what I said. I was really annoyed with her. Afterwards I said to myself, I should have backed down. I should have closed my mouth. We would have been fine. We would still have a functioning relationship. It did not work out. We are now very wary of one another and I am careful what I say and how I say it. That was some learning for me. I knew it was the wrong thing to do; I just could not help myself. I really felt for the child. (Participant 2)

In this story, a leader (Participant 2) who has strong feelings and beliefs about how children should be treated is challenged by a parent. There is an awareness that she has contradicted her own 'normal' ways of working with people. Normally, these experiences would show care and consideration. There is also an awareness that a relationship has been damaged and may never be repaired. In the interim the relationship will be, at best, one of polite tolerance. The leader's words, 'I just couldn't help myself', show the depth of conviction she has for the children in her care, and an almost 'automatic' response that came spontaneously from her without prior thought.

Beliefs and values are convictions held deeply by a person, guiding both thoughts and actions. When they are held deeply these convictions are 'visible' in one's actions. The actions these convictions might inform may be overridden by professional decorum. Being resolute and having a sense of resoluteness can be considered a notion that is always in its possibility. Rather than being an act of thought, a deliberate thinking about something in order to intentionally act on, it is more heart felt and therefore is open to a realness and a

human responsiveness. The story signals that what comes from the heart as opposed to the head is powerful in guiding the actions of the leader.

In terms of resoluteness as an 'authentic possibility', there is a sense through this story that, whilst being informed by the past, by the upbringing experienced as a personal identity is formed, that it is a gradual arriving at, and awareness of, and not a sudden fixed idea of what the leader stands for. This is in terms of being an individual and in terms of being the person who is in the professional role. In terms of formation, the authentic possibility is always a becoming or a coming to; not a' change in reaction to' or a 'response to the immediate' but a growing acceptance of what matters to the individual and has been experienced within them. In using the word 'acceptance' I am indicating the taking of something to one's inner self so that it sits with what is already inside the person.

'A mattering'

The notion of mattering, of what concerns one, of what one is concerned about and what one is affected by, reveals what one gives importance to. This is not as an aspect of knowledge but as something heartfelt, as something coming from within one's self. In this story the leader shows what matters to them, which is children and the way they are cared for. The leader in this story refrained from responding to what she was hearing from the other. There was a holding of herself in check, an empathetic responsiveness rather than a thinking about it.

In the following story the Principal and the Assistant Principal each hold a different set of values as seen in how they each handle situations.

'A clash of values'

> The A.P left the school when I became principal. I had been the D.P. alongside her here before I was appointed. She was gone within six months. I said to her, do you realise how you come across to others? That conversation did not change anything. She told me she was leaving because of me; my leading of the school. She told me I was not what she wanted in a leader. That hurt a bit, hearing that! She told me she did not think I was tough enough on the children. She said a more punitive approach was required with these children; and she wanted it more about teaching and learning. Well, so do I. I really want children to be learning but until such a time that children can actually function in class, then my focus is on their care and well-being and I will be empathetic with them. (Participant 2)

A principal (Participant 2) has realised, whilst working alongside another senior leader, that different values have come into play. On appointment to a principalship in the same school, the principal embarked on a conversation that was not possible when each person was in their previous role of deputy principal. The clash of values was seen in how children were treated and showed clearly that there were two different and diverse approaches. One approach could be described as punitive and the other as restorative. The punitive approach conveys a sense of penalising, of attributing blame and requiring consequences in terms of retribution. The restorative approach is based on well-being and empathy with and for children and indicates an approach that is more 'from the heart'. These different approaches reveal the values held by each leader. What is valued by the principal is what she wishes to have upheld and acted on by others, under her leadership. The principal is able to perceive through the actions of the Assistant Principal that a different and contrasting set of values is held.

Holding onto what matters involves a conviction which underpins why one does what one does: not just a decision of the head but an interplay of what is felt and what has real meaning and purpose. Deep convictions and consequences need not reinforce an ego or power over another. Holding onto what matters is informed by the heart. The depth of conviction reflects the inner beliefs and what is held onto in an innermost manner.

I highlight here the notion of the leader being themselves, as knowing themselves sufficiently to be able to hold onto what is important for them. Heidegger provided the idea of the "everyday being one's self", especially in regard to "being - with" others (1996, p. 126). The notion of 'being-one's self' in one's resoluteness, as a moving towards one's possibility, is seen in the interactions with others, the 'being – with' others. This is the space where people become themselves.

It is important for individuals to be able to hold onto what matters, as this is part of one's being, especially in the context of being with others where an encounter can place what matters 'to the test'. Heidegger would have us think about *Dasein* as the interpreter at the centre of determining our very way of being, our Being. Heidegger's notion of 'mineness', as "always -being - my - own - being" (1996, p. 43), focused on one's existence, or way of Being. Heidegger referred to the ontological character of human existence as an existence that is always an ongoing concern or an issue for one's self. Heidegger had existence as the essence (1996, p. 117), the substance of human being (1996, p. 212) and applied this to the very kind of Being we are.

An awareness of knowing oneself is not seen as a certainty or a being sure of, as being arrogant or even as displaying a sense of confidence. There is a constant tension as one interacts with the world where there are competing values. In these stories the leader (Participant 1) appears to have a state of composure, a comportment, that comes from their inner knowing. This can be termed their way of Being. This is seen not in the lack of reflection after the experience, but in the lack of reaction during the experience. The lack of reaction might suggest that the individual appears to be 'comfortable with' what is experienced when in fact they are not comfortable with what is playing out. This is a holding onto in resoluteness and is a sign towards one's "inner sense" (Heidegger, 1996, p. 203) and

visible in one's presence. The leader, in their not responding or reacting to the other leader, showed a heightened awareness within themselves, an indication of their moving towards their own possibility and their own sense of genuineness.

Heidegger (1996, p. 12) had us think about *Dasein* as being what "does not simply occur with other beings". *Dasein* is concerned about its own being as it seeks to understand itself. Heidegger placed emphasis on the wholeness and completeness in his expression "being – in – the – world" (1996, p. 53). The "in- ness" he emphasised is a relational one between beings 'in' a space. In addition, *Dasein* is always 'in - the – world' and never separate from it. The seeking of an understanding of self is a continual journey of being towards one's possibility or potentiality.

The interaction with others, as the leader goes about leading, is always one of being in relationship. This relationship with others is critical to understanding the 'who' of a leader's sense of self. Heidegger (1996, p. 114) referred to our "being - with" others as *MitDasein*, to signal a sense of co-existing, a coming together in an inner worldly manner. This is the everyday 'being – with' in a *Dasein's* world which is a "with - world" (1996, p. 120). Trying to be unrelated to others, *Dasein* is brought together with others. The effect and impact of this inter-action on *Dasein*, is one where "the others have taken its being away" (1996, p. 126).

Heidegger used the term distantiality (1996, p. 126) to describe this 'space'; a space that can separate people, a space where a deviation from what is the norm may occur. This may be seen as a 'taking away' from the other. This is a space where a levelling and a bringing others down to a level happens. He placed "the they" (1996, p. 127) in that space. They that are everywhere bring about a publicness that initially both controls *Dasein* and interprets *Dasein*. This is *Dasein* in servitude to 'the they' and not being their own *Dasein*.

This notion of space and being - with, as *MitDasein* in this space, a coming together in order to co-exist, is a connectedness, not in a physical manner but as an 'inner' connectedness. This is the space where the leader comes to be - with in a way that connects what is inside in terms of a depth of shared beliefs.

What seems to matter, as we focus on one's own being, is having a strength within one's self that might assist one realise who one is, and who one is becoming. This formation is a continual process, not a 'one- off experience'. The formation has as its foundation a belief system, a set of values or a philosophy that provides a basis for one's own being; a foundation that, as Heidegger suggested, is in a constant state of tension as interaction with others happens. There is a sense that this foundation can be 'rock like' and that a leader may be prepared to take actions that place their philosophy firmly in front of their decision making. This is a resolute way of being that is not subject to debate or discussion. It is beyond this and goes into the inner most being of the person.

'Encountering'

The notion of encountering as coming together and as being present with others is central to Heidegger's notion of 'being - with' others. It is not the physicalness of coming to be with. It is more about the coming to as beings, bringing one's Being in an encountering.

In the next story the leader takes on a role which they never anticipated having. They anticipated that there would be a clash of values and philosophy if another leader was appointed. The story showed the strength of their feelings for the values they held. These values were lived and breathed.

'Anticipating something different'

I only ever wanted to be a 'walking D.P.' I didn't want that top level responsibility, especially with my own children at home. If B had not left the principal role, I would have quite happily

continued in my A.P. role and just made the best of it. I had to make a really conscious decision whether or not I applied for the position. If I applied for the job and did not get appointed, I would have to think about leaving and that would have been quite devastating. If I didn't apply, I couldn't complain! When not in the role you don't consider all the factors. If I had a different philosophy from the principal they appointed, I would have to leave; it just wouldn't work for me.(Participant 2)

A possible tension envisioned in the future is a reason for applying for a role not previously wanted or considered. This could be considered a negative reason for applying. The strength of conviction and depth of belief that this deputy principal held challenged them into applying for the role of principal. There is a preparedness to resign and step away if there was a clash of values. Their anticipation of a possible clash of beliefs was even preventing them from experiencing being - with another in order to discover what might be the 'truth' in reality if a new principal had been appointed. This leader held a strength of conviction in wanting the very best for children and wished to ensure this was brought about with success.

As a leader there is a critical importance of having a philosophy, a belief system, a set of values, alongside possessing a sense of moral purpose. What is noticeable is the extent to which holding these beliefs 'tightly' and 'deeply' informs one's action. If these beliefs are held deeply then surface pretence, and being subject to an alternative set of beliefs, may not be tolerable for various individuals. This is further highlighting the sense of comportment, the bearing and the 'realness' seen in this leader. What is displayed by the leader in terms of these deeply held beliefs is not one of pretentiousness. What is displayed is a genuineness whilst engaged with everyday reality.

When one encounters another leader who possesses an alternative set of values and a different philosophy, there can be tension. Holding a different view of life, a different philosophy and differing values, is the 'right' of an independently thinking individual. This individualistic thinking may be challenged when coming together when there is, and needs to be, a united focus within an institution. In these spaces there needs to be shared

understanding, a shared way of being together; a way of being with others, in order for leadership to contribute in a positive way. It is important that leaders can bring supposedly 'opposing' beliefs together to create a strength of shared conviction. There may always be a tension, one that can be deemed a creative tension, as people enact their beliefs. The tension goes beyond what is 'desirable' when there is insufficient 'common' or shared ground.

The leader might set out to raise an awareness in the other, through conversation. This is not awareness raising to 'force' another to take on what may not be part of them, but to guide the other to realise the impact their way of being has on others and how actions may 'contravene' supposedly shared understandings.

The notion of 'awareness raising' is visible in conversations between leaders. When there is a sense of resoluteness in terms of a 'holding onto' deeply held beliefs then the act of raising awareness may not bring about a sense of awareness for the other. There is a sense that the 'resolution' must come from within the other, as a resolution of their own Being. The act of awareness raising is not guaranteed to indeed raise an awareness.

Heidegger suggested that *Dasein* constantly "goes astray" (1996, p. 175) in the interaction with the everyday world. He used the term "ambiguous" to describe the tension for *Dasein* being - in - the - world with other entities. This is where misunderstandings can occur. Heidegger further used the term "entanglement" to describe *Dasein's* everyday revealing being a "falling prey to the world"(1996, p. 175) and a "falling away from itself" (1996,p. 176). Heidegger was describing an aspect of the existence of *Dasein* as *Dasein* is involved and engaged with the everyday. It is about being so busy in the actions of the everyday, entangled in the everyday and with other beings, that it starts to interpret itself through these others. *Dasein* cannot help itself. This story shows a willingness by the leader to step away, to be their own self and to hold their philosophy by being true to themselves.

'A moodiness'

The notion of mood is as a sensing of the world and a feeling not expressed in words or through cognition. There is always a mood that shows or reveals an atmosphere that can be ascertained by the astute individual. A mood comes into the present from the past, from what is brought into the present. The next story shows a leader who has no awareness of their impact on others and whose demeanour is contrary to the values held by the principal in the school.

<center>

No realisation - herself

</center>

Sometimes we just don't have the same intrinsic values because you just cannot guarantee those. It can become untenable and they leave. It happened with the AP here; she and I had a very different philosophy; it was either her or me who needed to leave! I knew; I just knew it was not going to work. I just knew that. I would have conversations with her about, are you aware of what you are doing, and she wasn't, and still not showing an awareness in her current position I hear. She did not like what I was doing and where the school was being led to and so she left. I wasn't surprised and I can't say I was sorry. Her people skills were not there and for our children you need those skills. She had no tolerance for our wee people; you need lots of tolerance and patience; it was just not working. She was an I.T. guru; into technology and she was a future-focused thinker. All excellent capabilities. It was the relational aspects that she did not have, or she destroyed any relationships she did have. It was just too hard for her. It did cause a lot of dissent among people. When I did tell her, she had no realisation herself and did not accept what I told her. She taught me a lot, this teacher, because I had to rethink; think about what walking in her shoes must be like and why ways of relating are so important in our school. I found out I was right. She had handled a situation in a particular way in her new school; not a way I would have done. It turned to chaos right away and that was no comfort; it does not make me feel good from that viewpoint. I knew from what I had seen here in this school, it was unresolvable. In two different schools her complete lack of self awareness has caused absolute havoc. I was right! I trusted my self. (Participant 2)

The AP had been holding a senior position in a school and went on to be appointed to a principalship in a different school. At her then-current school this leader was responsible for and had high level competencies in technology. She had an awareness of her inability to relate to others but seemed to lack the ability to shift her manner. Others experienced more negative encounters than positive engagement with her. Despite the conversations with her, initiated by the principal, there seemed a total inability to reflect on and change the way she

interacted with others. The principal (Participant 2) learned more about considering what it must be like to be in this way and to walk in another's shoes. It was quite incredulous for the principal that a person, especially a senior leader, could act in ways that were detrimental to others. This was not merely a clash of opinion, it was a clash that is seen in the lack of composure in the leader, something at the very heart of their own Being.

Being aware of oneself and knowing oneself are highly important in terms of being a leader. For some people, becoming aware and showing an awareness is limited or even not a possibility. Assisting another to lift their thinking and respond in a different way requires a connection to the beliefs that are held in order for a shift to be genuine and not contrived. The act of partnering another over time, of really being with them in conversation, requires a choosing of approach by one and a taking of responsibility and a taking on of the awareness by the other.

This is a being - with as in being alongside and creating an awareness for the other through the language chosen in the exchange. This highlights the place of a language of connection, of a coming - to - be – with, and the exploring of language that brings about awareness.

There seem to be ways of being that not all people possess. These ways may entail an emotional connection or a sense of empathy, or these qualities or dispositions may be absent. Ways of sensing and feeling that seem to go further than relational skills are involved in a way of being for some leaders. This sensitivity might be named as a spiritual awareness or a spiritual sensing; that is a feeling well beyond the usual bodily senses. It is a sense that is hard to articulate and to define but seems to be present none the less. These are the sensibilities that are an inner sensing, an ability to appreciate in terms of valuing the other and an ability to respond to the other.

When we step away from a focus that is just on a rational way of knowing, away from a focus only on cognition towards what Heidegger would suggest as the full ontological revealing power of Being, of *Dasein*, then we are engaging in the possibility of involving a wider spectrum of senses. Heidegger (1996, p. 134) focused on moods, moods that not everyone is sensitive to, however *Dasein* is "always already in a mood" (1996, p. 134). *Dasein* has already been disclosed in a particular way. This is not as "a means to be known" (1996, p. 134), rather it is more a "that it is". This is a 'being attuned to' that, along with 'understanding', is the primordial disclosedness of being - in - the - world that Heidegger presented. This is the disclosure of possibilities and it is the "already attuned" (1996, p. 148).

The notion of 'being tuned to', of being attuned and being in tune, connects with being present, having presence, and with one's comportment. This is 'tuning into' with all the senses that enable a leader to go beyond the rational and beyond an evidence-informed way of understanding. This is placing the unseen and the felt into the experience for leaders. This is embracing their whole being in the being - with, they experience. This opens up the possibilities rather than restricting them. This furthers the potentiality of Being.

For Heidegger, this 'being attuned to' was everyday heedfulness, leading to a disclosure or an unconcealing of the truth. Disclosure is a way of relating, by *Dasein*, to beings in the world. *Dasein* interprets itself and creates an understanding through this interpretation "which discloses the possibilities of its being and regulates them" (1996, p. 20). The interaction of 'being - with' another is a space for possibility that is a future focused consideration of what might be possible. This story shows the impact when a leader is not attuned to others and is not able to sense the mood of a situation. This story highlights the importance of being able to be aware of both one's self and others.

'Un - concealing'

The notion of unconcealing is the discovery of possibility and a finding of one's truth. This is unconcealing that reveals what is held in the inner self in a deep way. It is an unconcealing that takes what is already and what can be grown as a possibility for one's formation. The next story focuses on a leader exploring their own strengths and discovering what is perhaps innate and what has been learned as their role has developed.

'Looking inside'

> We were focusing on our own strengths as adults. We really wanted to make this the focus with our wee people; focus on their strengths so as to help them know themselves. We had to also focus on ourselves. I was a bit surprised with my own strengths. When I started in the role as principal my spirituality was right down the bottom and I thought that was really interesting. I wouldn't say I'm a religious person and I think the questions were around religion rather than spirituality. My top strengths were fairness and equity and that was no surprise to anybody! Absolutely not a surprise; and gratefulness was up there too! Of the ten strengths, I had six of them and of the ones that are indicators of success in children and adults, I had six of the seven. After being in this role for a while my strengths changed; spirituality was one of my strengths! I also had learned how to focus on strengths of the head not just the heart and that's being in this principal role! (Participant 2)

In assessing her own strengths as an adult and realising what was innate within herself, it was confirmed for her that fairness and equity were her top strengths. This was the focus of her everyday reality. This was what she was resolute about and what she held onto deeply. There was a realisation that her strengths had not changed but other strengths had been added as her role developed. The focus on the strengths of both the head and the heart were deemed to be important. It seemed that for her the concepts of fairness and equity, as strengths of the heart, were part of her identity and the origin of these strengths could be traced back to her upbringing. These were a core aspect of her inner being. This was different from the acquired strengths of the head. These strengths were required to undertake the role of principal and could not be deemed to be part of her inner being. These were more capabilities to be exhibited in a mode of efficiency and practicality. The strengths of the heart, of soul, empathy, attitude and possessing an appreciation of, appeared to sit alongside

the strengths of the head which could be described as the ability to analyse, to plan and to manage financially.

Reflecting on wholeness and completeness of one's Being, it might be seen that each strength contributes to a wholeness. Each strength can be viewed as a part and come together to create a whole. When either just the heart or just the head side is emphasised over the other, an imbalance occurs. When heart strengths are not present in a person, then relational connectedness is thwarted and there is a real tension. This story is highlighting an awareness of the importance of this balance according to the demands of the role of the leader. The story is also highlighting that for leaders the possession of empathy and a relational way of connecting is imperative. When the term sensing is highlighted it raises a strength of spirituality, that is a strength that connects a person to something greater than themselves and ensures their world is enlarged. It is enlarged because of this connection beyond themselves. This is the beyond self and an aspect of the being - in and not just the being - with.

'Being a possibility'

The notion of 'being a possibility' as the ability to be and to become, as an exploration and discovery of the self, happens. This is exploration as an ongoing aspect of coming to be one's self. The next story shows that when a leader trusts their innate strengths and can be attuned to another, then possibilities previously not thought about, can occur.

'I am so pleased I hesitated! Something told me'

> It is something that I cannot articulate. It's just something I sense that they will fit in here. It was the same when M. was appointed here. I know our school really well. It was really like magic. This was really the hardest decision to make. She had all that knowledge and experience, that I am sure would benefit our school. So much so that I really had decided to appoint the lady when I got to school that morning. For some reason I held off. I don't know why I hesitated. That's not me usually. Once I've made up my mind, I act! I had a talk with R and with T (with her knowledge and understanding of the school). By the end of the morning I had chosen M. over the lady and that was the right thing to do with the children we have. They have to have the same belief about kids; they have to understand why children are

behaving like they are; the reason behind their behaving. It seems to be about what is deeply held and what I sense … (Participant 2)

In an appointments process there is more than just the knowledge and experience of candidates in focus. There is also here a sensing by the principal, a feeling they have when being with prospective applicants, that senses a possible 'fit', or not, of these applicants. What is not obvious in the documentation presented, in the interviewing of each applicant or in the gathering of referee's reports, is a perception that is picked up on meeting a candidate in person. This story places the notion of sensing as being highly valued when appointing a person and how a focus on the acquired knowledge and skills and on the experiences also acquired, is questioned. When a 'confirmation' of what is sensed is sought by checking in with others in the process, there is a validation of this act of sensing. The understanding and experiencing by people of a particular context can influence people to use an intuitive approach alongside a rational one. Here again is a balance; not relying on either the rational aspect or the intuitive aspect but seeking to combine these ways of leading.

The place of intuition is a place of sensing something that is beyond rational thought; it is the 'going beyond' the 'evidence' that is accumulated through communication and direct observation. There is a trust that is placed on feeling something that is not in the head, and the importance of this. A key aspect of this leader's story is her ability to trust her instincts and to engage with others so as to hear their thoughts. The engagement of others shows both the trust she has in these other leaders and the esteem she holds them in, in terms of their knowledge about the context of the school. The stepping away from but not ignoring the cognitive aspects and the more measurable characteristics, was a capability developed over time in the role of principal. This was a placing of trust in the self as an inner awareness, an inner sense that was deemed reliable over time and in many repeated experiences.

'Towards a potentiality'

The notion of potentiality as a 'becoming one's self' connects with the notion of possibility and highlights a spirituality that was indicated as a strength. This is spirituality in action in the everyday. This is taking the notion of sensing and recognising it as an important 'capability' that connects with a spiritual awareness, an awareness of what is within one's self, one's inner self. This story shows the sensing that goes beyond the physical senses and moves towards intuition as a much deeper sense that has become part of this leader as they have grown in their potentiality.

'When knowledge and experience are insufficient'

At appointment time there was a woman who interviewed extremely well; she had a lot more experience than R. had had. She could talk the talk but there was something I couldn't put my finger on. When R. came in for the interview there was something about him (even though he had had less experience than her), that I knew would be such a good fit here and I was so right. I just knew it was not going to work with her. I could just tell. I could just sense something; it was something about what was said and what was shown; an intangible thing. We did the chart with ticks and there was a full complement with both people; this one person even had more experience in the role than the other short listed one. They even had all the skills and their knowledge was really great. She could articulate her knowledge really well. It's like I have a seventh or eighth sense...my intuition usually serves me so well. It's just a feeling you get. You cannot actually put your finger on it. It's intangible but if I don't have that feeling about them, they don't get appointed. That is just the way it is. I am reasonably intuitive with people; that's a strength of mine. She said all the right things, offered examples, talked the talk, ticked all the boxes. Just that something did not quite sit right with me. So, my intuition was working overtime. It's just a feeling you get, and I know I am intuitive and that has been proven to me time and time again, over the years. It sounds slightly arrogant, but I am …highly intuitive. She said the right words, only I did not believe her. She was not believable or authentic.(Participant 2)

This is an appointment process undertaken with a candidate's experience, knowledge and capabilities explored so as to appoint a person who was deemed to 'best fit' in the school. Here an analytical approach was adopted that was still open to interpretation, as interviewers 'award' candidates marks according to what they hear and observe. A leader, as a member of the appointment panel and as the principal of the school, relies on what she senses when meeting applicants face to face. When two candidates, each having been awarded the same

marks, cannot be separated, another factor comes into play. This is a factor that can be described as intuition, a sensing, a feeling that is received by the principal. The principal, when being with an applicant, hears what is said and notices something different in the actions talked about. In rational terms this can be described as an incongruency between what is espoused and what is actual. This is sensed by the principal as something that does not present as believable. It is a sensing that this particular person is not best suited, despite their experience record and knowledge accumulation, to this particular school environment.

The power of the intuitive and what is sensed and felt rather than seen or heard is a powerful reminder of the importance of factors other than rational ones. There appears to be a place for senses beyond those of the physical, those of seeing, hearing, touching, smelling, tasting. These are senses that are also beyond the realm of an emotional response, perhaps what is liked or disliked, merely a reaction to what is experienced. It is more a sensing that is going into another realm, a spiritual one, an organic and dynamic wisdom. It is something that is difficult to explain. It might be termed spiritual intelligence and an inner wisdom.

This leader (Participant 2) in their wholeness has a sense of self, of self-understanding and of self-awareness, that is important. Heidegger portrayed a holding onto, a sense of certainty and resoluteness; "a resolute holding oneself free for taking back", an "authentic resoluteness to retrieve itself" (1996, p. 308). This wholeness and 'completeness' of the leader is also an openness, a keeping oneself free whilst not being rigid. The leader, as they developed possibility and their own potentiality, exhibited an ability to step away from the rigid and structured way of going about aspects of leadership. Her potentiality was shown in the trust she placed on their own emotional and spiritual strengths. The leader was showing what mattered to her through the enactment of their beliefs and values as shown in the encounters they had with others. It was through these encounters that she developed their

own awareness, their sense of self-awareness based on what mattered to her. This can be seen as the 'unconcealing' of her potentiality.

Resoluteness, for Heidegger, referred to the opening up, the disclosure of *Dasein* facing up to the possibility of its own death. It is a resoluteness that is imperative for an 'authentic' relationship with others. Heidegger focused on the "indefiniteness of one's own potentiality - of - being (1996, p. 308), a revealing that can only be complete in "being - toward - death" (1996, p. 308). In highlighting the term 'authentic' as applied to one's being, a different term might be referred to, that of one's genuineness, how one comes across. This is different from Heidegger's notion of authenticity as an 'always working towards'.

The concept of nullity for Heidegger was the basis of existence. It is a sense of nothingness, with death the only possibility, that means one is faced with choices; choices in ways of choosing to be one's self. This places authenticity as a choosing, an owning of one's existence as a possibility to be. It also places inauthenticity, as a choosing in terms of letting others choose for me. My authenticity may be possible out of this inauthenticity, through anxiety, as *Dasein's* being is always an issue which is a constant seeking to understand, always working towards.

Gadamer (1975, p. 86) referred to our self-understanding as a continuity in which our human existence moves. Further, Gadamer referred to that which is "closed to our understanding is experienced by ourselves" (p. 86). Like Heidegger, Gadamer placed emphasis on understanding the parts in relation to the whole and the universal from the given context: "Understanding proves to be a kind of effect and knows itself as such" (1975, p. 305). Gadamer showed that understanding is primarily an "agreement or harmony with another person" (1975, p. 158). In the stories presented already, these leaders develop their resoluteness and their understanding of themselves, of what matters to them. Similarly, they

develop a sense of peacefulness and harmony. This can be termed knowing themselves and an inner knowing. This is a sense of awareness that enables the leader to create space with others without giving up who they are or expecting others to give up who they are. Each person is in a moving towards as a possibility of being.

The interpretation of these stories with a focus on the concept in - ness, philosophically, reveals a sense of the everyday being one's self, the always being my own and also the constant seeking of possibility. In addition, there is a seeking of the potential within understandings of the everyday, the bigger picture and self as a being within this.

These stories reveal a sense of knowing inwardly; having something inside one's self that one is resolute about. The stories reveal the encountering in relationships that shows a mattering, for both the other and what one is resolute about. The stories reveal a sense of moodiness that is a real sensing of the other and an 'un - concealing' in coming to an understanding with another. An unconcealing occurs through sharing one's interpretation and ways of seeing the world. These stories reveal the sense of possibility and the moving to a potentiality, of being.

As I step back from these stories with the insight of a philosophical overlay, these stories evoke these particular thoughts for me. I chose to respond in this way after being engaged in and with these stories. Each has evoked in me a remembering as a result of being in relationship with each participant. In writing in an evocative way I am capturing what I sensed through engaging with these stories. In this writing I am exploring the phenomenon of inner transformation.

What matters is a wholeness**,** an arrival at a wholeness, of all I am and can be in my own possibility. This is not a final arrival, a having of finality. It is a moving closer to who I am.

As I come

An arrival

Becoming whole

To be whole

To being whole

Coming to wholeness

In imperfection

Looking inside

Knowing one's self

What matters

Realising gifts

To bring

As an offering

Creating awareness

Not arriving

Never complete

It's all about me

I am my becoming

I seek to be

In my fragmentedness

In my constant unfinishedness

Towards a wholeness

An anticipation

It is about holding onto what is valued, what one is resolute about especially when one interacts with those who hold differerent values which they may also be resolute about. It is a coming together when both hold onto what is valued.

What we value

The depth of what we value
Shown in how we are
In our words and actions
When we act in a unision of values
Magic happens
Not prepared in plans or in edicts
In the magic of coming together
Bringing together
thoughtful consideration
Acted in caring ways

I worry

A stridency
Such discord
A clash not of cymbals
of joy
A clash of what matters
In sync
Striking a chord
What mattters for me
And maybe not to others
What I care about
Not in an egotistical way
In a way that steps away from my self
That steps towards others

It is a coming together and a valuing together. It is an embracing of what each brings to the interaction .

A together-ness

Yours and mine
Separated
Minds apart
Hearts and minds
That of the heart
Unites
Coming together
A whole
In wholeness
Holistically thinking

A bringing

That of the heart
I care
Considering you
Knowing you
Your life beyond the gate
Waiting for you
What you bring
What brings you
Your giftedness
You are a gift
You owe nothing

It is about the experiences that are had, some intentionally and others in response to what is sensed in the moment. It is also how I come to these experiences so as to be whole in my own self.

In me

Experiences create in me

Experiences bring out in me

Experiences create doors for me to think about prising open

Experiences tell me what matters to me, really

Not in a plan

I feel my way

Into the murk, the depth of complexity

Another's life, their dreams and aspirations

Cut off

I feel my way

To what seems best

It changed, for me

It is good to put one's hand up

To offer

To contribute

To share

It comes back to me, a thousand fold

In collegiality

In caring

Some notice

When I stumble

My game face on

I cannot keep it on all the time

Some see, me

I now know

When to step back

My offering

Is now also to myself

It is about being more complete and having a sense of being who one wishes to be.

I am

I am me while on my journey

The journey of life

Those who have journeyed with me and for me

My journey is all embracing; the highs and lows

Each point a place and time of learning

I am being led to this journey

It is not of my making

It is not about my planned thinking

I think a lot

I learn to think less

And just be open to what is there for me

Fulfilling my self

A person with a purpose

Is not just doing

What is required of them

What is written down, for them

To be ticked off

As completed

It is something far deeper

A sense of fulfilment

A conviction

Seeing it through

A fulfilment

A real-ness

Getting real

Being real

Showing realness

Dealing with reality

Shifting this reality

The real me

Realising what is within me

My genuine-ness

Seeking inner transformation

I now connect the notions of being one's self through an *awareness as inwardly knowing one's self*, to aspects of the concept of transformative learning through what has been experienced; the focus on what matters, what one is resolute about that comes forth in the experiences one comes to; the opportunities created and taken hold of. It is these experiences that have the possibility of being transformative in the learning that occurs. It is these experiences that have the possibility of creating an awareness as to one's being and one's being - in, what one takes to the relational way of being as being - with others.

There are possibilities for transformative learning in any experience. It is what occurs within this experience both within one's self and with others, that enables learning that might be transformative to occur. It is what is taken from the experience, the approach to the experience, the being in the experience and being with others in the experience, that has the possibility of creating shifts in,changes in, theforming of, the re-forming of, a re-shaping of or the creating a new shape. This is an awareness during experiences, which might involve tension or a dilemma, that something needs to change, within one's self. Gergen (1991) saw all experiences which one was exposed to, all encounters one had, having the possibility of being opportunities for learning.

In learning to know one's self, one's inner knowing, having a sense of mineness or an ownness, comes through as resoluteness. This emphasises the underlying inner self, the in ness, as one is in the world. This is where one's conviction, a coming to for one's self, of what matters as an ongoing concern, is shown in an awareness of possibility. This is learning or possible learning when an awareness raising takes place. The possibility of changes might be revealed as a sensitivity to and sensibilities for both one's self and in the relationship with others. This is about a relational awareness that is attuned to both one's self and to others. This is showing what Heidegger (1996) referred to as the ontological charateristics of human existence.

Learning is that which is experienced both in the everyday and in the less frequent more formalised opportunites. This is learning that is ongoing and continuous and which embraces the emotions, the physical, the spiritual and the cultural in these, the everyday encounters (Fisher-Yoshida, Geller & Schapiro, 2009; Charinya, 2012). These are experiences that can be termed holistic, that are not preplanned or prethought and may not be intellectual in nature. These experiences seem to be part of a journey of discovery and exploration, a revisiting, an accumulating, an adding to, so as to further develop an understanding of the self and the world.

I highlight the notion of awareness, an awareness of, a self-awareness and the raising of awareness with, and for others. This is an awareness of the different ways of viewing the world and one's place in the world. It is possible that this awareness can be seen as the beginning of what might be termed a change in identity for the individual. These changes, rather than being radical and planned shifts, are more a coming to see and a noticing that, that might lead to a shift in one's being. These shifts are highly personal in nature and involve

choices made by the learner. This is the learner choosing to be one's self. Heidegger would term this choosing as a choosing to Be one's self towards an authenticity.

The experiences that are encountered, and in which learning may occur, may be influenced by both the immediate environment of the learner and the wider system and societal environment. This is something Illeris (2013) would see leading to changes in the identity of the learner. This is the being - in - the - world and the being - with. Illeris stressed that these changes were not necessarily academic or cognitive changes and he placed intuition as a possibility for bringing about shifts in identity and in ways one sees the world. Illeris (2009, 2013) would see all encounters as possibilties for change. Illeris's focus on intuition as a possibility recognises the place of sensing, as a non-rational means of learning to be one's self.

These are shifts and changes within one's self that come about through, and from, experiences that provoke an awareness in being, in one's self and the self with others. Cooren (2018) viewed this as sustaining the self as one forms one's identity. Cooren placed emphasis on a sociality, on the relational, as part of one's existence. This is again recognition that this shift for individuals happens in connection with others. Kasl and Yorks (2012) saw these changes in one's self as enduring, authentic and involving the learner's affective, cognitive and practical being in a holistic relationship with one's world. The terms sustaining and enduring signal an instilling of a shift that has deeper connections that bring about a sense of in-ness and ocurring with-in, within one's Being, rather than a change in knowledge or skill. Kasl and York's term authentic was given a different meaning by Heidegger from what these authors contended. These shifts (Rusch & Bruner, 2013) are termed a shift in one's self identity.

I highlight, as Kasl and Yorks (2012) stated, that the transformative shifts are the framing, reframing or finding of one's experience of being in the world. This is a process over time and a gradual accumulation for some and a more intense moment of 'awareness raising' in one's self for others. This awareness may be a result of a challenge with something one is up against, personally or professionally, or it might be healing in nature and lead to a nurturing of one's own well being.

Chapter summary

In summary this chapter has taken the notion of inwardly knowing and seen it as an awareness of one's self as one develops a resoluteness as encounters occur. These encounters are the experiences of the everyday that create opportunities for an exploration of self and that might lead to a transformative shift which some see as a shift in identity for an individual. These shifts in Being are inner shifts, a focus on an innerliness, and on an inner transformation.

Chapter 6: 'Being conscious in choosing – deliberately undertaking'.

Ka rongo i te ia o te aroha,

He ngakau māhaki.

To feel genuine intentions is

to understand a charitable heart.

I have selected this *whakatauki* to begin this chapter, this one highlighting the genuineness of intentions and the place of the heart.

In this chapter I share stories which show the notions of *being conscious in choosing - deliberately undertaking*. I focus on what is a deliberate undertaking and a conscious choosing by the leaders especially as they come to be with others in their 'being - with'. By this I mean that the leaders seem to have taken steps, especially in their relating and being - with others, to 'be' a certain way themselves, that is a 'way - with' others.

I take the following notions of Heidegger as I interpret the crafted stories of the leaders' experiences. I continue to take the notions of resoluteness and moodiness with the focus on coming to be and being with. In addition, I focus on the notions of considerateness, as a regard and concern for; of angst, as anxiety for and a revealing of; of creating space to, as a making room for; of idle chatter, as the mode of being of the understanding and interpretation of everyday *Dasein*; of finding one's path, an always being ahead of oneself; of anticipating, as a running ahead towards possibility; and of having a conscience, as an unsettling questioning.

At the conclusion of the chapter, I again make connections to the concept of transformative learning especially in regard to experiences that might reveal a deliberateness and a choosing so as to develop one's self.

The leaders in this chapter focus on what matters to them when they 'make a stand'; these are stories that shows their beliefs, the philosophy and the values they hold. Heidegger's thoughts show this as a sense of resoluteness, like a disclosing as a "primordial

truth" (1996, p. 297). This truth is a fundamental existential, "the truth of existence" (1996, p. 297).

The stories that follow explore how this 'resoluteness' plays out in the everyday in the choices made both intentionally and deliberately. This resoluteness shows in how the leaders are, how they choose to be, in the inner decisions that they make and how they relate or interelate to and with others. There seems to be an awareness of, and a consciousness about, their actions.

The following story shows that it is the opportunities that are provided that are the focus for the experiences leaders can learn from. There is a sense of 'givenness' from another in terms of opportunities.

'Being-with, intentionally'

'Receiving and giving, opportunities'

I worked with this principal one time in my career. He was so supportive and gave me opportunities to be creative. If I was focused on creating a garden, he allowed me to do so as long as I had a reason and purpose for what I was doing, and the outcomes were good for children. He let me fly really. I had all these amazing opportunities. He gave me licence and so I give others licence now too. I ensure people have time to talk together and make amazing things happen. The other day they went off site and talked. That was just so important. Just to go and talk as it is a luxury that we don't have much time for. I give people the opportunities that were given to me. (Participant 1)

When leaders notice those around them and create possibilities for them, albeit with expectations in terms of purpose and outcomes, others are enabled to really have an impact on the outcomes. There is a realisation by this leader, who is noticed by their principal, that they are able to take their own thinking and act on it. Being able to add something within a frame of expectation and not just being self-indulgent, pleasing oneself or getting one's own way, seems to be received as a real valuing of the person. This is a person being recognised for what they bring and not just being delegated to undertake what another has prepared.

Being recognised, valued and acknowledged for one's gifts and consciously being aware of having these gifts, seems highly important. Having gifts to offer involves wanting to contribute to something greater than oneself. Being recognised and taking time to really know

and understand the abilities of another, contributes to feelings of self-worth and self-belief. This relates to one's well-being and contributes to creating a sense of personal resiliency.

Being - in and being - with signal a relationship where time is given to understanding the other and what the other brings to the conversation in terms of their being. The willingness to hear and see what the other can contribute, places Heidegger's notions of 'possibility' and the "potentiality - of - being" (1996, p. 236), to the fore. The idea of 'being - toward' another within his notion of care involves forming the structure of the whole *Dasein* and speaks of this possibility and potentiality. It is within a "being free for its ownmost possibilities" and an existence only "in freedom" (1996, p. 312). In such a relationship, *Dasein* with *Dasein*, each comes from their past of "thrownness" (Heidegger, 1996, p. 135), and always "projecting" (Heidegger, 1996, p.145) understandings. The two elements along with "falling" (Heidegger,1996, p. 175) are fundamental to *Dasein*'s existence. I come from my past or am thrown into it and I project into my future. *Dasein* is always ahead of itself and always outside itself in its existence.

Gadamer (1975, p. 161) showed us that the understanding for each person depends on what people take from the 'being' together and that an interpretation of what is taken will be influenced by what each brings to the interaction. It is about the 'way of seeing' that people have, how they view what is experienced.

The following story shows the shifts in a leader when they realise that there is trust placed in them, a trust that is not based on years of experience or even a skillset, a trust that seems to come from a relationship that has developed.

'Coming to 'be'

'Getting in the right headspace'

I was not going to let it fall over for him. He had enough trust in me to be able to do the job and I did not want to let that trust down. I had very senior teachers coming to ask my permission to go and purchase curriculum resources and there was I a third-year teacher! They would be thinking 'what's that young pup doing there?' Well that's part of it. This is the responsibility I have been given and I am doing my part. That was very instrumental for me because I felt like I was too young, not experienced enough to have that big responsibility. When I got over myself, getting over my own headspace and worrying about things, I said to myself I can spend most of my time anticipating what might go wrong or just stop

anticipating this, roll up my sleeves and do it. From then on, I grew my desire to be involved in other things. I do want things to be done right so from that very first experience I not only wanted to do it, I wanted to do it right and know it was done properly. Once I knew the direction I wanted to go in, I'd work towards that direction. I also wanted others to know it was done properly and I wasn't letting anyone down. I didn't want to just go through and count the budgets. I wanted to know I was making a difference and I was doing it justice.(Participant 1)

This leader has been proactive in securing a role as deputy principal with only a few years of teaching experience. His 'give it a go' and 'can do' attitude allowed him to apply for the role. His determination and persistence paid off. He is now highly aware of being alongside staff who, he feels, are much more experienced and more knowledgeable than him, and who he thinks might be wondering how this young and keen leader will go about his job and prove himself. His attitude extended to rolling up his sleeves and getting on with the role requirements. He also did not want to let the principal, who was instrumental in appointing him to the role, down. He conveys a real sense of changing his headspace by shifting away from his inadequacies and moving to a focus that puts the energy on the person/people he is working alongside.

This story shows the importance for this leader of a shift which might be described as taking one's head into a different space. This is not about the acquisition of further knowledge or skills but is more about a trigger, inside, that once set, determines the approach that will be taken, now and in the future. This is not a trigger in terms of any one event or experience but rather a coming to as a thinking about himself. It is more about his being – with.

The importance of being present with, being among and being together, highlights how these leaders can be with others in their encounters and in their everyday - ness as "being- with – one – another" (Heidegger, 1996, p. 123) belongs to being of *Dasein*. This is 'being - alongside' in an encounter; where things matter and in a 'mood' where possibilities are sensed.

It is mood that is key, said Heidegger, "mood makes that possible directing oneself toward something" (1996, p.137); it is an attunement and a disclosing. *Dasein* has something in its 'being' to be discovered by the other; the notion of discovering by being - with another, each coming with who they are and their notions that are 'already' theirs. This is signalling

the notion of 'coming with' as already possessing, rather than 'becoming' as a 'need to develop'.

Heidegger had *Dasein* stepping away from the they, from those that were pulling *Dasein* into the world, and thus stepping back to be one's self. *Dasein* can only be itself in a relationship with others as it is how *Dasein* already is. As *Dasein* focuses on its own most "potentiality - of - its - being" (Heidegger,1996, p. 86) in this relationship with others, *Dasein* focuses in its own being - with in a relationship of wanting to free you so as to be you. The notion of freeing brings an understanding to the relationship of the being - with one that each brings and how each is, in this relationship.

This relationship shows a mattering before it may become a knowing about. The relationship could be one of indifference or one of care. Care or solicitude, as shown in communication and guidance, had for Heidegger an aspect that is different from 'concern'. It is a care that is about one's relating to others. There are two possible paths in the caring, a negative path showing an indifference to the presence of others and a positive path, with possible branches of attempting to influence, dominate or take over others, or attempting to free the other, for their own possibilities. This latter branch, on the path of care, is shown by the leaders when at times there is a taking over in order to put something on a clearer path that is followed by a handing back to the other. This is a momentary taking over, still one of care, and is about ensuring the pathway for those being given freedom to is a smoother one.

Care is the structure of *Dasein's* existence. It is one of Being - ahead - of - itself (future-projecting and understanding), of Being - already - in - the - world (past - facticity and thrownness) and of Being - alongside - beings - encountered within the world (present - falling). This is about the ontological nature of relating to others and gives a structure to one's formation in terms of being - in one's self and of being - with others.

In the following story a leader shows their compassion for a child whilst having regard for the safety of other children. The choice the leader makes creates a tension with another leader and their perception of the actions that need to be taken.

'Choosing to be considerate, having a considerateness'

'A little softie'

> The children were looking forward to going sailing. One of our wee people lashed out, lashing out and hitting others. We could not afford to let her go sailing. M thought there needed to be consequences and was looking for these. I knew the child was going through hell at home and you cannot punish them. What's the point of doing that? They look at you with wee eyes as you are ready to yell at them. All they need is a bit of love and attention. I am a bit of a softy. You have to dig deeper. You have to enquire as to have I got that right; the way you ask; your questioning; the angle; the point of view asking what else we don't know about. They need to know they are safe, most do. We use natural consequences and focus on behaviour education not management. We feel guilty taking that chance of an experience away; it's just what she needed. (Participant 2)

The principal is engaging with the acting deputy principal on how a situation with a child should be handled. There is a tension between implementing consequences of the action and the caring about the child who was the perpetrator. The decision to withdraw the child from the activity, which would have been really beneficial for them, was non-negotiable, in terms of the health and safety of other children. What was negotiable was the care and consideration given by the principal who was so aware of the child's circumstances. The choice made by each leader in the story is a different one that reflects how each comes to the relationship with this child and in relationship to all children in their care. The non – negotiable for each of these leaders is different and consequently a place where there may be an overriding and a display of power, by the principal. The use of power this way is not a common feature of their leadership.

The power of compassion and of restoration, of thinking about the person and having a humane approach that has care for the human at the centre, is seen as important. A way of being alongside others shows understanding; if not an understanding of all that is experienced, it does show a willingness to be there for the other. This is a being - with and being alongside in a relational way. This is a connectedness as a deeper way of relating. It is a being there with and for the other person.

The leader chooses how they go about being - toward and being - out - for. It is a choosing to be what matters, showing what is valued and the impact of being one, with and to another. This is how one cares and shows caring. Heidegger would suggest that the "modes of taking care belong to the everydayness of being - in - the - world. These modes let the beings being taken care of, be "encountered in such a way that the worldly quality of inner worldly beings appears" (1996, p. 73). It is a taking care of which has an existential ontological meaning (1996, p. 57). This is a designating of "the being of a possible being - in - the - world". Heidegger focuses us on considerateness as " a being - with - one another" (1996, p. 122). A lack of considerateness can show itself in a distance and a reserve and bring about mistrust, even when focused on the same work. It is for *Dasein* to determine how it will be and thus create an " authentic alliance" that frees the other "for himself in his freedom" (1996, p. 122). This is a deliberate and intentional 'choosing'; the leader choosing how they will be - with another.

The following story shows a leader coming into a conversation with an open mind as she seeks to find a way forward for the child. The leader maintains their resoluteness. Their beliefs in and for children and their care for others are what is resolute for them.

'Willing to be, in angst'

'What was needed, not wanted'

We could have been dictatorial in saying, no she needs to front up; and that would have got the parents offside. That would have caused more disharmony in the family and resulted in more deputations coming through the door. It may not have been what we wanted, but for the child at the time it was what she needed. So, we try to meet those needs. The same with the wee girl who caused all of this; we have her on a step up and step-down programme, at school for two hours. Last term she was not at school very much. This term she came back for a fresh start; lasted two days before hitting and hurting; telling people to 'f….. off' so we thought, what are we going to do? There was a complaint; yet another one, this time to the Board of Governors, the trustees. I went in with a very broad open mind. I thought no, I do not have any expectations of how this is going to evolve. I'll ask lots of inquiry questioning. I asked the parents how they are feeling .... so, we all came to a common ground—we all want the best for this little girl (Participant 2)

As the school works closely beside parents with the child at the centre of the interaction, the school has a choice to dictate what might best suit their organisation or, as in

this case, being open to what the parents and child wanted. The principal has learned to be very open coming into such interactions rather than having a fixed plan to dictate to parents. The principal was there for the parents too, realising what life was like for them and not adding to the burdens they were carrying. The essence of care for the principal included embracing all those who supported the child. This was a slower conversation, a conversation that took more time so as to hear all voices and work through possibilities for a solution.

There is a powerfulness in not being fixated on a set plan of action with preconceived actions which have to be implemented as a fait accompli. When it involves others, the coming together into a conversation so as to explore possibilities shows a real sense of partnering in these possibilities. This leaves room for care and compassion of all involved. This shows the stepping away from 'power over' and towards a 'sharing of power' that enables all.

The leader in this story comes together with others and is responsive to what they bring to the conversation so as to explore possibilities. The leader shows compassion, consideration and also angst'. Heidegger has us see angst as caring and not an angst derived from "urge, will, wish or predilection" (1996, p. 182) as these are themselves founded on care. Angst, itself, is being in the world. Angst provides "the phenomenal basis for explicitly grasping the primordial totality of being of *Dasein*" (1996, p. 138). This is *Dasein* being revealed as care, in a fundamental way, in a disclosiveness, with moods and attunement or the lack of it, in play. This is where entanglement is possible, a possible derailment. This is *Dasein* "willing to be possible, ontologically" (1996, p. 194).

The leader in the following story senses when something is not as it should be and focuses, in her own resoluteness, for a way forward. The leader's sense of determination is taken to their actions.

'Being resolute, in moodiness'

'Rattling the cage, for what is best'

We had this wee girl in school; she ended up being placed in another room. She had a childhood like many children—the ideal; allowed to go out and play, in huts. It was quite a protected environment. She has hit this hideous peer pressure, the nasty cattiness. It's been really hard for her, but she lived in a world where everyone was kind and supportive and helpful. She's found it hard to cope. The pressures on children are so great these days. They

can be really anxious. I've wanted to make it right for her if something wasn't right or I could see quite strongly whether family or anyone else related; it's not just an injustice side of something. If something wasn't the right thing then I would rattle what I have to do to work around that. It is about saying what's the best thing to be doing and what I'm doing, is that doing it for the best or for is it for self-gratification? Is the decision I've made on this one the best decision? (Participant 2)

The leader's focus is always on what is best for the child. The leader had always wished to do what was right, for children and for adults. Her focus was on ensuring what was in the best interests of the child and she was prepared to commit her time and energy to ensure that needs were met in this way. She was very aware of ensuring this was done for the right reason, not for her own satisfaction or for egotistical reasons. The focus of this leader was on ensuring the needs of the child were met. By focusing on this, the leader's belief in social justice and equity was being embodied. This was the leader's way of Being that enabled her to take her belief in what was socially just, into her everyday actions.

The power of having a sense of purpose and a reason behind what is accomplished involves a power that drives a person forward, a reason for being that is being with others and being in the service of other. This is a higher purpose, a connection to something beyond the self, that creates a determination to ensure that what is possible, occurs.

Heidegger placed 'mood' as arising from 'being - in - the - world', and 'angst' as being key to *Dasein's* being. Along with angst, mood sits in the 'being out for' and the 'being toward' that leads towards disclosure. In this way of being, the resoluteness of *Dasein* comes to the fore. Heidegger suggested that the "consciousness of reality" (1996, p. 211) was itself a way of being - in - the - world. Heidegger highlighted the notion of the 'experience of resistance' (1996, p. 210) as being possible only through the disclosedness of the world. Resistance was seen as against and counter and characterised the external world, the consciousness of the reality. This is also a being attuned to others. When leaders make a stand and are resolute about an aspect of school life then it is possible that resistance can follow. This is often felt as a negative thing when in fact it is an aspect of the process of change and can therefore be seen as what occurs when dissonance is created. This is being engaged with and tuning into others so as to be present with and for others. The resistance felt within a stance of determination that is focused on what is best in these circumstances, may be termed positive resistance.

In the following story a leader finds their usual open-door policy needing to be changed due to parents wanting immediate and direct access to her as the leader. There is a sense that the unruliness of people's lives is infiltrating the usually calm oasis that is the school.

'Creating space to deal with angst'

<div align="center">

'An open door, closing a bit'

</div>

The parents just came barging into my office. K. had stepped out of the front office so there was direct access to my office through the foyer. The dad came at me; walked fast, directly over to my desk where I was working on my computer. I noticed the anger in his eyes. His partner, we had their daughter here, followed closely behind. I stood up and walked to the table at the centre of my office and invited them to sit with me there. The dad hesitated but eventually took a seat as the mother did. I calmed down, a little, inside me. This was starting to become the norm. Not necessarily 'angry' parents or parents with a grievance, just parents dropping in, coming straight in. I was used to parents just dropping in, I liked that. My door was always open, open all the time. In fact, this was far better than seeing it on *Facebook* for all to see! Now, I have had to put structures in place; parents making an appointment; everybody was just walking in! The lines got blurred; what was going on for people in their lives was being projected on me and the school. I had to reel it in; set those boundaries. I was making myself 'too available'! We have had to be reactive rather than responsive as the year got underway. The children took a wee bit longer to settle into routines this year. Just the nature of the children; it happened over the summer break. There seems to be a real sense of entitlement with parents these days; much more demanding than they used to be. If they do not like what is going on, they are very vocal. But they don't come to me; they go to the community via *Facebook*! You just can't nip it in the bud when you need to either. Rather than coming and talking it through with me they are talking…we call them the playground mafia! Managing interactions between parents is very interesting and over the last few years we are seeing that escalate a little bit. So, all that societal complexity is coming into school with children. So, having to manage parents is important. M. has a great sense of humour and, being a bloke, the mums take it better from him than me! (Participant 2)

The open-door policy preferred by this leader was found to be untenable and subject to abuse by some in the community of parents who were becoming very demanding and feeling entitled. Like any consumer, they wanted to add their voices and have their say. The school had worked really hard on creating forums for parental voice and the school–parent

partnership was well underway. In fact, the interaction between the home and the school was a recognised feature of the school.

Creating space for people to be together in ways that are respectful can be a place for the sharing of different views and opinions. The slowing down within this space occurs as people come together in a connected way. There is an intentionality in the way a person can contribute to creating such a forum. There is a need for the other participants to also contribute to this space, in terms of their demeanour and attitude. Where does the control lie? Who owns the space? How can this be co-owned? Even temporarily. This is the being – together and a choosing to - be - with.

The resoluteness in this story is shown in the potentiality - of - being as "heedful concern" (Heidegger, 1996, p. 298). Care, Heidegger stated (1996, p. 298), is determined by facticity and falling prey. This tension can result in irresoluteness by *Dasein*, given the impact of the they. In dealing with angst, a de-distancing happens, a stepping back, to regain one's resoluteness. Giving space to, creating space and "making room" (1996, p. 111), creates interactions in an encountering that frees things for talking through. Heidegger (1996, p. 299) used the term 'situation' to describe the position one is in as the to be in the position of, an aspect of *Dasein's* existence. This is *Dasein* choosing how to be so as to stay resolute and allow space to meet with others.

The following story shows one leader not realising the negative impact they had on other staff members, and the principal, in hindsight, realising how staff, including herself, were enabling the negativity to happen.

'Idle chatter to a groundedness'

<div style="text-align:center">'The go-between'</div>

We had this teacher, a really good thinker, really futures focused and an expert in I.T. Yet, when it came to staff sessions, the way she talked and interacted with others really caused problems! Her manner, her way of coming across. I was trying to become the go between or the facilitator, between staff and her. I would use words like 'have you thought' … it was becoming increasingly difficult. It got to the stage where people were looking at me to fix this! I had a conversation with her. I told her 'the time you said… do you realise the impact what you say has on others?' She had no idea. I realised (after she left us) that we were all

empowering her to do this. Once she had gone, we looked back and wondered…(Participant 2)

A staff member who was valued for her capabilities and ability to think caused havoc in her relationships. It was noticed that she was lacking the capabilities required for interacting with her colleagues. The principal felt forced to do something and fix this problem. The staff member did eventually leave employment in the school. The principal had the realisation that they could not and should not fix this as it was everyone's responsibility to do this. The principal realised that the approach they had taken as a staff may have enabled this staff member to continue to be like this.

Within a learning and thinking community, being together and knowing how to be with one another is paramount. Caring consideration brings people together in their diversity and richness. Each member takes responsibility for their own way of being in this community and contributes to protocols for guiding joint participation. This is a joint contribution to being in a community of learners. This is a coming - together of all who are in the community. It is a coming together that involves a slowing down so as to - be - together – with the emerging of a way of being together, that initially is of greater importance than what is talked about.

The leader shows her angst in her reflection with others. She shares with others what really concerns them and what they are anxious about. This is really a showing of what they care out. The leader cares about people being together in relationship and showing their caring to one another. The leader's considerateness is seen in her wondering as to how she tried to change the mood, a mood that she is acutely attuned to and has been in tune with over time. Heidegger would term *Dasein's* 'being - with' as a "for - the - sake - of others" (1996, p. 123), as a matter of valuing others and giving space to others.

This story is showing the existential structure of care by "letting things be relevant" (1996, p. 353). It is a mattering to *Dasein* and something that they cannot ignore or pass on by. Heidegger would suggest *Dasein* is capable of "taking the other's care away from him" (1996, p. 122) by *Dasein* placing themselves there and by 'leaping in', as that concern takes over what is, and needs to be taken care of, by the other. This is taking care by not doing for or by taking responsibility away from the other.

Heidegger used the term "idle talk", not in a disparaging sense but as "a mode of being of the understanding and interpretation of every day *Dasein*" (1996, p. 167). This discourse is language. This is the place of genuine dialogue. This idle chatter keeps *Dasein* as 'being - in - the - world' and prevents genuine relations from 'being' and from creating a co-existence towards *MitDasein*. As Gadamer stated, understanding is "primarily an agreement or harmony with another" (1975, p. 158) . Gadamer showed the importance of mutual understanding especially when this understanding is disturbed, and misunderstandings can occur.

Heidegger used the terms cleared, "clearing" (Heidegger, 1996, p.133) and clearedness'. This is clearing as making it open, and it is with care that one is cleared. When applied to *Dasein* there is a form of care that can create an openness creating possible illumination and a possible "throwing the light" on (1996, p. 350). This is a further way of *Dasein* coming towards a potentiality. The term 'clearing' further hints at a 'freeing' or 'releasement' of another in order for them not just to be themselves but to take responsibility for and deal with what they only can deal with.

The following story shows a focus on wonder and on inquiry as the essence of learning that is seen as a joy rather than an extra task. This story places the spirit of wondering and inquiry into the professional practice of a leader and takes this away from a focus on a 'problem' to be solved.

'Opening one's self to'

'Sparking an inquiry'

I listened, and watched, P. get so excited about the inquiry. You could see it in her expression, the language she was using and her sense of pure joy! It was magical to be with her. You could tell she had a bit of fire in her belly. We made it 'compulsory' for everyone to inquire into an aspect of learning with a mind on the future and on the learners. P. had gone a little bit further than the others. She was really focused on innovative practice and had done some study overseas too. I'll probably go to L. and say you walk us through this; can you lead this aspect of the staff session and share your knowledge and information. My role seems to be setting the scene, building a bit of a fire, lighting a spark, then blowing on it to make sure it keeps on going but bringing in the firewood from everyone else. It's that process where we have a nice big fire that we are all enjoying. Not everything is going to end in that way though. The learning is not just for me. I don't see it as extra work.(Participant 1)

The school has deemed each teacher's professional practice inquiry (nationally mandated as part of the curriculum) to have a focus on an aspect of innovative learning, as the generic school inquiry focus. The principal is aware of those having success and showing excitement for both their inquiry focus and the process of inquiry they have undertaken. He will be asking a teacher to share their inquiry with others, not to impose, just to add to the conversation so as to inform others and create a focus for thinking through. The principal is aware of the tensions when people hold strong ideas after having undertaken an investigation themselves. He is also aware that there is a tension, usually a positive one, as people's different ideas are placed alongside one another. The passionate resoluteness that staff members show has to be worked with sensitively. There are sensibilities involved.

Inquiry is a way of Being, not something you do. It is not a project but will have application to the thinking and practice shifts a person may have. Inquiry evokes a spirit of learning. Its depth, engagement, challenge, fun, provokes thinking and promotes dialogue. This is at the heart of innovation and of learning. Inquiry has a place in the centre of the talking circle, the place of dialogue, the place people come to in order to be - with and be – together.

Heidegger placed inquiry as an "attitude adopted by a being" (1996, p. 6), a questioning, a wondering that reveals what is asked about. It is an attitude adopted by the being, the questioner, in both informal or casual, and more formal and intentional, ways. This is creating an understanding of the world and at the same time an understanding of 'being' (1996, p. 146). It is a being open to, but it can also be a closing oneself down, if one is not open to inquiry. Understanding the world is at the heart of one's existence. It has understandings as the complete disclosedness of *Dasein*; a never-to-be achieved fully.

There are always people who see an inquiry approach and an involvement with a dialogue as far too drawn out when a more straight forward decision is all that is required. The importance of creating a culture of inquiry and of embedding this through a focus on what matters, is important. This relies on bringing people to a place of wondering, of being - with - together in a way that joins hearts and not just minds.

Heidegger saw inquiry as a "positive restlessness" (1996, p. 170), with curiosity all around; curiosity as seeing what is encountered and what is perceived. It is a curiosity that can be a distraction or it can be liberating through creating possibilities and seeing

potentialities. Being - with, and being - alongside another does not have *Dasein* leaping in or taking over; or asserting one's own thinking. Being - with another in conversation has genuine dialogue and an exchange of language that creates shared understanding. It is a chance to step away from being pulled in by 'the they' in ways that create "dependency and are inauthentic" (1996, p. 128).

The following story highlights when a leader intentionally walks with and alongside others and shows their being- with when they decide to intervene into the process that has been delegated to others.

'Caring authentically'

'With them, along the way'

We opened our new innovative learning space in 2013. We tried to name it but because we had not lived and breathed in it, nothing took. I had hoped that we would look for a name that reflected our bi-cultural identity, a name in Māori as well. Nothing was forthcoming so we left it a while. We used the space and tried to understand how we would go about the naming. T and K have been quite passionate about the renaming but also wanted to work within a bicultural identity, so I left this in their hands. 'Fantastic, go for it, do the research, bring us on board, work with the team' and that was really good. What evolved in discussions was a shared document identifying names researched. There were four or five names in Māori; reflective of how we used the space. T and K opened this up for other thoughts and thinking from others. One came back that was the 'hub' and that was all good. Then it evolved into a vote; because they (T and K) used the word 'vote' it became a bit of a bone of contention. Over the next few weeks the name 'hub' went out; children found it easier to say. People felt very strongly about their votes and the name 'Hub' wasn't the name that best fitted the space or was the best name to be picked moving forward. It got quite uncomfortable and I sat down and had to talk with T and K about the process; they got quite uncomfortable about being put on the spot about the process by others. This is part of the role of leadership; looking at the relational space; not saying anything until we have had a good discussion. We hadn't had a good discussion. I said if you don't mind, I'll go back and do a wee bit of work on this because we knew it was not what everyone wanted. What was voted on was not reflective of what we wanted. Others who thought because we had done the democratic thing, then why ask people when you are not going to act on the outcome. A bit of a strong feeling on both sides so I went back and said it was not a vote, just a gathering of thoughts to be shared. We've had two names come up, Te Paihere and The Hub; share your preference and also

share your thinking behind your choice; that will help us decide. I want to know your thinking. The majority wanted Te Paihere (to bind together; to unite) which I had anticipated. More importantly, asking for the thinking behind was really important; and people were asked to put their name to their thoughts too, so not anonymous.(Participant 1)

The principal was determined to let the two leaders have the space to make things happen in their own way by being there and available but not taking over. The research they had done had produced a name for the space in Māori. This was important as there was an emphasis on culturally responsive practices and a connection with local iwi. These two leaders were leading the focus on cultural responsiveness and it meant a lot to them as they had passionately gone about working with people. The leaders had chosen, as part of their working with staff, to conduct a staff vote on the name of the innovative learning space. There was tension between the democratic process and having the right name. It was the process and not the outcome that went wrong for them. The principal intervened and asked staff to submit their chosen name with a reason written for their choice. The principal saw this as gathering information to support the final decision, rather than as a vote. This process was shared with the two leaders and much discussion occurred. The principal did not want the two leaders to be turned off leading in the future and spent time talking through the process and the outcome with them.

Being with others and taking care not to take control away, to really be there, to be with and for others, is a deliberate act. To know one's own responsibilities and know how to hand over and to give over aspects of this responsibility can be a powerful act. To give away some authority so as to share power and to empower others, by enabling them to be their best and contribute their gifts, is also powerful. This story is showing how - to - be - with.

Being there for another is like taking care of, being with and being alongside, in a compassionate and considerate way. These ways of being create space for care. Being anxious and having angst is what discloses the world as world (Heidegger, 1996, p. 187) Heidegger stated that *Dasein* is essentially a being - with *MitDasein*, the co-attunement or the co-existing with, and of others, is only disclosed to *Dasein* (1996, p. 120).

This engenders a freeing up of others in the world. It is not about dominating or creating dependence on another and taking the care away from others, it is a being - with one another in order to take care of what is at hand. It is, stated Heidegger, an "authentic alliance" (1996, p. 122). It is a way of awakening and eliciting thinking with and from others, not a

taking over or leaping in. This co-existence has *Dasein* being heedful and circumspect in these encounters (1996, p. 119). This is *Dasein*, who initially takes care of another in the world and finds itself in what it does, who needs to have, expect and have charge of (1996, p. 119). Heidegger stated that *Dasein's* resoluteness and focus on its authentic self did not detach it from its world or isolate it as free-floating (1996, p. 298). Rather, it was as authentic disclosure, "letting others ' be' in their ownmost potentiality of being" (1996, p. 298), in a sense a liberating. *Dasein* takes cares in its relationship with another *Dasein*, as it projects itself on the other; "the other is a double of the self" (1996, p. 124).

These stories are showing the walking with and alongside others of a leader who does this partnering in such a way as to create space and freedom for those being empowered. It is a walking with that shows care. It is not a remote or disinterested way of stepping back. It is an intentional way of being - with. The following story continues this focus whilst connecting with the humanness of the everyday for staff.

'Finding their own path'

'Walking in my own shoes; alongside another'

It is really hard to walk in teachers' shoes because I have been in the principal's office for nine to ten years now. It's hard going with some of our children day in and day out. The staff go in smiling each day. I am very aware of their mental health and wellbeing. Some of our teachers have got children who have not been well. We've had some teachers lose relatives…one through suicide, this term. I just have to gauge how things are. I'll put in relievers when I have to (that budget is so overdrawn but not to worry; people come first; I couldn't run the school without them.). I have acknowledged the fact that I am aware of the need to look after themselves and we all do really. We have got such a cohesive team, 95% of the time. They look after each other. Tensions do mount up amongst the staff. Tension when thinking through things is o.k. It could be over all sorts of things. Tensions within their own home; they are tired; someone says something. You never see it overtly, but it can come through the leadership team, as they pick upon things. I hear a wee bit of rumbling. We have amazing thinkers in our school, we do think outside the square; we do question things and it is that understanding that they are questioning, not challenging. They are not being critical, just really being professional. Last year we had two new staff members join us who were really critical thinkers. They were such diverse thinkers, very knowledgeable; more than I am! I'll listen and take on board their knowledge and understandings. It may not be the same as what I think but still very valid ways of thinking. It might be, maybe we could try that that way;

whereas others are a still a wee bit set in their ways so somebody challenging ways of thinking and acting is going to be a bit challenging for them. Rather than being 'devil's advocate' (I used to be that) I now say, 'tell me your thinking around that.' (Participant 2)

The principal is very aware of the well-being of staff as they take on the challenge each day of making a difference for children, coming to school with diverse and, in some cases, deeply traumatic needs. The principal places emphasis on creating a caring, considerate and collaborative culture where people are valued for who they are and what they contribute to the school. The principal really values the divergent thinking of some staff members, as it adds depth to the ongoing exploration of ideas for growing the school. The principal has learned and has deliberately focused on her own language that has inquiry - mindedness at the centre.

There is an importance of thinking together, of being able to bring one's thoughts into a space where they are valued and appreciated. It is important that the person offering the thinking is valued and appreciated for their contributions. The importance of a diversity of thinking is required as we apply this to increasingly more complex situations which sometimes have no one or right solution. The challenge occurs when others find deep thinking a problem, when they see the solution as simple and straight forward not requiring any further time or energy.

Heidegger would have us think about retrieving possibilities as we move towards a potentiality, a making possible. This is a choosing of "authentic potentiality" (1996, p. 268), or "being - bringing - itself back" from the neglect when lost in inauthenticity. It is a coming back from 'the they' and a modifying so as to become an authentic being, to be one's self.

This is not about self care as *Dasein's* manner of care already contains "the phenomenon of self" (1996, p. 318). Caring has many forms: being care-free, care-less and un-caring, all of which still show a caring. Caring is our way of being in the world and one needs to be in the world to care. This is encountering involving a discovering of the truth, not as an agreement but as a "being true" (1996, p. 219). This is a being true to one's self and an 'unconcealment', made in this encounter of discovery. It is a freeing and a creating of understanding of the other and the self.

Caring for others has their well-being at the centre. This is well-being nurtured through a relational way of being together and not well-being as something done to or for the

other. It is, like a spirit of inquiry, a spirit of relating, a connectedness that goes further than connecting minds.

The next story shows a leader who is relationally close to the members of the team she is leading temporarily as an experience that was offered to her and which she has keenly taken up. The focus is on maintaining the relational closeness without a personal engagement and taking on the 'angst' of the other.

'Always ahead, of myself'

'Depersonalising in a relational way'

I didn't want to say to B. as she stepped up into the acting leader role, this is how you go about things. I wanted her to discover and work through things herself. I wanted her to get out of the role a better understanding of some of those leadership aspects. I knew she takes things quite personally and that's not a bad thing. It's something that as a leader you need to guard against a little bit and depersonalise things. We sat down together and talked through the options so she could approach matters in what she felt was the best way for her. I deliberately sat alongside and talked through the options. I think sometimes when you personalise things you see it as your issue and put your own viewpoint on it. B. has extremely high standards for herself and does not need to impose these on others. It's about stepping back and thinking: This is the situation, this is the person, this is the way she goes about things. I am aware of some fairly tricky family things going on for this teacher, so we need to step back and have a look as well. I don't want B. to carry that as well as that is actually for the teacher to carry not for B. or, indeed, for me to shoulder. The relational side with this teacher is ticking along so well; I have to take care of not wearing what's not going well and not making it my fault. That's what B. tends to do in taking it personally. We know we can never wear what is going on in the background for others, just be there with them.(Participant 1)

The principal is very aware of an acting team leader personalising aspects by imposing her exacting standards on others. This is seen as the leader making others' issues her issues. The principal is focused on bringing about an understanding of stepping back from others so as to discover a way that suits her and also enables others, by her being alongside and not taking on what rightfully belongs to others.

Walking with and beside another is a powerful act that involves not taking ownership of what rightly belongs to the other and what others need to take ownership of themselves.

When taking on the responsibility that should be with another person, there is a taking away, a reduction and a minimising of the other person and all that they can be.

Heidegger stressed possibility over actuality. Possibility is always towards the future, a potentiality of being. This is *Dasein's* existence, it is always-being ahead - of itself into the future. This is *Dasein* always being a possibility of an ability to be, projecting possibilities, possibilities that are within in an unplannedness. *Dasein* is in an increasing understanding and a coming to be them self. It is an understanding of the self that creates a way of being to be with and for the other, not taking over, displacing and "leaping in" (1996, p. 122) and dominating the other.

The following story shows a leader who does not always share everything with others, highlighting the importance of being vulnerable and applying this to himself.

'Anticipating - a conscience'

'Showing the struggle'

We were in a leadership team meeting and the question of whether to allow a staff member leave in very particular circumstances came up. We didn't have a procedure in place that specifically covered this request and I chose to share it with the wider leadership team. There was a lot of talking through, with people sharing from both viewpoints; leave should or should not be granted. I thought this was an occasion to share my struggle. Once upon a time I would have seen it as much more cut and dried and wouldn't have bothered adding it to the agenda of the team. We have grown a lot! One of the messages I brought back from the conference in Singapore was the importance of vulnerability. This means allowing others to see my struggle when making a difficult decision. This is when I know it is the right decision, but I struggle making it. I don't see it as showing a failing but as people seeing you genuine in what you are doing. That's showing leadership in a moralistic way and that's really important. If we are having those conversations at leadership level about why we do what we do and the wellbeing of the children, then that must be inherited by the people that are in the room. This is going way past the ticking of the boxes in order to comply; this is about people…..(Participant 1)

There is a realisation that a leadership team is relationally secure and has grown in depth so that there are very few aspects that cannot be placed on the table for sharing amongst them. The few remaining considerations are shared between the principal and deputy or, very rarely, are considered solo by the principal.

There is an openness that a sense of relational trust allows, and this creates a space where there is a sharing of what is real and every day, the not-contrived or pretend, and the rawness of the challenge of doing the right thing. Being vulnerable, deliberately allowing oneself to be vulnerable, is a characteristic of mature leadership. This shows a leader who has come to know himself and has formed his way of Being, both the Being - in and the Being - with. This is not as an arrival at a final place. It is always as a wondering if and an angst about. What there is, is an arrival about, is the leader's ability to share and allow a vulnerability to be seen.

Heidegger (1996, p. 236), stated, "as long as *Dasein* is a being, it has never attained its 'wholeness'. If *Dasein* has reached its full potential it is "no longer' being there" (1996, p. 236). *Dasein* is always a 'being - toward', anticipating possibilities and its 'potentiality - of - being'. There will always be something outstanding, a "constant unfinished quality" (1996, p. 236) for *Dasein*. *Dasein* will always be in a state of constant "fragmentariness" (1996, p. 242). Creating an openness, 'disclosing' the hidden, having a sense of 'unhiddenness' and 'unconcealing' whilst in a state of angst, is part of *Dasein's* potentiality. *Dasein* seeks to be-true and reveal truth. It is being resolute and continually seeking understanding, a sense of guilt, that is a being towards - itself.

This notion of *Dasein* as always - being - toward applies to the leadership team in the story. The depth of relationship has brought about a connection which has as its basis a shared respect. This means there is a robustness in the talk which is at times a dialogue that has respectful listening as the manner of being together. It is within this team culture that the principal has allowed himself to be vulnerable. This is a team that is always a - becoming as an entity. The team would like to go even further into its ability to have dialogue together.

Dasein as "voice of conscience" (1996, p. 268) is what Heidegger explores as a fundamental ontology. It is a visibility in *Dasein* and not to be exaggerated or lessened in its worth (1996, p. 269). It is in *Dasein's* being the being that is *Dasein*. Conscience gives us 'something' to understand, "it discloses" (1996, p. 269). Heidegger stressed attunement, understanding, falling prey and discourse, as the constitution of *Dasein*. Conscience is a "call" (1996, p. 269), that is "calling as a mode of discourse" as seen in the language of *Dasein*. A call of conscience summons *Dasein* to its 'ownmost -potentiality - of - being a self'. A sense of "wanting to have a conscience" (1996, p. 270), it is a call of care. This is a "constantly being - guilty" (1996, p. 296) that encourages *Dasein* to step away from the 'idle

- chatter' of 'the they'. What is seen is a calling as a remaining silent, a reticence, a silence as "essential possibility of discourse" (1996, p. 296), *Dasein's* calling to "become still" (1996, p. 296). This is a staying away from judging and is a moving towards being authentic.

Dasein is being wary of "being the ground for the lack in the *Dasein* of another" (1996, p. 282). *Dasein* is being wary not to take over what is the responsibility of another. It is being wary of having expectations placed on one, when this responsibility belongs with another person. This means focusing on taking responsibility for being present with and creating space to be with others. *Dasein* is understanding itself in its nullity and in its nothingness as a choice in its possibility and its 'potential'.

The deliberateness shown in these stories is seen in the choices made to intentionally be. The choosing how to be occurs as a resoluteness in encountering others, a considerateness for another in a sense of caring as a constant angst. It is not taking over or leaping in, it is a being - with and a being - toward others, in inquiry as a continual exploring of possibility and potentiality. It is a calling of conscience to move away from 'the other' and towards an authenticity.

As I step back from these stories with the insight of a philosophical overlay, these stories evoke these particular thoughts for me. As I 'stay' with and 'return' to these stories I respond in particular ways to what is revealed. I am seeking the inner transformation as seen in these stories.

I sense that it is a caring, and a consideration with compassion in all that is undertaken; that one's being is to care for and be caring.

In a fullness of care

Handling

With care

With caring

Considering

The way

Treating

One another

With care

With compassion

Anxiety for

Being with

Angst

That tension

To be -with

To take -care

To undertake

Caring

To those that lead

Take care

Of those who are with you

Show caring

Compassion

may the kindness

come from

Within

Heartfelt

Heartfulness

Brings compassion to bear

Being with and there for

Therefore, knowing your self

What is of the heart

In heart full ness

Concerning

We have business matters to attend to

They are there,

Matters to be undertaken

We have human matters to attend to too

Other beings, mattering

To companion, to be with

To be alongside

To walk together

In an inner connectedness

It is a hearing of the voice of the other alongside the voice of one's self that matters. It is a being in resoluteness one's self so as to be open to hear the other. In openness one hears what is said and not said, what is sensed intuitively when not spoken about.

Voicing

Your voice

My voice

Mingling these voices

In quiet calm

Revealing

Thoughts

That we own, together

Our own-ness

It is a walking with another, beside and not in their shoes. It is their own path. It is knowing how to be alongside on their path. It is a knowing how to share the path.

Walking with

Do we see?

Do we really see?

What's going on for people

What life is really like, for them

What's under the surface

I only know about me, my walking

Being with them

Being alongside

That creates a possibility

A possibility to hear

To listen, really, and well

To be with

Nothing more actually required

I can choose the way I walk

One does one's own walking

They say you need to walk in another's shoes

That's not possible

That is their walking

Their path to walk

It is not mine

My path is a different one

I choose to take a path,

alongside them

Walking with them

Being there, with, and, for them

I can't protect them

Indeed experiencing the joys and sorrows is important, for them I think

They may not agree

I can be there though, be really present for them

When I am needed

When I see them in need

Seeking inner transformation

I now connect the notions of *being conscious in choosing - deliberately undertaking* to the concept of transformative learning. I highlight especially the notions of creating and giving space to as spaces for creating understanding with individual interpretation.

These stories highlight the notion of awareness and of a consciousness in one's self, in others and in the relationship between self and others. Barney, Wicks, Scharmer and Pavlovich (2015) referred to a self – other awareness, an other-ness and an ontological shift in awareness. There is a difference between possessing an awareness and being conscious about something; awareness, as possessing the knowledge about, as opposed to having a consciousness which illuminates the states of being aware of something, something that has an intuitive aspect, or a spiritual dimension. It is a seeing beyond an awareness, beyond the tangible and being able to perceive beyond the rational. Rather than being separate, awareness can be considered a prerequisite to consciousness, as a deliberateness and an intentional sensing that may be trusted, in itself, as a perception to be relied upon. Tolle (2011) stressed that having an awareness means that one can put one's ego to one side as one has realised that the ego is there, therefore one is beyond - ego.

What is highlighted in the consciousness of these leaders through their stories is the non-rational or the extra-rational, the place of the intuitive, the felt and sensed rather than just the observed or heard. This is the extra-rational which emphasises the intuive and the emotional (Lange, 2012). The study showed this in the awareness that was felt and that was held onto as valid and reliable and to be trusted, something learned over time. Lange stressed that the direct experiences of the body, emotions and spirit in relation to the earth are to be honoured as legitimate knowledge sources. What is shown in the study is an interconnection of the physical, the emotional, the aesthetic and the spiritual (Miller, 2002). In this study there was increasing awareness of that which could not be explained in a purely rational way; it involved a spiritual-ness that evoked a sense of human spirit when the environment was less than positive, that a sense of human undertaking with deep connections was ocurring.

This awareness and consciousness, of the self, can be said to come about within a space, a relational space, a space that is not necessarily a comfortable one, rather it is a space where dissonance is present. It is a space where angst and conscience are, where there is a calling to always be and to move towards. This is formation as always moving towards one's potentiality. It is an attitude that is supported and challenged within this space. This is the space where choosing takes place in a space of slowing down and being - with. This is being - with both others and also one's own self in one's ownness.

There are stories of experiences where a cultural awareness was ocurring for people. This was a shift, not just in external practice in a response to a policy demand.This was an attitudinal shift as awareness was developed in relationally conducive ways. This was the experiencing of cultural sensitivity (Fareed, 2009). This was also the creating of space for individual freedom of expression (Fareed, 2009), a giving of space for creativity, thinking and responsiveness.

The creation of space as a place of learning creates a sense of community that might be seen to have a spiritual connectedness. This connectedness has much to do with shared values, a collective resoluteness and a sense of belonging as a comunity. Berry (2015) would term this a public spirituality.

The notions of within and between, within the self and between one's self and others, can be viewed from a Māori world perspective that highlights an indigenous life world. This is seen in the cultural awareness and cultural reponsiveness in the stories. The essence of the

self in this lifeworld, the within, is *mauri*, the life force that surrounds the individual's *mana*, their own standing, their *pono* or self-belief. A self-belief that shows a genuineness and a being true to one's self, that shows one's self within a wider and deeper world, has a resoluteness. This world is experienced in a spirit of *manaakitanga*, a human kindness, a generosity of spirit, a respect and caring; and in *whānaungatanga*; a connectedness, a sense of belonging and in relationship. If one explores inside and within, with this indigenous worldview, it is *ihi,* the values, inner strengths, integrity, capabilities; *wehi,* the impact and influence on others; and *wana,* the empowering of others, that signal a sense of being that has leadership being truly human and truly humane in its practice. The *awhinatanga* or guidance and support is enabled in *aroha*, with love and care. This focus on ensuring or reclaiming one's humaneness as a leader is further experienced in a Māori life world as *hongi*, a physical greeting which involves the sharing of the breath of life (*Ha*). This is seen in other indigenous cultures, specifcially the Zulu *sawubona*/*ngikona*, I see you/ I am her', again a recognition of the relationship, the between and the interbeing.

Learning that is transformative may happen when there is a shift in awareness, an emerging consciousness about and a realisation that there is a need to re-find and rekindle what is human. This is finding a new way that has the nature of humanity and a consciousness about the human interactions to the fore (Laloux, 2014). Humanity in all its purpose, courage and vulnerability, engages compassion, mindfulness, resilience and the values inherent in human kind.

Chapter summary

In summary, this chapter takes the awareness of the self to the interactions with others with a sense of deliberate undertaking and intentionality in one's being - with others. The creating of space and the in - between - ness highlights this interaction, what occurs in this relational space which is a coming together to be with. In terms of transformative learning it is this space where the learning about one's self happens, not just in rational and cognitive terms but emphasising the intuitive and the sensing between and with people. This is the being sensitive to what is held as valued by others and the sensibilities involved. This is viewing the space in - between as a space of human interaction.

Chapter 7: ' Being the shift in view - a realising that'

Tohaina ō

Painga ki te ao

Share your gifts

With the world

I have selected this *whakatauki* to begin this chapter, this one highlighting the gifts that each has within and which one can choose to share with others.

In this chapter I look further into Heidegger's concepts of being - in and being - with as I explore possible *realisations*, a *realisation that* and *shifts*, as being the *shift in view* in how leaders see their world. Heidegger saw *Dasein*, through its 'Being is already - in- the - world', as always exploring the being of Being. This sense of realisation and self-realisation creates a shift in perspective, a shift in how the world may be viewed. Further, I explore the notions of leaping in, of not taking over and stepping into, that of care, a concern for others, that of creating space, a relational space, of releasing, or letting go so as to free, a looking beyond as a seeking beyond and of languaging as a way of connecting one's being in one's being - with others.

At the conclusion of the chapter, I again make connections to the concept of transformative learning by drawing attention to aspects of the learning that assist to bring about a 'realisation' of the self in one's being and one's being - with.

The crafted stories in this chapter see leaders stepping out, and stepping away from the everyday world that they are part of. The notion of taking time to think through, to see differently, to possibly see another way, engages these leaders in ways that might be different from what is usual for them. Reflecting on how one is with others might be considered an

unintended inquiry for them, an exploration of how they are with others over time. It might also be considered a realisation by and of the self, in response to the situation they find themselves in or a change of outlook gained with personal maturity.

For these leaders there seems to be an ongoing wondering about their place in their everyday world. As experienced leaders they have accumulated experiences, both personal and professional, over time. They bring their past into their role. Heidegger offered the notions of facticity and thrownness; facticity in terms of our existence being somewhat determined by one's past, and thrownness as the ontological basis of facticity (Heidegger,1996,P. 56), the way in which *Dasein* actually is.

Heidegger (1996, p. 191) signalled the constant tension for *Dasein* as a Being, "being anxious is a way of being - in the - world;" and "what we experience as angst is a thrown being - in - the - world". This tension with anxiety and angst is also a possibility that explores a potentiality. *Dasein* is (1996, p. 192), always already "beyond itself" in its potentiality for being. It is angst that reveals in *Dasein* its "being toward its ownmost potentiality of being" (1996, p. 188). Heidegger used the term 'ownmost' alongside the term "mineness" (Heidegger, 1996, p. 53) to signal a sense of self and knowing one's self. These leaders show that their personal and professional journey, involving both joy and challenge, has brought them to a place of realisation. This realisation seems to be a deep consideration within themselves of what matters and what they are prepared to challenge and accept. They each reveal a sense of demeanour in their everyday manner and a sense of presence in relation with others.

Heidegger showed *Dasein* as totally immersed in the everyday world and in a continual finding itself as it interacts with the world and with the they. *Dasein* is seen as losing itself in this world and being anxious and showing angst. Stepping back from this

world that *Dasein* entangles itself in, stepping back from the everyday familiarity, becomes important. Heidegger described this as "not - being - at - home" (1996, p. 189), existentially. This angst is an attunement. It is an "Angst for" not an "Angst about" (p. 187), an angst for taking away *Dasein's* possibility of understanding itself.

The leaders in the stories in this chapter have developed a depth of understanding about themselves and about their interacting with others. They have a depth of concern for the professional aspects of the principal/leader role, concerns shared with and involving others. They show concern for the outcomes of learning and development, and the requirements of the system. They have a depth of caring in their relating to, and with others. The depth of care they show is in their being , their being - in and in their being - with.

In the following story the leader has a realisation whilst being alongside others much more experienced than himself, that it is not about him and the focus needs to be on others.

'Not leaping in or over'

'I must get over myself!'

> I had taken on the role of deputy principal even though I had only been teaching for four years but something possessed me to put in a 'cheeky' application! I got the job! I have a 'give it a go' attitude! I had to work with people so much more experienced than me. I'm sitting in this classroom watching this very gifted teacher and wondering to myself, how is this fella going to 'give feedback' during appraisal, to someone with thirty years experience? I'm in this position; I have this role; I'm capable or I wouldn't be asked to do this. I've been entrusted with it so just get on with it. I had to take my own feelings of insecurity and inadequacy away and do what I was entrusted to do. Moving into this new role as principal in this school (a large one), I thought how can I step into D.'s shoes, he was here for twenty years; I do not know if I am ready for this large school? This self-talk shifted to 'well actually you are in it', get over yourself''. Then I realised it's not about me! (Participant 1)

Becoming a deputy principal with only four years teaching experience was the outcome of having a give it a go attitude; an attitude that continued through his career. When faced with the tasks requiring interaction with more experienced teachers, especially in regard to appraisal and feedback, he had feelings of insecurity and inadequacy. He then

realised he had been entrusted with the role, others had seen something in him, so he needed to think less of himself and think about the task in hand and focus on the people he was interacting with.

Being aware of one's self includes what's inside one. In some experiences, there is a realisation that a fragility exists perhaps brought on by insecurity and inadequacy. This feeling of inadequacy is not brought on by external communication but by personal feelings inside. Turning this feeling around and replacing it with a different feeling involves creating a shift in-side.

This leader realises how he will relate to others and how he will be with others. This is a realisation that allows the other to be themselves and a realisation of being - with and being - alongside. It is a realisation sensing that a way of being with others is given priority over the depth of knowledge and the length of experience possessed by others. This story reflects the angst that leaders have when interacting with those who do have considerably more knowledge and experience and are possibly more skilled at their craft. Placing an emphasis on being as a way of conducting one's self and as an attitude of approach, creates a different relational space. This is a space that allows the leader who may have feelings of doubt about their capabilities, to be - with others in a way that is genuine to themselves.

The following story shows a leader who is highly engaged in dealing with the problems presented to her, has children's well-being at the centre of all she does and also takes time to think about her own well-being. This leader is continually focused on the well-being of the team and of children and knows she must take care of her own well-being.

'Caring -for me'

'Recovering'

Last week we were dealing with traumatised children who required supporting agencies to operate between home and school. I spent a lot of time on the phone, contacting these agencies and with the parents too. I don't think about myself too much in that situation; I don't put myself as high as I should perhaps although I have got better over time; this job has taught me that. I don't know if I am selfless. I always put people in front of me probably more than I should. This job has taught me I cannot do that as I have to be on top, otherwise I cannot do the job. Last week I was ready to walk out. At the weekend I did not touch any of my work. I felt guilty, for a moment. I then said to myself, I just need to get prepared, with a nice weekend, without thinking about school, and this week has been completely different. So, I do know when I need to look after my self. There have been times in my career where I have stood back and let others dictate to me what I should be doing and should probably not have...I think that's a maturity thing. I am happy to be dictated to, that is an aspect of any job as long as I can see that it is dictated for the right reason and it is going to be for the benefit of the children and the school. If I'm being dictated to, just because that is how someone else operates, that could be a challenge. If I see examples of inequity and injustice, that will be a big problem for me.(Participant 2)

When highly engaged in ensuring things happen for children who are experiencing life challenges, the principal in this story recognises her own needs. With all the energy given to the role and the personal commitment to ensuring fairness happens, this principal experiences burn out. The principal knows she seldom thinks about herself and needs to do this in order to be refreshed. She knows that as she matures, she does not let others dictate to her but is guided by her own values and by an inner sense of what needs to be accomplished. She sees this as different from being required to meet what the system dictates and what is expected of them as a school.

The principal knows her own self, her own needs and what she might need in terms of self-care. The principal seems to be best at knowing this for herself, as opposed to being told to by others. The principal knows what has already been dictated to her as a requirement, not as a non-negotiable. Being dictated to is not required, not needed and not welcomed.

This leader knows her own self in terms of what matters to her and how to 'fit' into a system which might be expecting different outcomes and ways of working through these. This realisation allows her to conduct herself according to her own values and philosophy whilst being able to be in a system where others dictate what is important. This is a time and a place where choosing happens, a place where a choice to be one's self, either authentically or inauthentically as Heidegger pointed out, might occur. This is where a choice to see things in different ways and to change the way of seeing might happen. This is where one's own existence comes about because something matters to *Dasein*. Becoming one's self is through constantly trying to understand. Heidegger stated that this "mattering is grounded in attunement, and as attunement it has disclosed the world" (1996, p. 137), in perhaps a threatening way, a threat to its being; if not a threat, then a consideration to be contemplated. Attunement reveals "how one is" (1996, p. 188). Heidegger stated that in Angst one has an uncanny feeling; this is the "not - being - at -home" (p. 188). It is where the familiarity of the everyday collapses. This is a shifting, a seeing things in a different way. Heidegger might term this a "situation" as one has stepped out of a ritual or a habit and moved towards one's authentic self; a situation being a result of this authenticity, a realising.

In the following story a leader has a shift in perspective and a realisation that assists her create this perspective change.

'Looking down and looking in '

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'It's only a job ! Really!'

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> We were flying out to have a holiday overseas. I happened to look out the plane window as we were climbing and saw this school. I was working there, in that particular school, as a teacher, and I was very unhappy. There was a real tension between my approach and philosophy about learning and what the principal there espoused and modelled; it was just terrible. I decided to leave. I felt a weight lift off my shoulders. Looking down from the plane that school got smaller and smaller and I realised it was only a speck in the wider picture. I had a real epiphany that this was only a job. If I got run over, school would carry on without me. I think that lessened a whole lot for me.(Participant 2)

The clash of philosophy and the tension between the beliefs held by a teacher (who became the principal of another school), and the principal of this current school, was so real for the teacher that stepping away was the only option. Gaining a perspective by seeing the world as much bigger than this one school, was a realisation that this was only a job. She realised that enacting her values in a school with a culture (and leadership) that was sympathetic and in tune with her own values, was more important than persisting in the current role.

The importance of changing position in order to gain another perspective, to see things anew, in a fresh way shifting perspective while holding onto and being true to one's self and values, is a realisation of what matters, inside, to a person. It is the perspective from which they view the world, their world view. The shift in perspective is rather a shift in position from which they can view things rather than a shift in what is held inside. It is a reaffirming for one's self and a re - finding for one's self of what one really cares about.

The following story shows a shift in perspective by the leader once they have decided to resign from their role.

'Seeing it differently'

'My everyday world changed!'

It has taken quite a bit out of me being here, this school has taken quite a bit out of me. I am not particularly well here at times and that applies to others too. The learning support teachers stay here, some for ten–fifteen years; not because their roles are easy, they are not. I think they stay because it is a real community and they feel supported. When I decided to step out and away from here, I started to look at things differently, my ideas changed and so did my thinking. It actually changed my whole being because I have made this decision. I think like with anything as soon as you make the decision things start to happen. It's the making of the decision that's the tricky thing. I feel quite hopeful now and more positive about lots of things. I'm not sure what the future will be like, but something will happen. I know it will unsettle the whole fabric of here**.** (Participant 2)

The principal decided after a time of reflection to step away from the school and the role she held, having been in the role for many years and having experienced the draining of personal resources in herself. There was a real tension for her in deciding to step away as she placed great store on living her values by caring for children and adults in the school and did not want to let them down. She knew there would be an unsettling time for people. She planned the timing of this decision, accordingly, ensuring there was a continuity of personnel in the acting role when she had gone.

The recognition that her outlook changed as a result of this decision was a revelation for her. A change had occurred; she was not retiring from education; in fact she was looking forward to a new role but not in a principalship. Her view of the school and how she perceived it shifted, not from wanting to leave but from seeing things differently and having different feelings about the role and school.

How one looks at things, one's perception, the way one approaches a task, seems really important; it is an attitude, a way of coming to the work. It is not the work or task that has changed, it is the outlook. It seems to be a triggering of something deeper than just a reactive feeling. It is more than feeling very capable or even more confident having undertaken this role and associated tasks for a considerable period of time, it is about an approach and a perspective and how one comes to the task. This is not just a shift when one decides to step away from a role, as in a release, it is a shift in how one approaches one's role every day and deals with the required tasks. It seems to be a coming to as a coming to realise. It can also be seen as a finding within what has inside one already rather than an arriving at or a becoming.

Leaders can be found really owning who they are and who they wish to be. Further, they are comfortable in their manner and comportment as being truly themselves in genuine

and real ways. This process appears to involve choosing one's ownness. As Heidegger would suggest, this is owning my existence by choosing possibilities. Being resolute and showing resoluteness in order to find a 'resolution' is part of being one's ownself.

Heidegger (1996, p. 298) focused us on the "authentic being a self", not detaching itself from the world or isolating itself. This for Heidegger, was an authentic disclosedness, an "authentically being - in - the - world". This resoluteness towards itself brings about a possibility of "letting the others who are with it 'be' in their own potentiality - of - being" (1996, p. 298). There is a sense of arriving at, not an arrival but a coming to, that brings a resolution resulting in a real sense of knowing one's self and a taking responsibility for one's self. Heidegger suggested (1996) "resoluteness is certain of itself only in a resolution" (p. 298). This is the coming to.

This shift is a realisation that the world can be viewed in different ways by the leader and that she is not locked into accepting only one way of seeing things. The making of a difficult decision was still in a resoluteness as she took her beliefs and values into another role. She was not giving away what was important to them. The giving up a role was not a giving away of what mattered to her. What was modelled by this leader in their resoluteness created an awareness in others of what this leader had contributed. Heidegger (1996) suggested "resolute *Dasein* can be the conscience of others" (p. 298); others look on and view, leading to a consideration and reflection by others.

In the following story the leader comes to know themselves even better when in an unknown situation and comes to realise that they could undertake a role in their own way and not emulate what was modelled to them.

'Coming to Be'

'I've got no idea what to do'

> I remember thinking I have got no idea what I am doing in this role (as chairperson). I have got no idea what to do with this role. I knew it was coming, as we move through the roles (treasurer to secretary to chairperson) but I am really nervous about being in this position and chairing my first meeting. I was sitting there in the chairperson's role and leading conversations of principal colleagues, some of whom I respected highly for their perspectives and opinions. I was wondering how I was going to lead these people who I have always seen as THE leaders going through my career. I realised that we are just doing it together; again, it's not about me, the one person who sits in the chairperson position. It's about what we do together. Yes, it's not all about my thinking. It's about our collective thinking and working with everybody. It gave me a chance to grow a lot, not necessarily in my role as principal but in my role as a leader within the educational community. There has been a movement from focusing on developing myself as a principal to developing myself as a leader in education. Now I am at a point where I lead discussion.. I have noticed the collaboration in our group has really increased! I would still be in my own pond, maybe reaching out here and there; this has opened up a whole new level; all sorts of different doors have been opened because of the involvement and the relationship created.(Participant 1)

The principal took his place as chairperson of the principal association. This was a planned move as the key role holders moved up to the next role each year in a rotation. The esteem in which this principal held many of the members, senior to him in years of principalship, brought about an insecurity as he commenced the chairperson role. The thinking he involved himself in took him to realise it was not all about him; he was the spokesperson for, and the facilitator of, the group. His personal growth came from intentionally putting his hand up to undertake this role alongside his principalship, despite the apprehension he had.

The personal growth that occurs when a person steps into the unknown involves a risk as they step out of their comfort zone. The challenges faced by the leader when stepping out of their comfort zone showed what they had within themselves that served as an anchor. There was a deliberateness in choosing to lift their sight from the everyday in order to see a

broader picture. This was an intentional was of expanding their horizon. It was also a revealing of a vulnerability.

In the following a story a leader has a change of role that entails time to be released from teaching in order to focus on the leadership role. The realisation of what's possible is visible to the principal and something the leader has to come to realise themselves.

'Changing, in the space'

'What's possible'

> When people go away you realise just what they do, do! M. stepped into R's role. He came in and told me he was going to do this and that and the next thing. I noticed him getting more and more bogged down, so I am having to be careful with him. He thought he could do it all, save the world. Kids take over! He thought he would have afternoons to do visionary planning. It does not work like that, it just does not! He's also seeing how much I protect the staff! (Participant 2)

When a leader takes on a new role in an acting capacity, he begins with the possibilities he can undertake and make happen only to be faced with reality and what really takes his time and energy. The leader has yet to create an awareness of what he is able to undertake. The principal observes this happening and wonders if the other leader has an awareness of what is occurring, himself.

The power of experiencing a different space and pace, of being part of something larger and of being able to see what is going on, metaphorically involves a lifting of one's eyes. This change of perspective takes precedence over what can be done and achieved. That is limited by what must be responded to. With a change of perspective, the approach to what and how something can be accomplished might shift.

In these stories there seems to be a sense of resolution, a personal inner agreement, a commitment, a resoluteness, as Heidegger would describe it. This inner resolution as a way of being - with and a coming from anxiety and an angst is what Heidegger saw as a call of

conscience; as the "character of summoning *Dasein*" (1996, p. 269). This can be guilt and a "becoming responsible to others" (1996, p. 282). For Heidegger, being guilty "constitutes the being that we call care" (1996, p. 287). This summoning calls *Dasein* back from its uncanniness to its potentiality - of - being. It is a calling forth to the possibility of taking over in existence the thrown being, that it is back to its nullity (Heidegger, 1996,p. 206) bringing itself back from its lostness in the they. Large (2008) reminds us that nullity is what holds *Dasein* permanently open between possibility and actuality" (p.117).

"Dasein 'knows' where it stands" (1996, p. 270), through understanding and being attuned as a 'thrown being'. *Dasein*, in its ongoing inquiry into its very being, in being - in and being - with, belongs in three worlds. These worlds are a future through an ongoing understanding of itself, a past that it has been thrown into the world from, and a present in which it engages now. This is existential temporality, as *Dasein* stands outside time. Time comes from within and is not an external measurement. Time begins with the future, "anticipation makes *Dasein* authentically futural" (1996, p. 325), as *Dasein* already comes toward itself. *Dasein* is authentically "having-been" (1996, p. 326). *Dasein*, if authentic, anticipates its own death as to come. Care is also "being toward death" (1996, p. 329) and the meaning of being is care (p. 325); in addition, care is the primordial being of *Dasein* itself (1996, p. 131). This way of being in the world is as taking care of things, having a concern for, as well as being one's self. Care is how *Dasein* is visible in the world, its existence and taking care of being - alongside things.

For the leaders in these stories an awareness of their own perspectives and of having a view of a world beyond their immediate experiences, is not guaranteed. The developing of an awareness as a realisation about the self is a moving towards, in Heidegger's terms, moving towards one's authenticity as stepping into the future. The notion of horizon and raising one's

eyes creates an understanding of a seeing beyond to something greater than the immediate experience.

The following story focuses on a principal engaged in an intense exchange, over a period of time, with a parent about a matter concerning their child. The focus for the leader is on ensuring everyone is happy and on stepping back and realising that keeping others happy may not be possible or, indeed, not a good thing to undertake.

'Leaping in and doing for'

'Can I really keep everyone happy?'

> This parent was not really happy. He made that fact known. He came to see me and the conversation we had together did not seem to make them any happier. He took his 'complaint' to the next level and put it in writing to the Board. It was not really a complaint I thought; it was just something he wanted for his child that we were unable to provide this year. He thought their child would be missing out and that the child's time at this school would be incomplete. It got me thinking. I suppose I could put it back to myself; that happens all the time in situations where, as a school, we make decisions, or we do things that do not satisfy all parents or all parts of the school. I have to get over myself. As much as I'd like to; as much as I need to; I cannot make everyone happy. I do like to know everyone is happy. I know I cannot keep everyone happy, that's a superficial thing to want to do. I would much prefer people feeling in a good state; that they are happy, and we are perceived well but that is not always going to be the case. As long as we go back to genuine-ness, that things are done for the right reason and that the purpose and intent is there, that's what matters. It's having that the moral compass is in place. I have to get over those feelings. I can ensure we focus on our well-being together. I can support that. That's a big thing. Not adding to our back packs, not putting extra weight into the packs we have to carry. (Participant 1)

The principal experienced an attack by a parent. It was quite a powerful disagreement about how the school was approaching this event involving their child. The principal found this attack very disheartening. The principal realised their own wish to keep everyone happy and the inability they had to do this with this matter and indeed with any aspect of the school's operation. They came back to the reason behind, the purpose of and the intent, with the decision-making processes they engaged with. The principal connected this to people's well-being but knew that ultimately everyone had a personal responsibility for each other.

Happiness is not another's responsibility. Happiness comes from within a person. The notion of partnering others and interacting in relational ways, creates a climate in which people's well-being can be nurtured. This is the relational space created in the coming - to - be - with one another. This is a space where people can experience a relational connectedness, experienced as care and support for and with one another. Well-being, like happiness, is a personal or collective responsibility but is not something that someone else is ultimately responsible for. It comes back to the individual.

These leaders are seen as stepping back from situations and from others in a way that creates space, a space between. There is a realisation that others can and need to be themselves and allowing themselves to be themselves. It is a not taking another's responsibility away from them. It is having a conscience that creates a tension to be there for and not do for the other. It is a divesting yourself of another's responsibility. It is not a stepping away from others in an uncaring manner. Rather it is caring by stepping away so that others are able to be themselves, to be freed to be themselves.

Gadamer used the term insight to describe a quality that is possessed, one of making a correct judgment and accepting the particular situation of the other person (1975, p. 288). Gadamer uses the term "seeing" (1975,p. 287) in a moral sense rather than just seeing the obvious. He sees this as " nous" and to him is the opposite of a "blindness"(1975,p. 287) or a not seeing. This to me is an aspect of realisation. These leaders have insight and possess qualities or dispositions that are not knowledge or skill directed. They are personal and relational qualities and dispositions.

The following story focuses on a leader's personal well-being and their need to step away from a school focus each day in order to be with others in their personal life.

'A need to release, myself'

'Just couldn't shake off school'

> This week has been hard on my family, with early morning and late-night meetings. Hand on heart when I have got home at night this week, I have not been able to get rid of the shackles of school. I have not been completely at home which is something that you work really hard at in the first two or three years of being a principal; there were a lot of times over the years when I was not completely at home. There was always something ticking away, in my mind. I have worked a lot to shift that; to change, to change clothes, to get out of the car, to change the hat of school and go home to be dad with the family. This week I haven't been able to leave school behind; what with everything that has needed to be done. Knowing I have to spend a couple of hours during the weekend is fine. I can flick in and out of that mode and still connect with and enjoy being with family. I find myself thinking what I have I still got to do; what's still on my list of things; what has not been done this week. It always gives me joy, to be in the moment; it gives me life to be in the moment of what's happening; actually being in the moment instead of planning the next thing, about school.(Participant 1)

The principal, having worked at balancing school and home life since becoming a principal ten years ago is, at this particular time finding it impossible to separate school life from home life. It is normal to spend time, especially at the weekend, to attend to school matters whilst being connected with family responsibilities. He found he was unable to step away from thinking about what has to be completed or what has not been completed. The usual ability to flick in and out of school mode has escaped him.

The act of being present can be seen as a shifting out of one headspace into another headspace, so as to be there for both oneself and others. There are mind shifts involved in stepping out of the different worlds that are occupied. The greater possibility for connectedness occurs with others when the shift has been achieved. This is truly being there and with others in a relational space.

The following story also highlights a 'letting go' and a focus on releasing one's self from other roles that may prevent one from having a full presence in the role as leader.

'Allowing one's self'

'Letting go the shackles…of the classroom'

> I have been observing A. and I have noticed that she has completely 'let go' of the classroom and has moved from ownership of the team to 'ownership' of the whole school. I can tell this through the conversations we are having together. She has let go of the shackles of the classroom. I think she has enjoyed shaking these off too! There has been a whole growth in herself. It's such a hard thing to let go and shake off. You have to be ready to do this. You just don't do this until you are ready. For me this is pure gold! It adds so much strength to our leadership team and to the school as a whole. We can have so many more open and honest conversations now. The thinking is so different. A. can see the different angles and perspectives on things now.(Participant 1)

The assistant principal has a chance to step into the acting deputy principal role for several months. Her usual role has been one of teaching and team leading, alongside the expected duties of a senior leader in the school. The acting role now has her stepping away from teaching and team leading duties and focusing, with the principal, on school-wide considerations. The principal has noticed the shifts in the conversations that are now possible. This is not just because there is time made available but rather in the thinking emerging in these conversations. The shift in ownership from a class and a team to a school-wide perspective is noticed by the principal.

The notion of stepping away and of stepping out, so as to change one's view, is highlighted in these last two stories. A letting go is not a dismissing of what really matters, like a focus on children and their learning, which is usually the reason for undertaking the role of teaching and leading, it is a shifting out of a single realm so as to take one's self into a different realm. It means being able to be in different spaces and take oneself into a different headspace. It is not losing sight of what matters; that is held onto in a different way. It is not a letting go of what is personally believed in or valued; that is still within a person. It is a shift that enables a person to realise that the horizon is greater and encompasses a wider perspective. The realisation can be that a person can contribute to this wider perspective by

being who they are already. There is tension in shifting away from just a focus on the learner and their learning, from what one creates a reason or purpose for being in a role. This is the place of conscience and a continual angst, the place of a positive tension.

In both the above two stories, the concepts of letting – go and not being able to let go, are highlighted. Heidegger (1996) sees angst, in the potentiality of being that is "being free for the freedom of choosing and grasping itself" (p.188). This is signalling a sense of fulfilment towards the possibility of being one's self and consciously making a choice. Critchley and Schürmann (2008) and Schürmann (1973) refer to term releasement that Heidegger uses in his later writing. This for Heidegger is connected to his notions of authenticity and inauthenticity and one's totality as one approaches death as the ultimate possibility (Critchley & Schürmann, 2008, p.114). Schürmann (1973) refers to the term gelassenheit, translating as "releasement" or " letting- be"(p.96). Again this is a setting free or a loosening of what was previously held tightly.

Participants and their inner journey

My intention in being with each participant over a period of time was not necessarily to influence their individual inner transformation, it was for me to develop my understanding of this possible transformation as a phenomenon. I held the view that inner transformation cannot be influenced by another or indeed an individual cannot decide to go about an inner transformation. It is a combination of the circumstances an individual finds themselves in that creates the possibilities for such transformation.Here I reflect on the possible inner transformation of each participant.

Participant 1. has an awareness early on in his career of wanting to make a difference to learners and learning and an awareness of the need to step back from his own insecurities and inadequacies and focus on having an influence. He was able to realise his own limitations in knowledge and experience and focus on an inner 'wish' or 'hunger' to make this difference. He was able to create relationships with those more experienced than himself and be valued for himself and an inner

wisdom he possessed. His inner hunger saw him take courage to step into the unknown and not stay with the normal pattern of career advancement.

For this participant being in the right headspace was crucial. There was high importance given to his personal relationships with family as a constant place of nurturing and connection. This assisted him to create the space for him to be his best self. When he was in a position to take responsibility himself he created opportunities for others to experience in influencing the direction of the school he was in. He intentionally walked alongside others taking the time to talk through processes and stepping in if required to ensure both the direction and healthy culture of the school were enhanced.

A key inner transformation for this participant was the personal creating of vulnerability by revealing rather than concealing difficulties in decision making processes especially in the safe and trusting culture of the leadership team. This was the de-personalising himself of the processes he was encouraging in others to reflect on themselves. This was being genuine and real in the everyday and was critical to the everyday stepping out of school in order to refresh and recharge. It was about people, including himself, being in a good state in order to go about their work.

Participant 2. was always focused, whether as a teacher, deputy principal and principal,   on the inequities and injustices as experienced in school settings with children. This was part of her very being influenced by her family in her formative years and dictated which school cultures were places were she was able to make a difference and be herself. This sense of justice and wanting the best for others meant that inner strengths were valued highly by her, in both herself and others.

Having a strong philosophy and set of values meant that she was mindful of others who did not necessarily act this same way. This was in terms of how people were treated and was not an act of self- centredness for her. It is this foundation that created a sense of courage and the willingness to stand for what was right for her. This lead her to take on a principal role when it was not in her career plan. It was about continuing this focus on social justice.

For her, something beyond knowledge and experience became of high importance. An inner wisdom, an intuitive grasp became what was trusted. This was more than the heart taking over the

head. It was an integration of these aspects and also a more spiritual sense that contributed to seeing what was possible.

There was a sense of transforming from a leader who protected others to creating a space where all staff came into the everyday space where conflict, consideration, thinking and learning together, became normal. This lead to her stepping away from always being the fixer and problem-solver to creating space for all people being able to contribute. It was a refusal to smooth over and an intentional keeping things real and genuine, taking the good with the bad and bringing empathetic listening to the process of walking with others.

There was a shift for this participant to thinking more of herself and her own well-being and about herself . This shift was a realisation that early on she allowed others to dictate to her and that she did not let this happen now. It was not just her experience at leading a school that was developed over time. It appeared to be an inner realisation of what was possible for her to influence and what she needed to let go of especially in terms of what could not be controlled.

Stepping back myself

I now step back from these individual stories and focus further on the notions that underpin a sense of realisation as seen over all the stories of these leaders, drawing again on philosophical ideas.

I highlight the following notions as they assist in exploring the being - in and the being - with. These are the notions of creating space, so as to create a between and a letting -go - ness; of looking beyond, to see the horizon of possibilities and potentiality; of language, as the means of seeing the other; of being with - others and creating the in - between; and of letting - go, the releasing of one's self that leads to the other releasing themselves.

Creating space

The leaders in the stories step back in a way that is not a physical withdrawal or one of disinterest or dismissiveness. It is a stepping back with a presence that creates space for the

other and gives the other the freedom to be themselves. This freedom is not a loosening of expectations or requirements, it is a freedom of self, of being one's self. The stepping back is a stepping back relationally with another. It is being present and 'there - with' and for the other. It is the essence of this being - there - for, a caring that gives presence and offers presence.

Buber guided us to relationship; the quality and depth in a relational way of being. In using the terms "I - You" and "I - Thou" (1970, p. 14), Buber was focusing on direct relationships, that is "meeting each person and situation, in its own way" (1970, p. 16). Some suggest that this makes the secular sacred (1970, p. 23). The experience is from within the self; the world does not have the experience. The leader's way of relating has a 'sacredness' about it, a way of being that is highly respectful and reverent. It is a pragmatic reverence that has a 'matter of fact - ness' about the ways of relating. It is the way of being connected in a relational manner and an 'in - between - ness' in the 'being - with' others.

Schürmann (2008, p. 117) quoted Heidegger's reference to "authentic solicitude encounters the other in his existence" that is as a "whole", drawing attention to solicitude as authentic care. This is a meeting of the existence of another and helping the other become transparent to himself in his care and to become free for it. These leaders in their encountering create space for others to exist. It is the way of relating to others that matters. It is also creating a space for the self when this freeing occurs. It is not just about the other but a realisation that one can be one's self in this space too. This is a sense of freedom that happens when allowing takes place, allowing others and allowing one's self. Heidegger would describe this as moving towards an authentic potentiality - of - being as "letting one's own most self act in itself of its own accord…" (1996, p. 295). This is allowing others to take responsibility for what rightly belongs to them, whilst relating to and with others. This is

taking self - responsibility for what is rightly one's self to do so. This is 'letting' as allowing another to find their own way, to seek and find one's possibility; a being open to this finding out and of discovering themselves. It is a stepping away of *Dasein* from 'publicness' and being with 'the they'.

Heidegger saw it is a freedom to undertake that allows a fulfilment, a finding of truth in a sense of disclosure. *Dasein's* own resoluteness brings others to their possibility, rather than confining it to being like *Dasein*. The ways of relating create space so that another can grow. This relational space also allows one's self to be different and to come to this space differently. An awareness and a realisation enable this space to be created. The ways of relating that can be described as respectful and reverent have an air about them, a way that might be termed spiritual; one that might be termed a spiritual connection. Heidegger would state that it is 'care' that is spatial for *Dasein* as *Dasein* can only be "spatial as care" (1996, p. 367). Heidegger also stated that *Dasein* takes "space in "and does not fill space (1996, p. 368). This *Dasein* is spiritual and therefore can be spatial in this way.

The leaders in the stories show their being in a spatial way that emphasises a physicality in the actioning of the role of leadership. Merleau-Ponty (2002, p. 115) focused on the "spatiality of situation" and on the "body is in-the-world" (2002, p. 115). Merleau-Ponty further stated, "it is clearly in action that the spatiality of our body is brought into being" (2002, p. 117). This relates to pragmatic awareness, the being - ness and the being - together in the everyday experiences. This is the physically being present, being visible, accessible and approachable.

Heidegger stressed that *Dasein* can never be completely free from expectation, fate, destiny, burdens. *Dasein's* facticity means the past comes with it into the future. *Dasein* is absorbed into the everydayness, the familiar, and can fall back into the past with its traditions

which it needs to free itself from. This to Heidegger was 'destruction' taking meaning from the past rather than letting the past take over. It was a needing to free oneself from when one could not escape completely. These leaders take from the past in respectful ways. They adhere to what might be considered 'tradition' and ensure that there are ways of holding the past in the forefront whilst creating the focus on the future. This is a bringing of the past into the future and not a dismissing of the past. It is a being open to possibilities; their own thoughts and those of others. It is seeing possibilities when we cannot see, because of what

Gadamer would term presuppositions and prejudices. This is where experiences and encounters, in existential terms, can cloud our understanding as we seek the meaning of truth.

Looking beyond

These leaders show a metaphorical lifting of their eyes, a seeing beyond what is there with a sense of foresight that involves both themselves and others. In these leaders there is a constant wondering, a being anxious and a being curious about all aspects in their schools, rather than just accepting what is. They show they know what is within their power to change. Indeed, they realise what others need to take responsibility for and what is beyond changing at the present time.

The term horizon was used by both Heidegger and Gadamer. Gadamer referred to a "horizon consciousness" (1975, p. 217), as it pertains to the "flow of experience" and to an "experiencing the possibility of the world" (1975, p. 218). Gadamer referred to a lifeworld as the "whole we live in as historical creatures (1975, p. 218). This is a world that is different from the systems world or the world of natural sciences. Gadamer (1970, p. 273) focused on the "fusion of horizons"; the notion that the past comes into the present, simultaneously being revealed and removed, as the horizon is continually formed.

The notion of looking beyond self and ego and beyond experience informs relationships in the past and the future. Cerbone (2008) stated, "what I currently see goes beyond what is visually available here and now" (p. 65), linking this to one's orientation and a viewing from different perspectives. Gadamer pointed out that the term 'situation' (1975, p. 269), is an essential part of an horizon. The situation describes a standpoint that limits the possibility of vision whilst the horizon is the "range of vision that includes everything that can be seen from a particular vantage point" (1975, p. 269). This is about creating understanding, taking from the past, involving the present and moving towards future possibilities. Cerbone (2008, p. 98) reminded us that to Heidegger time is the "horizon of being" and that temporality is key to answering the meaning of being, in general. In these leaders the horizon and the 'seeing beyond' are described as a change in headspace, a seeing differently.

Language: lets us see

These leaders have more than a vision for what they wish to see in their schools. That vision is one that involves and engages others and is not imposed by each leader. Their vision seems to be one that is beyond this. It is a relational vision, a way of being with others that places human actions to the fore. The way people are interacted with and treated, with respect and reverence, seems to be present in all situations. This is seen in both their actions, that is what they give priority to and make time for, and, in their words, the language they employ.

Lawn and Keane (2011, p. 51) referred to Gadamer's reference to language as being a standpoint from which to view the world, a worldview not just as a means of communicating but, as one acquires language, one is also "acquiring an horizon; a perspective on the world". This perspective acquisition, Lawn and Keane stated in reference to Gadamer, creates an

enabling for one to see differently, to disclose and limit the fusion of horizons as aspirational and never fully achieved.

These leaders, in their journey to becoming experienced principals, reflect the growth of their view of the world and of what's possible, what they commit to and in their ability to 'language' their leadership. This is seen in the language they choose and the meaning they wish to convey. This is language in use that allows something to be seen; for thinking to be made visible. Heidegger (1996, p. 32) used the term" logos": to make manifest, to show what is talked about in speech. It is the speech that is derived from what is talked about. Heidegger (1996, p. 161) referred to "discourse as being the existential-ontological foundation of language" and to language as the "articulation of intelligibility". In these leaders, language is a means of communicating deeply and relationally and not just about conveying a message. The language of these leaders conveys their personal values and beliefs and creates relationship. This happens in a genuine and humane way and is subject to the mood of both the situation and the individual.

Heidegger used the term "hearkening" (1996, p. 163) to refer to a mode of hearing that understands what is shared and heard. These leaders do not just show their growth in their ability to listen and to listen empathetically, they show a depth of understanding by really hearing what is said and what is not spoken, a sensing and an intuiting in what is perceived. This is also the place of dialogue. Lawn and Keane (2011) stated that Gadamer saw understanding and interpretation, interwoven and mediated by language (p. 88), as a dialogue between past, present and future. They further stated that for Gadamer understanding was not just existential - ontological but also a historical, linguistic and dialectical event (2011, p. 81). For these leaders, creating a shared understanding with others,

both individually and collectively, involved their language. This was not as pre-thought out and delivered messages but as a time of generating co-created ideas.

A key aspect for these leaders was their sharing of worldviews and perspectives as seen through their language, without holding tightly and defending as the truth their own views. They were prepared to really hear other perspectives and also to provide a clear reason behind their own thoughts. Gadamer (1975, p. 406) stressed that we do not have to leave or negate our own world as we add new experiences that enable a viewing anew or a layering, in order to make sense of and create understanding. This is about overcoming prejudices and limitations of previous experiences. Gadamer reminded us that interpretation is always there, as a seeking of awareness and understanding occurs.

Gadamer (1975, p. 321), in stressing the 'I and Thou' relationship, placed importance in not relating to the other as representing 'tradition' but being in relationship so as to really 'hear' their voice and therefore create relationship. Buber (1970) referred to the relationships we hold with life in nature where there is no spoken language. It is here that there is a sensing and experiencing at play. This is where the relation is "manifest and enters language" (p. 57) that involves the giving and receiving of the 'You'. This is a life with spiritual beings that Buber stated, "lacks but creates language" (p.57) as a different experiencing and sensing.

This is the stepping away from the ego, as Heidegger would phrase it, a 'not falling prey to' or 'being pulled into'. It is encountering on the journey to a 'coming to wholeness' that has a reciprocity in the relationship and yet has a separateness of being together.

A letting - go -ness

For these leaders there is a realisation, a conscious step of letting go' in order to release both the other and one's self. There is a creating space for others and also for one's self, so as to make it one's own and to come to be, to one's potentiality. Levine (2008, p. 5),

highlighted Heidegger's later concepts of letting - be and releasement, and Cerbone (2008, p. 152) referred to releasement as a "letting - go- ness". This is releasement and letting go - ness as an attitude. These leaders, in their own realisation, showed an attitude in their relationships with others. This release was about their own resoluteness, a sense of self and a coming towards an authenticity. Heidegger (1996, p. 384) referred to "authentic resoluteness" as a sense of fate and a making one's self "free for death" (p. 384). These leaders came to a realisation of seeing the world from a different perspective. The possibilities for them became a horizon, a shifting and changing view of the world.

As I step back from these stories with the insight of a philosophical overlay, these stories evoke these particular thoughts for me. In being - with these stories myself I sense what seems to matter. Again I am responding to being with these leaders' stories as I seek to understand my phenomenon, their inner transformation.

To be with others in leading it seems important to see beyond to the horizon, one of possibilities. It is a lifting of my sight to see beyond. It is an insightful-ness.

In-seeing

I 'see' beyond
I can sense
I am 'in-sight' of what matters
In-sight-ful about what seems crucial
What tells me ?
How is it I sense?

In-sight-full

I 'see' beyond
I can sense
I am 'in-sight' of what matters
In-sight-ful about what seems crucial

What tells me ?

How is it I sense?

I share my' in-sighting'

I make sense

To myself

To others too

I act on this

A wisdom comes from within. An inner place. Not a becoming but a releasing so that something can happen. It is a finding of what is within, already.

Where did that come from?

Due diligence...

Exacting...

By the book...

Following regulations

Do the expected

Follow the conventional 'wisdom'

Whose wisdom?

Where did that come from?

Those who have been there before

That was their experience not mine

Where does my own wisdom sit?

What's inside me I wonder

It comes out

At a time when it is needed

I know ...now

It is not a knowing in my head

It comes from my heart

It comes from another sense

Coming to, this

I see
Beyond
Self
Beyond
Ego
Further
Towards
Possibilites
What might be
For others
For my self
I see

I sense an unknown in terms of a yet to be explored. This is about the possibilities and potentiality. It creates tension. There is a tension. There is a humanness.

Uncannniness

Uncanny
Being human
In angst
Having human-ness
Being what we are
Not fully understanding
What it is to be
In mystery
Concealment
Obscurity
Making us uncanny
A finite openness

Release

That letting go, by me
And by others, themselves
My fragility
My reluctance
To be myself
Stepping away
Stepping out
So as to be myself
In that space

It is about coming to a space. The space in between. A space where I release myself to be with you. Where I let go. A so that you can be. A space to be. To really hear. In presence. In a 'letting – go – ness'.

Holding the space, open

Being true

Seeking truth

I hold my space

I hear others

Being true to their truth

We are a coming together

Holding the space together

Each responsible

Shifting the 'unbelongingness'

Hearkening

Together, I hear

Beyond your words

Shared with me

A depth of thought

Sensing what I will

Thinking what I might

Seeking inner transformation

I now connect the notions of *being the shift in view - a realising* that that have been revealed in these stories to aspects of the concepts involved in transformative learning.

In terms of transformative learning, the act of realisation is an act of 'coming - to - be' as one develops one's own worldview and a philosophy. This involves a revisiting, a reforming, a shifting or changing of one's personal view of the world. The leaders in these stories had an awareness of their place in the world and their purpose as leaders; a sense of groundedness in their own selves, especially in terms of not seeing themselves as indispensable. They saw themselves as part of a whole, a team approach and really valued what others brought as contributions to the whole. This 'wholeness' is both a valuing of the complexity inherent in diverse viewpoints and different ways of knowing and a connection with a wider world. Barrett, Harmin, Maracle, Patterson, Thomson, Flowers and Bors (2017) placed one's worldview at the centre of learning by connecting learning to the "more than human" (p. 133). It was for them a communication with nature and the environment and learning that is about multiple ontologies along with multiple knowledge forms.

In terms of transformative learning, the notion of realisation that sits alongside an awareness of and a consciousness of, signals a giving freedom to. This is a giving freedom both to one's self and creating space so others can give freedom to themselves. This is a letting go - ness, a releasing as an attitude and way of Being. The concept of agency as a freeing up one's self, a personal agency (Romaioli and Contarello, 2019), sits alongside the

notions of creating space and a letting go - ness. Having an open attitude and a positive

demeanour, being present and attending to others with care, sit with the concept of agency.

This is learning how to be one's self and learning how to be with others. There was a real

sense in the stories of these leaders learning how to be both with themselves and with others.

In terms of transformative learning, this is developing one's ownness, one's own

existence, an always being one's own and understanding one's self. This is the being resolute

about one's self as an attitude and a disposition. This attitude is a constant seeking what

matters; a moving towards possibility with a sense of unfinishedness. This is the place of

one's strengths and frailties, capabilities and vulnerabilites. This is the deliberately choosing

how to be which allows one to be open to and have an openness about one's self. I would

term this intentionality as an insightfulness, an intutiveness and an inner wisdom of one's

own. Scharmer and Kaufer (2013) saw this as an "inner shift; a shift that expands our

thinking from the head to the heart" (p. 1). It is, they stated, a shift from an ego-system

awareness that cares about one's self to an eco-system awareness that cares about the well-

being of all, including oneself. This was the leader deliberately focusing on her and others'

strengths and trusting her intuition, her inner wisdom, as she led the school.

Transformative learning happens in a state of connection, a connecting with one's

self, with others and with the environment in which one is located. Van der Ryn and Allen

(2013) emphasised the awakening of the human heart with a human-centredness and also a

nature-centred-ness. This is a focus on both the inner and outer worlds, of what is within the

person and what is within the world of which they are a part. The emphasis here is on being

empathetic, humane, equitable and resilient. The emphasis is also on connections that are

integrally informed (Gunnlaugson, 2006; De La Lama & De La Lama, 2010), connecting the

body, mind, soul and spirit, suggesting a wholeness or a completeness. The leaders in these

stories came into their being in a human-centred way as they 'matured' both as people and professionals. There was a sense that as the result of this realisation they had a real depth to their personal resiliency, something developed over time.

The connectedness of learning that might be considered transformative is about an in-between-ness (Akama, 2012). It is about being human, being in harmony and about well-being. It is also about the walking with others and the walking alongside others in partnership. This is the space between us (Leah & Gilly, 2012) and the space where co-creation and co-action can occur (Gergen, 2015). This is the 'space between' where attunement can happen, shifting from a being 'out of tune' towards being 'in - tune' with others (Dall'Alba & Barnacle, 2015). This is the space where deep connection is created with mutual dependence and reciprocity, a concept Buber (1970) articulated. It is a thinking from within and a 'with ness' (Shotter 2005, 2009,2013); a recognising and realising of the world of the other, with and beside them; the notion of holding space, the tao (Corrigan, 2006; Davis, 2004); and zen, the notion of being of sevice, highlighting a new consciousness (Berry, 2015). This is a connection with the ancient sense of logos in the Greek world, "rita in Hinduism; dharma in Buddhism, tao, ch'eng (integrity,sincerity) and jen (love, affection) in the Chinese world" (Berry 2015, p. 20). To this can be added the Buddhist term karuna (compassion). These ways of seeing the world all share the prinicples of order, of balance, of the universe, an interaction between, and culminating or leading to a human wisdom. The space in which these leaders 'connected' with and 'held' together with the people in their team and on staff, had a depth and had a sense of respectful reverence about it. The holding of the space had a sense of being really in - tune with one another. It was in this space that dialogue took place bringing together a diversity of views.

The connection in terms of transformative learning to something greater than themselves, to society, to one's contribution to humanity and is a " deep transformation only just starting" (O'Sullivan, 2012 ,p. 165). These are wider and deeper connections about relationships with both the human and natural world, intertwining the relations of power, class, race, gender, body awareness that demand a different way of viewing life and the possibilities for social justice. This highlights a holism that engages with the wisdom of others including the indigenous world, and with spirituality. This connectedness, which may be fragmented, haphazard and not necessarily holistic or coherent, can lead to greater self-understanding (Gergen,1991). For these leaders, the connection to something larger than themselves was their sense of social justice and their wish to contribute to the profession. This focus for them had the lives of children and their families at the heart and was not just a focus on the 'required' learning outcomes demanded by the system.

In transformative learning terms, this is highlighting ontology as the focus is on one's being. This is an integration of one's way of knowing, acting and being and is a shift away from just a focus on epistemology and ways of knowing, to an epistemology that is in service of an ontology (Dall'Alba & Barnacle, 2015). With a focus on formation, on becoming and being, there is a sense of transcendence. This to Wheatley (2017) was a self-transcendence, discovering new powers and ways of Being, developing new life practices to reconnect the world and to a re-humanising. For Wheatley this was placing the human in the human being. This is knowing ourselves in order to be with others, to have compassion and genuineness.

In terms of transformative learning that involves a wholeness and a connectedness and engages the self in learning about the self, there is thinking that goes beyond the mechanistic and systems focus and also beyond a focus on the ego. Somoza-Norton, Robinson and Robinson (2017) focused on holonomic thinking and its application to educational leadership

development. For them this was highlighting a focus for leaders on the innovative and on problem-solving that involves thinking, feeling, sensing and intuition. This interconnection was echoed by Robinson and Robinson (2017) in their connecting of nature, spirituality, biomimicry, literacy, philosophy, physics and biology, whilst highlighting the universal human values of peace, truth, love, right-action and non-violence. This is describing humanity and a being human.

A creating of space, in relational ways, with a focus on realness and genuineness as a space where learning to be who we are occurs, can be a place of restoring, reshaping, reaffirming, recalibrating or regaining. This is a generative space where the being - with creates possibilities that might not be pre-planned or pre-thought. This is also a space where re-generation (Wahl, 2016) can and needs to occur as a replenishing and restoring of the world and its environment and also the individual in their being. This is about sustainability and also about a rethinking of how we are both individually and collectively as people. It is about thinking about new ways to bring us back to the human and the humane.

For Wahl (2016), this was about inner resilience, "a becoming conscious of how our worldview influences our judgement and behaviour" (p. 259). This was about connecting in a space with others in different and diverse ways, in a letting go - ness. It was also about a personal inner agreement (Wahl, 2016) with one's self beyond one's ego, which required a metaphorical lifting of one's eyes to new horizons.

I would posit that it is the not the practice or pedagogy that can be termed 'transformative', rather it is the 'inner' shift, the realisation within one that leads to a shift and that this shift involves both a 'releasing' and a 'lifting of one's horizon'.

Chapter summary

In summary, this chapter has taken the notion of self - realisation, as a step further than possessing an awareness and a consciousness of one's being, into the space created with others in the between. This is the coming to and being with. It is also the letting go and freeing up for both one's self and for others. This is the coming together in a human way which places emphasis on connection with a real sense of care and compassion. It is in this integrated, holistically focused space that transformative learning can happen.

Paulino (2014) stated that that "transformation is not formula or a program, but it is created when people can see beyond their circumstances. "Transformation is the renewal of one's mind, a new way of being, a solution giving meaning to life"(p. 23). To me transformative learning, like Paulino suggests in relation to transformation, is not something formulaic or undertaken through a program of study. Rather, for learning to be considered transformative, it is a shift in one's being, a shift in one's being in the world. It is an awareness, a consciousness and a realisation within a person.

Chapter 8: From evocation to provocation

He aha te mea nui o te ao. He tāngata, he tāngata, he tāngata.

What is the most important thing in the world?

It is the people, it is the people, it is the people.

I have selected this *whakatauki* to begin this chapter, this one highlighting the importance of people in the world.

In this chapter I weave the threads that have emerged from the stories in the previous three chapters that have revealed aspects of the phenomenon of the inner transformation of these leaders. I make connections with the concepts involved in transformative learning as highlighted in those chapters. I then consider what these mean for leaders and leadership, especially in reference to leadership that might be termed transformative. I begin this chapter with what has been evoked for me from engaging with these stories and share this through poetic writing. I then highlight concepts involved in transformative learning as seen in the experiences of the leaders in the study. I move to exploring the insights that have been gained from the study as I highlight the main research questions. Finally, I draw out the implications from this study for leaders and follow this by considerations of pragmatic application.

An ontological response to being - with

Before focusing on the insights from this study, I respond to the stories I have been engaged with as the researcher as I have done in the last three chapters. The following piece in poetic form highlights the threads that I will begin weaving together and comes from having sat philosophically with these stories over time. The focus of my piece pertains to the ontological dimensions emanating from the data analysis as a key focus in this study: a focus on being and being *in* leadership. I present this focus as an introduction to my exploration

which examines the nature of educational leaders *in* transformative learning experiences and which reveals aspects of the phenomenon of inner transformation.

Re - humanising

How I come to the world

My being, my being - with

Owning who I am

I have resolved, myself

In my knowing, myself

My being, my mineness

An inner me

A how I see the world-ness

It is a looking beyond

Seeing the horizon, changing

I am changing too

I am shifting inside

The way I see

How I come to the world

In care

Having caring

With and for others

For my self

Creating space

Holding this space

Together

The space in between

In mattering

To be who they are

Not a leaping in

A being beside

Walking with

Along with

Not a doing or giving to

More a hearing

through

A hearkening

The path being created

Their own path

Creating space for them to be

As I be, with

Asking about

Listening with real openness

That might shift me

Into another way of

Thinking and acting

Perhaps influencing my

Being

All in an encountering

My being - well

My well – being

(Fletcher, December 2019; informed by Heidegger and Gadamer)

The words above refer to leaders knowing themselves well, not as complete and totally formed individuals but more as people learning about themselves as they move into the future exploring their own possibilities. This exploration looks beyond what is present now, traversing into the future acknowledging the changes in both the leaders' world and within themselves. The emergent changes present in terms of how the world is viewed by them and in how they come to see and understand the world. The words 'being – with' (to indicate a phrase used by Heidegger) highlight how leaders interact with others in creating space that places both others and themselves as a form of 'mattering' (Heidegger,1996). It is the space that lies between in these relational encounters that matters; a relational space to both hear and to be heard, to be one's self and to be with one another. The consequence of being in these ways involves a re-centering of one's well-being, a re-finding of one's self and a re-calibration of who one is.

I have written the above poetic prose to highlight and acknowledge the importance of the inner being and the innerliness of being in leadership considered in the ontological 'in - ness' (Heidegger) of the individual leaders and in the relational 'in - between - ness' (Akama,

2012) in being with others. This is an exploration of the phenomenon of inner transformation and therefore understandings are important to dwell in because this ontological study has explored the being of leaders in terms of being themselves with others and in the careful acknowledging of who they are. These notions are evoked from the stories gathered from the participants. I develop these notions further as I explore the insights uncovered from the study.

It was the experiences the leaders were engaged in that brought about shifts in how they viewed both themselves and the spaces they were in. These shifts reflected changes in their inner self, their identity and their existence. Heidegger (1996) named these as the ontological characteristics of one's existence. In these experiences it was the personal choices made by these leaders that can be viewed as transformative when they resulted in a change in how they viewed the world and themselves .

The space that was created in these experiences, a space between people and the interactions involved, was seen as a relational space. It was space that was giving space to both others and to one's self as a relationship. It was in this space that a sense of self and a sense of self-belief occurred. This was a finding out and a discovery about themselves.

In terms of transformative learning, this space was where connections were made and where there was a connectedness in terms of belonging in relationship to, and with others. This was the relational space (Leahy & Gilly, 2009) where there was a connection with the 'whole self'; one's mind, body, spirit and soul (Schapiro, 2009, Dirkx, 2012). This can be termed a re-visiting, a renewal, a reframing or a 'reforming' of one's inner self (Chariniya, 2012) that involved knowing one's 'worldview' (Barrett, Harmin, Maracle, Patterson, Thomson, Flowers & Bors 2017). It was in this space that what occurred was a giving freedom to and a letting- go- ness, a release of one's self and of others to discover who they

each were. The sense of 'freeing up' (Heidegger,1996) connects with Cranton's (2006) view of social freedom and of knowledge as emancipatory and Connell's (2013b) and Ball's (2003) highlighting of a supposed sense of freedom in a neoliberal climate.

I take these threads into the discussion of the notions of self- awareness, consciousness and self-realisation as they emerged from the crafted stories. It is these notions that reveal a sense of inner transformation and an innerliness (van Manen, 2014) and highlight the phenomenon of the inner being. Further, these notions highlight possible transformative shifts which can lead to the recognition of leadership as being transformative.

Insights

Here I discuss what has been revealed in the study through connecting the notions surrounding the stories of the leaders that have been crafted. In the crafting of the leaders' stories I took what was shared with me and reworded this in a form that gave coherence to the message that was conveyed to me and then explored the depth of meaning in and around the words. I refer here to the stories that allowed one to share in the leader's being and that revealed these notions.

The leaders in this study have shown in their being a transformation into who they are now. There is a deliberateness about them in their seeking of opportunites to further evolve as leaders themselves and also to enhance their understanding of leadership. These opportunities, deliberately sought or given by others who have seen potential in them, have provided accumulated experiences. These experiences, in both the everyday enactment of leadership in the school setting and in professional situations with colleagues outside of the school, have constituted the place where they have formed their own sense of who they are.

I highlight the 'formation' (Giles, 2019) of these leaders by recognising that this space is where possible transformative learning may occur and that this learning, as formational for

them, can be seen as a shift in perspective, a way of seeing the world, and hence to some extent a change in identity in ways that might be seen as both personal and professional. This change in seeing the world is an 'inner' change (Dirkx, 2001), a change within each person which may be also be a shift in how they view the world professionally. This shift in a professional view of the world was seen by Lambirth, Cabral and McDonald, (2019) and Lovett, Dempster and Flückiger (2015) in terms of agency and of one being agentic. For me this change is one of being free of the control of others in order to make both personal and professional decisions oneself. Dall'Alba and Barnacle (2015) also explored the 'ontological shifts' in professionals in terms of the depth of connection and the professional ways of relating between people.

These leaders have a sense of moving towards who they wish to be, a choosing of how they wish to be rather than being someone who someone else demands them to be. As experienced leaders they convey a sense that making choices for themselves in their earlier years in the role of principal was not so possible. During this time they were more reactive to what was dictated by the system and by those in authority. At that time in their career they were more likely to adhere to the directives of officials in positions within government agencies conveying national requirements and their own school governing body expecting strategic outcomes to be met. Their experiences over time have led to a depth of self-reflection and it is this inner-responsiveness that has created a more positive self-actualisation.

These leaders have shown that they are really capable at meeting the outcomes required by the system and the expectations of the school itself. These are outcomes that I would say had a visibility in terms of being achieveable, having evidence that allowed for measurability, outcomes required by a system that places emphasis on an outcomes-based approach. What is shown with these leaders is what I term the less visible, that is what is

within each person as an inner way of being. This inner way of being is a place for transformation. Lapierre, Naidoo and Bonaccio (2012) referred to transformation as a 'shift in self-concept'; Rusch and Bruner (2013) saw this transformation as a 'shift in self- identity' whilst Scott (2003) focused on 'personal and social transformation', with all referring to an inner shift. It is the personal inner ways of being that sit behind the actions that contribute to creating the valued learning outcomes for learners, whether those are young people in the school or teachers, leaders and support teachers who work in the school.

What I consider to be within the person and behind the actions and practice are not just the principles that are held as guiding ideas but rather more a depth of philosophical understanding that they hold for themselves.This is a philosophy or personal wisdom that comes from having the experience and reflecting critically on the experience. For each of these leaders the critical reflection was in terms of equitable outcomes and a sense of doing what was right and just for others.

I now venture into three ontological charactersitics appearing in Chapters five, six and seven that together connect the related stories and reveal the phenomenon of inner transformation. To summarise, these characteristics are about 'having an awareness', 'being conscious of ' and 'realising' (headings used in each of chapters 5,6 & 7). I refer to the crafted stories from the leaders as well as connecting ideas from the philosophical notions used to analyse the stories. The focus of my reflection here highlights the research question I asked - What is the nature of educational leaders *in* transformative learning experiences?

An inner awareness

The leaders show a sense of 'inner awareness' (Laloux, 2014; Barney, Wicks, Scharmer & Pavlovich, 2015) in terms of knowing who they are and what they stand for. This was more than an accumulation of experiences that gave them the knowledge and skills to

undertake their role. Rather, it presented as a deeper understanding of who they were themselves and how they related to others. Hermeneutically this presented as a 'resoluteness' (Heidegger, 1996), a way they had about them, a sureness in the way they conducted themselves. This was not about always being certain because often an uncertainty crept in which drew them to seek counsel from trusted others. This was not an arrogance or a knowing that they were right, as their manner showed quite the opposite at times. The sureness of uncertainty meant they were able to interact with others in such a way that they really wanted to hear the voice of others, without compromising what they valued and held deeply themselves. In other words, they could welcome what was heard from others as they had an openness in their way of being and this openness could be described as being 'invitational' (Lynch, 2012; Purkey & Aspy, 2003). The resoluteness they held was seen in the values and beliefs that were so deeply ingrained that one leader exclaimed, they " just couldn't help themselves" (Participant 2) and responded in a way that was not normal for her, nor was it a professional way of being, in her view. This could be termed as her possessing a habit that was inextricably connected to the deep seated beliefs and values she held.

The example demonstrated an inner awareness that showed in both participants their being in terms of a stance, a bearing, a way of conducting themselves with dignity and even a graciousness. In terms of a Māori worldview, it would be considered they each had their own *mana*, meaning their own prestige (Reilly, Duncan, Leoni & Paterson, 2018). Having a dignity and a presence was an aspect of their inner journey or transformation and could be seen in a cultural light as they journeyed in a world of two cultures, one Māori and one predominantly Pākeha or white New Zealander.

A resoluteness was seen in the values held about what mattered to each of the leaders. It was a resoluteness about what each valued giving time to and creating space for, and this was the interaction with members of the school community.This could be seen as having

something resolved within themselves as in the reaching a resolution for themselves. This was not a resoluteness about current strategies demanded by the system or about developments planned in the school. These plans were flexible in terms of responding to the thoughts of others and were often dependent on the priorities dictated by the system. This resoluteness became apparent in the "clash of values" (Participant 2) when interacting with others whose view of the world came from a different set of beliefs; in this instance it was between a more punitive approach with children taken by some principals and a stance taken by others that placed emphasis on restorative processes. Participant 2 had not considered taking on the role of school principal until such time as a vacancy occurred in the school where she was deputy principal and she could see a possibility for taking on the principal role. She had doubts about continuing in the role of deputy principal if a principal with differing views of how children are interacted with was appointed. She therefore applied and was appointed to the principal role herself, as it was more important to take up the role and to continue to uphold those values which had become an integral aspect to the fostered–shared culture of the organisation. There was a real sense of anticipation of and anxiety with what Heidegger would term 'angst' (1996) that might happen with a change of personnel rather than having evidence of what might occur in reality.

The leaders showed they each had values and beliefs as an inner awareness which could be viewed as a platform from which the principles they held dear could not be dislodged. This was the platform from which their practice was constructed. Like Singleton (2015), I place the head, heart and hand at the centre of transformative learning. I make a distinction between the beliefs that are held (in the heart), the principles one operates by (in the head) and the practices that are visible (the body in action). This distinction is important to make as I focus on the inner self and the beliefs that are held by a leader as different from yet related to what is thought and what is acted on.

These leaders showed what 'mattered' (Heidegger,1996) to them and what they had 'concern' for (Heidegger, 1996). One leader intentionally sought to understand the strengths they possessed already within them. These were the strengths of the heart not just of the mind, that is strengths of kindness, compassion and consideration, and strengths that showed a 'spirituality' (O'Sullivan, 2012; Miller, 2002) as a search for, or a connection to, something beyond themselves that might be termed a purpose, a meaning or a cause. The terms 'transcendence' and 'self -transcendence' (Polt, 1999; Barney, Wicks, Scharmer & Pavlovich, 2015) describe this search for meaning, the meaning for one's existence or one's Being. What was revealed in the stories was a tension when it became apparent that others lacked the strengths of the heart, especially a compassionate approach that was deemed important in the life of the school. When another leader had "no realisation" (Participant 2) herself of her lack of the strengths of the heart, a "clash" (Participant 2) ensued. This was the place of self-awareness and the raising of awareness by others in order to grow this awareness, something not guaranteed to be successful.

This clash can be explained as a sense of 'moodiness' (Heidegger, 1996), that is, it is what has been brought into this context by the person as an aspect of their being. It is about who they are and their way of being. What was revealed in the stories was the importance of knowing one's self by "looking inside" (Participant 2) in order to know one's strengths, one's beliefs, attuned to one's personal and precious philosophy. This could be referred to as an 'unconcealing' or discovery of 'one's ownness' (Heidegger, 1996), a discovery of what one held on to as significant for them.

This was self-awareness as a discovery of what really mattered for the leader. It was a discovery of aspects of their own identity (Gergen, 1991; Wahl, 2016; Reilly, Duncan, Leoni & Paterson, 2018) that could be traced to their own upbringing and the people who had influenced their life journey. This self-awareness seemed to be a relational awareness, an

awareness of space, a space in which they knew who they were, a personal space about who they were as a person and also a space between and with others. It seemed to be more a self-awareness that was more heart-felt than an awareness emanating from the mind as a thought.

The place of intuition as a grasping of what could not be explained rationally was revealed in the expressions from participants "something told me" (Participant 2) and "I had this feeling" (Participant 2). This leader (Participant 2) spoke with others to reassure herself that what she was intuiting also resonated with them. With a repeat of similar occurrences she was able to have faith in her own personal intuition. This was not an attribute the leader had always had. It was more a coming to realise that she had this capability and could apply it in her role. There was a deliberateness in using this capability to counter and to balance the more rational approach using reason and logic that was still needed and taken, in regard to school organisational matters. On reflection, this leader was engaged in an intutiveness rather than a sensing of something. She was gaining an impression, a feeling from being with the other person in a face to face situation. It was not a sensing of the more factual and the observable.

The importance of having inner strengths, especially those involving the emotions or intuitive feelings and the 'spirit' (Heidegger,1996), the non-physical or "psychical" (Heidegger,1996, p. 204), was apparent in terms of the 'encountering' (Heidegger, 1996) of people with one another. These inner strengths, more than just having knowledge, experience or skills to undertake the role, were regarded by one leader in the study as being highly important in the role of leadership. This signalled the place of the intelligences beyond the cognitive, the ability to use reason or logic, or as Gage and Smith (2016) labelled this intelligence, the 'rational'. Gage and Smith aligned their thinking with Goleman, Boyatzis and McKee (2013) in terms of emotional intelligence as an understanding and controlling of the emotions and with Wigglesworth (2013) and Howard, Guramatunhu-Mudiwa and White

(2009), with spiritual intelligence as wisdom of the heart and a connection to something greater than the self. Further, Gage & Smith referred to Ronthy's (2014) holistic and integrated leadership intelligence to highlight the 'combination' and ' balance' of these intelligences as being the 'source of true power' for an individual. To these intelligences I would add a cultural intelligence in terms of being able to connect with and across diverse cultures.

What was revealed was the possibility that these leaders could be who they wished to be through the experiences they had accumulated and their ongoing personal reflections from these experiences. These leaders were proactive in taking on and placing themselves in sometimes highly challenging situations. Both these leaders had a courage to venture professionally further than their own school colleagues, not just for the collegiality they gained from these experiences but also to contribute to a wider network. It was about what they could give, could gain and could take back to share with others in their own organisations.

In highlighting self awareness in these leaders I place the notion of 'moving towards one's potentiality' (Heidegger, 1996) and a 'moving towards one's authenticity' (Heidegger, 1996). Moving towards who they wished to be themselves was for these leaders a gradual shifting in their realisation. What has been described in these stories is the shaping or re-shaping of one's Being. The shaping of who they are, their identity, is seen as an accumulation, a gradual increasing of awareness of what mattered to them. There was not a sudden 'transformative' moment or 'trigger' event (Mezirow, 2000b).

In summary, this section has focused on the leaders' self- awareness through their understanding of their inner strengths including the non-rational ways of interacting with people in their contexts. An inner awareness is seen in what they are each resolute with,

especially in terms of their deeply held values and beliefs. An inner awareness, especially in terms of the interaction with others, can be thought of as a shift and thereby can be seen as a transformation. I now examine what seemed to be made intentional and deliberate in their everyday interactions.

An intentional consciousness

The two leaders showed a deliberateness in terms of how they engaged with others and in how they came alongside others. This deliberateness was shown in the way they intentionally sought experiences out of the school by taking up roles within their professional association and making themselves available for engagement with national or regional working groups investigating aspects of education.These activities enabled them to look beyond and see both themselves and the educative context in different ways.

There was a sense of "getting into the right headspace" (Participant 1) by one leader and a rethinking of his manner of approach with a situation he was involved with. He was in an 'encounter' (Heidegger,1996) with another person. The re-thinking he undertook could be described as an attitudinal shift and a deliberate shifting of his approach, not in terms of the actions or words to be used but in terms of his presence or his stance; essentially his being. The term presence describes not only the physicality of being present but more of having presence, what might be termed his manner or his way of attending to others. His manner showed a considerateness and a senstivity to others. Also it could not be termed an act of benevolence, or a gifting, as that might be seen as a more authoritarian stance, a stance he wished to avoid. It was a an act of respectfulness and the recognition of the other on equal terms even though there was a designation of roles and a perceived hierachy. The 'relational nature' (Giles, 2019) of being that he conveyed transcended this hierachy.

There was a sense of choosing to be as a way of working and moving towards 'one's potentiality' (Heidegger,1996). This could be seen as a coming to be who one was and wished to be. This choosing was seen in the deliberateness and realness of how to come alongside others so as to be and interact with them. The leaders showed a regard for and a considerateness of others in these interactions. However, this 'choosing to be' (Heidegger, 1996) could come at a cost. By way of example, being seen by school colleagues as "a lttle softie" (Participant 2) induced one leader to make a stand for what she deemed was right and just in a restorative approach, one that had relationships and a relational way of being at the centre. By taking this approach she came into conflict with the values of another leader, who argued that a reprimand and a punitive consequence for the child was required. This was the resoluteness of the leader creating a stand, not in a dogmatic manner but in a way that placed before others what was deemed important.

There was a deliberateness and a conscious effort to approach situations and people in ways that show a precious way of being in each leader. This deliberateness involved being true to the values held whilst being open to the ideas of others. It also meant being able to interact with those who held opposing values, to hear and attempt to understand the perspectives of the others. This consciousness was not the measured assessment of the characteristics of a person's personality or style through the application of a psychologically-derived personality test. This deliberateness was a leader's intuition being used.

There was a deliberateness about 'looking ahead' (Heidegger,1996) and beyond in order to see possibilities for others and not just for themselves. The sensing of possibilities revealed an ability to, or an attitude for, always seeing the promise of a better future, especially in regard to learners and in terms of possessing an outlook that was focused on a sense of hope. This outlook was an 'angst' (Heidegger,1996) for and about what mattered, as each leader sought what was best in each circumstance. It was about having an appreciative

way of viewing the world that had hopefulness at the centre. The 'looking ahead' (Heidegger, 1996) and beyond was the 'scanning of the horizon' (Heidegger, 1996; Gadamer, 1975), not in a strategic way as in looking for economic opportunties or threats but more about always having one's eyes on the horizon as a way of looking out for what might be possible for people.

There was a preparedness to be open and flexible to other's views even to a point of not implementing what had been decided from the school's perspective, but shifting to different actions that suited the parents and their child, and which moved the situation forward. The focus was on "what was needed, not wanted" (Participant 2), emanating from the listening to others in order to bring about what seemed best from the parents' perspective rather than the school dictating to them. This was not a giving up of what mattered, rather it mattered to be there, and to be with the parents. This leader's encounter with parents mattered because they were members of the school community and there was, from the parents, a sense of belonging-ness. This was not the leader giving up what was part of them and their stance, as that was a far deeper aspect of their being. Rather this was an aspect that had the mattering of others as a core belief that was deeply felt. This way of being for the leader was seen in the importance for her of "doing what's best, by rattling the cage" (Participant 2) as a determination to find ways to resolve a problem.

A consciousness and a deliberateness was seen in the encounters with others through the 'creating of space' (Heidegger, 1996). This was seen as 'making room' (Heidegger, 1996) for others and a way of coming to be with others whilst bringing what mattered and what one was resolute about to this space. The space was where there was a coming together, a being together and a between-ness. What was critical in this space was the conversation and way in which talk happened. This space was the place of dialogue where both understanding and interpretation happened between people and was where a diversity of views was shared, if the

conditions allowed for this. This was the space where the 'idle chatter (talk)' (Heidegger, 1996) became one of deliberate talk as the focus developed into one that mattered and had a connection to the beliefs shared by staff. The lack of a way of talking together and the need to develop protocols that enabled this talk to happen, was revealed when there was a lack of relational awareness in a leader who possessed profound knowledge and skill in her area of specialisation. She was not able to bring her knowledge to others in an effective manner because her ability to respond to and to hear others was insufficient. The principal of the school realised that she could not and should not fix this situation, as it was a whole staff responsibility to act here. The leader refrained from being the "go – between" (Participant 2), instead she created a space so the whole staff came to understand what was required to evolve as a community of professionals that was able to talk together.

An intentional consciousness was shown in how a leader (Participant 1) went about being with others as he empowered them to take on leadership roles. The leader chose to walk alongside each person so as to be available to and for them. He wished "to be with them along the way " (Participant 1). A situation arose where he found he needed to intervene as the situation in the school was beginning to become a negative one. The leader felt the need to step away from his agreement with himself to stand back and be there only if required by the others. He intentionally took over the process to ensure a better outcome but was also intentional in talking through with the delegated leaders what and why he did what he did. His intervention was about taking the time to talk through possibilites and to reflect on the actions taken. The leader was determined to be with the emerging leaders so as to assist them "find their own path" (Participant 1) and to ensure that they maintained an enthusiasm for leadership in the future. There was a real tension for this leader in realising he may have been breaking the trust that had already been created with these emerging leaders.

There was a realisation by the leader that he walked a fine line between what was best for the school as a whole and what was best for these leaders. He realised that it was not his path to walk and that he was " walking in his own shoes, alongside" (Participant 1) these emerging leaders. It was a realisation that he in fact could not walk in another's shoes as the experience was their own, a personal one and one that could not be replicated by another. The phrase 'learning to walk in another's shoes'(Gehlbach, 2017) that is often referred to is, in fact, an impossibility both physically and metaphorically. It is highly possible to walk alongside another and be with them. Nhất Hạnh (2012) offered the concept of 'inter-being' as an inter-connectedness that shows a relational way of being with another person whilst each person maintains their own sense of being.

The principal was walking alongside an emerging leader as she took on new responsibilities in leading a team. What was observed was a tendency by the new leader to take on the responsibilities that rightfully belonged to team members themselves. The principal walked alongside them to understand how to "depersonalise leading in a relational way" (Participant 1), meaning that the leader needed to be present and there for the team member but not 'leap in' (Heidegger,1996) and 'take on' another's reponsibility. The emerging leader was highly relational in her leading of the team and this was to be encouraged. What was to be grown was her ability to step back so that others could take responsibility, and for her to learn to be alongside them.

There was an intentionality in the leader revealing his own struggles to the leadership team. This was something he was not used to doing as he usually kept some decisions he was required to make to himself in order not to be seen as too vulnerable. He decided to "show the struggle" (Participant 1) and reveal a part of himself in a real way. In this sense he was bringing others, with whom he had a strong relationship, into a different space by sharing his vulnerability. It was important for this leader to always be self-reflecting, questioning and

wondering about his decisions, a state that caused him to be unsettled in a positive manner. For this leader there was a real opening up, a professional exposure and a showing of personal vulnerability. It was in a sense an arrival for him in terms of being fully rather than partially present with the team. It was a change in his being and contributed to him genuinely being himself. He felt a sense of 'freedom' (Heidegger, 1996) as he 'moved towards an authenticity', towards being more himself.

In summary, this section has highlighted an intentional and deliberate consciousness in how these leaders were as each interacted with others. This consciousness placed a relational way of being at the centre and focused on being with others by creating space. It was a consciousness in having a presence, of choosing how one came alongside others and of walking with others on their journey. There was a lifting of one's horizon (Heidegger, 1996; Gadamer,1970), a moving towards one's own possibility as well as a freeing up (Heidegger,1996) and letting go so that the self and others might be who they chose to be. I posit that the being conscious of and deliberate in one's Being , especially in the interactions with others, can be seen as transformative in terms of the leaders' learning. I now explore what might have been realised by these leaders.

A realisation

The leaders showed a realisation that they needed to step back in order to be themselves. This is a stepping back in order to realise that it is not all about them and that their focus can and needs to be on others and on what 'matters' (Heidegger, 1996) to them. One leader learned he needed to "get over himself" (Participant 1) so as to approach a situation in a different way. This was realising that he did not need to be as knowledgeable or as experienced as others and that he could just be who he was and undertake the role in ways that contributed what he was capable of. This could be termed 'not leaping in' (Heidegger, 1996) as in not going about things himself when others could have taken responsibility

themselves. It was a discovering of one's own way of being. This leader was able to get over his apprehension and reticence and bring his genuineness into play.

A further facet of stepping back and not leaping in was the need to care for one's self. This focus on caring for one's self was a realisation that, in the midst of caring for others and ensuring what was intended to happen as outcomes did happen, self-care was imperative. This was a realisation for one leader that her position as principal "was only a job" (Participant 2) and that she could be replaced by someone else. Her realisation was that she could only contribute to the extent of her ability whilst in the role and continue to grow as herself in her own way. It was a realisation that one could not take on responsiblity for everything, especially matters that needed others to take responsbility for themselves.

There was a realisation that if one took a different perspective and saw things differently then one's world changed completely. This realisation seemed to be involved around decisions, usually personal ones being made. It seemed to be a switch inside that triggered for people an ability to gain a perspective and resulted in a shift in their way of seeing the world and their approach to life in general. There was in fact a changing within the relational space to better connect with others. This relational shift was something that was felt, rather than being a physical change. It was the in-between people relationships that had shifted due to her perspective changing.

The realisation was about a freeing up and a release of both other leaders and also one's self. It was a letting go of what was not rightly one's to hold onto, a realisation of where responsibility lay. It was also a shifting of horizon, a lifting of the perspective and the view that people had of their world, both personally and professionally. It was described as a "shaking off " (Participant 1) and a "letting go" (Participant 1) and an allowing of one's self to be one's self. It was a realisation of where one's responsibility needed to lie and where the

boundaries lay between what each person needed to take responsibility for. The realisation by the leader was that you can not make people happy and that people are responsible for their own happiness. This realisation can be applied to both the concept of well-being and that of agency. These are both areas that are personal in nature and require a person to acquire their own sense of well-being and to also be agentic in their self-actualisation. You cannot give someone a sense of well-being, only create conditions for this to occur. Similarly you do not give agency to another person, rather you create the space where they take responsibility for their own self.

In summary, this section adds the notion of self-realisation to those of being self-aware and having a consciousness in relation to an inner transformation for these leaders. This is a realisation that one needs to step back so as to place responsibility with others and to create space so as to free up both the other person by not 'leaping in' (Heidegger, 1996) and also to free up one's self, as an act of self care. It is a stepping out of one's self whilst still being aware to be with others. This is the notion of leaders 'freeing up' (Heidegger,1996) the space for others to be themselves and also for leaders to be their own self.

Implications from this study

The insights in terms of transformative learning and leadership gained from this research have ontologies at the centre and challenge the current orthodoxies prevalent in education systems across many jurisdictions. This research is placing the 're-awakening of a humanity' (van der Ryn & Allen, 2013) at the centre of the leadership realm. The lived experiences of these leaders showed a deeply human way of being, a 'human-ness' (Wahl, 2016), a sense of humanity and a humane way of relating with others. The lived experiences also revealed how the two leaders discovered their own voice in professional and social contexts; a voice that comes from a depth of realising what matters most and what is

important in terms of human caring. It is in fact a changing of how one views the world; it is an inner shift that is one of holding one's self in the face of another.

This deeply human way of being is seen in the way power and control infiltrates the professional lives of these leaders as they interact with the dictates of the educational system imposed upon them and of which, as state servants, they are a part. The notions of letting go, freeing up and releasing signal their own very personal approach to the sharing of power and authority with others and the way they perceive control as handing over to others and having an oversight of what is happening to themselves in the process. This is power with and for, and not power over.

The focus on what makes 'human's human' (Wheatley, 2017) can be seen in the valuing and respecting of people in all their diversity. It also reveals the tension between human-centred ideology and a dominating neoliberal ideology. The contrast is seen in the clash here of the 'privileging' (Connell, 2013a) of the human being or 'Being Human' (Shotter, 2013) as opposed to the privileging of an economic rationalist way of thinking. It presents as a contrast in seeing transformation as a human endeavour and not just a transformation in terms of achieving economic outputs. This research, in focusing on a human way of being, shows a perspective that is in direct opposition to seeing humans as economic units and positioning people to give a return on investment and as a human capital resource to be used.

A human - ness

This study foregrounds an understanding that people matter and that what is important is an inherent belief in people, their capabilities, who they are as individuals and how they are connected with others in relationship. This human ideology is in contrast to an economic ideology that has privileges for some that result in inequalities for others. The contrast in

ideology is further seen in the 'commodification' (Connell, 2013a) of education which sees education as a rationing of a supply that privileges a few and which amplifies the privatisation of the education sector. This is in steep contrast to seeing education as a public good which is freely available to all in an inclusive way. This is a contrast between education as an industry from a neoliberal perspective and seeing a good education as an entitlement and a government responsibility for all.

This study places human formation, the growth of the individual in all their wholeness and completeness as a human being contributing to society, at the centre in contrast to a market-driven ideology which views workforce preparation as the key purpose of education. Within the neoliberal cascade human capital is seen from a very narrow perspective encompassed in a managerial culture with restrictive and conservative ways of thinking dominating. This managerialist view is in contrast to a more holisitc and well-rounded view of how people can learn, grow and contribute in a cohesive society.

This study has placed leadership as an act of influencing by the leader on those being led rather than being seen as an act of control by one person over another. It is the direction and outcomes of an institution that can be controlled rather than the people within it. Further, this way of influencing is about giving a sense of freedom to people and the releasing of constraints so that others can act or be themselves. A human-focused way of being together creates a pathway which has relationships that perceive power in different ways, especially in terms of power with and to. This human-focused way contrasts with a neoliberal stance that makes compliance with regulations and efficiencies of doing more with less of high importance, especially in regard to financial expediency and the attainment of depersonalised bureaucratic targets. This stance is seen in the context in which this study was carried out in terms of a self-managing school environment. It is self-management as control devolved from governmental agencies to localised governance and management. This could be termed

'remote' control (Connell, 2013a) where power is devolved to individual schools and yet control is maintained by the governmental agencies in different ways, especially in regard to complying with national directives or edicts.

What is highlighted in this study is a shift away from a set script of terms in use and a corporatised language that is adhered to and which tends to indicate a compliance to what is dictated nationally. Rather, what is highlighted is a shift towards the individual having agency through being able to hold a voice for one's self. Having and holding a voice in order to be one's self, for being one's own, having one's 'own ness' (Heidegger,1996) and creating a culture where others develop their own voice, becomes important for leaders. Having a voice enables an articulation of who they are and what matters to them, whilst creating a conversation that provides opportunity for the gifts each person brings to be shared. At the heart of possessing one's own voice and being one's self is a focus on doing what's right and just for all people. Personal or inner transformation takes places with an increase in awareness, consciousness and self-realisation. Further, a leadership that might be deemed transformative, with equity and social justice as key, creates a culture of support, connectedness and caring, where people 'flourish' (Crowther & Smythe, 2016).

Whilst a neoliberal ideology was primarily focused on economc expediency, the associated transformation or change has been all pervasive and has infiltrated a way of life and a way of being that has become acceptable for some.Change or transformation in a neoliberal climate is different from the human – centred focus of this study.Transformation in neoliberal terms is more about efficiences and compliance with nationally - prescribed agendas. Ball (2003) recognised that some people thrive in this culture of neoliberalism, especially if their focus is on efficiency, compliance and control. Individuals choose to seek and use power for personal gain rather than for a common good. In education a focus on performativity (Perryman, 2009) where thinking is dictated by bureaucrats with power to

enforce compliance and uniformity, has high stakes accountability and testing at its centre. It also has judgement, surveillance and comparison between institutions as central to its work. The language that is used to bring about conformity is ostensibly from a business model and has become common place in education across the world. It is language that privileges terms such as target, goal, strategy, outputs and outcomes.

The neoliberal focus has led not only to a change in what people do and how they perform in the world, it has also seen a change in how people are in terms of their own sense of knowing themselves. This change in how people view the world is seen in the replacing of deeply held views, which have human goodness at the centre, by more shallow ideals and surface committments. These more shallow ideals and commitments that are acquired may be linked to a need to survive in economic terms and may have an economic reason for being more important than a purpose in life that is human - centric, embued by 'humane-interrelationships' (Giles, 2019) and embedded with values of equity and social justice. Many people find their beliefs and ideals compromised in a neoliberal world. People who are converts to neoliberalism do not feel compromised. It is a tension for the former group of people and not for the latter group. The people in the former group are people who struggle with this tension on a daily basis and do not find a strong commitment to what is presented as important in the neoliberal climate. It might be said that people are 'ontologically uncertain' (Ball, 2003), of themselves and that their way of being human is compromised.

This research sees individuals acquiring a sense of personal agency, being agentic in their contributions to life and taking responsibility for what is rightly their own. A leaders' way of being, their bearing and philosophical approach, creates a climate for agency to occur for both themselves and others whilst keeping focused on the direction and accomplishments of an institution. Maintaining control and command over individuals within the institution is at odds with this approach to leadership.

In an uncertain and complex world people are seeking a connection to something deeper, a deeper sense of purpose and one that has human regard and connectedness at its heart rather than a connection to managerial superficiality (Starr, 2019), or a connection to the disposable and the replaceable. What is being sought is a connection to a higher purpose, a connection to something beyond the self and what might be seen by some as a spiritual connection, a return to a common good and with care (Heideggger, 1996) for all at the centre. It is in a human – centred culture where personal transformation may take place and where there may be a transformative sense of being, of learning and of leading, a culture where there is a re-focusing on human good and on the well-being of all in a diverse society.

It is in this world that people are seeking connectedness, a re-connection, not just between one another but to the 'natural world' (Macy & Brown, 2014; Wahl, 2016). It is a stepping away from an egocentric world, one that has self-centred-ness as a feature and more to a world that is 'eco - centric' (Scharmer and Kaufer, 2013), or all embracing, in terms of its placing an intrinsic value on all living organisms and on their natural environment.

Having a space where there is a high value placed on the cherishing and respecting of people gives an alternative meaning to the term value, making it human - centred. It is also a value placed on all aspects of the environment in which people commune and which leads to the sustainability of both people and environment. It is a shifting away from the notion of adding value, of being valued only for the outcomes one produces, as that reflects an economic growth concept and a focus on dividends. It is moving towards the notion of people being seen to be of value, that is, valuing people for themselves and for who they are, and also a valuing of one's self as an agentic being. It is also about placing an emphasis on the values that one holds and on what is valued by people together. It is a connection to a worldview that people need to be aware of holding on to.

To move towards a more human - centred way of being it is important to ensure that the conversation is a dialogue that values all worldviews and hears all voices, especially the voices not being heard or of those who remain silent. It is being able to be uncomfortable with the discomfort of hearing possible dissenting views. The ability to be comfortable in hearing the voices of other people is found in knowing one's own self and one's own worldview and philosophy. Knowing one's self and being at one with one's own being creates an assuredness which contributes to a sense of self-efficacy and agency.

Leadership *per se*, and especially in an educative environment, could be seen as being in between and in transition between opposing world views. It is a tension seen in the shift away from the purpose of education as being about the common good which was the reason for many to enter into the education profession. These opposing views show themselves in the tension between the compliance with external authorities and the achievement of recognised outcomes, and the giving of time, energy and commitment to ensuring each learner is enabled and empowered to be to their full potenial in terms of all possibilities.The environment in which educational leadership is enacted is an environment of tension between two worlds, a neoliberal one and one that sees education as success for all and in not necessarily economic terms. The leaders in this study knew how to comply with what was required in the system yet each showed in their own way leadership for a common good. Each leader was in amongst this tension and each could be seen to be in a state of transition as they worked through this tension.A focus on the common good for these leaders was seen in their doing their best for individual learners especially in challenging individual circumstances and also in ensuring that the adults in the school community were treated in respectful and caring ways.

I place this study on a leadership continuum that has social justice and equity as central and names this as imperative to leadership that can be termed transformative. To use

the term transformative in regard to leadership means that there is a focus on the people for whom social justice brings about a diferent status in their world. It is a focus on what and who is being transformed. Leadership that can be deemed transformative is highly relational in that it enacts the role through a human - ness, a caring, a considerateness and a compassion.

In terms of leadership, it is the formation of the person in the professional role which this study has found to be of greatest importance. I name the phenomenon explored in this study, that of inner transformation, as central to this personal formation. It is a placing to the fore of one's Being, one's Being in and one's Being with others, of knowing one's self and having a sense of who one is in terms of a worldview and of having a personal philosophy one can hold onto in the most trying of circumstances. I place agency, in terms of having a personal agency and a sense of being agentic in all one undertakes, alongside the notions of personal freedom as seen in the stories of these leaders.It is agency that is the result of a releasing, a freeing up and a letting go by leaders of their control over and with others. It is letting go of direct control of people's beliefs, thinking and actions. It is not letting go of the high expectations for people's achievements, the high standards in terms of conduct and outcomes nor a letting go of valued outcome attainment. Rather, it is the empowering of others through creating a relational space where a relational bond is created by enabling togetherness in a meeting space that embodies respect, compassion, kindness, consideration and care. It is care for one another, for the self and care for what is right and just.

Leadership Formation

A focus on leadership formation sees professional learning as having a focus on the growth of the person who is the professional. It is a recognition that having a focus only on external requirements to meet outcomes misses the essential connection with the person who is behind the professional practice. The professional learning pathway for each leader needs

to have ontology as a primary focus, that is the formation of a worldview, of one's beliefs and of having a personal philosophy at the heart of one's Being. I term this as beyond practice or a connecting of this practice to one's philosophy and worldview. It is placing what matters to each person and who they are as an individual, at the centre of professional practice. Pedagogical practices and curriculum knowledge are integrated with a personal, philosophical layer and thus become one's professional practice.

It is imperative to see inquiry, as a term used in professional practice growth, as going deeper than just the external acquisition of pedagogical practices and to also place consideration on an inquiry into one's Being. These layers are interrelated and, by focusing on the personal layer, a sense of sustainability for the self, the person in the professional, is possible. It is placing the importance of understanding self at the centre and seeing inquiry as a way of being not just as an external set of strategies to bring about changes in outcomes.

What emerges from the leaders' stories is an importance placed on being genuine, on having a genuineness in one's self. The leaders in the stories revealed a realness about themselves as they realised that they did not need the pretence of being seen to be perfect in all they did. I choose to use the term genuineness rather than the term authenticity as it is a genuineness that allows for a revealing of one's vulnerabilities and of one's fragility when in leadership. Authenticity is more a moving towards and a coming to realise who one is, over time.

Re-humanising

The challenge of living in this neoliberal world is to not lose one's self. Placing ongoing attention on the re-making of the self as a leader, a term I use in relation to Wheatley's (2017) notion of 're-humanising', is accomplished by listening to one's inner self or one's very being. In undertaking a re-making of one's self there can be a connection to

both one's well-being and one's mental health, key considerations for professionals in their work. It is about having autonomy, not in terms of the requirements and demands but an autonomy of self within an environment of freeing up and releasing so as to be one's self. Here it is a sense of personal freedom where a duty of care, to both others and one's self, is paramount and where service is based on being of service to human beings and not to more economic ideals. It is a sense of personal freedom which places an emphasis on an inner resilience (Wahl, 2016), an inner persistence and an inner wisdom.

There is also a recognition of the complexity of human beings especially in regard to their personal transformation. It is a holistic view of both human formation and of leadership as formation. The complexity of human beings is recognised in this study as a complexity of relations as beings come together. A focus with a psychological emphasis on understanding personality and character traits or styles, that creates some understandings at an interpersonal level, is not denied. Rather, in this study I have placed the focus on the intrapersonal, that which occurs inside people, alongside the interpersonal and would propose that the complexity comes in the relational connections that diverse beings have, a complexity that can lead to an understanding of one another when conversation, as a dialogue of world views, occurs.

Holding onto one's self and one's Being in genuine ways and being who one is and not the one demanded by others, is imperative and requires intensive work on one's self. A tuning into others in all interactions as a relational encountering whilst having a focus on the being - with and the in - between, is needed. It is within these relationships that a tuning in occurs.

In summary I highlight what has emerged in this study in terms of revealing the phenomenon of inner transformation as I set out to respond to the research question- What is the nature of educational leaders *in* transformative learning experiences?

A sense of being one's self

This ontological study has explored what is *in* the inside of leaders. It has focused on what is internal, what is in one's Being as different from, yet integrated with, the external, one's words and practices, that are visible in action. In examining the place of the inner self it is the beliefs and the personal philosophy, invisible in themselves and needing to be made visible, which come from the inside, and which show themselves on the outside in terms of one's presence. The notion of being is seen in one's comportment, one's bearing and one's standing in terms of how one presents to the world. The interface between the inner self and external practices is the place of the emotions, the social connections and of a spiritual connectedness. It is this interface that has intuition, sensing and being responsive to what is not easily known or named integrated with the more rational and cognitive capabilities like reasoning and analysis, as attributes and capabilities that are all required in leaders.

In placing innerliness, the notions of inner self and of inner transformation as central in this ontological study, the emphasis is on the holding of beliefs and a personal philosophy as a place to stand, as a knowing of one's self. It is a knowing of one's self as part of one's Being one's self, as a resoluteness and as a stance, not something to be dogmatically espoused, to be defended or to be there to create a barrage of contradiction. It is having a sense of what one is about with the realisation that one is focused on something greater than one's own self.

The creation of a sense of ownership of one's beliefs and philosophy is seen in the leaders' stories, both in the resoluteness they showed in ensuring humane outcomes for learners, especially those requiring learning support, and in the personal vision of hope, one which placed store on the strengths of the heart revealed in the compassion they each showed for others. The leaders showed an ownership in their inner knowing or inner wisdom through trusting their own thoughts and actions as they interacted with others.

Bringing a realness and a genuineness to the leadership role is shown in the stories as being highly important and is brought about by possessing a vulnerability and by giving both others and one's self permission to not know everything, to be able to reveal what one does not know and to be comfortable not knowing everything.

A humane-ness in leadership

This research highlights a need for leadership that is focused on being human and has human-ness (Wahl, 2016) at the heart of it. It is leadership that has a humane-ness in the way that thinking, acting and being together happens. This is leadership that invites culturally diverse, critical and creative contributions. It is a leadership that focuses on outcome creation not just on goal attainment. An appreciative way of being and a collective generative spirit become important aspects of this leadership. What becomes central to this leadership is a sense of well-being, of agency and of personal resilience.

This is leadership that connects with other worldviews and embraces these as critical. The leaders' stories show a connection to diverse ways of seeing the world, some of which can be from a cultural perspective. This was shown when a leader stepped into a bi-cultural environment and respectfully considered principles of partnership and collaboration as they upheld a different world view. This concurs with both Henry and Wolfgramm (2018), and Reilly, Duncan, Leoni & Paterson (2018), as they show a connection to an indigenous worldview. The leader embracing the breadth of views within her community rather than imposing her own world view showed what Eisler and Carter (2010) saw as a shift from 'domination to partnership' and which Poutiatine (2009) emphasised is a 'broadening of the scope' of how a leader sees the world, as key to leading in a more transformational way. This requires an openness and a welcoming of views that might have an other worldliness about them. Barrett, Harmin, Maracle, Patterson, Thomson, Flowers and Bors (2017) supported the notion of a worldview that explores what they term "more than human or nature" (p. 131).

This places the notion of being alongside others after stepping back so as to allow a sense of freedom. This is not a stepping back of disinterest rather it is being fully there and present. It is not a giving to and a doing for, in a benevolent manner. It is about creating space for others to take responsibility themselves and to take agency for one's self. Letting go so as to free up space is seen as a freedom that allows others to be who they are themselves. This is not letting go of the requirements or high expectations or expected outcomes. It is a being free to learn, to be able to try out and to make mistakes, to take responsibility to share in collaboration, inquire into aspects of practice critically and to think and design creatively.

A wholeness in leadership

In order to gain perspective and to have perspective, in terms of seeing beyond the immediate, it is important to see the leadership role in its wholeness. This means not just viewing the parts as different practices one has. It is more viewing the integration of a philosophy with principles to operate by and practices to undertake which have a congruency and realness about them. Possessing a whole - hearted dedication or a whole - life devotion to the role of leadership is seen as counter productive, as shown in the leader's story of realising that her role was only a job. Rather, this view of leadership is more as a whole-hearted coming - to, or a 'calling' (Heidegger,1996), so as to place all one's roles in life in perspective in an integrative way. It is the negotiation of all of one's life roles and placing a whole - heartedness into life, not just in one's professional role.

Seeing leadership as a possibility, with potentiality in the foreground, creates a sense of hopefulness. It is the generation of ideas, having a generative attitude of possibilities that brings this sense of hope into all that happens. It is leadership that places a sense of purpose and a connection to something greater than one's self, in all that is undertaken. There is a sense of horizon, of looking beyond in order to connect to, what is not immediate and operational.

A sense of being with others

Alongside the focus on one's self is also a focus on being together, being with and being in partnership. A space is created where what each person brings is valued, where people respond to one another and are able to be flexible with the thoughts of others, having an acceptance and not necessarily an agreement with what is shared. Each person's gifts and strengths are brought together appreciatively in order to create future possibilities and to reach both a collective and a personal potentiality.

Coming together in a collective space has each individual holding the space for one another with respect and with a mutual reverence, whilst being themselves. It is a relational connection, not a friendship, that has a connection of the person in the professional and a connection at a human level. Creating space is achieved by being in - community, by having a community that is caring and considerate with connected relationships that offer a sense of belonging. It is the spirit of being in community and the spirit of connection that creates the sense of belongingness. One leader's story showed that despite challenging circumstances including a low rate of financial recompense, support staff stayed in the school community as there was this sense of belonging.

In this space is the letting - go - ness, the freeing up and release in order to allow both the other and one's self to be who one chooses to be. What matters in this space is the bringing together all possibilities, in relationships of care and concern and where there is real connection and a genuineness in human endeavour. The realisation that has emerged in the study is that what is within one, and what is between people, is what contributes to the future possibility; a human connection occurs, the ability to be human, to show empathy, compassion and consideration. It is placing, as essential, a focus on being and not just on what one knows and does.

Walking alongside

The leaders in the study showed their ability in knowing how to come alongside others, how to be invitational and create a space of opportunities. Learning to or re-finding one's ability to walk with, and alongside, was seen as key for these leaders. In walking alongside others it was a humane way of being that had an intuitiveness, a being able to see and notice others so as to be present with and for them. It is in the acts of leading that listening and really hearing, where being in dialogue with, where giving consideration to human ethics in a technological space, take place. Partnering and companioning others, both in a virtual world and in face to face situations, strengthens personal agency. The relational way of being in partnering has both support and challenge in its practice. It is about making disruption normal, making it a positive disruptiveness as a disruption of thinking and beliefs, in a space where critical and creative thinking together is commonplace.

A sense of agency

The focus on agency, apparent in many jurisdictions, especially in terms of learner agency (the learner being both the young person and the adult), requires a focus on personal and collective agency, as agency is what happens within a person and with others. Agency is not something given to one by another. The focus on agency needs to be explored in indigenous terms; what it means to have agency in terms of protecting what matters for diverse peoples and what gives power to others with differing worldviews. This relates to the concept of tino rangatiratanga or self- determination in a Māori world view with agency seen in terms of a sharing of power. The notion of freeing up and releasing as revealed in this study relates to a sense of agency. Further, Wolfgramm, Flynn-Coleman and Conroy (2015, p. 654) refer to the ontological sources of agency and relate this to the being of leaders.

A sense of well-being

The current and necessary focus on well-being, as it applies to the young people in our care and also to the adults who are alongside, is enhanced by having a focus on the person themselves, the inner person, their inner being and inner resilience. Both Romaioli and Contarello (2019) and Akama (2012) make connections to agency through 'positive thinking' and through a 'harmony' between people. Well-being is a personal consideration that happens within a space that has conditions that enhance the feeling of well-being. It is well-being as replenishing, restoring and recalibrating one's self. It is also about placing the focus on life, honouring life, a spirit that is life, and holding life's responsibilities to the fore in terms of the whole person rather than seeking a work/life balance.

Placing myself in this study

The journaling I have undertaken throughout the study has given me insights into how I have responded to being with participants and reveals the shifts in thinking I have undertaken. I placed emphasis on my own reflexivity as the relationships I formed with the research participants were paramount, given the nature of my focus. This was highly important in undertaking this ontological study. I was fully aware of my presence and intentional about how I came to the relationship with each participant.

I now step back and view the pre-suppositions I held at the commencement of this research and reflect on what I now see.

I came to this research having an understanding that relationships matter and that people have in them the power of great possibility. I have developed this pre-understanding even further in terms of the depth of connection between people, the in - between - ness in its realness everyday. A depth of connection is not guaranteed to be there even when people initally appear to relate well to others. A depth of connection does not mean an agreement on

everything has to happen. It is a connection at a deeper level; it is a caring for others. This is at times an unspoken caring, which nonetheless pervades the relationships and is visible to others observing the interactions.

I brought an understanding that leaders partnering with others, as people, mattered; that this was different from leaders guiding people towards a vision and a direction for an organisation and was different from setting expecations and outcomes, each having its own purpose. I have developed my understanding to now include the idea that some leaders partner others naturally, it is a way of being they possess already; other leaders can grow this relational way of being with others through personal reflection and there is a possibility that some leaders are not yet ready to embrace this way of partnering others.

In walking alongside and partnering others I thought that I needed to be able to walk in another's shoes to really understand their perspective and their way of viewing the world. I now realise that you can never walk in another's shoes as that is their walking and involves them in their own journey, their way of seeing the world. You can only walk alongside, as yourself, being with and there for the other person.

I came to this study knowing that leaders needed to be authentic, to be their authentic selves and to show authenticity in their leading. I now realise that it is really a genuineness and a realness in the everyday that needs to be shown and that one's authenticity is not something one arrives at and has, rather it is what people seek continuously as one's Being over their life journey.

I have always placed emphasis on leaders needing to let go as an important aspect of leadership in terms of letting go control and command and not constraining others through this control. I have always emphasised the notion of control as guiding and influencing the direction of an organisation and the notion of command as directing people within tight

constraints, as being what is required in response to the context and situation of leadership at times. I always saw letting go as different from delegation and more a moving towards an enabling and empowering of others to undertake for themselves. I now understand that letting go and a sense of letting - go - ness is a releasing in order to let one be one's self. It is a letting go both for the other and for one's own self. It is about enabling oneself as well as enabling others. This sense of freedom can happen in tight and restrictive conditions which are about the outcomes of an organisation. This sense of freedom is more a relational way of being with others.

I came with a pre-supposition that the beliefs we hold true for ourselves inform the principles we operate by in the everyday and are seen in our behaviours and practices, the ways we interact with others. I now have a deeper understanding that this involves a greater understanding of the beliefs one holds, not in terms of pedagogy or beliefs about learning and teaching or leading, it is more a depth of philosophy that enables one to really know one's self. This is a depth of philosophy which is more unchanging and not subject to shifts as one dispenses with, or takes on, different pedagogical or leadership practices. It is more about one's bearing, one's *mana* or personal prestige, in terms of a Māori worldview.

I saw that one's truth was just one's truth and that this might change as one developed new understandings, both rejecting and taking on new thinking. I now understand one has one's own truth which one holds onto, something deep inside, an inner knowing and wisdom that stays with one and is different from the beliefs one shifts as one develops one's pedagogy and pedagogical practice.

I always knew that the dialogue between people was important in order to create a shared understanding for one's self and between people, as this pertained to any aspect of an organisation. I now realise that dialogue, as a way of being with others, as a way of really

hearing one another, creates partnership. The process of dialogue, of deep talking and connection, has the power to allow each person to hear themselves and what they hold in deep resoluteness, and not just in terms of an opinion to hold and to share with others.

In terms of professional learning I came with the pre-supposition that learning was not just informational, it had also to be transformational, a shift in the way we are, not just the acquisition of information. I also came with a pre-supposition that the ontological mattered, that it was one's Being and the focus on one's Being that was significant. I now understand the depth of this, what it involves and how it might be focused on in terms of one's ownness and what one stands for, resolutely. I also understand that what is termed informational can become more transformational as aspects have the possibility of becoming part of a person's personal beliefs and philosophy. The process involved is a transformative one.

Limitations of this research

I had initial apprehension that focusing with just two participants would not create a sampling that was productive and that would lead to some significant outcomes. I now realise that there is a depth in what has been surfaced, only possible when partnering in a highly relational manner and over a longer period of time. This is not a limitation, as what has been surfaced was only possible taking this way forward. This is research that seeks 'inceptions' that are useful to share with others as they reflect on their being in leadership. The personal transformations of these leaders were shown in their awareness, their intentional and deliberate consciousness, and in their realisations of what was inside them. These notions, rather than being extrapolated to broader concepts, are signposts to further exploration.

Benefits from this research

This study is focused on the inner transformation of leaders and on a re-humanising of leadership through the shifts that are made. The focus is on freeing up those who are

interacted with by not imposing on and controlling what is said, thought and acted on by an individual as separate from the control of requirements and outcomes. By freeing up those who are led, one is also freeing up one's self as a leader. The focus is on giving permission to one's self to be one's self so as to free one's self to be who one is. This is a freeness or freedom that is never being totally free as one is bounded by one's past, present and future. It is a focus on one's wholeness, on being one's whole self, the all of who one is. It is a freeing up so as to create space for the other to take up so as to make it one's own. It is an embracing of one's self .

Further research

This research has focused on the nature of these leaders *in* learning experiences that might be deemed transformative. The research has been about the inner transformation of these leaders. I see that further research would involve taking the concept of ontology and exploring it even further in both transformative learning and with leadership formation. I would place ontology as central to leader formation and hence encourage research that both understands what this means in terms of the inner being of leaders and how this can be an aspect of a leader's formation.

Further research is required into what takes the notion of transformation as it applies to the formation of individual leaders and turns it into the notion of being transformative as it applies to leadership. As alluded to here in this study the terms transform, transforming, transformation and transformative are used somewhat synonomously in describing leadership, whereas I place emphasis, as other writers do, on the idea that being transformative refers to having influence and an impact with a sense of equity and social justice. Research is required into what makes a transformation into this notion of transformative leadership.

This research has shown that a sense of freedom is created when one leader does not impose tight and restrictive conditions on those led in terms of how they think and act. This is a freeing up and a release which also applies to the leader in terms of freeing themselves to be themselves. I connect this to having a sense of personal agency and of one being agentic, and consider that the notion of agency in terms of an ontology needs to be researched. This would further contribute to understanding about the inner resiliency of leaders and both personal and collective well-being.

I recommend that a future study explore intution from a relational perspective rather than a psychological perspective. This would place the notion of the non-rational and what is beyond the rational into the realm of understanding spirituality in terms of leadership and also place an indigeneous worldview in leadership, especially in terms of a blending of worldviews in a diverse world.

I recommend a further study that looks at the concept of what is termed integrative, which connects leadership to a more holistic understanding of the world and from an eco or environmental standpoint.

Further, I would recommend exploring the ontological nature of connection when partnering occurs between people in the context of a coaching relationship. This means exploring within a leadership framework the nature of transformation in terms of one's Being as separate from the transformation of thinking and actions.

Application of this study

The context for the application of the outcomes of this study is leadership formation. The emphasis is on personal formation and enabling an awareness of self and of others. The focus of this application would be all leaders regardless of role as it involves an approach and a shift in how a person comes to be themselves in the leadership role. It is not about

understanding a specific role in leadership, it is about understanding one's self. Rather than being a focus on what one undertakes in a leadership role, it is a focus on who one is in this role.

What is highlighted in this study is the need to focus on the sustaining of leaders as human and relational beings. This means that the personal formation of leaders is focused on their self-efficacy. It is knowing themselves and the beliefs they hold that enhances their capability to influence individuals, institutions and system learning and transformation. This is making - a - difference through deep and relational influencing and not by the adoption of unsustainable strategies and policies. In ensuring that attention is given to the human within the professional, this in turn makes leadership more attractive and therefore sustains the profession.

The application is taking this thinking into the realm of leadership learning so as to create space, time and energy for leaders to form their own way of being. This applies to the everyday learning that occurs in all situations and experiences as well as in formally guided learning opportunities. I place emphasis on the everyday experiences as being the place of opportunities that may become transformative learning.

In terms of guiding principles for leadership formation I highlight a way of being as this pertains to a relational way of leadership and to what can be deemed to be transformative leadership.

The shift in approach focuses on a personal self-understanding, on having a personal philosophy which includes a personal vision for being with others in a relational way. The shift in approach focuses on personal responsibility, what to take responsibility for and what not to, what one needs to take responsibility for and what one cannot take responsibility for. This has a focus on agency and on people being agentic in their relationships.

This shift in approach emphasises an awareness of the self and an awareness of others, in terms of how to relate to and be with. It places emphasis on relationships and on connectedness. It places emphasis on ways of relating and on relational trust. It makes being respectful and having respect for, as key to a relational way of leading. This is taking an approach which emphasises collegial relationships and means going deeper than strategies and techniques, such as those of listening and questioning that are important yet are insufficient to bring about connection at a level of beliefs and philosophy.

This is taking a relational approach which sees and values the whole person for who they each are in their diversity and completeness. Taking a relational approach with an emphasis on an inner transformation highlights the deeper beliefs and values that are held by individuals and makes connection to a purpose and meaning in life that pertains to the person in the professional role.

Taking an approach that increases the approachability of leaders by placing emphasis on relational ways of connecting, is seen in this study. This means knowing how to be alongside in the everyday ways of relating which brings about an increase in confidence for leaders. A focus on being personally accessible for and to others highlights the dispositions of leadership not just the required knowledge and skill aspects. This is creating a space so others can seek to be with leaders because of knowing there is a sense of valuing and an appreciating approach. It is an approach that does not necessarily have advice seeking and giving at the centre; it has listening with and asking about in order to have the other think through themselves.

This is taking an approach that emphasises coaching as a disposition and not just coaching as a strategy and set of techniques to be applied. This is coaching as a way of Being for each leader and as a way of being alongside others. It is coaching as the relational space

of letting go and stepping away from control. This is an emphasis on ways of relating and sits alongside the capabilities of connecting people in community by creating a shared vision and a collegial plan of action. The concept of coaching and mentoring, in varying guises, has, when implemented effectively, a positive impact on learning in educational settings. I contend that the focus of coaching and mentoring needs to emphasise the inner person, to go beyond goals and practice shifts and to focus on deep change by enhancing leaders' ways of knowing themselves and knowing how to be alongside others. This is not about a set of strategies and techniques, it is about one's Being and one's ownness and about knowing one's self. It is deeper than just the recognition of behavioural characterisitics of both one's self and others. It is a focus on one's ontology as a leader.

This is taking an approach which emphasises that knowing one's self and knowing how to be with others results in a personal sense of well-being, of contributing to something that is worthy, of being appreciated for this contribution and having a sense of being valued.

Summary

In summary, what has emerged from this research is a viewing of leadership formation in ways that add different layers and emphases to this formation and which focus on the heart of each person. This is different from a focus on the more technical aquisition of skills and strategies which, while required, do not focus on what matters in terms of a human connection. In focusing on leadership formation in terms of what is inside as one's Being, there is present the notion of inner transformation as a shift in one's Being. This is a necessary step towards leadership being considered transformative in relation to equity and social justice.

Conclusion

My research is guided by this main question,

- What is the nature of educational leaders *in* transformative learning experiences?

    and the following sub-questions

    What transformative experiences have contributed to your learning as a leader?

    What do these learning experiences, as a leader, look like and feel like?

    How do leaders appear to exhibit leadership qualities, dispositions, knowledge or capabilities that may be termed transformative?

    What approaches to leadership formation, that may be termed transformative, can be developed and enabled in others?

In conclusion and focusing on the main research question stated above, this research places emphasis on the ontological as being integral to leaders' professional practice that also features pedagogical and curriculum knowledge. It is the ontology of each individual where inner transformation occurs, transforming that is about one's Being. The term transformative, in regard to learning can be used when there is a radical shift in how the leader views both the world and themselves. For me this study has shown that this shift is a holistic one encompassing all aspects of the individual's being. Further, for leadership to be termed transformative there needs to be a connection to a higher life purpose, one with equity and social justice as central.

These findings make a contribution to the literature especially in regard to educational leadership development or as a prefered term, educational leadership formation. I highlight a move away from the fragmentation of leadership development (Drago-Severson, Maslin-Ostrowski and Hoffman, 2012) and posit that leadership formation needs to be more holistic in nature and explore the leader in their wholeness. The leadership formation is experienced in opportunities that can be termed holistic and therefore not confined to knowledge acquisition alone. It is the opportunities that create space for deep reflection and that

highlight the individual's capabilities in cognitive, socio-emotional, spiritual, cultural and physical terms. This is placing an emphasis on the ontology of the individual whilst also recognising the mulitiple ontologies that are formed and that there is no one ontology. This means informing the literature in regard to leadership formation by placing emphasis on the holistic nature of the leader, their sense of being and the place of ontology. Ontology, as seen as becoming more central in the literature on transformative learning, especially in regard to higher education (Dall'Alba and Barnacle, 2015) is, I posit what needs to placed in educational leadership literature and that both being and the being - with others, of the leader, need to be the focus of leader formation and be focused on in the literature. I would add to the educational leadership literature what Barney, Wicks, Scharmer and Pavlovich (2015), coming from a business perspective see as an ontological shift, in their focus on a self - other awareness. I would place the awareness of both the self and with the others as central to educational leadership formation. It is the inner realisation for the self that can lead to more than a transformation or shift, an create a transformative change as a connection to a higher purpose with one's leadership.

Similarly, I would place the focus, on what can be termed holistic (Somoza-Norton, Robinson and Robinson , 2017 use the term holonomic) into leadership formation that places relational leadership as central and key. The connection to, and with global matters and with nature and the environment (van der Ryn & Allen , 2013) can also be placed in the literature on educational leadership formation. This reinforces the notion that leadership is a reconnection (van der Ryn & Allen, 2013) between people, as emphasised in this study and is also a revisiting of what it means to be human (Wahl, 2016) as this study places emphasis on a re - humanising in education leadership. Further, the literature on personal agency (Romaioli & Contarello, 2019) can be reinforced with the notions of freeing and releasing, of both others and one's self, as highlighted in this study. This notion of releasing and its

connection to ontology, in terms of a' letting go so as to free one's self to be who one needs to be', is a notion that can be contributed to the educational leadership literature.

I would place in the literature a consideration of the term genuineness, as I apply it to educational leadership formation and as different from leadership authenticity (a term used by Kasl & York, 2012). I am placing the term genuineness, as one being one's self, one knowing one's inner self and one having an inner transformation, as a useful term to have a place in the literature as different from authenticity that I describe as a continually seeking, working towards, rather than an arrival at.

I have highlighted that the literature on educational leadership can be further enhanced by placing the notion of a leadership formation that explores one's inner self and inner transformation, as central and key.

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Appendices

Appendix 1: Ethics approval

The Chair of the Social and Behavioural Research Ethics Committee (SBREC) at Flinders University considered your response to conditional approval out of session and your project has now been granted final ethics approval. This means that you now have approval to commence your research. Your ethics final approval notice can be found below.

FINAL APPROVAL NOTICE

Project No.:	**7030**

Project Title:	What is the nature of educational leaders' transformative learning experiences?

Principal Researcher:	Mr Murray Fletcher

Email:	flet0104@flinders.edu.au; fletchermurray4@gmail.com

Approval Date:	21 October 2015	Ethics Approval Expiry Date:	**30 November 2019**

The above proposed project has been **approved** on the basis of the information contained in the application, its attachments and the information subsequently provided with the addition of the following comment(s):

Additional information required following commencement of research:

1. Permissions
   Please ensure that copies of the correspondence granting permission to conduct the research from the School Board of Trustees (Governing body) for each principal participants school are submitted to the Committee *on receipt.* Please ensure that the SBREC project number is included in the subject line of any permission emails forwarded to the Committee. Please note that data collection should not commence until the researcher has received the relevant permissions (item D8 and Conditional approval response – number 5).

RESPONSIBILITIES OF RESEARCHERS AND SUPERVISORS

1. **Participant Documentation**
   Please note that it is the responsibility of researchers and supervisors, in the case of student projects, to ensure that:

   - all participant documents are checked for spelling, grammatical, numbering and formatting errors. The Committee does not accept any responsibility for the above-mentioned errors.

   - the Flinders University logo is included on all participant documentation (e.g., letters of Introduction, information Sheets, consent forms, debriefing information and questionnaires – with the exception of purchased research tools) and the current Flinders University letterhead is included in the header of all letters of introduction. The Flinders University international logo/letterhead should be used, and documentation should contain international dialling codes for all telephone and fax numbers listed for all research to be conducted overseas.

   - the SBREC contact details, listed below, are included in the footer of all letters of introduction and information sheets.

     This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project Number 'INSERT PROJECT No. here following approval'). For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email human.researchethics@flinders.edu.au.

2. **Annual Progress / Final Reports**

   In order to comply with the monitoring requirements of the *National Statement on Ethical Conduct in Human Research (March 2007)* an annual progress report must be submitted each year on the **21 October** (approval anniversary date) for the duration of the ethics approval using the report template available from the Managing Your Ethics Approval

SBREC web page. *Please retain this notice for reference when completing annual progress or final reports.*

If the project is completed *before* ethics approval has expired, please ensure a final report is submitted immediately. If ethics approval for your project expires please submit either (1) a final report; or (2) an extension of time request <u>and</u> an annual report.

<u>Student Projects</u>

The SBREC recommends that current ethics approval is maintained until a student's thesis has been submitted, reviewed and approved. This is to protect the student if reviewers recommend some changes that may include the collection of additional participant data.

Your first report is due on **21 October 2016** or on completion of the project, whichever is the earliest.

3. Modifications to Project

Modifications to the project must not proceed until approval has been obtained from the Ethics Committee. Such proposed changes / modifications include:

- change of project title.

- change to research team (e.g., additions, removals, principal researcher or supervisor change).

- changes to research objectives.

- changes to research protocol.

- changes to participant recruitment methods.

- changes / additions to source(s) of participants.

- changes of procedures used to seek informed consent.

- changes to reimbursements provided to participants.

- changes / additions to information and/or documentation to be provided to potential participants.

- changes to research tools (e.g., questionnaire, interview questions, focus group questions).

- extensions of time.

To notify the Committee of any proposed modifications to the project please complete and submit the *Modification Request Form* which is available from the Managing Your Ethics Approval SBREC web page. Download the form from the website every time a new modification request is submitted to ensure that the most recent form is used. Please note

that extension of time requests should be submitted <u>prior</u> to the Ethics Approval Expiry Date listed on this notice.

<u>Change of Contact Details</u>

Please ensure that you notify the Committee if either your mailing or email address changes to ensure that correspondence relating to this project can be sent to you. A modification request is not required to change your contact details.

4. Adverse Events and/or Complaints

Researchers should advise the Executive Officer of the Ethics Committee on 08 8201-3116 or human.researchethics@flinders.edu.au immediately if:

- any complaints regarding the research are received.

- a serious or unexpected adverse event occurs that effects participants.

- an unforeseen event occurs that may affect the ethical acceptability of the project.

Appendix 2: Ethics modification

The Executive Officer of the Social and Behavioural Research Ethics Committee (SBREC) at Flinders University has reviewed and approved the extension of time request that was submitted for project 7030. A modification ethics approval notice can be found below. **MODIFICATION (No.1) APPROVAL NOTICE**

Project No.:	**7030**

Project Title:	What is the nature of educational leaders' transformative learning experiences?

Principal Researcher:	Mr Murray Fletcher

Email:	flet0104@flinders.edu.au; fletchermurray4@gmail.com

Modification Approval Date:	26 July 2019	Ethics Approval Expiry Date:	**30 November 2020**

I am pleased to inform you that the extension of time / ethics approval expiry date request submitted for project 7030 on the 26 July 2019 has been reviewed and approved by the SBREC Executive Officer.

Approved Modification	
Extension of ethics approval expiry date + change of Supervisor	**X**

RESPONSIBILITIES OF RESEARCHERS AND SUPERVISORS

1. **Participant Documentation**
   Please note that it is the responsibility of researchers and supervisors, in the case of student projects, to ensure that:

   - all participant documents are checked for spelling, grammatical, numbering and formatting errors. The Committee does not accept any responsibility for the above-mentioned errors.

   - the Flinders University logo is included on all participant documentation (e.g., letters of Introduction, information Sheets, consent forms, debriefing information and questionnaires – with the exception of purchased research tools) and the current Flinders University letterhead is included in the header of all letters of introduction. The Flinders University international logo/letterhead should be used, and documentation should contain international dialling codes for all telephone and fax numbers listed for all research to be conducted overseas.

   - the SBREC contact details, listed below, are included in the footer of all letters of introduction and information sheets.

     This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project Number 'INSERT PROJECT No. here following approval'). For more information regarding ethics approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email human.researchethics@flinders.edu.au.

2. **Annual Progress / Final Reports**

   In order to comply with the monitoring requirements of the *National Statement on Ethical Conduct in Human Research 2007 (updated 2018)* an annual progress report must be submitted each year on the **21 October** (approval anniversary date) for the duration of the ethics approval using the report template available from the Managing Your Ethics Approval web page.

   Please note that no data collection can be undertaken after the ethics approval expiry date listed at the top of this notice. If data is collected after expiry, it will not be covered in terms of ethics. It is the responsibility of the researcher to ensure that annual progress reports are submitted on time; and that no data is collected after ethics has expired.

   If the project is completed *before* ethics approval has expired, please ensure a final report is submitted immediately. If ethics approval for your project expires please either submit (1) a final report; or (2) an extension of time request (using the modification request form).

First Report due date:	**21 October 2020**
Final Report due date:	**30 November 2020**

Student Projects

For student projects, the SBREC recommends that current ethics approval is maintained until a student's thesis has been submitted, assessed and finalised. This is to protect the student in the event that reviewers recommend that additional data be collected from participants.

---

3.   **Modifications to Project**

Modifications to the project must not proceed until approval has been obtained from the Ethics Committee. Such proposed changes / modifications include:

- change of project title.

- change to research team (e.g., additions, removals, researchers and supervisors)

- changes to research objectives.

- changes to research protocol.

- changes to participant recruitment methods.

- changes / additions to source(s) of participants.

- changes of procedures used to seek informed consent.

- changes to reimbursements provided to participants.

- changes to information / documents to be given to potential participants.

- changes to research tools (e.g., survey, interview questions, focus group questions etc).

- extensions of time (i.e. to extend the period of ethics approval past current expiry date).

To notify the Committee of any proposed modifications to the project please complete and submit the *Modification Request Form* which is available from the Managing Your Ethics Approval SBREC web page. Download the form from the website every time a new modification request is submitted to ensure that the most recent form is used. Please note that extension of time requests should be submitted <u>prior</u> to the Ethics Approval Expiry Date listed on this notice.

4.   Adverse Events and/or Complaints

Researchers should advise the Executive Officer of the Ethics Committee on 08 8201-3116 or human.researchethics@flinders.edu.au immediately if:

- any complaints regarding the research are received.

- a serious or unexpected adverse event occurs that effects participants.

- an unforeseen event occurs that may affect the ethical acceptability of the project.

Kind regards

Rae

Appendix 3: Letter of introduction

LETTER OF INTRODUCTION

Dear Madam/Sir,

This letter is to introduce Murray Fletcher, who is a doctoral student in the School of Education at Flinders University. He will produce his student card, which carries a photograph, as proof of identity.

Murray is undertaking research leading to the production of a thesis or other publications focusing on educational leader's learning experiences in the context of their school.

He would like to invite you to assist in this project, by engaging with him in in-depth conversations over the period of a school year. This will mean at least two contacts during each school term and also observation of your leadership– in– action during 'normal' school activities.

Be assured that any information provided will be treated in the strictest confidence and none of the participants will be individually identifiable in the resulting thesis, report or other publications. You are, of course, entirely free to discontinue your participation at any time or to decline to answer particular questions.

Since he intends to make an audio recording of all conversations, he will seek your consent, on the attached form, to record the conversations, to use the recording or a transcription in preparing the thesis, report or other publications, on condition that your name or identity is not revealed. He will also seek your consent to observe professional activities.

Any enquiries you may have concerning this project should be directed to me at the address given above or by telephone on (61) 8 8201 3379, or by email (carolyn.palmer@flinders.edu.au).

Thank you for your attention and assistance.

Yours sincerely

A/Prof Carolyn Palmer
School of Education
Flinders University

This research project has been approved by the Flinders University Social and Behavioural Research Ethics Committee (Project Number 7030

For more information regarding ethical approval of the project the Executive Officer of the Committee can be contacted by telephone on 8201 3116, by fax on 8201 2035 or by email human.researchethics@flinders.edu.au..

Appendix 4: Information sheet

INFORMATION SHEET

Title: A focus on a leader's learning experiences in their school context.

Investigator:

Mr Murray Fletcher

School of Education

Faculty of Education, Humanities and Law

Flinders University

Ph: (64) 3 4821443

Email: fletchermurray4@gmail.com or flet0104@flinders.edu.au

Supervisor(s):

Assoc. Prof. Carolyn Palmer

School of Education

Faculty of Education, Humanities and Law

Flinders University

Ph: 61 8 8201 3379

Email: carolyn.palmer@flinders.edu.au

Prof. David Giles

School of Education

Faculty of Education, Humanities and Law

Flinders University

Ph: 61 8 8201 5187

Email: david.giles@flinders.edu.au

Dr. Andrew Bills

School of Education

Faculty of Education, Humanities and Law

Flinders University

Ph: 61 8 8201 3357

Email: andrew.bills@flinders.edu.au

Description of the study:

This study is part of a project entitled **'A focus on a leader's learning experiences in their school context'.** This project will investigate how leaders learn. This project is supported by Flinders University, School of education.

Purpose of the study:

This project aims to find out about the experiences leaders have in the context of their own school so as to inform future leadership development learning opportunities.

What will I be asked to do?

You are asked to engage in conversations with me the investigator, of between one- and two-hours' duration, on at least eight occasions spread throughout the school year. These individual conversations will be recorded on a digital voice recorder, transcribed (typed up) by the researcher and shared with you after each conversation. The investigator will work with you to ensure the written up 'story' is acceptable to you. Both the digital recording and the written transcripts will be stored as a computer file to be destroyed at the end of the project. Undertaking the conversations is purely voluntary.

The investigator will also 'observe' in the school and take notes to gain an understanding of context.

The investigator will be gathering your stories and those of other school leaders and analysing these in terms of focusing on the learning of leaders.

What benefit will I gain from being involved in this study?

You will have the opportunity to engage in conversations with the investigator which focus on you and your leadership of the school. These conversations will be reflective in nature and be of use to you in your leadership as well as contributing to the understanding of how leaders learn.

Will I be identifiable by being involved in this study?

Your name will not be attached to any recorded and written material and you will remain anonymous and identified with a pseudonym. After audio recording and transcription all files will be erased and written 'stories' will be stored on a password –protected computer that only the investigator has access to. The written stories will not be linked directly to you.

This project has a small number of participants and therefore it is more difficult to guarantee total anonymity. I will undertake to ensure in the co-constructing of the stories that no 'identifying' aspects will be featured.

Are there any risks or discomforts if I am involved?

Others may be able to identify you through your contributions even though they will not be directly attributable to you.

The conversations are about sharing your experiences, and this can be stressful at times as you recall experiences. If 'over sharing' happens then anything you are not comfortable with in both digitally recorded and written form will be deleted. If you have any concerns please raise them with the investigator.

You may withdraw from this project at any time.

How do I agree to participate?

Participation is voluntary.. You are free to withdraw from this project at any time without effect or consequence.

A consent form accompanies this information sheet. If you agree to participate please read, sign and send to me in the stamped self-addressed envelope.

How will I receive feedback?

The investigator will share each recorded conversation and work with you to 'construct' a story. The investigator will offer you the opportunity to read the completed project in its final form (thesis)

Thank you for taking the time to read this information sheet and we hope that you will accept our invitation to be involved.

Appendix 5: Participant consent – conversation

CONSENT FORM FOR PARTICIPATION IN RESEARCH
(by conversation)

A focus on a leader's learning experiences in their school context.

I …..

being over the age of 18 years hereby consent to participate as requested in the conversations and observations for the research project on leadership learning.

1. I have read the information provided.

2. Details of procedures and any risks have been explained to my satisfaction.

3. I agree to the digital audio recording of my information and participation.
    4. I am aware that I should retain a copy of the Information Sheet and Consent Form for

    future reference.

5. I understand that:

    •   I am free to withdraw from the project at any time and am free to decline to continue any conversation.

    •   While the information gained in this study will be published as explained, I will not be identified, and individual information will remain confidential.

    •   Whether I participate or not, or withdraw after participating, will have no effect on any treatment or service that is being provided to me.

    •   I may ask that the recording/observation be stopped at any time, and that I may withdraw at any time from the session or the research without disadvantage.

6. I have had the opportunity to discuss taking part in this research with a family member or friend.

Participant's signature……………………………………Date…………………...

I certify that I have explained the study to the volunteer and consider that she/he understands what is involved and freely consents to participation.

Investigator's name………………………………………………………....................

Investigator's signature…………………………………...Date……………………

NB: Two signed copies should be obtained. The copy retained by the researcher may then be used

for authorisation of Items 7 and 8, as appropriate.

7.   I, the participant whose signature appears below, have read a transcript of my

participation in each conversation and agree to its use by the investigator as explained.

Participant's signature……………………………………Date…………………...

8.   I, the participant whose signature appears below, have read the investigator 's thesis
       and agree to the publication of my information as reported.

Participant's signature……………………………………Date…………………...

Appendix 6: Participant consent – to observation
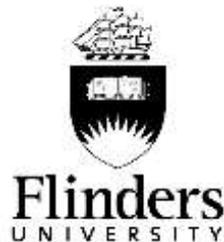
CONSENT FORM FOR OBSERVATION OF PROFESSIONAL ACTIVITY

A focus on a leader's learning experiences in their school context.

I hereby give my consent to MURRAY FLETCHER, a research student in the Faculty of Education, Humanities and Law (School of Education) at Flinders University, Adelaide, Australia, whose signature appears below, to record my work activities as part of a study of my professional activities and role.

I give permission for the use of these data, and other information which I have agreed may be obtained or requested, in the writing up of the study, subject to the following conditions:

- There will be no identification of the school , staff or myself as school leader
- The investigator will share notes from observable 'events' with the participant as part of the conversations.

My participation in this study is voluntary, and I understand that I may withdraw from the study at any time.

SIGNATURES
Participant……………………………………………Date…………………………...

Investigator…………………………………………Date…………………………….

Appendix 7: Consent School board – governance

Flinders
U N I V E R S I T Y

CONSENT FORM FOR RESEARCH TO TAKE PLACE IN THIS SCHOOL
To the Board of Trustees

| **A focus on a leader's learning experiences in their school context** |

I have approached ……., your principal and asked them to be part of a research project with me.
The conversations we will be engaging in will be reflective in nature and could be seen as an act of 'self- review' in reference to leadership of the school.
This will mean being engaged in eight conversations (of one to two hours each) with me over a school year.
These conversations will be anonymous, and the school or leader will not be identified.
All recorded conversations will be 'checked' by ….when they have been written up and any identifying features will be deleted.
I will be 'observing' in the school and making notes to build my understanding of the school.

….. has been provided with an information sheet which sets out procedures and any risks involved.

….may withdraw from any conversation and also this project at any time

… has been asked to sign a consent from

We have discussed this as a Board and give our approval for …. to be involved.

Signed:

…………………………..(BOT chairperson) Date:

Appendix 8: Copy of summary of transcribed conversation for participant

Copy of summary of transcribed conversation Participant 1. Conversation 3.

I was hearing about your *massive*, and *phenomenal* journey; a personal one, that had its origins when you realised things were not as they should be in yourself. This journey now sees you in a totally different headspace through the encountering of the notions of resiliency and mindfulness; experiences and interactions you might previously have even considered as valid for yourself. A journey that has provided a toolkit of practices for your own use and mantras to remind yourself and to recalibrate your personal habits.

You described it as when experiences and events were catalysts to *take all your resiliency away*, especially at a time when resiliency is at its lowest point. You describe how a holiday period, normally a time for refreshing and rebuilding; this time, for you, was the opposite with no building blocks or foundation on which to build up your usual self.

As a professional you would *put your game face on*; do what needs to be done; not reveal or share your wobbliness with colleagues; just *get on with the job*. There seems to be a connection between putting your game face on and your inability to *box things up* and place matters where, and with whom, they needed to be. It seemed that being overwhelmed by the sheer weight of and number of, matters vying for your attention and not having the toolbox to deal with this barrage; created a feeling of *overwhelmingness*.

A critical aspect for you seemed to be backing the team, placing complete trust in and having faith in, people at school; trust that the team would lead and get on with both operational and developmental aspects of the school. This required you to step away, step right out of and not be available, so as to focus on yourself.

Your journey has included *stepping back*, undertaking much *soul-searching* and *reflection* whilst physically recuperating and being in rehabilitation. It has been about making a *conscious decision to be here*, to know this is where you wish to be and what you wish to focus on, at the present time, as the future beckons. It has been about *relighting the fire in the belly* for yourself.

You talk about the necessity of *shutting down* and of *shutting off* the thinking that had engaged you in the day and how that this shutting down became impossible. You knew in your mind you had to do this in order to be present for family however you were unable to follow through with your own thinking about how to do this.

You have learned to *listen to your own limits*, to realise and understand when you need to step away; to check yourself and check in with yourself, daily. This has meant *shutting down* your computer so as not to continue to engage with professional matters and *letting go* of matters that were not for you to take further, not of your own making or where your influence was not needed, or it was not your issue to deal with.

You want, and we as a school want, the *best for everyone* and *everyone to be the best they can be including children.* You like and wish to have everyone feeling happy and satisfied and realise you cannot make everyone happy and people will be dissatisfied. The applies especially to decisions that need to be made and the outcomes of which may not suit everybody or *keep them happy* and that is just how it is.

You talk about doing a lot for others over your career to date, ensuring others have what they need.

You realise you may not have done a lot for yourself at the same time. Your contributions to wider education networks have been eagerly sort after by yourself and these have contributed

to your sense of mana and connectedness; of your being valued and belonging to something bigger than yourself and just one school.

There is a realisation that this contribution has been made and that further contributions will be made, in your own way, at your pace and that your focus now is, and needs to be, on yourself, your family and your role in the school.

It seems important for you to put things in their rightful place; to inform others, to share with others what you are aware of and what you notice; in order for them to deal with it themselves. This has meant consciously placing matters where they need to be by letting go of what is not rightfully yours.

It seems for you to be a shift away from the superficiality of keeping everyone happy towards creating an awareness of and a space for, people taking care of their own mindfulness, well-being and resilience, within a culture of caring togetherness.

You talk about the importance, for yourself and others in leadership, of being aware, of being self-aware; of realising what the role entails, what it does not need to entail; the importance of collaborative support and of the need to check in and share what matters in deep and genuine ways by being real and having your eyes wide open.

In the context of school, you focus on sharing roles; reflecting on who needs to lead and what can people lead; what opportunities can be given to others; within a culture of collaborative thinking, talking through together; where the ideas and insights come from all people in the school community and are not a privilege of just those who lead.

Appendix 9: Copy of themes surfacing (example)

Emerging themes (from crafted story to analysis)

- **Creating awareness; realisation; self-understanding**
  - What one can and needs to, 'take care of'
  - What others can and need to, 'take care of , for themselves'

Awareness of change

- People's lives create their own dynamic of change

- Staff changes create a space for fresh thinking, perspectives

- Cannot change all children's lives; can only focus on those in our care; do my/our very best; work within a system which may not show/share a sense of equity, fairness and social justice

Being in collaboration (with staff, in leadership teams)

- People being together, thinking deeply, confronting thinking;questioning not criticising;

- Understanding one another; knowing one another

- Having a collective thinking process; thinking through; thinking with; challenging ideas

- Being in relationship; a relational process of being together, with trust, openness, shared direction; shared understanding, meaning; making meaning together; considering, critiquing together

- Sense of personal integrity, respectfulness, valuing differences; journeying together; grounding of ourselves;

- Reflecting on how we are; realising how we are when things are tricky; when there are blips

Awareness of impact on others

Creating awareness with others

- Even when people realise (about something in their practice), no guarantees shifts will occur

- A lack of awareness of the impact one has; how one comes across to others can sit alongide excellent pedagogical practice and curriculm knowledge

- Can awareness by created in people? Some are not self-aware; it seems really important to be self aware

- People realising and being awareness of their own comfort/ discomfort when challenged by experiences

- People can become aware; shift; then revert especially when under stress

- Confronting to raise awareness can be highly stressful, even when necessary for learners' sake; raising awareness through challenging can have negative consequences; can lead to more positive ones, for all parties

Personalised ways

- People growing in their own way; in different ways; creating different situations not more of the same

- People think in different ways - generational differences; personality differences

- People have different ways of connecting, not one way or a way of connecting with people

Appendix 10: Copy of transcription to crafted story – example 1

P: we have got a lot of leaders. We have some very strong persons in some; a couple of examples, I spoke last time of K. and T. who are leading our bi-cultural approach within the school. They are doing a fantastic job and part of what they have done this year and as you walked in I was looking at the spread sheet I have for the renaming of the space over here, which we opened in 2013. We tried to name it with something different from the ILE but because we had not lived and breathed in it nothing took. At that time, I hoped we might have looked at a name that reflected our bi-cultural identity, a name in Māori as well. But nothing was forthcoming so we left it a while; used the space and understood how we were doing it and T. and K. have been quite passionate about renaming it but they have also wanted to work within this bi-cultural identity so I have left this in their hands. This is fantastic so you go and do it; research, bring on board; work with our team about it; and that was really good but what evolved in the discussions was a google doc. that identified the names that they had researched. There were four or five names and they were in Māori and they were reflective of how we used the space and they opened up for other thoughts for other names and thinking for others and then one came back that was the ' hub' and that was all good and then it sort of evolved into right then let's put your 'vote' and because they used the word ' vote' it wasn't; it became a bit of a bone of contention so over a couple of three weeks it was identified that the ' hub' went out to classrooms; it didn't have enough unpacking and children found it easier to say and then it came through and there were all these little votes that came on and people felt quite strongly about their votes that went in and the hub wasn't the name that best fitted the space or was the best name to be picked moving forward with the school so I sat down and had a talk with them about that and they got quite uncomfortable about being put on the spot about the process by others which is part of the role of leadership, you know looking at the relational space and not saying anything until we have had a good discussion. It came up without having a good discussion and being grounded in your own thoughts and feelings and that. So what I ended up doing if you don't mind I'll go back and do a wee bit of work about that because we knew we and not everyone wanted .What was voted wasn't reflective of what was wanted but there were others who thought because we had done the democratic vote why ask if you are not going to act on it so there was bit of strong feeling about both sides of that so I went back and put in a note and had a discussion about what the thinking was behind it , It was not intended to be a vote but just to gather thoughts not vote and then I've sent out a google form and said to everybody share what name, we've had two that's come up Te Paihere or the Hub, those are the two that have come through the strongest; share your preference but also share your thinking behind your choosing of that name and that will help me make a decision about what we are going to call the space. It is not a vote but I want to know your thinking about it and it has come back and the majority of people want to call it Te Paihere which is what I anticipated would be the case. but more importantly what the thinking, it gave a chance to offer their thinking in and I had three compulsory fields- what was the name, the thinking and what was your name so everyone had to put their name to it instead of being anonymous there was a bit of accountability that sat in there.

So, growing the leadership, with that`long winded answer for how do we grow that leadership, part of its giving the responsibility but working alongside and if things don't turn out the way that the persons leading it it's helping them putting into place so they do turn around That could have ended up with a bit of a vision here and was quite adamant that this is the name I want to call it all the way through. If I had just turned around and said and we talked it through at leadership team. They did ground me in that and there were divisions

there too and we had to ensure there was not that division. Clarified that we have identified the two names; its not about the vote; it's about the reasoning behind. So, part of this is working alongside both K. and T. about the process, are you happy with that process I'm going to step in here a little bit as well but also because you feel a little uncomfortable   being put in the limelight or headlights on that one there and supporting them work through and bringing it back together again.

 we talk about it. It's part of that; part of the process of keeping the door open and people feeling able and comfortable to say it is not quite working the way I want it to, where can we go now or what should we do here and me actually turning around and saying I don't think its heading in the direction it should be going in. And that's trying to do it in a way that does not undermine the leadership that I have given as the last thing to allocate a responsibility is to micromanage that responsibility for someone else, then they are doing it and I also want others to see that they are leading that as well so nobody can turn around and come back to me for information for what someone else is leading so that's an important part of that process. But it's keeping that communication and then sitting down and looking at where we go next and what's the plan and planning that together and where at all possible making sure the next move comes from the person who is leading it. In this scenario, it needed to come from me because then it was- I can wear that. I am happy to wear the outcome of the decisions whereas I do not want to compromise it for someone else so they lose their desire to carry on with the next step in leadership is they feel compromised in their relationship with others because they do not have to wear the outcome of the decision and it comes back on my shoulders.

Crafted Story

We opened our new innovative learning space in 2013. We tried to name it but because we had not lived and breathed in it, nothing took. I had hoped that we would look for a name that reflected our bi-cultural identity, a name in Māori as well. Nothing was forthcoming so we left it a while. We used the space and tried to understand how we would go about the naming. T and K have been quite passionate about the renaming but also wanted to work within a bicultural identity, so I left this in their hands. 'Fantastic, go for it, do the research, bring us on board, work with the team' and that was really good. What evolved in discussions was a shared document identifying names researched. There were four or five names in Māori; reflective of how we used the space . T and K opened this up for other thoughts and thinking from others. One came back that was the 'hub' and that was all good. Then it evolved into a vote; because they (T and K) used the word 'vote' it became a bit of a bone of contention. Over the next few weeks the name 'hub' went out; children found it easier to say. People felt very strongly about their votes and the name 'Hub' wasn't the name that best fitted the space or was the best name to be picked moving forward. It got quite uncomfortable and I sat down and had to talk with T and K about the process; they got quite uncomfortable about being put on the spot about the process, by others. This is part of the role of leadership; looking at the relational

space; not saying anything until we have had a good discussion. We hadn't had a good discussion. I said if you don't mind, I'll go back and do a wee bit of work on this because we knew it was not what everyone wanted. What was voted on was not reflective of what we wanted. Others who thought because we had done the democratic thing why ask people when you are not going to act on the outcome. A bit of a strong feeling on both sides so I went back and said it was not a vote; just a gathering of thoughts to be shared. We've had two names come up Te Paihere and The Hub; share your preference and also share your thinking behind your choice; that will help us decide. I want to know your thinking. The majority wanted Te Paihere (to bind together; to unite) which I had anticipated. More importantly asking for the thinking behind was really important; and people were asked to put their name to their thoughts too, so not anonymous.

Appendix 11: Copy of transcription to crafted story – example 2

~~classroom and realized St. C. was not the place for me any more and so this job came up.~~
~~This job came up in 2005 then the A.P. left in 2006- and I got that role; the D.P. left, and I~~
~~got that role and then principal left in 2009 and I got that role.~~

~~R: what would you say are the lightbulb moments ...you talk about light bulb moments with~~
~~children – what about for you?...~~

~~P: that's a hard one; I suppose there have been lots .over the years - I think people influenced~~
~~me more than any light bulb moments ...I don't if I could say of my goodness it was an~~
epiphany ...I did have an epiphany... when working at a school I was very unhappy in and day
decided to leave - I felt a physical weight off lift off my shoulders ...the reason ...we had gone
to Australia on holiday and I happened to see the school flying over and it got smaller and
smaller and realized it was only a speck in the wider ….and I probably over the last five
years this is only a job ,,, if I got run over ...school would continue with out me ...and I think
that lessened a whole lot ...I take my job extremely seriously but I realized that I am not
going to save the world and I can only do what I can do for these kids from 9-3- that was a
light bulb moment because I have always been a bit of a rescuer and I realized I cannot do
that for ever and I realized that was going to kill me so I was able to go home and just turn off
a wee bit more .

~~R: When you talked about doing your certificate and college role you talked about not busy~~
~~as in a school is busy important?~~

> **'*Looking down and looking in*'**
>
> **'It's only a job ! Really!'**
>
> We were flying out to have a holiday overseas. I happened to look out the plane window
> as we were climbing and saw this school. I was working there, in that particular school, as
> a teacher and I was very unhappy. There was a real tension between my approach and
> philosophy about learning and what the principal there espoused and modelled; it was just
> terrible. I decided to leave. I felt a weight lift off my shoulders. Looking down from the
> plane that school got smaller and smaller and I realised it was only a speck in the wider
> picture. I had a real epiphany that this was only a job. If I got run over, school would
> carry on without me. I think that lessened a whole lot for me.

Appendix 12: Copy of story titles and notions in stories

Crafted Story titles

Chapter 5: 'being inwardly knowing - not knowing inwardly'

- "I just couldn't help myself!"
- "A clash of values"
- "Anticipating something different"
- "No realisation herself"
- "Looking inside"
- "I am so pleased I hesitated! Something told me"
- "When knowledge and experience are insufficient'

Chapter 6: 'being conscious in choosing - deliberately undertaking'

- "Receiving and giving, opportunities'
- "Getting in the right headspace"
- "A little softie"
- "What was needed, not wanted"
- "Rattling the cage, for what is best"
- "An open door, closing a bit"
- "The go -between'
- "Sparking an inquiry"
- "With them, along the way"
- "Walking in my own shoes, alongside another"
- "Depersonalising in a relational way"
- "Showing the struggle"

Chapter 7: 'being the shift in view - a realising that'

- "I must get over myself"
- "Recovering"
- "It's only a job! Really!
- "My everyday world changed"
- "I've got no idea what to do"
- "What's possible"
- "Can I really keep everyone happy?"
- "I just couldn't shake off school"
- "Letting go the shackles…. of the classroom"

Notions within the stories

Chapter 5: 'being inwardly knowing - not knowing inwardly'

- A resoluteness – as a sense of authentic possibility

- A mattering – as a concern for

- Encountering – as a way of coming to others

- A moodiness – as a revealing of the world

- Un-concealing – as discovering

- Being a possibility – as an ability to be

- Towards a potentiality – as a becoming one's self

Chapter 6: 'being conscious in choosing - deliberately undertaking'

- Being with, intentionally – as a choosing that is made

- Coming to Be – as working and moving towards

- Choosing to be considerate, having a considerateness – as regard and concern for

- Willing to be, in angst – an anxiety for and a revealing of

- Being resolute, in moodiness – as a realising that and a sensing of

- Creating space to deal with angst – as a making room for and a coming to

- Idle chatter to grounded - ness – as the understanding and interpretation of everyday Dasein

- Opening one's self to – as making one's self available

- Caring authentically – as a deep sense of caring about

- Finding their own path – as always being ahead of one's self

- Anticipating a conscience – as an unsettling questioning

Chapter 7: 'being the shift in view - a realising that'

- Not leaping in or over – as not stepping in and stepping on

- Caring for me – as an ontology of being alongside

- Looking down and looking in – as watchful

- Seeing it differently – as changing perspective

- Coming to be – moving towards an authenticity

- Changing, in the space – as shifting one's being - with

- Leaping in and doing for – as stepping in and stepping on

- A need to release, myself – as a freeing up

- Allowing one's self – as giving freedom to