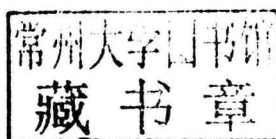


Emotional Dimensions of Educational Administration and Leadership

Edited by
**Eugenie A. Samier and
Michèle Schmidt**

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Emotional Dimensions of Educational Administration and Leadership

Emotional Dimensions of Educational Administration and Leadership explores foundational theories for emotional dimensions of educational administration and leadership as they influence our understanding, analysis, and practice in the field. It covers a broad range of topics, such as ethics, authority, personality, social justice, gender discrimination, organisational culture, decision-making, accountability, and marketisation.

The first section, 'Theoretical foundations', includes discussion of the early modern romantic philosophy that produced the heroic notion of leadership, the idealist philosophy of Hegel, existential concerns through Kierkegaard, the contributions of psychoanalysis, and Habermasian critical theory. The second section, 'Types of emotional analysis', includes examinations of the material culture, emotional economies, the politics of emotion, and the relationship between emotion and rationality. The last section, 'Critical and contemporary issues', includes critiques of the fear arising from accountability regimes, the political economy of the market model, a feminist critique of ideologies reflecting emotional investments, narrative expressions for the emotional context of teamwork, the problem of narcissism, and the emotional dimensions of role engagement.

This volume explores an area that is only just re-emergent in the last few years. The collection demonstrates the relevance to practical issues and problems internationally, both within the organisational context and extra-organisationally with a focus on the application of emotional factors as they affect our understanding of, and practice in, educational organisations. The emotions of education affect the implementation of political values and culture within organisations.

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Editors' introduction

Eugenie A. Samier and Michèle Schmidt

Emotions shape the landscape of our mental and social lives. Like the 'geological upheavals' a traveller might discover in a landscape where recently only a flat plane could be seen, they mark our lives as uneven, uncertain, and prone to reversal.

Nussbaum 2001: 1

Martha Nussbaum set herself a monumental task recently when she wrote *Upheavals of Thought: The Intelligence of Emotions*. Her 700-plus page opus adopts the possibility of emotions serving as an intelligent response to value posed by Proust, a view that regards emotions as part of ethical reasoning rather than the tendency in Western philosophy to regard them as either 'support[ing] or subvert[ing] our choice to act according to principle' (2001: 1) (not to be confused with Gardner's comparatively simplistic and narrower Emotional Intelligence theory), particularly according to moral values. Her exploration takes her through a revisiting of philosophical, literary, and social thought, an intellectual voyage, from the Greek Stoics to the most recent economic and political theories grounded in compassion. Her criticism extends into two areas of current educational critique: first, the harnessing of emotion by a market-place imperative to which educational organisations are 'relatively vulnerable'; and a mass media 'held hostage to market standards' thereby diminishing the potential they have to serve the public good (see 2001: 433–5). What is also apparent from her comprehensive survey is that the study of emotion has an ancient and relatively continuous history, carried up through intellectual traditions that include political and other social institutional considerations. A consideration of emotions is central to influential texts on the state and its agencies, notably in Plato's *Republic*, Aristotle's *Politics*, Locke's *Two Treatises of Government*, Hobbes' *Leviathan*, Rousseau's *Discourses*, Kant's political writings, Hegel's political writings, and Mill's writings on liberty and government, all of which shaped Western notions of the state and its administration, that is, the public sphere in which most of education is located or regulated.

2 *Editors' introduction*

The purpose of this volume is to explore foundational theory for the emotional dimensions of educational administration and leadership, an area that is only just re-emergent in the last few years. The collection is also intended to demonstrate the relevance of this foundation to practical issues and problems internationally, both within the organisational context and extra-organisationally. As such, the focus is on the application of emotional factors as they affect our understanding of, and practice in, educational organisations. Emotions are fundamental to ethics, governance, policy, management and power issues, gender, ethnic and race relations, affecting organisational climate and culture, and the quality of interpersonal relations that form micropolitics.

The emotions of education affect the inculcation and implementation of basic political values and rights as they pertain to organisations, as well as the deep visceral character that organisational politics and culture can take. For example, what are the emotional explanations for those who fear and avoid authority positions and those who lust after the status and privilege of leadership positions (here Plato's dictum that power positions should only go to those who do not desire them is relevant). And what are the distinguishing emotions associated with formal administrative positions and informal leadership roles? Are the emotions activated by charisma (as with any authoritative role), dangerous, unstable, and immoral, while at the same time engendering enthusiasm, engagement, and commitment? Is it possible to develop a rigorous theoretical foundation for emotions that complements other explanatory and hermeneutic dimensions and structures of experience without succumbing to emotional reductionism? Is emotion something that can be shaped towards organisational purpose without being manipulative? There are many questions involving the recognition and use of emotions at all administrative and organisational levels that cannot be adequately answered by uni-dimensional or simplistic explanations.

The study of emotions in organisations, administration, and leadership

One of the first tasks in considering theories (and value and uses) of emotions is definitional. This in itself is not straightforward; it is highly complex and contentious, involving many disciplines and traditions within them, problems that are well beyond the scope of this collection to address in a comprehensive manner. But each author must explicitly or implicitly choose to follow some definitional construct. Are emotions the same as feelings (from perspectives adopting an unconscious activity, emotions is the broader term)? How are emotions related to values, including moral and political values that are at the heart of educational administration? How are emotions and their causes distinguishable (involving emotions that are without external cause, and those that arise inherent to the human condition, as well as cognitive and non-cognitive theories)? How are emotions

related to behaviour and expression (in other words, is the behaviour necessary to experiencing the emotion)? How does one account for conflicting emotions, if, in fact, it is possible to even experience only one emotion at a time? How do culture and gender affect emotion? How do emotions affect the fundamental functions of administration and leadership: awareness of others, self-awareness, decision-making, learning, consciousness, interpersonal relations, character development, personality, concept formation (e.g. social justice, ethics, organisation design)? What is there in administration and leadership that is not affected by, or rooted in, emotion?

Even identifying and classifying emotions is not simple. Are there primary emotions from which others are derived (see Ekman 1999) or do some basic emotions blend into others (see Plutchik 2001)? Are emotions discrete or variable across bi-polar dimensions? Which are emotional episodes and emotional dispositions? Among the many approaches are somatic theories, cognitive theories, perceptual (a hybrid of somatic and cognitive), sociological, psychotherapeutic, anthropological, and the list goes on. From an organisational functional perspective, there are emotions that serve to advance humane administration, such as love, joy, hope, and courage that on the surface would appear to promote a sense of community, sympathy and empathy, and serve individuals' political rights to fairness and equality, as well as the general growth and development of staff. There are other emotions that would appear to be harmful, such as anger, dejection, fear, disgust, and distress. However, these are also circumstantial in terms of their value to organisational experience. Aren't anger and disgust important in opposing injustice or an abuse of authority? Meta-emotion, our feelings and thoughts about emotion, are critically central to administrative authority: how a senior administrator reacts to the emotions of others is part and parcel of the power wielded in legitimation and response. From Weber's point of view, one of the most important critiques of bureaucratised organisations is that they bleed out of bureaucrats the capacity for emotional response (largely through suppression and repression) rendering them virtually sociopathic in their organisational role:

No one knows who will live in this cage of the future ... mechanized petrification, embellished with a sort of convulsive self-importance. For of the last stage of this cultural development, it might well be truly said: 'Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before achieved'.
(1930: 182)

Approaches to emotion vary considerably across psychological theories. At the physiological end, primary emotions such as happiness, sadness, fear, anger, surprise, and disgust are seen to be produced in the brain and manifested by distinctive facial expressions (Ekman and Friesen 1971). This definition of emotion lends itself to interpretation best when studying patterns of emotional experience, expression, and emotionally-influenced behaviour (Kidd

2004). The functionalist interpretation has recently made inroads in organisational literature where the focus is on the individual's relationship to the environment involving emotions that influence their cognitive processing, social interaction, and physical experience leading to either maintenance or change in their actions when aspiring to particular goals. Other psychologies have also played a strong role in organisation, administration, and leadership studies, from the depth psychologies of psychoanalysis and analytic psychology, through to the humanistic psychologies influenced by existentialism and phenomenology. These have emphasised to a much higher degree in meaning, identity, the personal and subjective, and self-actualisation. The humanistic psychologies and depth psychologies, in particular, derive also from the broad range of influences found in societal context, culture, politics, and other conditions that shape the worlds in which personality and character are formed.

Commentary on the nature of emotion and its effect on organisational performance is as old as studies on rulership and military strategy. Sun Tzu, in *The Art of War*, regards emotions as strategic and tactical means; Machiavelli, in *The Prince*, intended as a guide during extreme conditions of siege and warfare, also evaluates emotions in terms of their role in maintaining order and dominance. Plato takes quite a different approach. While concerned primarily with social order and rulership in *The Republic*, he counsels against the rampant exercise of emotions that distort rational thought, yet is dependent upon courage in the protective class of society.

In the early modern disciplinary period, from the early to mid-twentieth century, leadership studies were influenced mostly by experimental and behavioural psychologies. One of Terman's earliest articles, 'A Preliminary Study of the Psychology and Pedagogy of Leadership' (1904), draws on animal studies and anthropology to determine if leadership attributes are selectively recognisable. By the 1940s and 1950s, the psychological investigation of leadership was well established. In the 1940s, most leadership studies were dominated by trait theory (Cowley 1931; Stogdill 1948) and situational leadership styles, for example, Knickerbocker (1948) who viewed emotions as functional, dependent upon the character and circumstances of the followership. During the same period Gibb (1947) and Hollander (1964) viewed the role of emotions as socially constructed through interaction. In the 1950s and 1960s considerations broadened to encompass many perspectives on leadership: as an aspect of organisation (Stogdill 1950; Bavelas 1960); as a function of group decision-making (Bales and Slater 1955); as a function of follower perception of personality attributes (Clifford and Cohn 1964); as having an effect on the organisational hierarchy of leadership (Pelz 1951); as containing personality variables (Mann 1959); as having an influence on leadership work style and group performance (Fiedler 1965); and as revealing the dual leadership of formal and informal in complex organisations (Etzioni 1965); and the democratic ethics of leadership (Brameld 1955).

In the 1960s and 1970s, much of the emotional dimension of administration studies was included in organisational behaviour, mostly using psychoanalytic

approaches (e.g. Karen Horney), industrial psychology of Herzberg, behaviourism, and trait theory that informed the human relations school. The major focus for the latter three was on motivation – how to motivate workers to be more productive. A significant impact was made at this time by Simon's *Administrative Behavior* (1947), imposing the notion of 'bounded rationality' that relegated emotions to the 'irrational', ushering in the dominance of cognitive studies and reinforcing scientific and mechanistic management.

A lesser used tradition is that of psychoanalysis, empirically a more qualitative and interpretive approach, in the work of Bettelheim, Horney, and Adorno (on the authoritarian personality), more recently receiving significant attention in organisation studies through Hirschhorn's *The Workplace Within* (1988), Diamond's *The Unconscious Life of Organizations* (1993), Obholzer and Roberts' *The Unconscious at Work* (1994), and Gabriel's *Organizations in Depth* (1999). However, for the last 20 years, it is Manfred Kets de Vries who has dominated the management field treatment of emotions in the workplace, beginning with *The Neurotic Organization* in 1984 (co-authored with Danny Miller). A representative article of his psychoanalytic approach is 'Beyond the Quick Fix' (1998, co-author K. Balazs), which examines the personal changes on a conscious and unconscious level required for organisational change to take place. The main focus is a critique of those writers who assume a superficial, 'quick fix' approach, ignoring underlying psychodynamics such as resistance, the importance of 'focal events' and public commitment, as well as the complexity of inner journeys that individuals undergo in organisational transformation.

Currently organisation studies has seen a resurgence of this topic, however, in radically altered form. In psychology, Salovey and Mayer have argued for two issues that underlie the emotional turn in administrative studies: that not all emotions are 'chaotic, haphazard, and something to outgrow', and that emotional intelligence may have as important a role to play as social and cognitive intelligence (1990: 186). They explore the value of development and harnessing emotions for physiological, cognitive, motivational, and experiential reasons, in both understanding and monitoring one's own emotions (1990: 189), and, through empathy, and understanding others' in creating more constructive interpersonal relations (1990: 193). Vince and Saleem (2004) examine how the dynamics of caution and blame create micropolitics that inhibit organisational learning.

One of the first to address this 'muted' area in organisational and management studies was Stephen Fineman in *Emotion in Organizations* (1993), followed shortly thereafter by a series of three collections: Ashkanasy *et al.*'s *Emotions in the Workplace: Research, Theory, and Practice* (2000), Ashkanasy *et al.*'s (2002) *Managing Emotions in the Workplace* (2002), and Härtel *et al.*'s *Emotions in Organizational Behavior* (2005). Their first collection introduced a number of aspects that were further explored in the subsequent collections: the nature of emotion and its place in organisation studies, the ways that emotions structure organisational life, how a study of emotions can help in the interpretation of organisational dynamics, the effects of emotions, and

emerging research approaches. Lord *et al.*'s *Emotions in the Workplace* (2002) complements these volumes with additional exploration of conceptual foundations, emotional regulation, and various problems in the workplace.

By 2000, emotions had become a sub-division of organisation theory, producing regular papers and symposia at major organisation and management conferences, with articles appearing regularly in major journals, and, as just reviewed, collections. Fineman provides a thorough overview of topics in his introductory essay: the relationship between aesthetics and emotion (e.g. Gagliardi 1999; Strati 1999), a range of approaches from psychoanalysis to social constructivism, emotional labour (e.g. Hochschild 1983) and emotional intelligence (Goleman 1995). Although Fineman claims a decline in psychoanalytic approaches, this can be challenged by the popularity of Kets de Vries' and other psychoanalytically oriented work, and the current importance of narcissism as a destructive element in management, most of which have a psychoanalytical orientation.

A related field particularly important for educational leadership, political studies, has also recently seen a number of new books on the emotions of political behaviour. George Marcus' *The Sentimental Citizen* (2002) was one of the first to open the recent discussion, in a period that seems, at least in the US, to be dominated by sensationalism, hyperbole, scare tactics, and scandals (2002: 2–3). Neuman *et al.*'s *The Affect Effect* (2007) examines a number of important aspects of political activity that overlap into educational administration concerns: cognition, judgement, evaluation, voting, identity construction, surveillance, and cultural symbols. The collection also covers emotions that can have a damaging effect such as fear, anger, and anxiety. Another major source for leadership, although usually found outside the educational field, is the political biography.

There are many other traditions in psychology (and related fields) that have yet to be used for our understanding of emotion in administrative and leadership practice, even though their nature speak centrally and clearly to human interaction. Analytic psychology is one that has received some attention. Mark Chater has contributed a recent article to the field, 'Archetypes of Destruction: Notes on the Impact of Distorted Management Theory on Education Communities' (2005), that employs the Jungian theory of archetypes through the 'gods of mismanagement' type to effectively critique aspects of education management. Existential, Gestalt, and phenomenological psychologies also promise great potential in illuminating the role of emotions in the pursuit of higher order values, humane social interaction, and the complexity of the leadership experience.

The study of emotions in educational administration and leadership

The study of emotions in educational administration and leadership covers a range of approaches. The sociological is one that has been commonly used to