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Messages in the sand: sandtray therapy techniques with graduate students in an educational leadership program

CLIFFORD MAYES, PAMELA BLACKWELL MAYES and
ELLEN WILLIAMS

The authors describe and use a psychotherapeutic modality known as sandtray therapy in order to help thirteen veteran teachers in the graduate educational leadership program at Brigham Young University reflect on the biographical, critical, and spiritual dimensions of their sense of calling as educational leaders. The authors first look at findings from the group as a whole. After that, they look in depth at four individual sandtrays.

Introduction

Over the last two decades there has been a growing movement in teacher education to encourage prospective teachers to reflect upon their reasons for becoming teachers as well as upon their ideas and images of what constitutes good teaching (Clift and Houston 1990). This phenomenological approach to teacher preparation – which has recently begun to include administrator preparation as well – includes such therapeutic modalities as dyadic and group processing, journal work, guided imagery, and meditation (Mayes 1998). The goal is to examine and nurture the existentially unique psychological dynamics that powered an individual's decision to become a teacher, currently inform her classroom practice, and affect her current understanding of her purposes in being a teacher (Bullough 1991, 1989). This approach, called biographical reflectivity, helps both prospective and practicing teachers explore these existential issues at deep levels in order to become more pedagogically-effective, self-aware, empathetic, and fulfilled in their work. Another form of reflectivity – critical reflectivity – encourages prospective and practicing teachers to interrogate the political assumptions that they may be bringing to the classroom. Rooted in the Marxist critique of public schooling, critical reflectivity aims to help the teacher understand the inevitably political situatedness of her role in such a way as to lead to more politically enlightened praxis (Gitlin 1992).

Furthermore, as Mayes has argued elsewhere (2001b), these types of reflectivity, although quite useful, do not by themselves go far enough, for

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what is usually lacking in the literature on teacher and administrator reflectivity is a serious inclusion of the spiritual domain. Although this is a domain that certainly interacts with the biographical and critical ones, it also goes beyond them in important ways, for it attempts to help teachers bring into focus the spiritual commitments that may play a role in their decisions to teach, ways of teaching, and goals as teachers. Some professors in graduate schools of behavioral and social sciences are reaching similar conclusions about the need for spiritual reflectivity in their professional programs (Sheridan *et al.* 1994; Richards and Bergin 1998) in order to 'recapture the spiritual dimension in the therapeutic encounter' (Cornett 1998).

Although biographical, critical, and spiritual reflectivity have become more widespread among teachers and teacher education programs over the last 20 years, it is only relatively recently that they have begun to appear with any regularity in the preparation of public school administrators. This has been especially true of spiritual reflectivity, although the recent appearance of studies in the spiritual dimensions of educational leadership and reform suggests that this is beginning to change (Brown and Moffett 1999, Capper 1999).

In the present study, the authors used a therapeutic modality known as sandtray work to help thirteen veteran teachers in the graduate educational leadership program at Brigham Young University (BYU) reflect on themselves as prospective administrators. About half of the participants were members of a cohort that was about to graduate in spring of 2001 and become assistant principals or principals; the other half came from a cohort that had just begun the program. Each member was asked to create a sandtray in response to the question, 'What is your vision of yourself as an administrator?' The question was purposefully broad and open-ended to allow the participants the greatest possible latitude in literally 'shaping' an answer. The sandtrays yielded rich – and often surprising – biographical, critical and spiritual insights. Before discussing these, however, it is first necessary to say a few words about sandtray therapy.

Sandtray fundamentals

History and theory

The technique of drawing images and placing objects in the sand to achieve psychospiritual insight and healing is not new. Navahos, Hopis, and Tibetan Buddhists, for instance, have been doing this since time immemorial in order to expel evil influences and attract salutary energies on behalf of the individual or community. As a modern therapeutic modality, however, it began with Margaret Lowenfield's (1935/1993) *World Techniques: Play in Childhood*. Twenty years later, sandtray work began to find its way into Jungian psychology (Weinrib 1983), particularly in the writing and practice of the Jungian analyst Dora M. Kalff (Kalff 1980). Kalff felt that the concrete, non-verbal manipulation of sand and the placement of miniature figures of people and objects in the sand would allow children to

symbolically express their deepest psychospiritual dynamics and difficulties in a way that came naturally to them. So successful were the results that Kalff next used them in therapy with her adult clients, discovering that ‘the same developmental processes occurred as in children, indicating that sandplay operated on a quite primitive level of the unconscious’ (Weinrib 1983). In Jungian terms, *this basic and universal psychological substratum of the unconscious is the level of archetypes and archetypal images*. What are archetypes and archetypal images? Certainly, an in-depth answer to this question is beyond the scope of this paper. Readers who desire such a discussion should consult Jung’s works, particularly *The Archetypes and the Collective Unconscious* (1959). A brief discussion of this topic will have to suffice for our present purposes.

Maria von Franz and Jung’s wife, Emma Jung, authors of the classic archetypal interpretation of the Grail Legend, called archetypes ‘dispositions or dominant structures in the psyche’ – unformed psychic potentialities – which, when they do take on form, do so as those recurring images and motifs that we call archetypal images and archetypal narrative structures. Employing one of Jung’s favorite metaphors, von Franz and Jung likened archetypes to:

the invisible potential existence of the crystalline structure in a saturated solution. [Archetypes] first take on a specific form when they emerge into consciousness in the shape of images; it is therefore necessary to differentiate between the unapprehendable archetype – the unconscious, preexistent disposition – and the archetypal images. [Archetypes] are human nature in the universal sense. Myths and fairy tales [which contain archetypal *images* embedded in archetypal *narrative structures*] are also characterized by this universal validity which differentiates them from ordinary [i.e. merely personal] dreams. (1986: 36–37)

In other words, the *a priori* archetypes form a dynamic psychic nexus or field – one that exists as the irreducible foundation upon which the psyche is built, and one that we all share by virtue of our common humanity (Jung 1956). Jung therefore called this general field *the collective unconscious* (1956). It is out of this fertile matrix that archetypal images arise (Jung 1978).

Hence, the archetypal images that might appear in one’s dreams tonight may be rooted in the same archetypes of the collective unconscious as similar archetypal images in, say, an ancient creation myth. This explains many of the correspondences between the images and narratives that define personal psychic functioning (in, for example, dreams, artistic creation, and even psychopathology) and the images and narratives of myths, legends, and folk-tales; for, in many such cases, the individual has never had any knowledge of those myths, legends, or folk-tales (Jung 1956). Certainly, the personal image/motif and the mythic one might vary due to historical and cultural factors, but in terms of their deep structures (to invoke a Chomskyan notion) they are the same. Of course, Jung – who at the beginning of his career was Freud’s premier disciple – fully acknowledged the existence and importance of the strictly individual, experientially shaped *personal subconscious*. Hence, it might also be possible to interpret some of the sandtrays below in, say, Freudian, Adlerian, or Kohutian terms as well as the Jungian ones which we employ. Such analyses might yield further insights that would enrich our Jungian approach to the data since, along with Samuels (1997), we do not see

these two schools of interpretation as necessarily contradictory. However, along with Jung, we believe that the *personal subconscious* exists within and is contingent upon the operation of the deeper, ancient, and supra-personal *collective unconscious* – just as a ship floats upon and exists within the much vaster context of the ocean that surrounds and supports it. It is upon that latter element that we have chosen to focus in this article. Nevertheless, where items and issues that appear in the sandtrays clearly have a psychosexual dimension, we will include that domain in our analyses – if, that is, we can do so without having to divulge information that would in any way violate the privacy of the participant.

Moreover, then, tapping both the uniquely individual and archetypally universal domains of the psyche, sandtray work encourages people to express themselves in both personal and transpersonal terms. It is thus naturally suited to all forms of reflectivity.

The tools of sandtray work

A shallow, rectangular sandtray, measuring 28½ inches by 19½ inches and 3 inches deep, half-filled with sand, is the basic instrument of sandtray therapy. Although the sand in any given tray is one color, various colors can be used from tray to tray. The sandtray has a medium-blue lining made out of either sheet metal or plastic so that by shaping and moving the sand away, the client can create a blue patch that can represent a river, lake or ocean. Although the number of figurines from which clients can choose varies, there are rarely fewer than 300. These figurines are grouped on a shelf or shelves, and the client is free to choose as few or as many as he or she wishes and to take as long as he or she likes in doing so.

In this study, the participants had over 3,000 figurines from which to choose. These covered a wide range of themes, persons (fictional and historical), animals, plants, edifices, instruments, and vehicles, among other things. For instance, in addition to a wide array of very quotidian figures, there were also figurines of characters from *Star Trek* and *Star Wars*, the *Wizard of Oz*, *Winnie the Pooh* and many Disney movies. There were figurines of presidents, rock stars, and other well known persons. Pirates, witches, magicians, and sports action figures were also part of the collection. Figures of real and imaginary animals, tiny televisions and swords, structures ranging from cathedrals to tents to bridges, covered wagons and racing cars, as well as crystals, rocks, and models of various plants and trees – all of these represent merely a part of the extremely rich collection of objects from which participants selected in order to respond to the question, ‘What is your vision of yourself as an educational leader?’

The clinical techniques of sandtray therapy

After the client has finished a sandtray, the therapist usually photographs it. We photographed each participant’s sandtray from his or her perspective

while seated. Four photographs of representative sandtrays are presented in this article. Some therapists silently note the first figure that the client places in the sandtray as a statement of the core, 'presenting' psychospiritual issue. We also carefully note what the client puts in each of the four quadrants of the sandtray. Why is this significant to us?

We (Mayes and Blackwell Mayes) have found in our clinical experience as Jungian-oriented counselors that our clients often place sandtray figures in each of the quadrants in a way that – upon their explanation – seems to us to roughly correspond to the four essential phenomenological functions or personality types identified by Jung: thinking, feeling, intuitive and sensate (Jung 1921). According to classical Jungian typology, a person tends to rely on a primary function, deny an inferior one, and employ the other two as secondary and tertiary functions. Thinking types, for instance, tend to downplay their opposite feeling function; and sensate types, firmly rooted in the concrete specifics of diurnal life, generally have little traffic with the opposite, misty realms of intuition. We have come to believe in our clinical work that each quadrant often represents one of these functions: The upper right of the sandtray representing what the client is portraying about his or her thinking function; the lower right representing the sensate function; the upper left encoding the intuitive function, and the lower left manifesting the feeling function.

As noted above, we arrived at this hypothesis on the basis of our clinical experience; however, there are also theoretical reasons why such a 'quaternary' makes sense. Many sandtray therapists believe that the upper half of the sandtray is the area in which conscious factors and functions tend to express themselves with the greatest regularity, the lower half being the site of more unconscious dynamics. In addition, some have suggested that the left half of the tray may concretize more archetypally feminine issues (the 'anima' functions of care, feeling, and intuition) and the right half of the tray more archetypally male issues (the 'animus' functions of ratiocination, measurement, and manipulation) (Kalff 1980, Weinrib 1983).

In a sense, then, we combined these two interpretive approaches to arrive at our four-part model in which the upper right quadrant is the site of the more conscious 'animus' function of 'thinking' and the lower right quadrant the site of the more instinctual 'animus' function of sensation and manipulation. Along these same lines, we see the upper left as the site of the more mentative 'anima' function of 'intuition' and the lower right as the site of the more primary 'anima' function of feeling. Thus, for example, one of the participants reported that the scholarly component of the master's degree in educational administration was the most difficult part of the program for her to handle. Not surprisingly, the upper right quadrant of her sandtray – the thinking quadrant – was empty. Conversely, a male participant who was a classically 'macho' type left the entire left side of his tray unpopulated but crowded the right side of his tray with dynamic, and entirely masculine, figures. It is also significant when two figurines are placed opposite each other, for this may suggest some form of psychic tension (Bradway 2001, Weinrib 1983).

In general, the therapist usually relies on past experience with other clients, an understanding of the client's existentially unique issues, a

knowledge of archetypal symbols, and the client's own explanations to interpret figures and stories.

Demographic details of this study

This study took place in June 2000. One of the researchers, Blackwell Mayes, has 35 years of clinical counseling experience, and was also a public school teacher for 10 years. Another researcher, Mayes, has five years of clinical counseling experience, and is also an associate professor of the sociology of education at BYU. They are both Jungian-oriented although they are quite eclectic in their practice. Both Blackwell Mayes and Mayes frequently use sandtray work in their counseling practice. The final researcher, Williams, is an assistant professor of educational leadership at BYU and was a teacher, elementary school principal, and district-level administrator in the Utah school system for three decades before coming to BYU. Either Mayes or Blackwell Mayes conducted the sandtray sessions, and all three researchers examined photographs and read, coded, and commented on the participants' narrative explanation of their sandtrays' significance. After the three researchers had formed conclusions about each participant's sandtray, those conclusions were written up. We then sent each participant that part of our analysis that related to him or her. We asked them for feedback, which we then used to cut anything from our interpretations which a respondent felt was manifestly incorrect or compromised his or her privacy. We also invited, seriously considered, and in most cases adopted suggestions by participants for other less significant changes. Hence, we adhered closely to Yin's (1994) and Edelson's (1985) injunction that participants be as involved as possible with the researchers in the interpretation and presentation of data and thus become 'co-researchers.'

The participants in this study came from the Leadership Preparation Program (LPP) of BYU. The students are veteran public school teachers who, having demonstrated excellence in their careers, have been recommended by their districts to enter an LPP cohort. In most cases, the district offers the LPP student a paid one-year sabbatical. Upon completion of the program, graduates almost always move into principalships and assistant principalships within a year or two. Each new cohort has around 20 students. Four days of each week are spent in the field, where each student works as an intern administrator at various sites. One day of each week is spent in a rigorous, integrated academic program in the BYU Department of Educational Leadership and Foundations.

Thirteen students agreed to participate in this study – eight females and five males. Six of the participants were from the group that was concluding the program (Group A), and seven were from the beginning group (Group B). The overall average age was 41, which was also the approximate average age of each of the two groups. The overall average years as a teacher was 11.7 – Group A's average being about 12.6 and Group B's about 10.9. Seven (six females and one male) of the 13 participants were elementary school

teachers and the remaining six (two females and four males) were secondary school teachers. Ten participants were married. Three were single or divorced. All were members of the Church of Jesus Christ of Latter-day Saints (commonly called 'Mormons' or 'LDS').

The fact that all of our respondents were LDS obviously makes it necessary for the reader to be selective and use caution in attempting to generalize from the conclusions which we drew regarding our religiously and culturally homogenous group of participants. That important caveat in mind, however, we believe that this study provides an example of the use of a clinical technique which other researchers dealing with quite different groups of students may use and modify in exploring their students' sense of 'calling' as prospective administrators. As such, this study represents what Yin (1994: 138) has called a 'descriptive, exploratory' case study the broader value of which is its potential to stimulate further research along similar lines after being shaped to each researcher's particular situation and needs. Put simply, we have attempted to provide a model for others to interrogate, adopt, and adapt. And, of course, researchers whose groups of students are more or less religiously and/or culturally homogenous (i.e. at certain religious universities) might be able to use our model with even fewer adaptations. The paradigmatic function of this study is further highlighted by the fact that it is the first study of its kind in either the educational or sandtray therapy literature.

In referring to individual participants, the following abbreviations will occasionally be used: Group/age, marital status/gender, level of teaching/years of teaching. For example, A/35,m/ml,s/6 refers to a 35 year old married male from the exiting group who was a secondary school teacher for six years.

A/31,u/fl,e/7	B/42,m/fl,e/10	A/47,m/fl,e/25
B/31,m/ml,s/7	A/44,u/fl,s/18	B/51,m/fl,e/5
A/35,m/ml,s/6;	B/53,m/fl,e/31	B/50/m/fl,e/7
B/32,m/ml,s/8	A/45,m/ml,e/12	
B/30,u/fl,s/8	A/43,m/ml,s/13	

General quadrant analyses

We turn first to various themes and patterns that emerged from our aggregate analyses on each of the four quadrants. Before doing so, we should note that percentages are occasionally given to indicate frequency of responses with respect to a certain criterion. We did this *only* for the purpose of *descriptive convenience*. We are not making any inferential claims beyond our limited group in this or any other section of this study.

Missing quadrants

Our first focus was not on what was *in* the quadrants but rather on which quadrants had *nothing* in them. An empty quadrant suggests a disinclination

of a client to deal with that aspect of his or her total psychological functioning (Weinrib 1983).

Male/female contrasts. In the case of the male participants, four of the five male respondents produced sandtrays with at least one empty quadrant: Two males left the feeling quadrants empty, one left both the intuitive and sensate quadrants empty, and one left the thinking quadrant empty. Thus, three of the four males in this subgroup left empty a quadrant normally associated with archetypally feminine functions of intuition and feeling/relationship. Two males did leave a archetypally male quadrant empty – thinking for one respondent and sensate for another – yet in the latter case the respondent also left the archetypally feminine intuitive function empty.

Overall, of the combined total of five quadrants left empty by males, three of those quadrants were feminine and two were masculine. In the case of the female participants, three left a total of four quadrants empty: Two left the thinking quadrant empty and one left both the feeling and sensate quadrants empty. Thus, three of the four quadrants left empty by females were archetypally male functions, with all of the these females leaving an archetypally male function empty. With three of the four males leaving archetypally feminine quadrants empty and two of the three females leaving archetypally male quadrants empty, there seemed to be some very tentative initial support for our notion that quadrants have an archetypally gendered dimension. As will be seen below, however, other findings offered much more robust evidence of the construct validity of our archetypal approach to quadrant usage.

We also believed it quite significant that four of the five males left a quadrant empty while only three of the eight females did. Because an absent quadrant often suggests that the client needs to work on this neglected aspect of his or her psyche, there would seem to be a greater degree of psychic integration – or at least a wider utilization of psychic functions – among the female pre-service administrators in our group than the males. This would certainly be consistent with some research that indicates that females tend to be more flexible, field-sensitive, and multiperspectival than males in negotiating complex moral dilemmas (Gilligan 1982, Belenky *et al.* 1986, Thoma 1986). If this is true, then one might expect our novice female administrators to have greater emotional resources upon which to draw than the males in confronting complexity and conflict as novice administrators.

Cohort contrasts. Of cohort A's six participants, five had missing quadrants, with a subgroup total of seven missing quadrants. Of cohort B's seven participants, only two had missing quadrants, with a total of two missing quadrants. Of the total nine missing quadrants, then, seven were from cohort A. One possible explanation of this difference is that after one-year of our intensive academic program as well as varied and intensive internships at several school sites, each member of the exiting cohort had psychologically crystallized, as it were, around those functions with which he or she felt most comfortable regarding his or her upcoming work as a

principal or assistant principal. As the exiting cohort approached the day when the members would take on an administrative role, each perhaps was beginning to focus on what he or she felt would be the psychological functions/skills that were most relevant to the impending professional and personal challenge.

Quadrant saliency

By ‘quadrant saliency’ we mean quadrants that contain a figure that a participant characterized in especially negative or positive terms. For instance, in a recent session with a student for another study that we are doing, he formed a mound of sand in the upper-right quadrant and placed on it a large figure of Batman, who, he said, represented what he wanted to be as a principal – namely, someone who would single-handedly save students and teachers from evil social forces. Although this is, in fact, a problematic image, it is clear that for him Batman elevated above all the other characters was an especially important and positive figure. Hence, we would say that that character – and that portion of that quadrant – had high positive saliency for him.

On the other hand, an intern in the same study built an entire sandtray around an incident that had happened in her school that afternoon regarding a boy about whom she had been particularly concerned for several weeks but whom no one else seemed to be worrying about or even noticing. She had raised her concerns various times to the male principal, who continued to discount her worries as ungrounded and (with what the woman considered but poorly concealed sexism) even shrill. That afternoon, the boy had gotten into serious trouble on the school grounds that required the police to come and take him away. In the bottom left of her tray, she put a grotesque demonic figure to represent the principal. For her, this character had very negative saliency. In short, a quadrant was salient if, in our view, it contained a figure or figures which a participant described in a manner that was significantly more loaded emotionally than the way he or she described the other figures in his or her sandtray.

Later in this article, we will address quadrant saliency on a case-by-case basis. In this section, we look at the groups as a whole, considering three factors: gender, quadrant, and whether the strong emotion was positive or negative. ‘Highly salient’ quadrants are those that contained *both* saliently positive and negative figures.

Positive saliency

Feeling: 2 females
 Intuitive: 1 out of 5 males;
 3 out of 8 females
 Thinking: 1 out of 8 females
 Sensate: 3 out of 5 males;
 2 out of 8 females

High saliency = positive + negative

Feeling: 0 males; 4 females
 Intuitive: 3 males; 5 females
 Thinking: 0 males; 2 females
 Sensate: 3 males; 3 females

<i>Negative saliency</i>	<i>High saliency = positive + negative (totals)</i>
Feeling: 2 out of 8 females	Feeling: 4
Intuitive: 2 out of 5 males; 2 out of 8 females	Intuitive: 8
Thinking: 1 out of 8 females	Thinking: 2
Sensate: 1 out of 8 females	Sensate: 6

Note that the intuitive quadrant was the area of the most emotionally charged sandtray work among the participants (accounting for eight out of the 20 highly charged responses), whereas the thinking quadrant was the area of the least emotionally charged work (accounting for two of the 20 highly charged responses). Perhaps, this suggests that in expressing and dealing with emotionally important issues, these participants turn more naturally to intuitive processes than to ratiocinative ones. We saw no notable gender differences along these lines: three of the five male respondents had salient intuitive quadrants as did five out of eight female respondents.

These conclusions suggested to us that we need to pay more attention in our program to the intuitive function in the preparation of school leaders (Capper 1999) instead of disproportionately focusing on more traditional models of school leadership (Popkewitz 1997). Of course, this change would not require that in our educational administration program we no longer acquaint our students with the structural-functional, conflictual, organizational-behavioral, and systems-based analyses of school leadership. Indeed, our findings suggest that these analytical functions and approaches are presently underdeveloped among our students and need strengthening. However, we must strengthen them in a way that takes their intuitive proclivities into greater account and allows our students ample opportunities to examine and develop them. Our current use of dyads, focus groups, reflective journals/seminars, and an integrated curriculum in the LPP represents a solid foundation upon which we may further build in addressing these intuitive issues.

Although we noted no gender differences between men and women in terms of the intuitive quadrant, we did note a dramatic disparity in the feeling/relationship quadrant. Four of the eight females in this study had a highly charged feeling/relationship quadrant but none of the men did. This gibe with the assertion of such feminist researchers as Gilligan (1982), Chodorow *et al.* (1978), and Belenky *et al.* (1986) that women tend to be more relationally-and emotionally-oriented than men. However, the other part of these theorists' hypotheses – namely, that men tend to be more legalistic and analytical in how they approach issues – was not evident in our results. Indeed, the thinking quadrant was not salient in the sandtrays of any of the male participants while it was significant for 3 of the 8 women.

One possible explanation is that men who are drawn to the teaching profession tend to be more nurturing than other men and might therefore not use the thinking quadrant as often as other men do. Yet if this were so, one would expect to find that these men produced salient

feeling quadrants. In fact, none of them did. Another explanation for the absence of feeling quadrant manifestations might be that the men in this study were simply more reluctant to *express* emotions than were the women. However, the males, who represented about 38% of the participants, accounted for about 30% of the emotionally charged responses; and the females, representing about 62% of the participants, accounted for about 70% of the emotionally charged responses. Thus the men expressed strong emotions at about the same rate as the women did. It is difficult to explain the non-saliency of thinking-function expressions among the males. It may simply be that men who go into public education, or at least the men who do so in LDS culture, rely less on the thinking function than other men tend to do – another interesting topic for further research.

The picture regarding the feeling/thinking results of the female respondents is much clearer. In his meta-analysis of research in moral reasoning, Thoma (1986) found that women were not only somewhat superior to men in feeling-based moral reasoning but that they also showed a slight superiority in thinking-based moral reasoning. Women, in short, seem not only to show an overall slight but significant superiority in moral reasoning but also demonstrate greater ability to ‘shuttle’ back and forth between care-based and analysis-based approaches to dealing with the world. We detected what we believe is a similar pattern among our female respondents.

In sum, this aspect of our quadrant analysis suggested that: (1) the men and women in our program rely heavily on intuition in how they engage the world and see themselves as administrators; (2) the women in our study often relied on their feelings in how they engage the world and see themselves as administrators; and that (3) the women, *unlike* the men, also showed a strong tendency to express salient issues through the thinking function.

Sandtray halves

We also compared: (1) the left and right halves of the sandtrays (often associated with the archetypally feminine and masculine psychological functions, respectively); and (2) the upper and bottom halves of the sandtrays (often associated with conscious psychological dynamics and subconscious/unconscious dynamics, respectively). In doing so, we found two rather interesting patterns in the placement of negative figures in these halves.

First, two of the five males had placed nothing but figures which they characterized as negative on the left, feminine side of their trays; however, none of the females exclusively put negative figures on the right, masculine side of their trays. This seemed to reinforce a pattern that we have already noted several times: the female participants – apparently more at ease with the contra-sexual archetypal dimension of their total psychic functioning – tended to demonstrate greater psychological integration and flexibility than did the males in imagining their future work.

Second, in comparing the upper halves of the trays with the lower ones, we found that three of the eight women had put only negative figures in the lower half of their sandtrays, yet no males did. Furthermore, these three women represented half of the six female elementary school teachers among the participants. This pattern of figure placement was a phenomenon that had not only an apparent gender dimension but also a grade-level dimension. One explanation of this difference is that the women in our group who had chosen to become elementary school teachers had done so in some measure because of the perceived safety and simplicity of dealing with very young children. But both psychologically and mythically, the lower realms of consciousness – reflected in the lower half of sandtrays – are dark, complex and dangerous. Hence, it is not surprising that half of the elementary school teachers in our study avoided this dark and perilous realm of psychic functioning with which they might be less willing to engage than the secondary teachers.

Circular trays

Our final analysis of how participants used the quadrants of the trays revolved around those sandtray configurations that, strictly speaking, did not have quadrants – or, at least, did not have *square* quadrants. These are the circular configurations that four of the 13 participants made. On the strength of their clinical observations in their therapy practices, Blackwell Mayes and Mayes believe that clients who come from broken homes or who have been divorced tend to create circular sandtray configurations *in their first session* because of the sense of completeness, inclusion, and security that circles often symbolize. In his extensive study of mandalas, Jung (1972) insisted that circular forms in dreams and artistic products were signals of a patient's need for and movement toward stability and wholeness. Our study amply bore out the relevance of this meaning and use of circles among our students. The four participants in the study who created circular sandtray configurations were precisely those four who came from either broken homes or who had been divorced. None of the other participants had had these familial experiences and, accordingly, none of them created circles. Furthermore, three of these four participants were women. All of these three women were elementary school teachers, and two of them were members of the subgroup of three elementary school teachers noted above who had put only negative figures in the lower half of their sandtrays. This strengthened our suspicion that an important factor in these women's choosing to become elementary school teachers was the safety, acceptance, and relative emotional simplicity that so often characterizes interactions with very young children, contrasting so tellingly with their own troubled personal histories.

Figure analysis

We now turn to an aggregate analysis of the figures that the participants used in constructing their sandtray.

First figures

Six of the 13 participants used a round object as their first figure – either a rock or a glass globe – which often represents spirituality and psychological wholeness, either actual or desired (Jung 1956). Three of the participants chose Christ as the first object. Hence, by our interpretation, nine of the 13 participants used a spiritually-significant figurine as their thematically pivotal first figure. This highlights the importance of spirituality in how these participants see themselves as public school administrators.

Bridges and mirrors

In a meta-analysis to determine which figures clients use most frequently in sandtray work, Remus-Everling (2000) found that the single most common figure was a bridge, followed by a witch, horses, sea-shells, and snakes. Interestingly, in our study, as well, the figure of the bridge was the one used most often by the participants (5 times). The use of the bridge in our study may be reflecting the fact that our cohort members are at a transitional point in their lives, having left the classroom as teachers but not yet having crossed the bridge of our program and entered the principal's office as site administrators. The crucial importance of this transition is underscored by the fact that none of the participants in our study used any of the other figures that Remus-Everling identified as typically prominent in sandtray work. Also of interest was the frequent use of a *mirror* in the sandtrays, for ours is a program that stresses *reflectivity*. This is accomplished through the use of journal work, group processing of specific issues that arise in the course of the students' internships, and an ongoing integrative reflective seminar. Sandtray work at the beginning of the program and the end of the program also contribute to the students' ability to reflect on themselves as teachers and prospective administrators.

Figures portraying the world as a threat

Some of the participants described certain figures in terms that portrayed a threat (i.e. a gorilla, the grim reaper, and soldiers). While every member of the exiting cohort did this, only one member of the entering cohort did. We believe that this can be explained by a combination of factors. First, each member of the existing cohort had had one year of intensive experience as an administrative intern at several school sites. This had undoubtedly given them a deeper understanding of the perils that administrators confront in their job. Second, the academic work in our program immerses the students in Marxian and postmodern analyses of the (dys)functions of US public schooling. A year of these hard-hitting critiques had probably made our exiting students "sadder but wiser" about how schools work and the limits of reform. Finally, there was the simple fact that the exiting students were leaving the comfort zone of a one-year sabbatical in a very nurturing program to reenter the workforce in a demanding role. Therefore, it made

sense that the exiting cohort would express greater apprehension than the entering cohort did.

Scholarship and nurturance in the figures of elementary and secondary teachers

Whereas 4 out of the 6 secondary school teachers used figures that related to scholarly activities, none of the 7 elementary teachers did. On the other hand, all of the elementary teachers used at least one figure that they described in terms and images related to nurturance, but only one of the secondary teachers did. It is a popular belief that elementary school teachers are drawn to their work because they want to nurture children and that secondary school teachers are motivated more by the opportunity to teach their disciplines. In the case of our participants, this popular belief seems to contain more than just a bit of truth.

Star Trek characters and the mythical call to adventure

The other most common figures – each used four times in this study – were Jesus, *Star Trek* characters, hands embracing a child, a woman with a child in her lap, family groupings, and praying hands. We suspect that the prominence of *Star Trek* characters has an archetypal/transpersonal significance. Mayes (1999) has attempted to understand the professional and psychological maturation of students in a teacher education program in terms of the mythical heroic cycle (Campbell 1949). This cycle consists of the mythical hero's/heroine's crossing of the perilous threshold into the land of adventure, their encounter with the wise old man/woman, the ensuing descent into the underworld and confrontation with an avatar of evil, the morally-transfigured hero's or heroine's reemergence and return to their native land, and their regeneration of that land through the wisdom that they have gained (see also Brown & Moffett, 1999). Because *Star Trek* represents for so many Americans a mythical call to adventure, our participants' use of these figures was perhaps an echo of that call. If so, then Mayes' (1999) claim about the need for 'archetypal reflectivity' on oneself as a teacher would apply to this group of prospective school administrators as well.

The predominance of spiritually-related figures

Since all of our participants professed high degrees of religious commitment and activity in their church, we anticipated that they would use religious figures, themes and ideas to embody this existentially-central aspect of their lives. In this, we were not mistaken. The most explicitly religious figures of this group were the praying hands and Jesus. Following Jung's claim that archetypal imagery offers access to what he called the 'numinous', or spiritual, realms of psyche, it is reasonable to construe the presence of *Star Trek* characters as also spiritually significant. Furthermore, given the

centrality of the family unit in LDS theology with its idea of eternal marriage and eternal family as the height of salvation, the family groupings, the hands embracing a child, and the woman with a child in her lap were all manifestly spiritual expressions.

Hence, all of the items in the group of figures used four times had a certain degree of spiritual import for the participants. This was not surprising since all of the participants claimed to have deep religious commitments. However, even in communities that are not so explicitly religious as those in the largely LDS state of Utah, it is possible that a certain number of students in teacher and administrator education programs across the US have similar degrees of spiritual commitments that play a role in their sense of calling. If we wish to respond to those students' needs and potentials in all their existential richness, we should consider how to nurture those deeper commitments that have played a part in their decision to assume the difficult role of being public school people (Warshaw 1986, Kniker 1990, Mayes 2001b). Addressing our students' ethical commitments might also help them later as administrators in deciding which reform proposals they can accept and support, in a sustained and enthusiastic way. For as Fullan and Hargreaves (1996) have argued, in order for staff to engage in the anxiety-producing process of institutional change, they need to feel a passionate commitment to a moral purpose that relates to the reform agenda.

Male/female contrasts. By far the most compelling patterns that emerged regarding spirituality had to do with gender differences. Recall that many sandtray therapists consider the first figure that a person places in his or her tray as the primary indicator of the client's presenting issue(s). Four of the 13 participants used a religious personage or symbol as their first figure. Of those four, three were women and only one was a man. Furthermore, 7 of the 8 female participants used at least one religious symbol in the course of their sandtray work, but only one male did. Indeed, of the 17 religiously-oriented figures that were used in all of the sandtrays combined, 16 of them were used by all but one of the women in the study. Only one male used a religious figure and he did so just once. This leaves little room for doubt that among our female participants spirituality was a major component of how they envisaged themselves as administrators, but that it was apparently a much less pressing issue for the male participants – or one that they were not inclined to express. If this pattern holds with prospective teachers and administrators in general, then it would suggest that spiritual reflectivity would be most natural and effective with women and that it might take considerably more encouragement and guidance to help men reflect along these lines.

In addition, the hands embracing a child, as well as the woman with a child in her lap, were used in every instance by female elementary school teachers. Noddings (1995) has claimed that the impulse to nurture students comes more naturally to female teachers – a claim that finds clear support in this study. The prominence of family groupings is probably also an outgrowth of the theological emphasis that LDS culture places on the family as both a temporal and eternal unit.

Buber (1965) maintained that the essence of all true spirituality is the cultivation of the 'I-Thou' relationship. Since more women than men in our group seem to favor relational modes of negotiating their personal, social and ontological realities, it was natural that spirituality would figure much more prominently in their vision of themselves as school leaders. Our study thus supports the claim that we should consider gender issues in greater depth in the growing discussion about spirituality in the work of the school administrator (Sergiovanni 1996) – focusing on how to nurture this natural tendency in so many female administrators and how to help cultivate it in men.

Elementary and secondary teacher contrasts in spiritual expression. We also saw a school-level difference in the use of spiritual objects and the discussion of spiritual themes. For instance, all 4 of the participants who used a spiritual figure as the first object in their sandtrays were elementary school teachers. Furthermore, 5 of the 7 elementary school teachers described an object in their sandtrays as symbolizing an appeal to a higher power to help them in their role as school leaders, as compared to only one of the 6 secondary school teachers. Clearly, the fact that so many elementary school teachers are women, combined with women's tendency to possess higher degrees of relational spirituality than men, help to explain this dramatic grade-level difference among our students. Another contributing factor might be that elementary school teachers deal with children when those children are particularly vulnerable, which, tragically, is increasingly the case as mounting numbers of our children are beginning school with a terrible array of severe psychological, physical, and social maladies that many elementary teachers take it upon themselves to address and even "cure" (Bullough 2001). In the face of such a daunting mission, a teacher might well appeal to a higher power for guidance and strength! At any rate, relational spirituality seemed a more important element in our elementary school teachers' sense of mission than was the case with our secondary school teachers.

Summary of the figure analyses

The prominence of bridges in our participants' sandtrays probably stemmed from the fact that these people are in an important personal and professional transitional phase in their lives. The mirrors in the sandtrays stemmed from our program's focus on personal, political and ethical reflection on one's role as a school person. Those who had been secondary school teachers often reflected on their role in terms relating to their fields of study, but primary school teachers invoked images and themes relating to nurturance. If spirituality is seen as relational and if relationality tends to characterize women, then it makes sense that virtually all of the religious and/or spiritual figures in the sandtrays were used by women, most of whom had been elementary school teachers.

Tray analysis

In this section, we offer four brief examples of the 13 extensive individual tray analyses that we performed on our participants' work.

Four holistic analyses

(1) The first sandtray belonged to an unmarried woman, 31 years old, who had been an elementary school teacher for seven years. She was a member of the exiting cohort. She entitled her sandtray 'The Arena'. This participant made a large circle in her tray. In explaining why she had created this circle, this respondent said, 'My job is to bring all the people at the site together'. She also placed a large figure of Christ holding two children in his arms in the top middle of the sandtray, for 'Christ is the Shepherd'. Opposite this figure was a basket with a smaller bust of Christ inside. This is because 'the goal of all learning is to bring people to Christ'.

On opposite sides of the circle stood figures that she characterized as 'nourishing staff' vs. 'bad parents'. She was surprised to note in looking at the tray after its construction that all of the figures whom she identified as adversaries were men. This is quite understandable in light of the fact that this participant was physically abused as a child. In an attempt perhaps to counteract the darkness of this familial reality, she nestled a blue bird of happiness next to Christ, proclaiming that 'I'm looking for good in my students. I'm optimistic!' Immediately beneath the bluebird, she placed interlocked hands in the center of the circle, reinforcing the 'circular' theme that her job as an administrator was to 'help everyone come together'. This participant, with her extraordinarily difficult family-of-origin experiences, was, we felt, clearly seeking healing in the various circular shapes and themes in her sandtray. Here is an instance, we believe, of the value of interpretive eclecticism: A Freudian and/or family-systems approach provides the greatest insight into the nature of the original psychosexual wound, and a Jungian approach helps us appreciate the archetypal nature of the 'patient's' solution to the dilemma in her creation of an integrating mandala shape in the sand.

Also note that all of this participant's figures are in the top, more 'conscious' half of the sandtray. The one figure that borders the bottom is a decapitated head in a basket, suggesting that the closer this woman comes to the unconscious, the more imperiled she feels by the loss of conscious ego control and the eruption of the damaged subconscious, which harbors so many awful images and memories. Given this participant's history of physical abuse, it is not at all surprising that there is a 'flight from the body' in the absence of any figures in the lower half, suggesting also a flight from the tormented unconscious. The salience of the top half of her tray also makes sense in terms of her classroom behavior in the LPP, for she was the student who, always armed with her laptop, kept the cohort 'organized', 'on task' and 'aware' in terms of due dates for assignments and the times of class get-togethers. With this sandtray's extreme emphasis on conscious control,

we are perhaps seeing in its vacant bottom half an attempt to bypass the largely subconscious domain of feeling and sensation.

We felt that this participant's minimizing of the feeling/relational sectors portends both personal alienation and interpersonal conflict in the future with others who do not share her Christo-centric vision of the purpose of schools. The empty sensate quadrant suggests that the daily operations and management of the physical plant might not be her strong suit – a task she might want to consider delegating to one of her vice-principals. We also discussed with her the possibility that she might tend to project her apprehensions about men onto all male parents and staff – a possibility that she immediately acknowledged was a real one, and one that she now felt better equipped to recognize and avoid.

(2) The next sandtray pictured here also belongs to a member of the exiting cohort – a 35-year-old married male who has been a secondary teacher for six years. He entitled his sandtray 'The Center'. 'The first object that he placed was 'The Thinker', who, he said, symbolizes the administrator. Surrounding The Thinker were three figures whose function was to protect the thinking administrator: 'a Zen-like Jedi guy', a burly policeman and Christ.

These are all decidedly powerful male characters at the center of his sandtray – a fact that would not at all surprise anyone in his cohort, for this participant is a muscular, former high school football star whose forceful, even aggressive, personality is classically 'male'. His de-emphasis of the classically 'anima' characteristics of gentleness, receptivity and emotional subtlety is clearly evidenced in the virtual vacancy of the left side of the tray, representing the feminine function of the psyche. Such figures as populate that half are all negative: At the upper left is the Grim Reaper; at the lower half are three Chinese characters who are 'people who control money and politics'; and placed in the center is another symbol of repression and oppression – the Berlin Wall. When asked about the Grim Reaper, he said, 'We need to protect our students so they can *learn* [a function of the "male" upper right, thinking quadrant] and *succeed* to become graduates [symbolized by the graduate in the 'male' lower right, sensate quadrant, where one also finds the 'successful' character of the football player]'. This sandtray evinces a deep mistrust of the feminine psychological functions of feeling and intuition. As an administrator, this man may well want to consider ways of developing and learning to trust his own intuitions and those of his staff instead of suspiciously discarding them at first blush. Just as the previous participant needs to be careful of her inclination to view male parents and staff negatively, this participant might need to guard against a deprecating, mistrusting view of female parents and staff.

Moving into the political realm, it is noteworthy that this student was perhaps the most liberal one in the cohort, not being from the conservative Utah Valley and its environs, from which most of the cohort members hailed, but instead from a blue-collar family in a major city in an industrial northern state. Highly pro-labor in his politics, he often voiced the lone radical opinion in class. The Chinese figures ('who control money and politics') in opposition to the three students thus very likely underscore his oft-stated conviction that as an administrator one of his primary functions

will be to protect his students from the dehumanizing effects of standardized testing, school-to-career curricula, and behaviorist approaches to instruction, which he sees as manifestations of the corporate capitalist agenda that is increasingly dominating US public schooling. This protective (even paternalistic) stance, however laudable in some respects, may lead to problems with staff and students – especially females – who do not wish to be ‘protected’ in a father/child relationship. On the other hand, it could lead to unhealthy enmeshment with certain female teachers who might get caught up in Electra-complex dynamics with the male principals of their schools, acting the role of the obedient daughters in order to gain the ‘father’s’ approval. Grumet (1981) has argued that this is not uncommon at some schools, and we see the potential for it evidenced in this sandtray. In any case, this participant’s sandtray suggests that he will need to develop other skills in order to interact most receptively and sensitively with staff and students – especially women.

(3) Next we see the sandtray of a 50-year-old married female who has been an elementary school teacher for seven years. She called her sandtray ‘Vision of a Leader’. Unlike the previous two students, she was a member of the entering cohort. She first placed a large tree in the intuitive area (upper left quadrant), explaining as she did so that ‘a leader needs deep roots, needs to learn by experience how people have different levels of depth. You have to have deep roots, so you don’t topple over’. Also in the intuitive area, she placed a mirror, a woman kneeling in prayer, and a figurine of clasped hands. ‘I have a belief’, she later noted in examining this grouping, ‘in a Father in Heaven who guides the whole picture’. Also in this section was a cactus made up of various layers of glass – ‘many levels that go together to build a school’, she noted, ‘with everyone being part of the picture’.

In explaining her sandtray, she next moved to the lower right quadrant, or sensate function, where she had painstakingly grouped flowers, rocks, and a bridge. The bridge represents ‘growth. We work together and we make a difference together’. She noted at this point that her hobby is gardening and that she loves watching things grow. She said that she would take great care that the physical school plant and physical activities were ‘aesthetically pleasing and well-ordered’ – a classically sensate function, of course. She quickly noticed that she had placed nothing in the top right quadrant. When the researcher mentioned that this is sometimes seen as representing the thinking function, she exclaimed, ‘Oh, that makes sense! That’s the hardest thing for me. That’s why I’m in the program’, referring to the rigorous academic portion of the LPP. In the relational/feeling quadrant (lower left), she placed a mariachi band and the rock on which was inscribed the word ‘Laugh’. This grouping was based on recent events: She had invited a mariachi band to her class.

This is the sandtray of someone who has clearly done a good deal of work on her sensate, intuitive, and feeling functions, all of which seem quite robust. This bodes well for her ability to handle the physical aspects of leading a school, in addition to the intrapersonal and interpersonal demands and dynamics of being a principal. This is a person who will probably handle such things adroitly while still maintaining her boundaries. On the other hand, her sandtray suggests that she needs to develop in the intellectual

domain (upper right), which involves such things as the ability to understand the theoretical assumptions and organizational/curricular implications of various policies, programs and agendas. This interpretation made a great deal of sense to her as well as to the researchers, two of whom (Mayes and Williams) had been her teachers in the LPP and had seen her make great academic progress.

(4) The final sandtray, entitled 'The Direction of My Principalship', was produced by another member of the entering cohort. A married, 31-year-old male, he had been a secondary school teacher for seven years. He said that he sees himself as a scholar-practitioner, as represented by the graduate in the upper left corner. A good administrator, he said, 'must be organized [represented by the chest of drawers], aware of new technology [the space shuttle], reflective [the mirror], and he must lead a balanced life [the scales]'. Near a bridge, he placed a rake and a shovel, explaining, 'I want to make sure I'm always learning. I don't want to become stagnant'. He described the man playing golf and the woman with the child – all grouped in the lower right quadrant – as symbols of his private life, which he said that he would always strive to keep unaffected by the demands of his work. The chest symbolized his conviction that the administrator must 'lock away what's sacred – my personal life'.

This was one of the few participants who did not end up using all of the figures that he had initially selected. His unused figure was a preacher, who represented 'standing up for one's own beliefs and rights'. We wondered if this participant might be unconsciously expressing some anxiety regarding assertiveness. As with the previous participant, there was nothing in the thinking quadrant – an interesting contrast with his earlier characterization of himself as a scholar-practitioner. Close to that sector, however, he has placed a mirror reflecting a nurturing hand and a student reading (which is blocked from the reader's view by the mirror). We speculated that perhaps his need to nurture students in their academic pursuits was reflective of his own academic insecurity along with the need and hope for intellectual nurturance in the contiguous intellectual quadrant. As with the other participant whose thinking quadrant was empty, it will be interesting to note if it will contain figures at the end of the LPP. Finally, his pronounced need to keep his private life completely separate from his personal life suggests, perhaps, an overly strict division between these two domains of his life, which, after all, may interact positively and do, in fact, influence each other whether or not we want them to. This is a person who may well need to find ways to interact with teachers in an emotionally-open way without having to control them in order to keep them 'separate' from his personal, affective self.

Individual follow-up interviews

We did interviews three weeks after the participants did their sandtrays in order to ask two follow-up questions: 'Of all of the administrators who you have worked with in your internships in the program, what most impressed you positively about someone's practice?' and 'Of all of the administrators

whom you have worked with in your internships in the program, what most impressed you negatively about someone's practice?' Our purpose (which we did not mention to them during this interview) was to see if their answers bore any relationship to the sandtrays which they had earlier created. We were only able to conduct this post interview with the entering cohort. The interview results evidence clear correspondences between the participants' sandtrays and their specific field experiences. Note as well that the first and second follow-ups immediately below were of the third and fourth participants in the holistic analysis immediately above.

(1) Participant B/50/m/fl,e/7 (Holistic Analysis # 3, above): 'I like the principals who set goals, keep focused, but also manage to keep everyone involved in a direct way'. The rock in her tray, on which was written the word 'Dream', probably expressed her penchant for setting goals, whereas the mariachi band which she placed in the lower-left, relational quadrant manifested her admiration for administrators who 'keep everyone involved'. This participant disapproved of those administrators who basically operate 'behind closed doors' and are thus 'out of touch' with the needs and perspectives of the teachers and students. Although we found no objects that specifically corresponded to the negative observations, they might, again, be seen as the dark side of her positive figures, all of whom symbolize emotional richness, communal connection, and professional adventure.

(2) Participant B/31,m/ml,s/7 (Holistic Analysis # 4 above): This participant said that he was most impressed by the administrators in his internship experience who were structured, consistent, and clear and fair when it was necessary to discipline a student or teacher. His sandtray mirrored this theme in the form of a chest of drawers, which he explained by saying, 'I like being organized, structured. Clutter bothers me'. On the negative side, he recalled an administrator who, in his opinion, was burning out because he was too emotionally involved with his school. In his sandtray, placed in the lower-left (feeling/relationship) quadrant, he placed a treasure chest: 'It's important to lock sacred things up, to protect my personal life. I don't want to get hurt – and that can happen if you're too open'.

(3) Participant: B/32,m/ml,s/8: 'What most impressed me was a principal who really seemed to be able to blend into the faculty. I want to be like that – I want to be the servant of all'. The circular pattern that this participant etched out in the sand was probably a manifestation of this emphasis on inclusiveness. What most disturbed this participant was evidence of hypocrisy among administrators, for such behavior, preventing the communal spirit that he wanted to foster and enjoy with his staff, would break the circle, which thus carries a negative warning as well as a positive message.

(4) Participant B/30,u/fl,s/8: This participant reported that she was most drawn to the administrators who seemed happy. Thus, it is not surprising that the first object that she placed in her tray was the cartoon character Tigger, followed by a box of chocolates and a cuddly bear. What she did not enjoy, she noted, were those administrators who treated their work as if it were simply business, cut and dried. Yet, perhaps somewhat ironically, she

placed confrontational figures and expressed conflicted themes in the lower-left, feeling quadrant, suggesting that she is herself a bit torn about how to approach her future role, which she seems to sense will require business-like confrontation despite her wish that it could be all happiness and enthusiasm. Confrontation is, of course, an aspect of leadership, and this sandtray points to the need for this student to begin to come to terms with that professional reality.

(5) Participant B/42,m/fl,e/10: This woman, an elementary school teacher of ten years, was most drawn to those administrators whose primary goal was to nurture children and teachers. This constituted a ‘vision of what was truly important’. Her sandtray reflected this. First, regarding nurturance, there was the figure of a woman with objects in her lap; a second figure of a woman with children in her lap; and a third figurine of a telephone, symbolizing the need for open lines of communication in order to nurture strategically. Significantly, too, the first object which she placed in her sandtray was an eagle, probably reflecting her focus on having a ‘vision’ of what mattered most in schools – namely, children. On the negative side, she spoke about not liking administrators who ‘lump everything together. These principals need to see and treat each teacher and student individually’. This anti-corporate theme – although not embodied in any specifically negative images or figures in her sandtray – is probably the shadow side of the eagle (not *seeing* people in their uniqueness) and the mother with children in her lap (not caring for *each* individual).

(6) Participant B/53,m/fl,e/31: A female elementary school teacher of 31 years, this participant noted that she is most impressed by administrators ‘who want to mentor’. The figure of Christ with children in his lap clearly reflects this idea. On the literally ‘darker’ side, this participant spoke of an administrator who, during one of her internship experiences, had dealt with a conflict between her and another teacher so poorly that she felt that she was being robbed of her emotional light. For the interviewer, this suddenly made sense out of a figure in the participant’s sandtray – namely, a figurine of a black lamp in the lower-left quadrant of feelings/relationship: The dark lamp was a reference to the participant’s emotionally-dark experience with this administrator.

(7) Participant B/51,m/fl,e/5: ‘I like administrators who are low-key and encourage teachers with a thousand new ideas, but I don’t like those who are in any way dictatorial’. Her tray contained characters that mirrored these ideas. On the positive side was Dumbo, who ‘encourages everyone to fly’; on the negative side was a male gorilla, a symbol of the autocrat.

General conclusions and implications for practice

Conclusions

In this study, we used sandtray therapy techniques in order to help prospective administrators reflect about themselves as educational leaders. Taking a classically Jungian interpretive approach, we concluded that the female participants evidenced a greater range and integration of the four

psychic functions in classical Jungian typology than did their male participants. Women also showed a much greater ability to acknowledge and synthesize archetypally-male and female psychological functions. For both male and female participants, however, the intuitive function was overwhelmingly the psychic function of inclination and choice.

Furthermore, spirituality (especially in its interrelational aspects) was clearly an important element of how the women in this study saw themselves as administrators and how they pictured and expressed their professional goals. This was especially true of the female elementary school teachers in the cohorts. Indeed, female elementary school participants expressed themselves almost entirely in terms of nurturing images and themes, while the secondary school teachers predominately used academic motifs.

We also found that the exiting cohort used many more figures and themes that portrayed the world as a threat than the entering cohort did. We felt that this difference was due to the fact that the exiting students were about to enter the real world of school administration as well as to the fact that in the theoretical, experiential and reflective components of the program, they had become much more familiar with the political and philosophical complexities of public education.

Implications for preparation and practice

Although the preceding conclusions and the following suggestions relate directly to our students, our hope is that they might offer ideas and directions that other departments of educational leadership may wish to test and explore in their own unique ways and contexts.

(1) *We found that our students rely heavily on intuitive functions.* This suggests a need to provide our students with even more opportunities to explore and cultivate the intuitive bases of their sense of calling, and their images of good practice as both teachers and school leaders. In other words, there is a need to help them engage even more deeply in biographical, critical and spiritual reflectivity (Mayes 2001a).

Mayes (1998) has explored a wide variety of theoretical frameworks and therapeutic modalities, drawn from existential and transpersonal psychotherapy, to help prospective teachers do just this. Readers who are interested in applying those ideas and techniques to both the preparation and practice of educational leaders might refer to his study for some of the pedagogical uses of journaling, meditation, dyadic and group processing, Gestalt dialoging, disidentification from subpersonalities, guided imagery, and archetypal dream analysis. These tools could be used to assist prospective administrators access their emotional and intuitive functions in order to explore those images and scripts that are the psychospiritual foundation of their more conscious ideas and opinions about what it means to be a good leader. This would allow them – individually, dyadically with another student or with the professor, and with the class at large – to reflect upon those images and scripts in order to cultivate them even more deeply, retain certain elements and discard others, or replace them altogether with different images and scripts.

In classes, we have used such classic introductory guides to meditation as LeShan's (1974) *How to Meditate*, Hittleman's (1974) *Guide to Yoga Meditation*, Goldsmith's (1956) *The Art of Meditation*, and Hanh's (1987) *The Miracle of Mindfulness*. Regarding journal work, we frequently refer to Progoff's (1975) classic *At a Journal Workshop*. For techniques regarding group processes, Corey and Corey's (1999) *Groups: Process and Practice* (5th edn) is a trustworthy standard. Moreover, when prospective teachers and administrators who have engaged in this type of deep reflectivity move into positions of leadership, they can take with them what they learned about dyadic encounter, journaling, meditation, and group processing to continue exploring their roles as teachers and leaders. They can also invite staff at the site to join with them during inservices and retreats, preferably with the assistance of people who have been professionally trained in these psychospiritual exercises.

(2) *We found marked gender differences, with women expressing and employing a broader and more complex synthesis of psychological functions than the men.* We suspect that this will equip the women with many more internal resources in confronting the challenges of their complex new roles than men. If this is so, then we need to find even more ways to help our male students acknowledge and develop these other important psychosocial aspects of inclusive, sensitive leadership. The modalities mentioned above may prove very useful in this regard – both in terms of helping the men access largely unexplored dimensions of their psychospiritual dynamics as well as learning how to communicate and interact with others in deeper and richer ways.

(3) *The women in our study saw spirituality as an essential element of their calling and practice, but the men did not.* This may well mean that spiritual reflectivity on one's calling and practice comes more naturally to our female students than to our males. This important aspect of the female students' vision of themselves and their work needs to be cultivated – at the same time, of course, as our students learn about the legal and institutional boundaries regarding religious and spiritual expression in the public schools (Mayes and Ferrin 2001). At BYU, where approximately 90% of the students are LDS, it is, of course, possible to use specifically Mormon vocabulary and theology to explore the spiritual dimensions of oneself as an educational leader. But how can prospective educational leaders engage in similar discussions regarding spiritual issues at other universities where such issues may be more difficult to discuss given legal and institutional constraints (both perceived and real) regarding religious expression?

One way of approaching this issue is from viewpoint of transpersonal psychology – a movement which began in the late 1960s and continues today in Wilber (2001) and Ferrer (2002) among others. Maslow launched the transpersonal psychology movement when he began to feel that existential 'self-actualization' (the highest level of his previous model of psychological needs and development) was inadequate. What was lacking in this model, he declared, was acknowledgment of the ultimate human hunger for psychological contact with 'the naturalistically transcendent, spiritual, and axiological' (1968). He called this religion with a little 'r' – and he named the integration of the psychological and the spiritual the 'fourth force' of psychology because it represented a movement beyond the first

force of behaviorism, the second of psychoanalysis, and the third of humanistic/existential psychology. Indeed, these prior approaches to psychology, although undoubtedly of great significance, were essentially 'transitional, a preparation for a still "higher" Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like. . . . Without the transpersonal, we get sick, violent, and nihilistic, or else hopeless and apathetic' (1968: iii–iv).

This pronouncement by Maslow represented the birth of transpersonal psychology, which has been developing in many fascinating and clinically robust directions over the last 35 years (Boorstein 1996, Hart *et al.* 1996, Scotton *et al.* 1996, Cortright 1997). Why are transpersonal psychological models of psychospirituality and techniques for psychospiritual development so well suited to personal exploration and development in more secular university contexts? The transpersonal psychiatrist Bruce Scotton suggests an answer:

The words *transpersonal* and *spiritual* refer to levels of functioning of human consciousness that are potentially available in all cultures, with widely varying content and context . . . Transpersonal psychiatry and psychology address that universal aspect of human consciousness that is transpersonal experience and do not propound the belief of any one religion. (1996: 4–5)

As such, transpersonal psychology falls well within the bounds of acceptable discourse in university contexts (Mailloux v. Kiley 1971, Warshaw 1986, Nord 1995, See also Marsden 1997).

In addition to the works already referenced in this section, the reader might wish to consult the writings of the Italian psychiatrist Roberto Assagioli – particularly his seminal work entitled *Psychosynthesis*. Assagioli offers a wide variety of potent, easily learned techniques for psychospiritual growth that are eminently adaptable to both public and private classrooms at all levels, from the elementary to the university (Whitmore 1986, Firman and Vargiu 1996). Assagioli's two most important studies are *Psychosynthesis* (1965) and *The Act of Will* (1973). For more recent elaborations of some of the educational implications and applications of the works of Assagioli, the reader should consult Ferrucci (1982), Hardy (1987), and Vaughan (1985). Whitmore (1986) has written a comprehensive guide to psychosynthesis primarily with the elementary and secondary teacher in mind. Moreover, Valle and Halling (1989), Vich (1990), and Walsh (1993) have provided brief but thorough studies of the historical development of transpersonal psychology.

(4) *Finally, we found that the elementary school teachers emphasized nurturance as central to their professional identity and goals, whereas secondary school teachers focused on scholastic issues.* How this might be reflected in their subsequent leadership styles, and how it should be addressed in an educational leadership program, are interesting questions for further study. Another related and compelling topic for further analysis would be whether the greater tendency toward nurturance in elementary school people resulted in their being more adroit than secondary school staff at creating those nurturing and collaborative staff cultures that cope best with the external pressures that come with reform (Sergiovanni 1996).

In conclusion, we hope that in this study, through the use of a specific tool for reflectivity, we have offered the reader an example of the scope and power of the process of reflecting on the biographical, critical, and spiritual dimensions of one's calling and practice as an educational leader.

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