



Chapter 3

Creating a Culture Fostering Student Development

3.1 Introduction

Among the professional standards for principals formulated by the Ministry of Education in 2013 and 2015, the “creating a culture fostering student development” was set as one of the six core practices of school leadership (MOE, 2013, 2015). Like many schools elsewhere in the world, China’s schools also use material and immaterial aspects of school culture to positively influence students and promote their healthy development and growth. As we know, a school culture is made from a set of customs, principles, norms, values, and beliefs and can be manifested by school’ banner, badge, uniform, decoration, motto, song, rules, events, etc. However, the main concern of this chapter is not focused on all aspects of school culture but concentrated in those leadership behaviors, strategies and school ceremonies on which the Chinese-featured leadership values, beliefs, principles, and styles being reflected. First of all, The terms in this chapter was selected based on broad literature review, in which the author paid particular attention to the works of principals and the stories of successful principals because most of the terms concerned in this chapter are not initially coined or developed by researchers, but by leadership practitioners, and such terms, compared with scholarly terms, often contain rich practical wisdom. Secondly, the author attempted to confirm the value of the terms in leadership practice by interview with principals and questionnaire for principals and teachers in order to focus on the widely accepted and high frequency used terms in China’s school leadership context. By doing so, nine key terms were finally selected, which include *Putting Student Development First* [YI-XUE-SHENG-FA-ZHAN-WEI-BEN], *Collectivism* [JI-TI-ZHU-YI], *Sense of Ownership* [ZHU-REN-WENG-YI-SHI], *Building a Class-based Student Collective* [BAN-JI-TI-JIAN-SHE], *Flag Raising Ceremony* [SHENG-QI-YI-SHI], *Moral Modeling* [YI-SHEN-ZUO-ZE], *Emotional Management* [QING-GAN-GUAN-LI], *Heart to Heart Talk* [TAN-XIN], and *Home Visits* [JIA-FANG]. Although parts of the terms seem to be the school leadership behavior towards school staff, the effects of the leadership are actually mediated by teachers’ behaviors towards students in teaching and learning or other school activities and finally make contributions to creating a culture fostering student development via teachers’ interactions with students.

3.2 Key Terms

3.2.1 *Putting Student Development First* [YI-XUE-SHENG-FA-ZHAN-WEI-BEN]

The term *Putting Student Development First* [YI-XUE-SHENG-FA-ZHAN-WEI-BEN] was initially put forward after the old version of *Guiding Principle for Education* (GPE) was replaced by a new version of GPE in 1990s (the GPE as a term will be further explored in Chapter 5). The old version of GPE set out in 1960s placed particular emphasis that education must serve the proletarian politics. A typical example was that late Chinese paramount leader Mao Zedong said in 1964 in a conversation with his nephew, a student of Harbin Engineering University, "class struggle is your key subject.... How can you to be a university graduate without even knowing class struggle? "(Mao,1967, p. 22). It suggested that education is viewed as one of tools for class struggle at the time in China. Thereby students would be soldiers for class struggle. The students' individual characteristic, in this context, was negligible as long as they had sufficient revolutionary quality. However, Chinese government decided to adopt the "Reform and Opening-up" policy in 1978 after the Proletarian Cultural Revolution was ended. Then the expression "education must serve the proletarian politics" of the old GPE was replaced by "education shall serve the construction of socialist modernization" in the new version of GPE. This new orientation of "serve modernization" was reinforced when Deng Xiaoping, the chief planner of China's reform and opening up wrote an inscription for the Jingshan School in Beijing in 1983. The Deng's inscription was "education should be geared towards the modernization, the world, and the future." (Party Literature Studies Office, 1990, p. 132). Obviously, it was imperative for school education to promote student achievement and preparation for China's modernization, global competitiveness, and the future society (e.g., the knowledge society) by fostering more talents who were not only knowledge-based and skilled, but also with innovative consciousness and distinctive personality. The change of educational orientation led by new GPE created a public opinion to advocate school to diversified educational provision to meet the needs of individual students with different personal characteristics. The *Putting Student Development First* (PSDF) as an educational idea was raised under this context.

The PSDF was first officially used in 1998 by Shanghai Reform Committee of Primary and Secondary School Curriculum (SRCPSSC) when the Committee developed the municipal

curriculum reform plan for the second phase of primary and secondary schools.¹⁵ In the curriculum reform plan, the meaning of the PSDF was that the school education provision should be suitable for every student and the curriculum should meet various needs of different students to lay a solid foundation for the lifelong development of every student (Zhang, 2002). The MoE seemed to endorse the idea of PSDF in school education when it claimed to advocate “the personalized learning under the guidance of teachers” in its *Compendium for Curriculum Reform of Basic Education (Trial ed.)* published in 2001 (MOE, 2001). In practice, many principals embraced the idea soon and, in the light of their understanding, gave it rich concrete content. In a book, for example, recording the dialogue on school leadership between the book editor and 60 high performing school principals, the term PSDF was mentioned by more than half of the 60 principals as the overriding theme in their leadership practice, and most of them recognized the significance to building a culture fostering student development under the idea of PSDF. One of the 60 principals explained what PSDF was from the perspective of school leadership practice (Ma, et al., 2005, p. 246):

The connotation of the term *Putting Student Development First* is to give first priority to every student well development and growth. A school should manage to provide students with the learning resources as abundant as possible and with the necessary time and space for their ample and independent development. In the process of learning, every student’s personal interest, hobby, talent and personality can be brought into full play and developed. That is to say, student affairs regarding their development should be placed to the center stage of school practice, and all other school work should serve the development of every student.

To actualize the idea of PSDF, many schools have made efforts in setting flexible learning objectives for students with different academic level, rebuilding and enriching their school curriculum system,¹⁶ establishing various student clubs for students with special talent, and

¹⁵ Shanghai is the forerunner of primary and secondary school curriculum reform in China. The first phase of new curriculum reform in Shanghai was exercised during 1988 to 1997. The second phase of the new curriculum reform began in 1998. It was the reform earlier than China’s national curriculum reform which launched by the Ministry of Education in 2001.

¹⁶ The curriculum for primary and secondary schools is divided into three level ranging from national level to local and school level. They are the so-called national curriculum, local curriculum, and school curriculum.

changing the approach to teaching and learning to tailor education to meet the different needs of students and to assist every student's ample and independent development in the last 20 years. In short, the PSDF as a leadership idea has already had a great influence on the building of China's school culture. The PSDF as an orientation of school development, on the other hand, has exerted a substantial influence on the reform of school curriculum and the transformation of learning approach in China since the term was first officially used in 1998.

3.2.2 *Collectivism* [JI-TI-ZHU-YI]

Collectivism [JI-TI-ZHU-YI] is a term that has long existed in Western sociological, psychological or educational literature. However, the meaning of *Collectivism*, in China's context, is not exactly the same as that of in Western literature. The essence of the term *Collectivism*, in CPC's official terminology, is that the people's interests stand above everything else (The 19th National Congress of the CPC, 2017). The "people" means here "all public members" or "masses". Mao Zedong argued in 1957 "our People's Government is one that genuinely represents the people's interests; it is a government that serves the people."(Mao, 1966, p. 46) Mao's perspective that the people's interests stand above everything else was later developed into a statement that "individual interests must be subordinated to collective interests, the partial interests must be subordinated to overall interests, and immediate interests must be subordinated to long-term interests."(Zhao, 2014). Later, the *Collectivism* was written into the Article 24 of the Constitution of PRC as one of the civic attitudes advocated by the Constitution (National People's Congress, 1982). However, it seemed that it would be not very appropriate to hold on the position that individual interests were absolutely neglected after the 14th National Congress of the CPC set out the transformation from the socialist planned economy system to socialist market economy system in 1992. The term *Collectivism* was understood as "both of the individual and collective interests should be taken into account, but when necessary, individual interests should be subordinated to collective interests (Zhao, 2014). At the moment, individual interests should be subordinated to collective interests is no longer a mandatory requirement, but placing the collective good before self-interest is still advocated. In China's school context, the sense of *Collectivism* is seen as one of moral principles fostering the culture of interdependence between school members as well as the basis of the harmony in school. With this respect, a veteran principal tends in his/her leadership practice to pay attention to protecting the personal interests of school staff while encouraging staff to take

consideration school interests consciously. In China's schools, the building of collectivist climate is usually exercised through various means in school life. One of the typical means to build collectivist culture is *Building a Class-based Student Collective* which is the term will be explored later in this chapter.

3.2.3 *Sense of Ownership* [ZHU-REN-WENG-YI-SHI]

Like the *Collectivism*, the *Sense of Ownership* [ZHU-REN-WENG-YI-SHI] is also advocated by the Constitution of PRC. When reviewing the history of modern China, it is claimed in the preface of the Constitution that the Chinese people took the state power into their own hands and became the owner of the country after the founding of the People's Republic of China. Thereupon, the *Sense of Ownership* is advocated in Article 42 of the Constitution, "Labor is the honorable duty of all citizens who have the ability to work. Workers of state-owned enterprises and urban and rural collective economic organizations should treat their own work with the sense of national ownership."(National People's Congress,1982) In late Chinese leader Mao Zedong's view, the people (sometimes used as synonyms for masses) is not only the master/owner of the country but also the real creator of the world. Mao argued in 1945, "The people, and the people alone, are the motive force in the making of world history."(Mao, 1966, p.118), and he strongly advised the CPC leading cadres to respect the masses and appreciate their wisdom, "The masses are the real heroes, while we ourselves are often childish and ignorant, and without this understanding it is impossible to acquire even the most rudimentary knowledge."(Mao, 1966, p.118) In fact, Mao's view on the masses together with the CPC's leadership tenet of the *Mass Line* (see Chapter 1) is the ideological source of the term *Sense of Ownership* in China's leadership context. In today's practice of school leadership, however, the term *Sense of Ownership* has no longer carried so much political and ideological meaning. In school leadership practice, principals usually advocate staff's *Sense of Ownership* to encourage their organizational citizenship behavior and to arouse their enthusiasm, initiative and creativity in daily routine. As an experienced principal claimed, "one of practical ways to strengthen teachers' *Sense of Ownership* is to explain the significance of school short-term and long-term plan to staff in detail in order to make school staff fully understand that the rise and fall of schools are closely related to themselves."(Fu, 2008) For teachers, the form teachers (form teacher is used synonymously with class advisor in some cases)

in particular, one of their responsibilities is to cultivate students' *Sense of Ownership* so as to develop students' social awareness, capacity to self-management, and responsible attitudes towards collective good through the way of *Building a Class-based Student Collective*. As the results of *CSSLM2017-principals* and *CSSLM2017-teachers* show, both China's principals and teachers attach great importance to cultivate the *Sense of Ownership* in their day to day work at the moment (see Appendix A).

3.2.4 Building a Class-based Student Collective [BAN-JI-TI-JIAN-SHE]

Building a Class-based Student Collective [BAN-JI-TI-JIAN-SHE] is one of means most widely used in China's school to create class-based cultural environment in which the sense of collectivism, ownership, and positive learning climate are fostered. *Building a Class-based Student Collective* (BCBSC) as a term usually refers to the process of change a collection of individual students of a class into a class collective in which students develop their shared vision and goals for the collective, shared moral sense and code of conduct towards school life while every student has the opportunity to display his/her talent, develop his/her personalized character, and get the acceptance of collective members (Hu, 2007a; An, 2013). The term BCBSC in some other context refers to a mandatory task that the form teachers must undertake and rest of subject teachers must involve in. The fundamental end of BCBSC, anyway, is to assist every student to well accomplish his/her socialization and promote every student's sound development and growth.

Historically, the term BCBSC was originally borrowed from Soviet Union in 1950s during the "learning-Soviet-movement". The Soviet educationist A. C. Makarenko (Антон Семёнович Макаренко) firmly believed, based on his experience of school leadership from 1920 to 1928, that the BCBSC was one of most important means to educate children. He contended that the education exercised "in a collective, by the collective, and for the collective" was the best and most effective way to educate children (Zhao,1992, p. 590). Makarenko summed up the BCBSC as three essential propositions. First, the collectivity was the foundation of education. It seemed to him that a child's "disposition can well develop when he/she takes part in a well-organized, disciplined, tenacious collective life with a sense of great pride over time." (Makarenko,1956, p. 289). He believed that the foremost priority for school leadership was building of a collective. Second, the collective was a means of education. Makarenko argued that a collective itself was the teacher for every individual in the collective. Thus, he called for teachers to educate individual

students through the collective (Zhao,1992, p. 591). Third, the building of student collective was one of the goals of education. Makarenko insisted that the key purpose of socialist education was to foster the collectivists for Soviet society. He claimed that the primary task of teachers, in the context of socialist society, was to cultivate a strong and conscious collective, and prepare the students with the sense of collectivism to enable them to understand that the collective and the state's interests must be placed unconditionally above the interests of individuals (Zuo & Zhang, 1984; Zhao,1992, p. 592). Indeed, Makarenko's views and arguments regarding the role of collective and collectivism in education shaped Chinese educators' initial understanding of the BCBSC at the time. Nonetheless, the Makarenko's name and his works about BCBSC have faded out of Chinese education for a long time since the "Reform and Opening-up" policy was adopted in late 1978 in China, especially since the idea of *Putting Student Development First* was indorsed by Chinese government in 2001. Although the *Collectivism* is still advocated and the BCBSC is still valued, the core mission of BCBSC has been modified. Today, the fundamental end of BCBSC is no longer to prepare communist soldiers with the sense of extreme collectivism but to promote every student's personalized development in a good collective climate. Or, in the words of an outstanding form teacher, the essential function of a class-based student collective "has transformed from fostering the individuals who absolutely submit to the collective to providing opportunities and resources for the all-round development of each student" (Lu, 2017, p. 4).

The BCBSC is highly valued in current China's school education. In *CSTWCE2017-teachers*, more than 78 % respondents strongly agreed that the BCBSC is great helpful to ensure the quality of learning and to promote students' healthy and sound development. Concomitantly, over 73% of respondents in *CSSLM2017-principals* strongly agreed that BCBSC is the primary task of the form teachers (see Appendix A). In school practice, a form teacher plays the roles of guide, coordinator, and facilitator for BCBSC. The form teacher of a class is normally selected from subject teachers who have good moral character and strong social skills. It is found, based on relevant literature review, that following three strategies have been most widely adopted by the form teachers in the process of BCBSC. The first strategy is to set up the shared norms of a class. In exercising the strategy, a form teacher should not only make the students in his/her class understand and follow the rules and regulations of the school (e.g. the bell schedule, the framework for discipline), but also set up shared norms of their own class. In practice, the form

teachers tend to guide students of their classes to set up the shared norms by creating certain situation to make student understand the importance of shared norms (Hu, 2007c; Gao, 2011). In one of practical cases, for example, a form teacher gave her students a special assignment to learn how to make classrooms clean and tidy in the new students' first week in a primary school. The form teacher divided the class into five groups and six students for each group. Each group turned on the duty to make and keep classrooms clean and tidy at one of weekdays.¹⁷ The students of rest groups played the roles of observers and advisors to assist the group on duty to continually improve the way to accomplish the group task with high quality by cooperation among the group members. The form teacher held a class conference next week to encourage students to consider and discuss what matters in a cooperative work and what norms will be helpful for work collectively. It is deemed to be one of good ways to assist students setting up shared norms by their own. (Lu, 2017, pp. 32-33). The second strategy is to develop students' the sense of self-management and the capacity to shoulder responsibilities for the class. Conventionally, a student leadership team called "class committee" will be elected by all students of the class in the first months after new students initiate their school life. A class committee is usually composed of a captain and five or more committee members who take the responsibilities to coordinate the class activities regarding learning, sports, health, entertainment, and social practice. A form teacher usually encourages the class committee to organize student activities by itself and work with rest of students of the class to bring into full play the everybody's initiative and collective wisdom in defining the class vision and manifesting class spirit by their own class motto, badge, song, and classroom decoration, etc. The members of a class committee must be shifted according to the system of rotation after one school year so as to make more students have chance to serve the class collective and get the experience of class leadership (Hu, 2007c; An, 2013). Moreover, to develop every student's leadership capacity, most form teachers always would like to create more "leadership position" for the students who seem to have little chance to be elected as the members of class committee. In a process of BCBS, a form teacher can create more than 20 such

¹⁷ (1) In China, there is a fixed classroom for every class in all grades. Instead of moving to various classrooms where different subject teachers work there (the common scenes in American schools), the students usually stay in a fixed classroom to wait for teachers of various subjects to come to their classroom to have their lesson. (2) Chinese students are encouraged to keep their classrooms clean and tidy by themselves to make students' the sense of labor.

“leadership position” as discipline supervisor, leader of morning exercises, manager of class-mini-library, weather forecaster, personal appearance reminder, and so on and so forth in order to ensure almost all students can get chance to obtain the “leadership experience”(An, 2013; Lu,2017, p. 28-30). The third strategy is to optimize interpersonal climate in the class-based student collective. By various themed activities as well as one on one communication, an experienced form teacher can always lead individual students to develop positive attitudes towards and develop student empathy for their peers with learning difficulties or encountering emotional frustration (Hu, 2007b; Gai, 2012). Anyway, what strategies the form teachers used in BCBCS depends on specific educational situation and individual form teachers personal experience and character because there are no standardized procedure and unified approach to *Building a Class-based Student Collective*. As a researcher said, “there are no two identical classes in a school, Nor a perfect way of BCBCS.” (Hu,2007a)

3.2.5 *Flag Raising Ceremony* [SHENG-QI-YI-SHI]

Flag Raising Ceremony [SHENG-QI-YI-SHI] is one of typical school rites of China held every Monday morning to mark the beginning of a new school week, and the “Flag” here refers to the National Flag of People’s Republic of China. According to the *Law of the People's Republic of China on National Flag*, the full time primary and secondary schools, except holidays, should hold a (national) *Flag Raising Ceremony* once a week (National People’s Congress,1990).After the promulgation of the law, the State Education Commission (SEC) published the *Circular on the implementation of the "law of the People's Republic of China on national flag" and the strict regulation of raising and lowering the national flag in primary and secondary schools* to stipulate that the *Flag Raising Ceremony* is held every Monday morning (except for winter and summer holidays, or in bad weather), and all the staff and students in the school should take part in the *Flag Raising Ceremony* when the ceremony is held (SEC, 1990). The SEC also stipulated the standard procedure for the *Flag Raising Ceremony*. The four-step procedure is composed by (SEC, 1990):

- Flag coming into the field (the flag bearer holds the flag, flag guards on both sides of the flag bearer, to step toward the flagpole accompanied by a small marching band with the instruments of trumpets and drums. At the same time, the presence of all staff and students standing upright).
- Flag raising (all staff and students salute the flag while National Anthem is being played).

- Singing the National Anthem after completing the flag rising.
- Speeches under the National Flag (short and instructive speeches by the principal or middle managers).

In school practice, the *Flag Raising Ceremony* is not only a kind of patriotic education to enhance student sense of national identity, but also a means of reinforcing the school spirit by the “speeches under the National Flag”. The main topics of the speeches are usually to review school progress made in the past week, to share the stories in the school that reflects the culture advocated by the school, and to praise specific behavior of certain students conformed to the code of conduct that embody the spirit of the school (Song, et al., 2010; Xu, et al., 2016).

3.2.6 Moral Modeling [YI-SHEN-ZUO-ZE]

Moral Modeling [YI-SHEN-ZUO-ZE] refers to a leader attempts to maximize his/her moral leverage over organization members through setting an example for the organization members by his/her personal virtues and moral integrity. The advocacy of leaders' *Moral Modeling* can be traced back to ancient China. For example, Confucius had a well-known saying in *The Analects* that “If the ruler [leader] himself is upright, all will go well even though he does not give orders. But if he himself is not upright, even though he gives orders, they will not be obeyed.”(Waley, 1998, p.163) Similarly, some Western pioneers of modern education, such as John Locke in his book *Some thoughts concerning education* in 1693, also had almost similar expressions when they talked about the influence of educator's behavior on students (Yang, 2003). At the moment, however, the *Moral Modeling* is most likely to really work and to be highly valued in China's leadership context. This point of view is based on the findings of relevant empirical studies. In an empirical study to develop a transformational leadership rating scale of China, Chinese researchers identified a dimension of transformational leadership in Chinese leadership context, called *Moral Modeling* which had not been mentioned by Western researchers when they constructed the dimensions of transformational leadership in Western leadership context. Furthermore, they identified, based on the results of several rounds of questionnaire surveys, that the dimension of *Moral Modeling* incorporated eight leadership conducts (Li and Shi, 2005):

- Being honest in performing his/her official duties and not seeking private benefits.
- Being always the first one to bear hardship and the last one to enjoy comfort.

- Regardless of personal gains and losses in performing his/her duty.
- Putting organizational or colleagues' interests before his/her personal interests.
- Being willing to forget his/her personal interests to ensure group/organizational interests.
- Being willing to work with colleagues in a hard time.
- Never taking other's products as his/her own, and
- No retaliation against colleagues.

They also found, based on the results of a range of questionnaire, that a leader's *Moral Modeling* had a significant positive impact on employee satisfaction as well as organizational commitment. They believed that it reflected, in a way, the difference between Chinese and Western cultural context of leadership because Western researchers hadn't identified this leadership dimension in their transformational leadership research (Li & Shi, 2005; Yang, Wang, & Zhang, 2014). Later, the Chinese researchers found in other empirical studies that the leaders' *Moral Modeling* had a significant positive impact on team satisfaction (Li, 2014) and the engagement of initiate staff (Li & Mao, 2018). The findings of above-mentioned empirical studies are also supported by the results of the surveys to Chinese principals and teachers conducted in 2017. In the survey of *CSSLM2017-principals*, 60.5 % respondents (principals) STRONGLY AGREED with the questionnaire item of "school staff usually put a higher value on their principal's upright character and *Moral Modeling* than his/her knowledge and skills in management" while 35.2 percent of the respondents AGREED with the item. In the survey of *CSTWCE2017-teachers*, 79.7 percent of the respondents (teachers) STRONGLY AGREED with "Personally, I put a higher value on my principal's upright character and *Moral Modeling* than his/her management knowledge and skills" while 16.1 percent of respondents AGREED with the same item (see Appendix A). On the other hand, not a few principals affirmed, from the practical perspective, the significance of *Moral Modeling* in school leadership practice. An experienced principal of a senior high school argued that a principal should relied on not only administrative power, but also his/her personal moral standing and *Moral Modeling* to enable teachers to realize their potential at work (Xiang, 2010b). "It is often said that students' behavior is a mirror of their teacher's behavior. Similarly, the teachers' behavior also reflects their principal's behavior." He added (Xiang, 2010a). Another school principal believed based on his leadership experience that a principal's *Moral Modeling* was helpful to building up prestige of the principal, making psychologically compatible between

teachers and the principal, and playing, under certain circumstances, the role of substitute for leadership (Wen, 1995). Certainly, the Chinese government has always advocated that leaders from all walks of life ought to set a good example by their own conduct. In *the Professional Standards for Principals of Senior High School*, for example, the *Moral Modeling* is set as one of professional requirements for the principals (MOE, 2015).

In China's school, a teacher's *Moral Modeling* is also highly valued because a teacher, the form teacher in particular is seen as a leader in leading the class-based student collective, and the *Moral Modeling* is the foundation of teachers' prestige (Yang, 2003). Some related studies have also provided evidence for the importance of teachers' *Moral Modeling*. For example, when students were asked in an interview that what was the moment that their teacher impressed them deeply, the answers were, "Watching the sweat on the forehead of our teacher when he was cleaning up our classroom with us". "After sprained my ankle, I was picked up from my home to school by my teacher every morning". "Feeling the performance of our class was not good enough, the form teacher criticized herself openly in front of the whole class" (Guo, 1998). Therefore, China's school teachers are encouraged to demonstrate their moral standing and upright when they work with their students in classroom or other occasions in school. However, the teacher's *Moral Modeling* is often expressed by another term, (a teacher should) *Be a model of virtue for students* [WEI-REN-SHI-BIAO].

3.2.7 *Emotional Management* [QING-GAN-GUAN-LI]

In Chinese school context, *Emotional Management* [QING-GAN-GUAN-LI] generally refers to the leadership behaviors which can encourage and help school staff to positively face challenging situations, to struggle forward in meeting with tough task, to reconcile a broken relationship with their colleagues and even family members, and to smoothly get through whatever personal hard time. So far, however, there has been no universally acknowledged definition of *Emotional Management* in China. Part of the reason is that the term was not originally proposed by any scholars, but rather it was first developed in leadership practice and coined by leadership practitioners. An experienced principal believed that the *Emotional Management* was a leadership approach with humanist orientation reflected on the idea of putting people first. He described the *Emotional Management* as the leadership with empathy, which was concerned about the inner world of school staff. He argued that the *Emotional Management* was a kind of "soft management"

in comparison with the “hard management” that relied on rules and regulations. The end of the *Emotional Management* was to motivate school staff with emotional factors and to gain the trust of staff by sincerity (Zhang, 2013). Another experienced principal contended that the essentials for successful *Emotional Management* were frequent informal communication with their staff, principals’ *Moral Modeling*, and substantive support for their staff. According to the principal’s view, the regular informal communication between principals and school staff can help principals to understand and decode timely their staff’s emotions at work. Principals’ *Moral Modeling* can help principals to gain the trust of staff. And the leadership substantive support can manifest the respect and sincerity to school staff (Zou, 2002). A number of stories and cases of successful Chinese principals have really provided evidence for the above-mentioned principals’ views concerning the essentials for *Emotional Management* (Wu, 2008; Xie, 2013; Lai, 2013; NTRFMO, 2014; Lu, 2017). Furthermore, the value of “substantive support” in *Emotional Management* has been particularly affirmed in Chinese school leadership context. For example, when talking about *Emotional Management*, a high school principal who has served as principal in three schools in the past 20 years emphasized that the principal should put his/her staff’s worries and frustrations in his/her mind and try to provide substantive support for solving the problems they face. It seems to be necessary for a principal who is concerned with *Emotional Management* to take the initiative to visit his/her staff in hospital to show concern for them, to attend the funeral of a teacher’s spouse as a sign of sympathy, to attend the wedding of his/her staff to offer congratulations to the bridegroom and bride. (Shao, 2018). Similarly, the principal must defend the legitimate interests of his/her staff if their interests are violated (Wu, 2008). By doing so, a principal, in Chinese cultural context, will gain the praise and trust from his/her staff over time. The surveys of school principals and teachers conducted in 2017 also largely confirmed the significance of *Emotional Management* in school leadership. The result of *CSSLM2017-principals* showed that 75.7 percent of the respondents (principals) STRONGLY AGREED with “It is great helpful for leadership practice to pay attention to emotional dimension of leadership” while 22.4 percent of the respondents AGREED with the item. In the survey of *CSTWCE2017-teachers*, 80.5 percent of the respondents (teachers) STRONGLY AGREED with “I prefer the leaders who respect teachers’ emotional needs” while 16.1 percent of respondents AGREED with the item (see Appendix A).

3.2.8 *Heart to Heart Talk* [TAN-XIN]

Heart to Heart Talk [TAN-XIN] is one of methods most commonly used in the practice of the *Emotional Management*. It refers to the one on one talk between a superior and a subordinate (e.g., a principal vs. a middle manager, a middle manager vs. lower manager, a lower manager vs. an ordinary teacher), which is mainly concerned with emotional needs of school staff. Sometimes, however, the principal can have a *Heart to Heart Talk* with an ordinary teacher directly if necessary. The *Heart to Heart Talk* is a kind of in-depth communication to exchange of views, to enhance mutual understanding and trust, to euphemistically convey the superior's advice for the subordinate, to express the concern and sympathy of the superior to the subordinate, or to express emotional support from the superior to the subordinate. Anyway, the purpose of the *Heart to Heart Talk* is not fixed, but rather depends on specific situations. Like the term *Emotional Management*, the *Heart to Heart Talk* is not a scholarly term, but initially developed and used in China's leadership practice. The role of *Heart to Heart Talk* in school leadership and management is, by and large, still out of the horizon of school leadership researchers in Chinese universities since there has been very little empirical research on this theme thus far. Nevertheless, Chinese school leadership practitioners do attach great importance to *Heart to Heart Talk*, and they view the *Heart to Heart Talk* as one of effective methods in their *Emotional Management*. In *Intrview2018- Principal*, 16 out of 17 interviewees said that the *emotional management* had been valued in their leadership practice. 15 out of 17 interviewees admitted that they used the *Heart to Heart Talk* and *home visits* (the term will be explored later) whenever necessary. (See Appendix B). In addition, some principals also discussed, in their written works about their *Emotional Management* experience, that how they employ the method of *Heart to Heart Talk* in leadership practice. From such written works by principals, the *Heart to Heart Talk* is most likely to be used when 1) a teacher violates rules and regulations of the school and faces an impending penalty; 2) the performance of a teacher is criticized by students or parents; 3) there is a fierce dispute between two teachers; 4) a teacher is suffering a frustration in his/her work; 5) a teacher has hard time in his/her personal life (e.g. the psychological trauma from marital problems, upset caused by a family accident, and the death of a closest family member) (Zhang, 1996, p. 188; Liu,2000, p. 506; Zou, 2002; Wu, 2008; Lu, 2017; Shao, 2018). Indeed, the written works by Chinese principals over 40 years includes a number of leadership stories about how school leadership, through using the method of *Heart to Heart Talk*, changes teachers' negative attitudes towards

their work, improves teachers' performance, resolves the disputes between teachers, revives teachers' enthusiasm after setbacks in their work, and gives teachers comfort and encouragement in their hard time. Moreover, some principals, in their written works, summed up four key words of successful *Heart to Heart Talk* in leadership: listening, empathy, flexibility and sincerity (Li, 2007; Lv, 2010; Liu, 2013). It is important to note that the *Heart to Heart Talk* not only happens between leadership and school staff, but also happens between teachers and students. Teachers, especially the form teachers often use *Heart to Heart Talk* as one of the methods they learned from their school leaders to meet their student emotional needs (Liu, 2007, p.65; Zhang, 2013, p.52, 96; Lu, 2017, p.122).

3.2.9 Home Visits [JIA-FANG]

Home Visits [JIA-FANG] is another method most commonly used in the practice of the *Emotional Management*. It usually refers to the school leaders to pay a visit to staff's home through which the positive influence of leadership can be extended beyond the workplace, and the staff and their family members can recognize that they are highly valued by school leadership. As one of methods in *Emotional Management*, it is most likely to be conducted when a teacher is suffering from serious illness or his/her family has hard time. In other cases, school leaders may have a *Home Visit* to convey congratulations to a teacher on the honor he/she obtained and praise, in front of his/her family members, his/her contributions to the school. A *Home Visits* is sometimes used alongside the *Heart to Heart Talk* since the *Heart to Heart Talk* conducted at a teacher's home often gets a more effective result than it conducted in school (Xie, 2003; Wu, 2008; Deng, 2015). In general, the *Home Visits* are valued by school principals at the moment. In the survey of *CSSLM2017-principals*, 75.1 percent of the respondents (principals) STRONGLY AGREED with "In staff management, it is important to have heart-to-heart talk with staff, to try to comfort to staff, or to pay visits to their homes at right time." while 22.0 percent of the respondents AGREED with the item. Meanwhile, the *home visits* as a way of expressing leadership concern for teachers is also supported by most teachers. In the survey of *CSTWCE2017-teachers*, 71.7 percent of the respondents (teachers) STRONGLY AGREED with "It makes me feel warm if a leader can have heart-to-heart talk with me, try to comfort to me, or pay a visit to my home when I have a hard time with my job or my life." while 21.5 percent of respondents AGREED with the item (see Appendix A).

3.3 Summary and Discussion

This chapter attempts to explore the key terms which are widely used by school leadership practitioners in their practice of “creating a culture fostering student development”. The first term presented in this chapter is *Putting Student Development First* [YI-XUE-SHENG-FA-ZHAN-WEI-BEN] which is viewed as the overarching belief in building the school culture fostering student development and growth by most of China’s principals. Just as one of principals interpreted, the term means that a school should give first priority to every student well development, and ensure every student’s personal interest, hobby, talent, and personality to be brought into full play and develop (Ma, et al.,2005, p. 246). It may not seem new to Western school leadership, but looking back at China’s old version of GPE, which emphasized that “education must serve the proletarian politics”, it is undoubtedly a great step forward. The second term *Collectivism* [JI-TI-ZHU-YI] is originally drawn from the CPC’s terminology. The *Collectivism* or sense of *Collectivism* as one of the civic attitudes is advocated by the Constitution of PRC. In school leadership context, it is seen as one of moral principles fostering the culture of interdependence between school members as well as the basis of the harmony in school though the very meaning of the term has a little bit changed in the last decades. The third term *Sense of Ownership* [ZHU-REN-WENG-YI-SHI] is also originally drawn from the CPC’s terminology and advocated by the Constitution of PRC. In China’s school leadership practice, principals advocate staff’s *Sense of Ownership* in order to encourage their organizational citizenship behavior and to arouse their enthusiasm, initiative and creativity in daily routine. For students, the cultivation of *Sense of Ownership* is regarded as a vehicle to develop their social awareness as well as the capacity to self-management. The fourth term explored in this chapter is the *Building a Class-based Student Collective* [BAN-JI-TI-JIAN-SHE]. It refers to the process of change a collection of individual students of a class into a class collective in which students develop their shared vision and goals for their class, shared moral sense and code of conduct towards school life while every student has the opportunity to display his/her talent, develop his/her personalized character, and get the acceptance of collective members. Through exploring this term, one can recognize that the leverage of the Soviet management knowledge over China’s school leadership is still existed though the young generation of Chinese school leaders and teachers know little about the “learning-Soviet-movement” which took place about 60 years ago. However, the core

mission of *Building a Class-based Student Collective* has been modified nowadays. In China's school, there is a range of rites and ceremonies to manifest and reinforce the school spirit, thereby making a contribution to the building of a school culture fostering student development and growth. The *flag-raising ceremony* [SHENG-QI-YI-SHI] is selected as the fifth term in this chapter because it is one of typical school rites of China held every week in every school to foster student patriotic awareness and school spirit. By interpreting the term, one can get a glimpse of the panorama of school rites and ceremonies in China's schools.

Compared with first five terms presented in this chapter, perhaps the sixth and seventh terms seem more deserving of further discussion. As we know, some Western scholars have pointed out the significance of moral side of school leadership (cf. Sergiovanni, 1996, p.58; Sergiovanni and Starratt, 1998, pp. 45-48). When he discussed the source of authority for leadership, for example, Sergiovanni argued, "we now rely almost exclusively on bureaucratic authority, psychological authority, and technical-rational authority.... Important as these sources may be, they are not as powerful as moral authority as a basis for school leadership practice." (Sergiovanni, 1992, p. XV). When Sergiovanni illustrated the moral side of leadership, he listed the elements of moral leadership which consisted of the purposing, professional ideal, community norms, covenant, collegiality and leadership as stewardship, but the leaders' personal virtues are not included (Sergiovanni, 1992). However, the Chinese researchers, Li and Shi identified one of leadership dimensions called *Moral Modeling* [YI-SHEN-ZUO-ZE] in their developing a China's transformational leadership rating scale in 2005 (Li & Shi, 2005). Later, the related empirical studies in Chinese leadership context revealed that the leadership dimension composed by eight leadership conducts, through which there was a significant positive impact on both employee satisfaction and organizational commitment (Li and Shi, 2005; Li, 2014). Furthermore, findings of the empirical studies are also supported by the results of the surveys to Chinese principals and teachers conducted by the author of this book in 2017(see Appendix A). It confirms that the principal *Moral Modeling* really works in China's school leadership context, and, at the same time, is highly valued by most Chinese principals and teachers (see Appendix A). Does *Moral Modeling* exclusively work in Chinese leadership context? Are there any successful Western leaders with the leadership characters or conducts close to the *Moral Modeling*? Can it be one of potential research themes for Western scholars in the field of school leadership? These questions triggered

by the sixth term in this chapter are worthy of consideration by international colleagues. Next, let's turn our attention to the seventh term *Emotional Management* [QING-GAN-GUAN-LI]. A number of written works of principals and stories of successful leadership have affirmed the positive role of *Emotional Management* in China's school leadership practice. The results of questionnaire surveys conducted by the author in 2017 showed that the *Emotional Management* in leadership is really valued by most Chinese principals and teachers (see Appendix A). Similarly, some Western scholars also contended that the emotional side of school leadership should not be overlooked (Hallinger, 2003, p. 291). However, it could be important to note that some differences between Chinese *Emotional Management* and Western *Emotional Management /leadership* (if the *Emotional Management* really exists in Western school leadership practice). For example, "individualized consideration" seems to be one of aspects of *Emotional Management*, but the scope of the "individualized consideration" in Chinese and Western leadership may not be the same. In Chinese cultural context, a principal's "individualized consideration" towards individual teachers is not confined to the workplace, but often extends to teachers' family life. In a successful principal's story, the principal was described as follows (The Project Team of Pengzhi Liu's Perspectives and Practice of School Education, 2010, p.145):

She [the principal] has sincere feelings for students and teachers. No matter who was in a very hard time, she will shed tears with sympathy. She always tries her best to help the students or teachers in time without hesitation. She hired a lawyer for a teacher's personal lawsuit associated with the teacher's family trouble; she went to the hospital many times to meet with doctors to discuss and work out the specific plan of medical treatment for her assistant principal who was seriously ill....

It may be difficult for the school leaders in the Western cultural context to understand what this Chinese principal did, but such a "individualized consideration" with typical Chinese characteristics must be praised in Chinese cultural context. Throughout the literature on *Emotional Management* in China, there have been little empirical studies on the theme thus far. Anyway, it seems that only when more empirical studies with sophisticated methods and instruments emerge in China in the future will it be possible to truly reveal the mechanism of *Emotional Management* in school leadership.

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