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What is the Perceived Lived Experience of Emotionally Informed Learning?

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DATE DEPOSITED

18 April 2023

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What is the Perceived Lived Experience of Emotionally Informed Learning?

A thesis submitted by Fiona Wilson to the University of Surrey for the
award of Doctor of Philosophy in the School of Philosophy

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February 2023

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Acknowledgements

I am grateful to Professor Leslie Haig for convincing me that I could undertake a PhD and for facilitating the commencement of my studies.

I am forever indebted to Dr Maria James for a multitude of reasons with regards to every aspect of the creation of this thesis. Her good humour, love, and ability to challenge at all the right times and in all the right ways, demonstrate that an exceptional teacher and friend she is. Professor Peter Tyler has been a vital source of critical challenge in the final stages of this thesis with his extensive knowledge of Husserl and Phenomenology. I am extremely grateful to Professor Anna Lise Gordon for her excellent support and guidance with regards to the revision and resubmission of this thesis.

The initial phase of this research owes much to Dr Len Almond who guided me skilfully through the first readings of the theories and methodology that underpin this research. He is sorely missed.

I would like to thank Dr Mary Mihovilovic and Dr Jane Chambers for their constant support throughout this process and for the critical discussions which have helped to develop my practice. James Moreland has been invaluable in steering me in my initial scientific considerations and also through his continual encouragement.

I am eternally grateful to my mother, Jean Wilson for teaching me to teach the child and not the subject, and for being a constant source of love in my life.

I dedicate this thesis in loving memory of my father, Thomas Wilson, for always believing that anything is possible.

Abstract

What is the Perceived Lived Experience of Emotionally Informed Learning?

This thesis presents, by means of a phenomenologically based qualitative enquiry, the perception of the lived experience of emotionally informed learning (EIL) in relation to the formation and transformation of learner identity. The underpinning conceptual framework of emotions, identity and transformative learning is critiqued and inform the study. A position stemming from the theoretical perspectives of neuroscience and emotional embodiment has been taken, focussing particularly on the work of Damasio (2010, 2018), Panksepp (2011) and Narvaez (2014). Within the field of Transformative Learning, the work of Mezirow (1978) and others is considered and an alternative understanding of Transformative Learning is proposed where the pre-reflective emotion is the focus of the transformation of learner identity.

The phenomenological based qualitative approach facilitated the focus on the individual participant's perception within the research process. Data was collected using images and phenomenologically informed semi-structured interviews from ten participants within higher education and elite sport. A thematic analysis of the data provided the representation of the perceived lived experience of emotionally informed learning.

The research findings illustrate that the perceived lived experience of emotionally informed learning (EIL) is one where the learner identity can be transformed through a change in the pre-reflective emotions. The findings show that transformation for the learner is facilitated by their retaining control over the process of change, recognising their emotional response to an aspect of learning, allowing for the transformation of the emotion through playing with different possible emotions in a loving environment. The claim to knowledge made is an alternative interpretation of transformative learning relating specifically to transformation of learner identity. The proposed impact of this new knowledge is explored with reference to learners and those facilitating learning, to identify the practices and conditions that can be created to foster the possibility of choosing a new learner identity.

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Word Count: 98262

Chapter One Introduction

1. Introduction

In this chapter I present an introduction to the research providing an overview of the aims, the main research question, and subsidiary questions. Following this there is a presentation of the rationale and the personal and professional contexts for this work and those relating to the participants involved in this research.

This thesis presents the research undertaken to address the overarching question ‘what is the perceived lived experience of emotionally informed learning?’ and generates new knowledge that contributes to the theoretical areas of emotion, identity and transformative learning. Consideration of this new knowledge may be pertinent for all learners, facilitators of learning, organisations for learning and creators of learning policy. The subsidiary questions within this enquiry are stated below:

- What is an emotionally informed perception of learning and how does this inform learner identity?
- What is transformative learning and how does transformation of learner identity occur?
- What role does the facilitator of learning play in emotionally informed learning?

The aims of this enquiry were to undertake phenomenologically based qualitative research in order:

- to explore how emotions inform the perception of learning and their role in creating learner identity;
- to identify whether and how learner identity can be transformed (how this transformation takes place) and explore the role emotions may play in this process;
- to establish whether transformation of learner identity can be facilitated (through consideration of perceptions of emotionally informed learning).

The phenomenologically based qualitative enquiry was undertaken with a purposefully selected range of participants within education and sport who had participated in learning that I had facilitated over the prior twelve months. This research is interested in exploring whether the perceived emotional experience of learning creates a pre-reflective emotionally informed response to aspects of learning. These responses to aspects of learning might be part of the learning experience for any type of learning, whether it is foundational, developmental or transformational. Furthermore, if this was the case, then the research sought to establish whether the pre-reflective emotionally informed responses build, upon repetition, into traits and identity. The theme of transformation of learner identity was explored to determine whether transformation is possible, how this might happen, and whether the transformation can be facilitated through changes in the perceived pre-reflective emotional experience of learning. The notion of multiple transformations of learner identity was examined within participant

data. The process of transformation was considered to explore and identify what can be done by both learners and facilitators of learning to support such transformation. Transformational learning is therefore a part of the process of emotionally informed learning, rather than the focus of learning that is taking place. For instance, someone may be learning about multiplication tables and have a positive or negative emotionally informed learning experience where they respond to a test of their ability to recall and recite the seven times table. The focus of emotionally informed learning is on the learning that takes place for the learner about their learner identity within the learning event.

1.1. The aims of the research

The main purpose of this research is to explore the perceived lived experience of emotionally informed learning and the implications of this on learner identity. In order to do this the following aims are considered:

Aim 1: to explore how emotions inform perception of learning and their role in creating learner identity.

Previous research by Dixon (2012), established the link between emotions and learning. My research has mainly centred around the areas of management (or mis-management) of emotions in a learning environment, and how these contribute to learner experience and attainment.

The focus for those interested in the management of emotions has predominately been on the facilitation of improved learning (Dirkx 2006).

This research does not seek to dispute the notion that positive emotions

enhance the potential for learning. Rather, it aims to extend the study of emotions to include how they are involved with perception of learning in relation to self and therefore learner identity. The focus within this study is on the exploration of the influence of emotions on learner identity through the theories of neuroscience and embodiment. These areas are considered further within the literature review in relation to the key concepts underpinning this enquiry.

Aim 2: To identify whether learner identity can be transformed, the process of the possible transformation and potential role of emotions.

Learner identity is defined within this research as an individual's perception of themselves as a learner in relation to preference, intention and action; in short, how they feel about themselves as a learner (Lawson 2014). Learner identity will therefore consist of shades of preference leading to stronger engagement and attainment in certain areas and deficits in others. The view arising from this research is that preference is usually formed on a pre-reflective emotional basis rather than as a conscious emotional or cognitive choice. The term pre-reflective here denotes prior to cognitive evaluation (Damasio 2010). Therefore, learners could be seen to have little or no control over their learner identity as this pre-reflective emotional response removes the power of free-will, rendering any learning behaviour strategies to improve learning such as self-efficacy (Bandura 1993) and growth mindset (Dweck 2016) as potentially ineffective. One of the aims of the study was to consider whether the pre-cognitive perceived emotional response itself can

be transformed, which would then lead to a sustained change in learner identity, allowing for autonomy in relation to preferences, intention, and behaviour within learning.

Aim 3: To establish whether transformation of learner identity can be facilitated through consideration of perceptions of emotionally informed learning.

As is stated earlier in this chapter, the consideration of emotions in learning has mainly focussed on management of learner emotion (Dirkx 2006). This research takes a different route in that it examines whether explicit awareness of the role of perceived emotions within learner identity through self-awareness of emotion and meta-cognition allows for the possibility of transformation. For example, if a learner realises that their learner identity has been created from a series of pre-cognitive emotional responses, then they can re-consider these emotional responses. They can examine if the responses are desired and then make an informed choice as to whether this is a response that they wish to retain or transform. The process of this subsequent transformation is explored within this research to establish the enabling factors that are required to be present to facilitate transformation.

At this point in the thesis, it is important to clarify my definition of self-awareness of emotion, as this is a significant concept throughout this study. Within this thesis the phrase *self-awareness of emotion* relates to consideration of the experience of the emotion as an embodied process that includes cognition but does not begin with cognition. Instead, appraisal

begins with the feeling of emotions aligning with Damasio's theory of emotions (2010) with a subsequent process of meaning making of this emotion and feeling through thought.

Having outlined the main aims of the research, the following section explores my educational roles that currently, and previously, have informed and underpin this study.

1.2 My Context

1.2.1 Introduction to context

I present a summary of the pedagogical positions that I have held within my career in education below. These are explored to establish why the transformation of learning identity arose as an area of enquiry from my experiences in education and elite sport. I also consider in this section how these positions influenced this research from a values-based personal perspective and consider the educational contexts. Pedagogical issues that were experienced in these different roles are considered that relate to learner identity, as the focus of this research, and to consider how these experiences and issues form the rationale for this enquiry. Consideration of the pedagogical issues through the lens of my own experiences may appear narrow, however I have had a diverse career in education working in all sectors apart from primary. The breadth of these roles provided a range of experiences from specialist educational provision to higher education. There appeared to be universal elements of the learner experience that informed the learner identity that warranted further enquiry. The account of the more

recent roles also provides context for the range of participants that participated in this research.

I begin by considering the term learner identity as this is a key thread within the discussion regarding the roles that I have undertaken as a facilitator of learning. Learner identity is presented predominately as something that is created within the social space of education environments (Boaler 2000; Wenger 1998; Wenger, Fenton-O’Creevy, Hutchinson, Kubiak, Wenger-Trayner 2014). It is important to acknowledge this tendency as it positions the discussion around learner identity within the environments that the learner inhabits and the institutions within which I have worked. If learner identity is accepted to be constructed purely within the social space or ‘community of practice’ (Wenger, Fenton-O’Creevy, Hutchinson, Kubiak, Wenger-Trayner 2014, p1) then individual perception could be seen to be at the very least heavily influenced, or potentially even controlled, by the environment of the educational institution or sports organisation. This influence and control are part of the discussion relating to the learning environments that have inspired this research, whether these be schools, universities or within elite sporting environments.

The idea that learner identity can be controlled by the institution is reflected in the notion of schools being integral to forming society through the instruction and influence of individuals (Forgacs 2000). Schools, and the government that controls them, perhaps gain security through the notion that they have power over the electorate and as Gramsci identified, are able

to determine the vocational pathways of the population, thus controlling the workforce (Forgacs 2000). On a more local level, school cultures developed through ideology, faith or historical legacy, can be perceived to produce learners of similar identities. Indeed, teaching is promoted by current government advertising on the premise of such influence 'every lesson shapes a life' (DfE 2021). Education is presented as a powerful component in the shaping of identity, therefore, to consider that the identity is ultimately controlled by the individual would present an empowering view which could question or challenge the benefits received by organisations or society and destabilise the status quo. Both Foucault (1979) and Gramsci (in Forgacs 2000) discuss the idea of the culture of self and the ability to have a level of self-actualisation that allows the individual to be master of themselves. Learner identity, constructed from experience, has been seen to have an impact on learner progress and 'predicts ... future grades' (Herrmann, Bagor-Elsborg and McClune 2016, p395).

Within elite sport organisations there is a desire for the individuals to adhere to a strong organisational culture that espouses a determined set of values and behaviours (Champ, Nesti, Ronkainen, Tod, and Littlewood 2018). The individual learner identity of athletes is created and developed within the culture, again limiting the ability of the individual to perceive themselves outside of the parameters established by the organisation (Champ et al, 2018). The impact of this is that there is little consideration for athletes to envisage themselves beyond or outside of the organisation. This could lead to their personal and professional development being limited, with an

inability to function outside of their sporting identity within their personal lives and post-sport careers (Brown and Potrac 2009). This situation has been documented to lead to depression and negative behaviours such as addiction (Allmang 2020).

The above discussion indicates that consideration of learner identity should potentially be of greater importance in teaching and learning in education and sporting environments than is currently the case. Having introduced a rationale for consideration of learner identity in this study I now expand this further through a discussion of the experiences that I had in prior roles within the field of education.

1.3 Prior educational roles

1.3.1 English for Speakers of Other Languages Provision

My first teaching role involved facilitating English to Speakers of Other Languages (ESOL) classes to adults within the community setting. This experience quickly led me to a school-based role working with a group of Key Stage 4 students who had very recently arrived in the United Kingdom. The role was similar to that of a primary teacher whereby I taught the students all of the subjects on the curriculum. All the students had refugee status and had recently arrived from war-torn communities in the Ukraine, Bosnia, Africa and Asia. The students navigated their transition into the English education system with positivity, despite the fact that they had witnessed a range of atrocities including family members being held at gunpoint and from persecution, whilst others had been young soldiers

trained in warfare. Aside from providing a secure learning environment, the priority in teaching these students was to continually promote their sense of belonging and to highlight their progress towards integration into mainstream education. All students were able to attain the level of English in one year to enable them to attend a local sixth form college to study for a range of GCSEs. One even managed to achieve 8 GCSEs at grade C and above. The introduction to teaching that this role provided was instrumental in creating my identity as a teacher. I had completed a Teaching English to Speakers of Other Languages (TESOL) qualification and had limited understanding of pedagogical theories. My practices were based on a pedagogy that evolved from experiences in line with McNiff and Whitehead's living theory (2006), whereby I combined what I learned from my mother (a primary school deputy head teacher) with a trial-and-error approach whereby I engaged in consistent reflection in action and on action (Schön 1991) to best meet the needs of learners. I was isolated, in that the provision operated separately from mainstream classes, and therefore I had few peers to support my development. The majority of learning therefore came from watching and listening to the students themselves to identify needs and then responding to these needs. The power within the classroom was consciously shared with the learners and the teaching and learning experience was approached in a democratic manner. This approach went against what can often be seen as the traditional didactic view, that the teacher role is one where they enter the classroom with the knowledge and the answers (Grasha 1994). In this instance, the power balance is in the favour of the teacher,

given by the status of their position and the institutional powers that they can potentially exercise (Bickmore 2001).

Within the ESOL provision, each student brought a learner identity into their position as a novice in an English language classroom. The lack of competence in speaking English meant that other competencies were hidden from view and the learner identity visibly existed in the capacity of the novice English speaker. This could be considered as a temporary learner identity that was created by the 'community of practice' (Wenger 1998, p1) of this discrete provision. The individual experiences of the learners were verbalised by the students, sometimes vehemently, where they would describe how good they were at subjects or how clever they were in their country of origin. There was a defiance demonstrated by all learners that they were not defined by their current learning situation, and they displayed a reluctance to accept the learner identity given to them in this community of practice. Within the ESOL environment, the identification of prior learner identity appeared to help to make sense of the temporary insecure environment within the language provision and allowed learners to remember being experts rather than feeling like novices. There were continual discussions regarding the ESOL students' prior levels of competency in different aspects of schoolwork being covered. There were also conversations relating to being a novice at language learning. These discussions allowed the learner to conceptualise their present learning situation within a wider context (of multiple learning environments) to stop their learner identity from being only derived from that specific community

and therefore is different from the way Wenger (1998) proposes learner identity is moulded through particular shared learning contexts. The explicit nature of the consideration of the learner identity, throughout my time teaching in this role, is important within this research, as it informs the elements of meta-cognition and awareness of emotion within this enquiry. Perhaps the emotional fragility of these learners and their open defiance of any labels that might have been placed upon them, meant that the conversation around learner identity was forced upon me. It transpired that the notion of the learner identity as being of as much importance as the learning, was present in my first teaching role which has informed all subsequent teaching posts and this research.

1.3.2 Entry to Employment (E2E) Manager

This role involved the setting up and running of a discrete provision for young people in a borough who were not in education, employment and training (NEET) and were disengaged from learning. All students were interviewed prior to entry onto the programme as part of the recruitment process and the majority were able to identify when and how they had disengaged from learning. A significant number of times this was because of a negative exchange with a teacher that resulted in an unfavourable adjustment in self-perception in relation to learning.

One of the assumptions underpinning this research is that learner identity impacts upon possible progress for learners, as was observed in the various environments that inspired this investigation. Learner identity created

through engagement with school occurs throughout a period of time during childhood and adolescence. Illeris (2014a) and Erikson (1994) believe that this same period of life is where the self is being constructed. It is therefore understandable that, even if not solely responsible for identity construction, school is the most consistent habitus, and therefore has a significant impact on the creation of self, in accordance with Bourdieu's (1996 p15) theories, as the 'structured structure becomes the structuring structure'. The highly regulated setting of school with ingrained policies and practices cannot avoid having a moulding effect on the pupils who attend. The focus within schools on progressing towards national qualification could therefore be presumed to have an impact on the identity constructed by individuals engaged in school (Hegna 2019). Where learner identity is considered within literature relating to schools, it is significant how frequently the focus from the writer is on the negative impact that school can have on the ability to learn and progress. The experiences of students at the Entry to Employment provision (E2E) are reflected in the work by Jonker (2006 p123) who showed how school can 'saddle one for life with the feeling that one is doomed to fail'. In his qualitative study of adult learners, Wojecki (2007 p54) speaks of 'wounded learners' who might typify the learners that I met during this time. The vocational studies students with damaged relationships with learning in Wojecki's 2007 study are presented as having a limited ability to progress, where learners withdraw and are disengaged from learning and the very desire to learn. The learners engaged in the E2E Provision (Jumpstart) that I managed, where young people who had previously disengaged from learning

entered into a learning environment, were particularly representative of this position whereby they presented very negative views of themselves as learners which in turn had significantly impacted upon their ability to progress.

The positive impact of institutions and individuals within them upon learner identity is also presented within the experiences that inform this research. A positive experience with school and learning can be seen to create a positive learner identity, particularly when learners are valued and supported by teachers and where they align with the values within the organisation (Wenger 1998; Irelson & Hallam 2005). This positive relationship with teachers and learning is also shown to have a direct impact on outcomes with Ramsden's (1991) study within Higher Education, showing an increase in grades. Despite the different context, the findings by Ramsden (1991) are borne out from experiences with learners in the Jumpstart provision who participated in a democratic classroom where positive relationships were central to the learning experience. Students at the Jumpstart provision engaged in activities where they explicitly discussed and established their values within the learning environment and were able to achieve their first Level 2 qualifications (Appendix 1). The relationship with the facilitator of learning was prioritised through a more andragogical approach undertaken by teachers within that provision. This approach facilitated a conscious sharing of power with learners where they were able to influence the curriculum and the pedagogical approaches taken and transform their learner identity in alignment with their own choosing.

The E2E provision was funded on the basis that all learners gained Level 2 qualifications. The majority of students attending had poor literacy and numeracy skills due to missed prior learning through previous exclusions from mainstream education, including during incarceration in youth prison. Poor behaviour for learning and high levels of anger resulted in a very challenging learning environment for the students and teachers. In order to support progression, it was deemed essential to support the emotional well-being of the young people. All staff learned how to support others with anger management through training with the British Association of Anger Management. This training suggested the possible solutions to the problems faced in promoting learning in this environment. A six-week emotional literacy programme was developed by staff to support the young people in identifying their values, how they currently lived these out, their current identity in learning and in the rest of their lives, desired identity, barriers to change and self-sabotaging behaviours. The programme attempted to nurture self-awareness of emotion and meta-cognition through small workshops which were experiential whereby young people used a range of devised tools and activities to progress. The workshops included sessions beginning with a consideration and self-awareness of their current beliefs, exploration of the emotional clearing process, recognition of preferred identity traits, playing with possible behaviours in order to enact behaviour and identity change and understanding the nature of self-sabotage.

The impact was significant. All of the young participants began to communicate using increased levels of emotional literacy, whilst reported

drug and alcohol usage was seen to decrease and overall nutrition improved. Intervention activities were shared with family members in an effort to support change in family cultures (particularly in relation to drug and alcohol use). The group culture within the provision appeared to alter to one of honesty and transparency rather than secrecy and fear of disclosure. All participants left with at least one Level 2 qualification, many with several, including vocational qualifications (Appendix 1). Recent communication with ex-students demonstrated that there appears to have been sustained progress with those able to be contacted being in long-term semi-skilled or skilled employment.

From my time at this provision, I identified that one of the most significant reasons for constructing and sustaining a strong learner identity, is the important correlation between life-long learning and positive life choices including those concerned with health (Hammond 2004; Schuller 2017). There appears to be significant evidence that life-long learning impacts on a range of mental and physical health conditions (Hammond 2004) which correlates with experiences that were undertaken at Jumpstart where learners' attitudes towards self-care altered dramatically. Part of the changes in the students could be attributed to the accessing of information, particularly in the area of nutrition. The diminishing of substance abuse was significant and continued as learner identity evolved. This transformation could also be accredited to an increase in emotional awareness whereby learners were able to communicate emotions rather than avoiding their emotions and thoughts through drug and alcohol usage (Fisher 2005). Yet,

as aspirations changed and opportunities for progression increased, there was a significant impact on health. Health has such a significant impact on life chances and opportunities that to ignore the potential that positive learner identity has for individuals could be considered to be negligent.

The link between education and positive changes in mental well-being is stated several times in literature exploring life-long learning and again this would correlate with the experiences that have inspired the study of learner identity within this research (Talaslampi, Jahnukainen & Manninen 2019). A note of caution should be exercised here particularly in relation to mental health. The national picture regarding mental health has demonstrated a significant increase in reported mental health illnesses in all areas of education with five times more people in Higher Education reporting mental health issues than 10 years ago (Pidd 2021). Whilst this may be the result of better reporting systems it is worth considering that life-long learning does not always correlate with a decrease in mental health issues which can come from a multi-faceted range of causes. The nature of mental health is discussed in greater detail later in this chapter when examining the discourse regarding emotions in schools. At this point in the discussion, it is worth noting, with care, the impact of life-long learning on mental health and the positive influence that it can have on physical health. The influence of a negative learner identity on health and self-esteem can be detrimental as is demonstrated by the negative health behaviours demonstrated by some Jumpstart students where a poor relationship with learning has physical health implications (Hegna 2019). In addition to health, other behaviours of

the Jumpstart students also changed as their relationship with learning increased, significantly those relating to anti-social practices and crime. This discussion has highlighted the many serious repercussions of disengagement from learning resulting from a negative learner identity and begins to demonstrate the rationale for my undertaking research to explore how a positive learner identity can be nurtured.

The criminality of some of the Jumpstart students included those on monitoring tags, those just released from youth prison, and those involved in ongoing transgressions. This cohort resulted in staff having to visit court on a weekly basis as a witness for their defence in efforts to avoid custodial sentencing. The damage that criminality can do to a person's life was witnessed first-hand and the positive impact that learning had on changing these behaviours has influenced the areas being considered within this research. Within a wider social context, a 1% reduction in crime would save the government £130 million per annum and learning has been shown to help in decreasing sustained criminality (Schuller 2017). Conversely, the number of adults in prison who were excluded from school has been quoted as various figures with Coates (2016) placing it at 42%. The University of Edinburgh's study concluded in the same year has shown that those who are excluded from school are twelve times more likely to end up in prison (McCara and McVie 2016). The learners from Jumpstart had all been excluded from mainstream education (or had self-excluded) putting them in this vulnerable category. The benefits of being able to transform their learner identity positively and to commence a new relationship with learning

that could be sustained, rather than their being ‘wounded learners’ (Wojecki 2007 p54), could therefore be considered as significant in improving their overall life choices and opportunities. My involvement managing this provision is perhaps the most significant of all of the roles that I have experienced in relation to this research. The fact that the majority of the young people in the provision had turned away from learning due to incidents which involved a facilitator of learning is one of the most important factors in my undertaking this study. The power that is held by teachers and senior leaders was shown to me to go far beyond behaviour for learning or progression in a subject. In this role I was shown that their behaviour could contribute or cause the destruction of an individual’s learner identity with potentially limiting lifelong consequences such as illiteracy and criminality. These are two outcomes that I saw repeatedly in the provision. One of the aims of this research is to establish if there is a way for facilitators of learning to understand this power and use it to foster positive learning identities.

1.3.3. Adult Education English Tutor General Certificate of Secondary Education (GCSE)

For several years I took on a part-time role to deliver an English GCSE class offered by Adult Education for sixth formers who had not achieved their desired grade at GCSE English recently and for adults who wanted to improve upon prior GCSE, O’ Level or CSE results. The class also supported English speakers of other languages (ESOL) who might have never taken a English GCSE qualification. The class presented many learners who stated

that they had a previously negative relationship with English as a subject or with an aspect of the subject, for instance, the texts of Shakespeare. Some of the adult learners professed to having an entirely negative relationship with school and learning and acknowledged negative learning identities. This context introduced to me the shared commonalities of how a learner identity can be lived out within a disparate group of learners. Within the GCSE resit provision there was a combination of those with relatively robust learner identities, where they were motivated to engage in continuing education through the studying of A Levels or the desire to progress onto further and higher education, and those whose engagement with GCSE English was an attempt to begin to transform their relationship with an aspect of their learning. The institution or subject classroom had either been experienced by the learner as a place of failure through recent examination results or had historically been a place of poor learner identity. Nevertheless, the institution did not leave the individuals without support. They provided the re-sit class at times to suit all learners, day and evening, presenting the possibility to achieve a pass in a subject previously failed. The institution can perhaps be seen to be ultimately guiding the learner identity positively, or perhaps this is the case of not allowing individuals to slip through the institutional net. Within the GCSE resit English classroom, the possibility for transformation of learner identity in relation to subject and or learning in general was consciously promoted to try to encourage learners to move away from the idea that they could not achieve in this subject.

Whilst the GCSE English course that was undertaken in the resit class involved a 40% component of coursework, there was still an important examination element, and it was this component that people generally feared the most. For those who had disengaged altogether from learning, examinations and assessments were judged to be points where identity had been formed or reconfirmed as poor. The assessments added to the negative self-labelling (Shifrer 2013). Assessments can also have a significant impact on influencing the teacher in relation to the labels and assumptions that are placed on the learner and their learning (Shifrer 2013). Here the universality of the presence of the damaged learner identity was particularly pertinent. The sixth former retaking their GCSE was just as likely as the forty-year-old mother to have a negative identity with learning. This commonality was both illuminating and concerning. Whilst my prior teaching roles may have been within what could be considered niche groups of ESOL learners and NEET learners, in this context there were individuals from a variety of different backgrounds and ages who all demonstrated a wounded learner identity (Wojecki 2007). This commonality inspired the belief that a focus on learners in environments that I had facilitated might be a logical choice of participants for my research study. This is considered further in the following sections.

1.3.4 Entry to Employment (E2E), Pupil Referral Unit (PRU) Teacher and Consultant

Working with children excluded from mainstream education in the pupil referral unit built on prior experiences with disengaged young people in the

E2E provision. Young people who had previously been excluded (or self-excluded) from mainstream education attended and undertook a range of Level 2 qualifications. The situations that had resulted in exclusion varied from legal issues such as carrying weapons to less significant misdemeanours such as graffiti writing on public property. The outcome for all was the same, disengagement from education within an ill-financed provision which had a lack of consistency in the quality of teaching provision and, at times, poor quality staff. Mentors, as the longest running staff members, sustained the provision and built the most significant relationships with students. A rolling intake meant that new students might arrive a few weeks before key examinations, having studied previously with different examination boards, with little hope at gaining a qualification. Student resentment at attending this establishment was understandable. The cultural norm within the community was to sensationalise crime. However, when working independently with children, they expressed fear of the stigma that attending the PRU would bring to their forthcoming academic and employment opportunities. The reality of the limited curriculum offered was that they were unlikely to attain more than GCSEs in Maths and English, therefore significantly reducing the possibility of future progress. Abhorrence at the impact of being excluded from mainstream education which I had initially contemplated within the E2E provision, was compounded by the experiences at the PRU. A potential outcome from this research is that consideration of EIL and the impact it has on teacher and learner behaviour may contribute, over time and with a sustained

commitment, to a reduction in the number of children being excluded from mainstream school.

1.3.5 Director of Active Interventions

In this role I was the director of a training company. The training interventions ranged from courses in anger management to emotional literacy. Training was delivered to staff and clients of various organisations including schools, social services and the fire service. The purpose of starting this provision was to try to share the knowledge that I had gained through working with disengaged young people to those who worked closely with them. Using the anger management training and emotional literacy programme that I had received and devised at the E2E provision, I sought to challenge and change attitudes to young people to reduce exclusions from schools. Whilst well considered, this endeavour was ultimately flawed, mainly due to political funding issues that were beyond my control. This research shares the same sources of inspiration that instigated the formation of this organisation though I approach these subject areas now from a far more informed and yet a more tentative perspective.

It has been important to consider my contexts at some length in order to contextualise and rationalise the research focus for this thesis. Although the educational environments that have been discussed are different, there are commonalities that are shared in relation to the position of the learner and the facilitator of learning. Consideration of these roles gives historical impetus to my research.

Additionally, it is pertinent to note at this point in this thesis that these environments were all attractive to me as they allowed me to live out my values of justice, love and autonomy. These values inform my professional practice within education and as a learner and are therefore present within this thesis. My values are a product of the nurture that I received in childhood. I was brought up in an environment where social awareness and social conscience were explicitly discussed in relation to access to opportunity. My mother taught in a school that served a diverse community and this, combined with her and my father's liberal political perspectives, instilled a sense of gratitude for my position and an understanding that life is not fair and therefore it is the duty of the individual to act in a manner that attempts to reduce the inequalities of society. I was also fortunate to benefit from growing up before the constraints that appear to have dominated childhood in the last few decades in that I was allowed a high degree of autonomy. I was encouraged and permitted to play with peers away from supervision. My experiences of independence at an early age allowed me to play with the emotional edges that promote emotional growth and resilience as discussed by Panksepp (2011) and are considered throughout this research. Many children today have fewer opportunities to act independently of their parents apart from in an online world. Therefore, they may not gain the rich experiences of traversing life's difficulties when they are young. This range of experiences encouraged an autonomy which is reflected in the andragogical manner that I teach and within this research whereby the prior experiences of each individual learner are honoured within my practice. I

discuss love within this study, and this is the most important of all of my values. I was brought up to believe that love possesses a passionate quality that promotes a sense of self, combined with an unconditional element, whereby love is a gift to be given freely and is in no way transactional. I have lived this out in my professional practice whereby I bring a passion to my practice and an unconditional support where I focus on the process rather than the outcome. These values of love and autonomy and justice are demonstrated throughout the presentation of this research and are revisited most significantly where the future implications arising from this enquiry are considered resulting from the findings of this research. The value of love manifests in the rationale for undertaking this research and within the arising findings. This thesis is centred on love for the learner and for the process of learning. Justice and autonomy manifest through the underpinning desire for all learners to be able to have a positive learner identity and through the use of phenomenologically based qualitative research which focuses on the importance on the individual. The following section moves on to present my current roles.

1.4 Current Roles

The research enquiry was completed whilst working in three roles: as a senior lecturer in post-graduate education in higher education, as a player care mentor in an elite football setting and as a coach educator in elite sports settings. As a University Senior Lecturer, I support master's in education students and PGCE secondary English trainee teachers. Within elite sport

environments I have had the role of coach educator and work as a Talented Athlete Lifestyle Advisor within a category 1 football academy (the highest level of category in football academies).

1.4.1 University Lecturer

My current position of Senior Lecturer in Post-Graduate Education has informed and influenced this research in numerous ways. I am particularly mindful of being explicit regarding my educational bias to ensure that the influence that I seek to bring is ethical in that I am not implicitly influencing others. The role of teacher educator is one that has significant impact because the learning facilitated within Initial Teacher Training has the potential to impact upon the numerous children that each teacher will support (Timmerman 2009). This is not a burden and privilege that I carry lightly. The role of teacher educator was sought specifically to be able to encourage teachers to be more child centred in their approach and to take a more holistic approach to teaching the whole person. This sense of vocation has developed throughout the last seven years as I have engaged more with academic theory to inform my teaching practice and this research. Training future teachers has required me to ensure that I am aware of seminal pedagogical theory and also the latest developments in educational research. The role has involved delivering lectures on emotions, emotional intelligence and emotionally informed learning which have sought to influence the practices of the trainees in relation to their own self-reflection and behaviour and to understand the behaviour of children and young people. The content

of these lectures has developed in line with the development of this research. In addition, I have delivered presentations and workshops to colleagues and external audiences regarding EIL. These presentations have enabled me to engage with others in critiquing the ideas that have been considered within the process of this research.

Within my role as a lecturer on the master's provision I have been able to engage in critical discussion relating to areas of education including leadership, organisational culture and change management. I am mindful of the burden of both research informed and non-research informed change that teachers are subjected to and have carried this awareness with me throughout this research. I have been careful to ensure that what I am proposing for consideration does not add to the teacher's burden, contributes significantly to their professional practice, and aligns with the shared priority within the teaching profession of pupil progress. I have been particularly mindful of this with regard to any claims that might arise from this research to ensure that EIL might be worthy of consideration across any learning environment.

Supporting master's students' research projects over the last four years has enriched my own understanding of research methods and ethics and has led to me developing a wide knowledge of different research methodologies and methods. Such work has enabled me to use an informed phenomenologically based qualitative approach with confidence within this research, which I trust I am able to defend, as is demonstrated in the methodology chapter.

Higher Education is a unique environment in relation to the question of whether the institution influences the learner identity in that it is often the first environment where independent, autonomous learning is promoted. This increases with the level of learning encountered where, at post graduate level, the personal voice is brought strongly into learning. Ideally, the learner is encouraged to reflect on themselves as a learner in an empowering manner. The process of learning has been the focus of the work that I have undertaken within Higher Education. This is the case within the courses taught at post-graduate level as a teacher trainer and within master's provision. This is significant because the learners are engaged in the business of teaching and learning and therefore have a vested interest in understanding their own relationship with learning as this is the lens through which they view their own professional practice. There are multiple educational communities of practice co-existing during the same period of time for these learners, whether they are training or working, assuming leadership roles or in their studies. Their constant learner identity is adaptable and to claim that it might exist in a different form in each of these environments seems contrary to the process of learning. The individual is at the centre of these learning experiences, and it is the very joining together of the different experiences within the context of their own emotionally informed embodiment that can create the learner identity.

1.4.2 Coach Educator

As a coach educator I have been privileged to work within elite sporting organisations delivering training sessions on coaching pedagogy to other coach educators and coaches. This work has mainly focused on developing a player centred approach where the whole player is considered within training environments. Coaching, particularly at the elite level, has traditionally involved a very product-based curriculum with a particularly didactic approach where the coach is in a predominant position of *telling*, resulting in convergent thinking players (Lockwood and Perlman 2008). The coaching pedagogy training that has been delivered as part of this consultancy was delivered through a process, games centred approach whereby the player is encouraged to learn through play to nurture a more divergent thinker (Almond 2015; Panksepp 2011). As a result of this, training sessions have been delivered focussing on learning and emotions in relation to the forming of player identity. Coaches have been asked to examine how they can coach to increase homeostasis (the comfort zone) in relation to fear and shame within training to create more resilient players who have the capacity to be more creative (Almond 2015; Damasio 2018; Panksepp 2011).

1.4.3 Player Care Mentor Elite Football Environment

The role of Talented Lifestyle Advisor (TALS) involves delivering personal coaching to male Academy players, aged from 9 to 18 to help them to balance their sporting life with education and personal lives. The work that is undertaken with the players is informed by the same theories

underpinning this research; I encourage the academy players and coaches to explore the lives of the players from an emotionally informed perspective. One of the desired outcomes from undertaking this research is to contribute to the development of emotional expression for boys and working with young males in football has enabled the pursuit of this.

I have introduced my historical and present practices in order to contextualise the research behind this thesis and my claim to knowledge. I have introduced the contexts for the participants within this research.

Through recent roles I have also indicated what I have learned about learner identity and educational practice through working in diverse settings. The questions that arose relating to how learner identity is formed and transformed, the influence of facilitators of learning and educational institutions on learner identity during the period prior to and during my enquiry, have been explored and in part, answered through the undertaking of this research. This research has significantly impacted upon my practice, whereby I have considered and reconsidered what emotionally informed learning is and whether it is important in relation to learner identity. I have considered what part I and other facilitators of learning may have to play. Many of the practices discussed in this chapter were at best good intentions borne out of an attempt to live out my personal and professional values rather than being research informed. The thinking that informed the practices discussed throughout this chapter have been significantly challenged and developed through this research.

1.5 Moving Forward

Having set out my own teaching and learning contexts I now show what is to follow in the subsequent chapters:

Chapter 2 presents the conceptual framework of this thesis; namely: emotions, identity and transformative learning, and critically reviews the established and current literature texts and research from these three concepts.

Chapter 3 presents and defends the use of the phenomenologically based qualitative methodological approach that has been utilised within this research, including the data collection methods, participant selection data collection methods, coding, and analysis.

Chapter 4 presents the analysis and discussion of the findings from the research undertaken to explore the perceived lived experience of emotionally informed learning through the consideration of the subsidiary questions.

Chapter 5 presents the findings that have arisen from this research including the claim to new knowledge arising from consideration of the data. The lived experience of emotionally informed learning is presented through a variety of formats including a discussion, descriptors, poetry, script and fable.

Chapter 6 discusses the validity and implications of the research on my own practice and implications for a number of different parties in the wider context. Dissemination of the work is considered in addition to areas for

future research. I will reflect on the personal and professional implications of undertaking this research.

1.6 Conclusion

This chapter has introduced the research of this thesis and has detailed the many settings of my extant experience in different settings. There has been a focus on the experiences that were gained through my work in education. I explored how prior experiences informed this enquiry into learner identity, emotionally informed learning and the potential power of transformation of learner identity. The discussion has examined how each role provided evidence to show how the learning environment, facilitator of learning, and learner experiences combined to form the learner identity.

This chapter has provided the personal context and rationale for my enquiry and, whilst I believe these personal motivations to be appropriate and just, the desire to undertake this research goes beyond a personal wish. I seek to inform my own practice to create knowledge that can be considered for the wider social group of those involved in learning (Stutchbury and Fox 2009). The following chapter identifies and critically reviews the literature relating to the key concepts that are at the heart of this enquiry, namely the tripartite and connected concepts of emotions, identity and transformative learning.

Chapter Two Literature Review

2.1 Introduction

This chapter critically examines the literature that relates to the key concepts that inform this research which include emotions, identity and transformative learning. Emotions, identity and transformative learning, are vast concepts with aspects worthy of reflection that are beyond the scope of this research. Therefore, their relationship with learning is the focus of consideration within this chapter. The most significant literature relating to these concepts and learning will be examined and critiqued and gaps in the research or where it is impoverished are identified. The significance of this research is in how it addresses these gaps through the combined consideration of the concepts of emotions, identity, and transformative learning. Each section concludes with a clear definition for each key concept in relation to the views that underpin the research within this enquiry.

2.2. Emotions

2.2.1 Introduction

As outlined above, emotions are being considered within this literature review in order to establish their role in the creation and possible transformation of a learner identity. Their significance and position are considered through the literature considered below. There is a focus within the literature review on the theories of embodiment and neuroscience rather than psychological or social theories of emotion. This position has been

taken as the experiences (as outlined in chapter 1) that underpin this research demonstrated that individuals might want to have a positive learner identity and yet they were unable to will this into being, something blocked the process. The issue of mindset is considered later in this chapter; however it is significant to introduce it here as it explains my focus on enquiring into the possible influence that emotions have on learner identity. As I have discussed in chapter 1, emotional awareness appeared to have a strong influence on improving learner identity amongst learners that I have encountered in various settings. Initial exploration of emotion theory introduced the issue of duality, which contradicted the experience I have outlined regarding willpower. Therefore, further consideration was warranted of the embodied and neuroscientific perspective of emotions which argues against the hierarchy of duality. In addition, I also consider other theories of emotion that have been linked to learning, education and elite sport. I begin the literature review of the concept of emotions with a historical perspective which is significant as it provides the foundations of the duality perspective that has continued to inform emotion theory to this day.

The concept of emotions is, and has always been, problematic to define (Dixon 2012; Tyng, Amin, Saad and Malik 2017). This issue regarding a lack of definition is twofold, regarding the nature of what emotions are and how (and if) they should be labelled (Ekman 2016; Dixon 2012). Emotions were presented as passions and stirrings by the ancient Greeks with the Stoics believing that these stirrings required the cool temperament of reason to

calm them (Dixon 2012). The duality of emotions within the mind and body was presented here in these early discussions and has consistently been the main point of difference in driving theories of emotion. The desire to label and differentiate emotional experiences has been present since Darwin's attempts to modulate them (Darwin 1872; Ekman 2016). Metaphors were utilised by the early Greeks (Cairns 2016) to describe emotional experiences, such as *'rhigion'* to represent 'unpleasant actualities' (Cairns 2016 p1), a technique that has also been used within the historical *'everyday'* folk psychology through the ages. The notions of passions and affectations were used prior to the term emotions (Dixon 2012). Folk-psychology is discussed by Stich & Ravenscroft (1994) as the manner of everyday discussion that people use to discuss their mental states. The reluctance to accept the *'everyday'* cultural definitions of psychological happenings raises questions that fall outside of the scope of this study. However, the need to separate emotions from the everyday to make them 'other' aligns with some of the considerations in this thesis around emotions in general. This is particularly true in regard to their 'otherness' and the apparent desire for knowledge about them to be the domain of scientists and academics with notions of control and management rather than the people who experience them.

There has also been a duality in the terminology associated with emotions. Whether emotions are subjectively described through the arts or scientifically categorised, is an indication of the failure to identify their source and purpose. As Izard (2010) discusses, emotions' place as part of science has been questioned. Since Brown's lectures on the philosophy of the

human mind in 1820, emotions have been brought into discussions through a scientific lens which has coincided with their growing ever more important over the last few decades (Dixon 2012; Izard 2010; D'Amico and Geraci 2021). Emotions are pivotal in this enquiry which explores their presence and centrality in learner identity.

2.2.2 Duality, Embodiment, Psychological Constructionism and Appraisal

Emotions have long been presented through a lens of duality which is problematic. The Cartesian model of mind separate from body prevails in emotion theory (Descartes 1972). Mind versus the body is widespread within most emotion theories whether they agree or disagree with this separation and domain of control (Jasper 2011). The two most significant positions to have influenced subsequent considerations of emotions are that they are presented as primarily biological events that are assessed and known or as psychological constructs through appraisal that subsequently provoke physiological events. These positions have been discussed by numerous theorists over the last 150 years. Nevertheless, their roots can be predominately traced to James (1894), Wundt (1894) and Irons (1894). James' (1894) premise was that there was an initial embodied perception which promoted bodily changes and that the 'feeling of these changes *is* the emotion' (James 1894, p190). James posits that there is an initial reflex within the combined mind and body which some have claimed could be considered as appraisal (Gendron & Feldman-Barrett 2009). James and his supporters would argue that the reflex is sensory and visceral in nature rather than

cognitive. There is arguably a psychological constructionist element present in James's work whereby meaning is the result of a complex mind and body perception of the event. However, social constructivist theory most significantly differs from James in the way that the mind and body sense-making of an event results in a constructed response (emotion) rather than being reduced to a physical response (Feldman-Barrett, Mesquita & Gendron 2011). Wundt, (1894, 1897) a key psychological constructionist, believed that emotions are the result of ideation resulting from sensory input. The ideation includes current environment, memory, and prior experiences in order to appraise an event to provoke an appropriate emotion. Wundt categorised these emotions by their valence, for example a 'pleasant/unpleasant' category (Feldman-Barrett et al 2011 p13). The desire to categorise is evident in other theorists' works on emotions such as Darwin (1872), where he focused on classifying the basic emotions which he deemed to result in sensual emotional expressions not dissimilar to the passions depicted by the earlier Greeks (Dixon 2012).

The issues identified above, namely the lack of clarity in emotion theory regarding where emotions arise and how they may be known, are significant as they give indication as to why emotions are often seen as separate to intellect in education. This is an area that is explored further in this chapter. The problematic desire to categorise and scientifically measure are also discussed in this chapter, particularly in relation to emotional intelligence. From these early theories, one important area has arisen that is particularly significant in this research. Wundt (1894) and James (1894) disagreed on

many aspects of emotions, however they both concluded that emotional responses are not fixed and can be fluid and changeable, a factor that would allow for potential transformation. This is an important aspect that is central in this research.

Appraisal of emotions to make meaning from them is evident in all of the discussed theories so far, whether it is embodied or psychological, however it is the source and order of appraisal that importantly differs. Irons (1894), the forefather of appraisal theory, proposed that emotions resulted from a meaning analysis following a disturbance which provoked a feeling attitude which resulted in an emotion. The notion of a disturbance echoes the perturbation that is considered later in this chapter when exploring transformative learning in relation to events in the learner and learning relationship.

Irons stated that there are several possible visceral states that can be presented in relation to an emotion and that it is only the knowing of the state by the individual that makes these states correlate with a particular emotion (1894). He identified, commonly with others (Darwin 1872; James 1894) that there are primary (or basic) emotions and suggested that there are also secondary emotions which can combine with basic emotions as constructed by different meanings. The evidence for these even today is limited as there is no neurological evidence to support such secondary emotions (Feldman-Barrett 2017c). Significantly, Irons (1894) stated that emotion without an object (or event) did not exist. The emotion is presented

by Wundt (1894) as relational to the stimuli and is an intentional state. He differed significantly from James (1894) in his argument that bodily changes were not sufficient alone for emotion to occur (Irons 1894). More recent appraisal emotion theory suggests that a mental appraisal of a 'person-environment relationship' (Lazarus 1966 p819) is important, which then creates an emotional response in the body linked to an intention. The relational consideration of emotions is certainly a focus of this research, yet, as has been previously stated, the concept of the individual constructing the emotion from their thoughts is problematic through the denial of the embodied experience, and the situating of the primary experience of an event, within cognition, something that this research calls into question.

There is, however, within psychological constructionist emotion theory, an acceptance that this creation of the emotion can happen within the unconscious (pre-reflective) and without a labelling of the event. This suggests that the object, event and intention could be considered within the sub-conscious, outside of present awareness (Moors 2014). The consideration of the sub-conscious experience therefore could be considered as a pre-reflective consciousness or James's reflex rather than a mental appraisal which would suggest a less psychological evaluation and a more embodied biological experience. This would align with the experiences outlined in the rationale underpinning this enquiry where learners were not sure why they experienced particular emotions and beliefs about themselves as learners. The instantaneous nature of the appraisal and the physical experience of the emotion is also an area where the different theories could be seen to align,

whereby the judgement could be considered as a reflection of the physical experience rather than the physical experience as a reflection of the judgement. A key element which appraisal theorists would argue as separating these two events is the notion that appraisal involves an evaluation of the event in relation to well-being with a motivational aspect regarding subsequent action (Lazarus 1991). This complicated assessment appears contrary to the timeframe through which emotional responses occur. The combining of memory, wider knowledge of context, appraisal of object or event in a detailed aspect, and an evaluation of self with an identification of desired outcome prior to an emotional response appears unlikely. At the very least, it is worth considering why the emotion would not be part of a process that involves so many different parts of the brain. This process is also based on an assumption that human nature is always seeking to promote the highest levels of well-being which may not always be the case. This echoes the theory of Damasio (2010, 2018) in relation to homeostasis which are considered later in this chapter.

These three seminal theories by Wundt (1894), James (1894) and Irons (1894) are significant in that they remain the focus of modern theories of emotion. The evidence to support all theories is scant, based on a historically limited understanding of mind and body functions. Yet their work has influenced emotion theory over the last century and a half, and James (1894) in particular can be seen to have links with the modern neuroscientific theories discussed below. The male, white, Western lens through which emotion theory has been generated is important in that it mirrors the same lens

through which modern psychology was created (Narvaez 2019). Narvaez's recent work (2019) where she considers wellness from an indigenous perspective rather than a Western capitalist perspective highlights the issues with the dominant historic view through which emotions and psychology have long been considered. This perspective, I would argue, seeks to locate cognition within a position of control over the passionate emotions. This is an area that re-occurs throughout consideration of the literature relating to emotions, identity and transformative learning, and whilst I do not undertake a feministic hermeneutic where I might focus on the female voice, or Foucauldian hermeneutic to attend to the positioning of power throughout my research, there are aspects of gender and power which have arisen within this study, and which warrant further consideration beyond the scope of this research.

2.2.3 Neuroscience

The neuroscientists considered in the following section of the literature review share a common belief that the embodied experience of emotions as primary to the secondary cognition of the emotions. They also concur that emotions are embodied and stem from the ancient or animalistic parts of the brain circuitry. Panksepp (2011), whose work is considered throughout this thesis, calls for a dualistic epistemology of emotions where the innate nature of them exists equal to the cognition of them, rather than through the duality of enforced hierarchy of the human mind.

Emotions are presented as pre-reflective by neuroscientist Damasio (2010, 2018) and therefore pre-cognition and the emotional response which occurs in the body is set by genomes, which create a somatic marker (emotional event in the body). This emotional event is known to the individual through the feeling that they attach to this somatic marker (Damasio 2010, 2018). For instance, a child enters a classroom for the first time, an experience which involves risk and vulnerability and could be interpreted as fearful or exciting. The child's perception of the experience is mapped through various senses and parts of the brain dependent on numerous factors involving their prior experiences and assessment of current events once they are in the classroom (Damasio 2010, 2018, Feldman-Barrett 2017c). These factors will impact on how the child comes to know or perceive the emotion that they are experiencing from the event. A somatic marker is created. The child will then feel a certain way about going into that classroom from that day forth. The perception, which is informed by the feeling and emotions, can only be replaced by another somatic marker (perception) that is informed by a different emotion and resulting feeling (Damasio 2010, 2018). That emotion can be felt as a result of an unconscious 'bias' of which the individual is unaware of (Damasio 2010 p.175). This understanding could be seen to align with the unconscious as presented within appraisal theory (Lazarus 1966). The difference here is that the original bias arises from emotions rather than from cognition. This occurrence is clearly complex. The conceptualisation that occurs within consciousness involves multiple processes in the brain which Feldman-Barrett describes as 'a dynamic pattern of neural activity'

(2017b no page). Following Damasio's (2010, 2018) theories, informing this pattern is the prior emotional response. The process of conceptualising a classroom begins with the emotion that they had upon prior encounters with a classroom, which then combines with other considerations. These other aspects include sensual aspects such as light and temperature, environmental characteristics such as space and position, and learned interpretations, such as 'a classroom is a place of study'. The interpretation of these factors is through the lens of the pre-reflective emotion. The construction of the meaning making takes place through the lens of the pre-reflective emotion influencing the perception. For instance, pre-reflective fear creates the interpretation of stark lighting as intimidating and harsh, of warmth as uncomfortable, exacerbating an already risen body temperature, of the learned interpretation of a place of learning as pressure. The pre-reflective emotions determine the genre of the consciousness and perception, controlling whether the ensuing meaning making takes place in a horror film or a light-hearted comedy. The fact that the source of consciousness is contested and unproven makes all theorists in this area susceptible to criticism. In my case, these theories immediately aligned with my ontological, epistemological, and pedagogical positions (which have been discussed in the previous chapter and are expanded upon in the next chapter). This arose through their consideration that the whole person is involved in the living and knowing of life. The pre-reflective nature of the case put forward by Damasio (2010, 2018) was the most convincing factor, as it explained what I had witnessed so often, the expression of a desire by

learners that they wanted to do better, combined with a seemingly insurmountable belief that they were not able to do better.

At the centre of Damasio's case for an embodied perspective is the notion that individuals are constantly in a state of seeking homeostasis, or as he terms it, the 'magic of life' (Damasio 2018 p.50) that allows humans to function in an optimal state. Thus, emotions form part of the lens through which humans experience themselves and affect whether homeostasis is achieved. This state is more primal and biological than a cognitively derived intention through appraisal (Brinkmann 2006, Taylor and Marienau 2022).

Tyng, Amin, Saad and Malik (2017 p6) support these views stating that positing cognition is in 'the service' of emotions and homeostasis. This state of homeostasis is presented by Damasio as being at the core of the human condition and culture and therefore central to consciousness (2018), an area in itself, that Damasio has warned against trying to define. There is a presumption in Damasio's work that humans seek safety. I would suggest that sometimes what is optimal and safe can simply mean sustaining what is known. What is known and feels safe is not always positive and conducive to well-being. That which challenges this norm then creates a threat to the homeostasis. A somatic marker left from a stumbled first attempt at reading a new book may create a feeling of fear when a child enters the reading corner of the primary school classroom. This marker will repeat, and the feeling informs a pattern of behaviour and informs a learner identity that believes reading is not for them. This becomes the homeostasis. Any change to that feeling, that norm, would be a perceived threat. Even if the outcome

is potentially positive, the threat to the status quo would still prevail. In this respect Damasio is alike to the other theorists in his omission of consideration, that we possibly do not operate in a constant state of seeking a positively optimal life. Very often we seek to perpetuate negative patterns of behaviours because they feel safe (Park, Crocker, Mickelson 2004). This was certainly the case in relation to the learners that inspired this research and is something that resonates with me personally.

Panksepp (2011) places learning in the seeking circuit of the seven circuits that his research has identified in relation to emotions and behaviour. His belief, arisen from over 40 years of studying neuroscience and emotions in animals, is that these 'unconditional networks' (Panksepp 2011 p1975) inform cognition rather than the other way around. Panksepp's work supports the hypothesis being taken in this research that there are pre-reflective responses innate in the human body *and* mind that provoke emotional responses that then come to be known by secondary processes in the brain and subsequently inform behaviour. He places experience as primary to memory or cognition which is pivotal in the arguments being created in this study, as the lived experience of learning for the learner is more significant than any thoughts about learning. This work contrasts directly with the prevailing psychological predominance of cognitive control over emotions perhaps more than any other theorist considered here, due to his view that humans and animals share their neural circuitry in relation to emotions. Panksepp admits that this is problematic and unpopular and that it is impossible to prove that animals feel the breadth and shades of emotions of

humans, and unethical to prove that humans have the same embodied circuitry (Panksepp 2011). However, I would suggest here that this unpopularity could have arisen as a result of a cultural understanding of emotions which is rooted in a rhetoric of dominance, control and shame where emotions have been manipulated by those in power for centuries (Hislop 2013). This is demonstrated well in Britain, a country that was known as the 'land of kisses' (Hislop 2013) until the period of revolutions in Europe in the 19th century. A more emotionally restrained culture was created regarding emotions that still influences current society, where rulers in Britain, in fear of the French revolution crossing the channel to their shores, brought changes to culture through the music and art to manipulate society (Hislop 2013). If Panksepp's views are explored outside of this cultural lens and considered from a biological perspective then his arguments that the pre-reflective emotional responses are the product of neurocircuitry involving the oldest parts of the brain could be considered as reasonable and are indeed, commonly believed across neuroscience. Within this research an embodied rather than physicalist view is being taken (as is discussed later in the methodology chapter). The interpretation of emotions is then subject to human perception, in all its riches given by the possibilities of the human memory, body, privilege and the soul.

In addition to Panksepp's views of embodiment and duality there is also significance here in relation to the importance that he places on play as pivotal to emotional understanding and development. He presents play as a vehicle through which the epistemology of emotions develops and

transforms (Panksepp 2011). He discusses how animals and children use play to find their emotional edge in relation to fear through engaging in rough and tumble play in addition to the sheer joy and exuberance that is experienced in the process. This use of play is important in this work due to the notion that emotional experiences can be transformed, whereby prior emotions are changed for other emotions through the process of play.

Panksepp's work is attractive in that it supports my professional perspective that play is pivotal within learning, and that there is a lack of limiting self-awareness when engaged in play that allows for an individual to take risks that they might not otherwise engage with.

Narvaez's (2014) presentation of emotions again focuses on the neural circuitry involved in the process of emotional responses which she presents as pivotally being developed during the early years by key caregivers.

Narvaez presents the responses as innate and pre-reflective in alignment with Damasio (2010) though she goes further in her analysis of how responses are formed and re-formed. Narvaez's work presents reconsideration of emotional responses through a process of 'reframing' (Narvaez 2014 p271). Here an individual reconsiders an initial emotional response to an event in order to change the emotional perception. She continues to explore how this transformation might be undertaken, stating that it is necessary that the person visits the event with objectivity and compassion for themselves and others to reconsider their original perception (Narvaez 2014). The reframing of the initial event gives the individual a completely different perspective on the event to demonstrate that the

original perception that caused a dysfunctional relationship with learning was not warranted. For instance, a child might experience a test of their seven times table that does not go well. The outcome creates within them an emotional response of sadness and fear. This results in perception creating a potentially negative story whenever the child must undertake any other task associated with the seven times table, or a fear when faced with the environment in which the test was taken or even with the person that administered the test. Narvaez (2014) states that this fear must be resolved through a clearing and healing process to allow for the perception to reconfigure and become associated with another emotion. Narvaez (2014) could therefore seem to be aligning with appraisal theory as she suggests that the emotional response can be changed subject to a re-appraisal of the event. Reconsideration of her presentation of the early formation of neural pathways, suggests that this appraisal is not cognitive in the sense of engaging in a present time psychological assessment of the event. Instead, it is an innate reaction that is based on an emotional resonance of the event within the body and brain together without separation similar to James's (1894) proposal. The reframing is presented as necessary to rewire the original perception and reframe the understanding of the self (Narvaez 2014). The evidence that Narvaez presents to support her proposed understanding of emotions aligns with other neuroscientists, including Damasio (2010,2018), in the complex presentation of recent neuroscientific discoveries and understanding regarding neural pathways and brain circuitry. Her work also draws upon an anthropological vein of research where she examines the

impact of different cultures in relation to early caregiving and explores the impact of community on establishing and nurturing healthy, morally effective lives (Narvaez 2014). There is a moral imperative to her work which appears to straddle the scientific, perhaps taking emotions back towards the language of 'ordinary people' (Wierzbicka 2009). Narvaez's combination of the physiological neural responses to emotions combined with the appraisal involved in re-framing may also provide a more accessible approach to emotions where the physiological and cognitive combine. The self-love that Narvaez presents as significant in the appraisal process would suggest that re-framing stems from a place of compassion rather than cold rationale (2014). The significance of reframing and reflection is also present in the transformative process put forward by Mezirow (1978) and is an area of exploration within this research to identify whether it is pivotal in any transformative process.

These models align with a restorative therapeutic approach regarding the transformation of emotions and subsequent emotions, something that feels familiar to anyone who has undertaken counselling or any of the talking therapies. There is ever present in these psychological theories the same strain of psychological or cognitive control over the self, the idea that we can talk ourselves into someone else. This is something that is questioned throughout this research as it relies heavily on the notion of control over emotions, something that is worthy of attention given the pre-reflective nature of emotions that is being supported here. Perhaps the focus on the *thinking* part of reflection is again the result of the Western cultural

historical lens through which emotions are discussed, as it is the cognitive rumination of the issue that is considered pertinent in reflection through the consideration of what ifs and what cans, rather than the change that can come through acknowledgment and expression of emotions. Rather than being a controlled cognitive reappraisal, it is perhaps a natural biological and neurological transformation whereby different synapses are ignited and fired leading to new responses and behaviours (Michael 2020).

2.2.4 Emotions, the Soul and Imagination

The literature being considered in this section regarding emotions, the soul and imagination take the discussion through the biological into a spiritual consideration which aligns with the values and beliefs that inform this research. These are discussed further in the methodology chapter.

Consideration of these areas allows the discussion to progress from the dualist lens of emotions to consider richer dimensions. Whilst consciousness is ever present in the discussion on emotions, Dirkx (1997) considers emotions within the domain of the soul and is important to consider here as it lifts the discussion from pure physicality to a more meta-physical perspective. Dirkx discusses the soul through a Post-Jungian lens as 'clusters of psychic energy ... that populate the waking self' (2001 p15).

Dirkx's consideration of emotions stems from qualitative narrative enquiry rather than science and perhaps brings the discussion here full circle back to the Greek consideration of passions and early emotion philosophy (1997).

Dirkx is also alone in his presentation of imagination as being the cognitive

domain most relevant to emotions rather than rationale. Whereas Damasio (2010, 2018) presents the initial emotional happening as being tied to preservation of homeostasis, Narvaez (2014) to development in infancy, James (1894) & Lang (1994) to physiological circuitry and Lazarus (1966) to rationale appraisal, Dirkx (1997) believes that the initial emotional response is the product of fantasy conjured in the imagination. The inclusion of imagination is an important area to consider within this current research and raises some questions regarding those theories considered earlier in this chapter. The area of cognition is discussed repeatedly by theorists of emotion where there is little discussion on what this cognition consists of aside from drawing on memory and judgement. This assessment of cognition in relation to emotions does appear to be missing a link that Dirkx's (1997) work is able to identify. Dirkx's (1997) work perhaps takes an ambiguous set of arguments relating to emotion and consciousness into an even more unproven territory through his discussion of the soul. Yet again, the individual is drawn into arguments that are aligned in many ways relative to personal values and beliefs. Dirkx's theories relating to transformative learning, which is discussed later in this chapter in further depth, states that the transformation takes place within the soul and imagination, the former informing the latter and together creating the transformed self (Dirkx, Mezirow, Cranton 2006). Both the soul and imagination are therefore considered later in this chapter.

a) Imagination and Emotion

I return to the imagination here to consider it further beyond the work of Dirkx in order to fully explore its purpose and position with regards to emotions and the creation of learner identity. The neuroscientific perspective being considered within this thesis is that the self (or consciousness) arises from a pre-reflective emotional self and that this self can potentially transform if the emotions transform. If, as Dirkx (2001) proposes, the imagination is involved in the conceptualisation of the perception and in the reimagining of self, then it is important to define what the imagination and perception are in this context. Defining perception and imagination is problematic. There have been numerous different views presented from a focus on the literal objects in the image to consideration of fantasy (Kind and Kung 2016).

Historic interpretations of imagination pre-date Panksepp's (1998a, 2011), however they inform the views that he presents. Within the early work on imagination there is a focus on the 'image' within imagine. Sartre's work (1962) is a response to Husserl's theories in *Ideas I* (1913). Here he considers imagination as part of a key trilogy of factors in consciousness, 'To perceive, conceive, imagine, these are the three types of consciousness by which the same object can be given to us' (Sartre 1962 p9). Sartre separates perception and imagination as being different. He considers perception to be the sensory perceptual experience of something whereas imagining it goes beyond this to give it meaning (Sartre 1962). The approach taken in this research aligns with Sartre's view that the 'imaginative consciousness' has a

‘pre-voluntary spontaneity’ (1962 p191), a givenness that Husserl would allude to as the essence (1913).

Husserl views imagination or *phantasy* as an integral part of phenomenology where *phantasy* is presented as a state that frees individuals to allow for the possibility of other (2005). The ‘*as if*’ view of the imagined, which appears in several interpretations of imagination, including Sartre (1962), is taken further by Husserl to be an ‘*as if*’ view whereby this is ‘one possible object of experience’, of the lived experience (Jansen 2005 p6). Husserl’s view that the imagined object is of equal merit to the actual object is pivotal in this research whereby sensory perception is not seen to be superior to imagination. I posit that the imagination is where the initial emotionally informed pre-reflective perception of an event becomes known to the individual. The emotion in this experience of the imagination acts as a source informing the ensuing imagining of the emotions that are to be connected to the experience.

Abraham and Bubic (2015) state that in more recent years neuroscientists have considered imagination from a variety of different routes, each focusing on one particular aspect, for instance, creativity. This separation leads to a particular view of neural activity, and that imagination ‘as a whole’ is seldom considered (Abraham and Bubic 2015 p1). Contrastingly Chien (2015) notes that the ‘patterns of neural circuits of perceiving and imagining are not very different... they are, almost blended...and corroborate’ (p254). The *blending*

here perhaps could offer an alternative to the earlier philosophical discussions regarding the differences between perception and imagination.

The embodiment of this blending of perception and imagination are explained further in the work of Maguire and Mullally (2013) where they discuss the role of the hippocampus in constructing imaginings. They state that 'the hippocampus actively and automatically predicts and constructs the scenes we need to fuel our cognition' (Maguire & Mullally 2013 p1187). The connection between the amygdala and the hippocampus, which is usually discussed in relation to emotional association of memories, could therefore provide further evidence to support the notion that imagination is emotionally informed.

The views presented by Panksepp's (1998a, 2011) work situating imagination as part of a '*bottom-up*' consciousness which emerges from an embodied emotionally informed existence resonate with the views in this research. The imagination is presented by Panksepp (1998b, 2011) as a domain for emotional exploration during play where new behaviours can be lived out and neural pathways created. Here the experiences that have informed this research where the young people engaged at Jumpstart (see page 26) were able to engage in playful processes, where they imagined alternative aspects of their identities, and tried these out within the context of the provision, aligns with the work of Panksepp (2011). Imaginative play is a place of healing, akin to play therapy which Stewart, Field, and Echterling (2016 p11) describe as a process where 'lasting and meaningful change' can be

undertaken. Therefore, the imagination in this context is the playground where pre-reflective emotional responses to incidents can be explicitly considered and where new pre-reflective emotional responses can be identified, explored and assumed as required. This then results in a process that Chien (2015 p253) describes as where 'we take our emotions as a point of departure to push for endless discoveries of new beings, stories and solutions'. The view presented here is interesting and valid within this research in relation to the transformation process and whether a new pre-reflective emotional response will create a 'new being' (Chien 2015 p253).

This enquiry seeks to establish if a new learner identity can be '*imagined*' as a result of a transformation of the emotion informing the learner identity. It is therefore important to briefly consider imagination within the context of learning. Eisner (1979) noted that education was moving in a direction of further testing and measuring where the imagination is of decreasing importance as it is difficult to quantify. This view is interesting in that education now appears to be more focused on standardisation and testing, with imagination presented very much as 'other', much like emotions. Yet Eisner (1979) and others, including me, would argue that learning takes place within the imagination. Whilst a discussion about learning and the imagination is beyond the scope of this research, it is worth noting that this discussion by Eisner (1979) raises the cultural issue relating to imagination that places it beyond the desired curriculum in schools. It is worth questioning whether the neglect of imagination in the curriculum has contributed to negative learner identity, or in the very least to a lack of the

conditions that are required for consideration and transformation of learner identity. There has been more recent consideration of imagination and learning such as Egan's (2014) publication where the *messier* process of learning is considered than that which is proposed by cognitivism. It is worth referring here to the fact that since 2014 there has been a notable drive from the central government in England, towards cognitivism and away from the constructivist approach. This movement steers teaching and learning policy further from inclusion of imagination within teaching and learning practice. However it does not necessarily reflect recent neuroscientific views on teaching and learning. Conceptualisation can be seen, from a neurobiological perspective, to consist of the firing of multiple different clusters of neural pathways including those associated with imagination creating a collaboration in the brain to *construct* knowledge rather than a linear cognitivist approach (Feldman-Barrett 2017b).

b) The Soul and Emotion

To consider the soul in relation to emotions adds further to the spiritual considerations of embodiment that inform my position within this research. Dirx does not appear to seek to define his notion of the soul within his writing. He instead describes the experience of the soul 'as a kind of dark beauty or bittersweet incident' (Dirx 1997 p82). The descriptive attitude that Dirx takes towards the soul could be seen to be evasive, however I prefer the interpretative perspective that Dirx takes rather than the dualist discussions undertaken by other theorists where cognition takes the dominant role.

The soul has, understandably, long been the focus of philosophical and religious debate and definitions are diverse and unproven (Goetz & Taliaferro 2011). In many ways the nature of the soul is part of individual ontological, spiritual and scientific consideration by an individual, however there have been clear theories of influence throughout the ages. Perhaps most notably is Descartes (1972), whose dualist approach has previously been discussed in relation to the mind and emotions. In relation to the soul the dualist position is taken again whereby they posit that the body is a machine and the mind is the soul. This separatism places the mind, once more, in a hierarchical position of superiority over the body. It is interesting to note that this dualistic approach where the mind is superior to the body arose during a time where disease was rampant across Europe. The body, whose passions could historically be considered as animalistic were brought under control of the soul (mind) in a manner reminiscent of the mind controlling the emotions as previously discussed in this chapter.

As with emotions, the dualistic view influenced subsequent discussion of the soul. However, the separatist view of mind, body and soul resulted in what is referred to as 'the binding problem' (Goetz & Taliaferro 2011 p85), of how and where they come together in consciousness. In recent years neuroscience has sought to find the answer to this issue, however, it can fall victim to the 'soul of the gaps' position (Goetz & Taliaferro 2011 p55) where the soul is used to answer that to which neuroscience cannot currently provide an answer.

There is a positivist, testable and measurable approach taken within neuroscience which is problematic when discussing something unproven. It

therefore feels more appropriate and comfortable to stay within Dirkx's descriptive explanations.

To try to define the soul is clearly the work of another entire thesis; within this study I refer to the soul in a manner that aligns with the 'call to the 'unknowing' that lies at the heart of the psyche and psychological life' (Tyler 2016 p191). The latter aligns with the ideas discussed in the following chapter within the theoretical framework regarding my ontology and epistemology and the belief that there is a spiritual realm to consciousness. Within consideration of emotionally informed learning, I see the soul as a spiritual given essence that takes form in life, which can be damaged and healed through neglect and nurture. Stein suggests that soul involves a 'choreography of spirit and body' (cited in Tyler 2016 p187). I am drawn towards this integrated community approach to the soul, mind and body (Feist & Sweet 2003) and I return to their work in my presentation of my ontology in the next chapter.

This chapter now moves on in the following sections to consider how emotions are considered more widely in culture and particularly, within learning.

2.2.5 Emotional Intelligence

Emotional intelligence is a popular theory of emotions within both education and sporting contexts where it is discussed alongside growth mindset and mental toughness (all of which is considered later in this chapter) and therefore are important to consider here. Emotions could be

presented as innate and reflexive and therefore unmeasurable and uncontrollable. This is contrary to the views of Goleman (1996) and Salovey, Brackett and Mayer (2004) who are considered to be theorists of emotional intelligence. Goleman (1996), in particular, seeks to promote a management of oneself where a level of self-mastery can be attained through a self-awareness of emotional responses and an awareness of the emotions of others. Salovey, Brackett and Mayer (2004) also explore how emotions can be read and quantified through measuring responses to events. The consideration of emotions through a lens of control aligns with the cultural predisposition to suppress and belittle emotions as a weakness (Dixon 2012), perhaps in fearful response to the power of emotions and their 'dark side' (Furnham & Rosen 2016 p326) and aligns with the earlier discussions relating to mind over matter and duality.

The predominant position of control within the literature relating to emotional intelligence contradicts the pre-reflective nature of emotions presented by other emotions theorists such as James (1894) and Damasio (2010). Salovey, Brackett and Mayer (2004 p.35) define emotional intelligence as the state that creates 'the ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action'. They maintain that there is a power in the ability to gain knowledge about one's own and others' emotions. The word 'guide' might seem moderate; it could also be considered that the guidance might involve the manipulation or leverage of others (Furnham & Rosen 2016). Furnham and Rosen's (2016) research also approaches the idea of

measuring emotional intelligence in a different context where they demonstrate that those with personality disorders may score highly on an Emotional Intelligence (EQ) indicator test, where an individual's EQ is measured through a series of questions. They discuss how those with high levels of awareness can come from a place of suspicion and mistrust of others (Furnham and Rosen 2016) which identifies self-awareness of emotion within a dark context.

The importance of measuring emotional intelligence could be the result of the cognitively focused cultural drive to make emotions scientific in nature and quantifiable, rather than accepting that emotions are not secondary to cognitive intelligence, and are pre-cognitively part of consciousness (Dixon 2012). Gardner's (1983) multiple intelligences learning theory proposed emotional or inter-personal and intra-personal intelligence as being as important as intellectual intelligence. The belief is that understanding self and others is a necessary intelligence to progress in life. This notion of having to justify emotional intelligence through comparison with an accepted intelligence stems from cultural perceptions of emotions as being 'irrational and disruptive forces' (Salovey, Brackett and Mayer 2004 p34). They appear driven to justify that emotions can only exist if they can be measured. Perhaps the problem with emotional intelligence theory could be that it is trying to examine emotions within a framework or context in 'accordance with their logical consistency, and hence their intelligence' (Salovey, Brackett and Mayer 2004 p35), whereas perhaps emotions have no

need to be considered alongside logic or to be perceived as secondary to cognition.

The flawed desire to categorise emotions within a measurable context is perpetuated by the Mayer-Salovey-Caruso-Cherkasskiy Emotional Intelligence Test (2011) which seeks to measure the ability of someone 'to recognise the meanings of emotions and their relationships, and to reason and problem solve on the basis of them' (Salovey, Brackett and Mayer 2004 p123). It does this by measuring people's responses against a set of 'right answers' (Salovey, Brackett and Mayer 2004 p62) and this raises the issue of what constitutes a 'right' answer. Facial recognition (Salovey, Brackett and Mayer 2004) is a common emotional intelligence measurement tool used by many and was a focus of Darwin in early emotion theory (Darwin 1872) yet there are several concerns with this. A picture may not depict a genuine image of anger or love. What appears as recognisable and trustworthy to one person may be alien to another. There are cultural issues in that if someone is passive aggressive (Fisher 2005) and has been brought up with a moral and cultural code that admonishes any portrayal of anger then they may smile rather than tighten their eyes and lips. There is a common assumption that people share the same emotions but there are cultural and genetically informed influences (Wierzbicka 2009) which make the universality of emotional expression a difficult concept to accept. The preoccupation with this area of study may have links to Darwin's (1872) early work on emotions where universal expression is raised. Or perhaps people wish to view emotions within a framework of tests and universality in order to organise

and label them, and stop them being ‘disruptive’ (Salovey, Brackett and Mayer 2004 p35). The popularity of these theories, including in the area of education, is symptomatic of the way that emotions are considered, and contributes to a culture where emotions are presented as something that should be suppressed, or contained, rather than acknowledging their significance. This type of dialogue has steered the conversation around emotions in a different direction to the one that this thesis suggests as being pertinent. This is now explored in greater depth in the subsequent sections of the chapter.

2.2.6 Emotions, Education and Teaching

The area of emotions has gained currency in the theoretical, political and practical discussions around education with references in the new Initial Teacher Training (ITT) Framework (DfE 2019) and national curriculum (DfE 2014). The rhetoric has so far not focused on placing emotions within the learning process. Instead, the management of emotions has become another area for both learners and teachers to succeed or fail. Emotional intelligence and emotional literacy have become popular initiatives in school settings in recent years alongside intervention programmes such as growth mindset and a general movement towards the encouragement of the personal development of resilience and grit in children (Dweck 2008). The notion being presented is that children are becoming less emotionally resilient to life due to factors such as social media, helicopter parenting and living within a culture where there is less of a need to encounter discomfort

(McDonald 2021). Additionally, there is as a significant and worrying increase in depression and anxiety in children and teenagers which is linked to pressures within schools, particularly in relation to examinations (Simantov, Schoen and Klein 2000). Thus, children are being put into the anxiety inducing situation of having to undertake more examinations whilst also being raised within environments that do not promote resilience. The environment of school is recognised as a highly emotional place (Simantov et al 2000) yet there appears to be confusion regarding how education should best respond to these dilemmas. Whilst teachers have been presented with the task of meeting these newly highlighted emotional needs with the notions of growth mindset and emotional intelligence as further tasks on their list of things to achieve within the classroom, they have been left without being given a clear outline of how to develop emotional self-awareness (Roberts, MacCann, Matthews, and Zeidner 2010). The predominance of cognitive control over emotions in the work being undertaken in schools relating to emotions, could be seen to align with a culture of control in schools. Control is a reoccurring concept in this work that reflects the earlier discussions about the historical context of consideration of emotions and here is mirrored in the societal role of schools.

Within growth mindset there is a focus on motivation and on the process of learning (Yeager and Dweck 2020). Dweck's theory has been critiqued since its introduction as subsequent research has failed to replicate the results of Dweck's original work, however, she has responded to this and has focused

on the implementation of growth mindset to enable consistency in replication of her work in practice (Yeager and Dweck 2020). Through the terminology alone, the focus on mindset suggests that Dweck supports a dualist approach where the 'mind sets' the behaviour. This is supported by the lack of discussion of emotions in her work. Dweck discusses motivation and intelligence without consideration of how emotions impact on either. There is some consideration of power in her latest work whereby the relationship between the learner and facilitator of learner is explored (whether a teacher or parent) and a shared sense of responsibility for the process of learning (Yeager & Dweck 2020). This work may therefore promote a collaborative approach of 'togetherness' which would support the views underpinning this enquiry.

Growth mindset is clearly a positive approach whereby the challenges within the process of learning are celebrated, though, the difficulties of schools implementing a growth mindset approach are well documented (Miller 2019). There is much debate about how best to facilitate the change in beliefs that create a growth mindset without consideration of how emotions inform self-belief. It is worth considering whether it is possible to change a mindset and belief if the pre-reflective feeling about the learning and subsequent learner identity is still the same. The pre-reflective emotional response connected to the learning experience could act as a barrier to any subsequent changes in belief about learning, and therefore EIL may well be a key component to facilitate growth mindset whereby the underlying feeling is transformed, facilitating a change in mindset. Growth mindset is therefore

presented as a cognitive approach to encourage resilience and counter the 'snowflake' approach to giving up easily and avoiding discomfort without accounting for emotions within the equation.

Emotional intelligence in education, whilst clearly focusing more on emotions, aligns with the approach already detailed in this chapter, where emotions are deemed to be malleable and manageable in order to present our 'best selves'. Boler (1999) presents a scathing critique of emotional intelligence in education, particularly Goleman's work, seeing it as perpetuating a misogynistic cultural approach to emotions. Whilst I do not concur entirely with her view, the notion that emotions are to there to be mastered in order to succeed does not align with the views underpinning this research where emotions are considered as central to the learner identity rather than something to be mastered in the process of progression.

The literature pertaining to emotions and teachers in the area of education, also perpetuates the notion of emotions as something to measure and control (Farouk 2010). Teacher emotion is important to consider as it relates to the facilitator of learning who can potentially influence learner identity and because the participants within this research are all teachers or coaches involved in pedagogical practice. Teacher emotions are presented as if they were a separate entity from the emotions of the 'person' who is the teacher in the literature. This view suggests that the teacher and person are two separate entities who co-exist with entirely separate emotional responses (Eren 2014). Within these portrayals of the professional self as a different

identity (Beauchamp & Thomas 2009) is the exploration of the notion that teachers enter a different professional emotional persona (that may be devoid of authentic emotions). This research explores how people possess a learner identity, a set of associations and perceptions that build the relationship with various factors in learning. Therefore, it is justified that the articles refer to a teacher identity, yet this professional identity may not be a separate entity. For instance, a person might have a fear of spiders that would, in their home setting, produce the emotional response of extreme panic where the person might run away. Within their professional role in a school, running away would not be an appropriate response to the sight of a spider as they have a responsibility to look after the children within the room. The physical and emotional response may still be fear, exactly the same as in the home environment. There could however be significant differences in the expression of the emotions due to the perception of the culturally defined professional role and this would influence the actions taken. The elements of care and empathy involved in looking after others could also be present alongside the fear and would provoke a different response whereby the person might perceive themselves as having a duty of care or even being heroic. Therefore, the teacher identity is an important consideration, bringing with it a series of perceptions of the individual in that role, but I would argue that it may not be looked at as a separate emotional being.

A rigorous critique of the literature in terms of its seemingly judgmental attitude to teacher emotions may be a demonstration of cultural and

institutional presumption of emotions as negative which can be seen as an underlying issue within education. If emotions are considered through phrases such as 'appropriate displays of emotion' (Brackett, Palomera, Mojsa-Kaja, Reyes & Salovey 2010 p415) as well as terminology including 'regulate these emotions', 'keeping themselves in check', and 'upregulating emotions' (Sutton, Mudrey-Camino & Knight 2009 p130-133) then it is unsurprising that emotions and learning could be perceived as unable to co-exist in harmony. Indeed, this argument reflects earlier considerations of the duality of mind and body in emotions (Dixon 2012). There is a focus within the literature relating to teachers' emotions in response to others, especially learners, which is defensive in manner as seen in such utterings as 'students are mean and gang up on them so they ... have to be tough and unsmiling' (Sutton et al 2009 p133). Teachers are presented as appraising themselves to have been mistreated in some way (Farouk 2010). This is an interesting line of enquiry in relation to emotions as it suggests there needs to be a sense of blame (Farouk 2010) in relation to an emotional response, implying that there is a need to provide an excuse or diminish responsibility for teacher emotion. The proposition made in the literature considered here appears to be that it is not a demonstration of the emotions of the person who is the teacher but rather the 'teacher' in them who, understandably, responds only because of the demands of the role. This distancing of the self from emotions reflects the idea that emotional expression from within is not appropriate, not for a person and certainly not for a teacher. A line of argument taken to separate emotions from teaching (Farouk 2010), at the very least, appears to conflict

with the notion of teaching as a values-based profession. Notably, it also presents the view of emotions through the socially predominant lens of perception that the self can exist without emotions, something that this study seeks to interrogate and challenge.

There is some consideration in the literature relating to teacher emotion, where emotions are seen as a power for good within teaching and learning. Several teachers in the study by Sutton et al (2009 p133) stated that they 'believe in being real as a teacher' where they can 'communicate the range of emotions they experience and not try to modulate them in any way'. There is also acceptance from this study, that showing 'positive emotions' makes the teacher more effective (Sutton et al 2009 p133), yet the predominance of literature on emotions and teaching is focused on the ability of teachers to control their emotions within their professional role. This research seeks to explore whether consideration of emotion by the teacher and learner are pivotal in their ability to facilitate an environment that is emotionally informed and supports positive learner identity and, where appropriate, transformation.

2.2.7 Emotions and Elite Sport

The dominant culture regarding emotions in sport is one of control and management with an historical dualist view where emotions should be controlled by cognition and therefore contrasts significantly with the views taken in this research. 'Mental toughness' is a common term that is perpetuated throughout sporting literature and within sporting national

governing bodies (Nicholls, Polman, Levey, Backhouse, 2008, Football Association 2021). The literature relating to mental toughness discusses control over emotions as one of the key characteristics and goes on to discuss how 'venting' emotions is a sign of low mental toughness whereas manipulating emotions through imagery is a sign of higher mental toughness (Nicholls et al, 2008 p.1188). Mental toughness is viewed by professionals in sport as measurable and testable, with the MTQ48 test being used in numerous studies to determine levels (Anthony, Gucciardi & Gordon 2016). This psychometric questionnaire examines responses to different stressors to determine the mindset of individual athletes. I find this perception of emotions highly problematic, though it is understandable when the environment is considered more carefully.

It is not surprising that the dualistic approach is taken by sports psychologists given points raised within the discussion that have already been undertaken in this literature review. The reliance on cognition to control emotions therefore borrows from the more mainstream psychological perspective, however, within elite sport this need for management of emotions gathers momentum. The world of elite sport is highly focused on outcomes as it is financially driven by results. It is only in the last twelve months that the requirements for UK Sport funding to organisations and teams has begun to include a key performance indicator in the area of athlete-well-being. This could be seen as a disturbing factor given the potentially damaging stories that have emerged regarding coaching practices in elite sport environments over the last few years. Sponsorship and

advertising are huge income generating revenue streams and therefore sport traditionally has had no alternative (or accountability) other than to focus on results rather than on emotional well-being. This therefore contributes to the culture of mental toughness, whereby emotions (the natural responses to stressors) are perceived to have to be controlled in order to facilitate performance. This very narrow view has widened over recent years, however there is still a lack of clarity or direction. In a recent training resource, the Football Association (2021) discuss athlete well-being within their discussion of mental toughness and begin to replace the focus from control to resilience, another potentially ambiguous term that is open to misunderstandings (Gordon 2016). I would propose, from consideration of the literature in this review that resilience is courage, arising from an optimistic perspective informed by prior actionable memories where the individual has been brave in the past (Panksepp 2011, Narvaez 2014). Resilience is the moment when someone feels the fear and does it anyway. The Football Association may misinterpret resilience when they are really discussing endurance (Football Association 2021). The Football Association (2021) categorically state emotional suppression is not part of mental toughness though there is still a duality in their representation of emotions and mindset where the latter controls or influences the former. Emotions are presented in the literature on mental toughness as being something to be out-willed through psychological tools rather than being an important part of consciousness to be accepted and nurtured. This discourse is familiar to me working within the elite sport environment educating

coaches and working with players. I have seen my role as that of the outlier bringing the subject of emotions out from a place of shame to a place of celebration. It has seemed ironic to me that sport is accepted as being highly emotional in a public forum where victories and losses result in jubilation and misery, whereas the athletes themselves are supposed to operate in an emotional void. Even at the recent Olympics there were apologies from Laura Kenny when she cried in an interview (BBC Sport 2020). This apology is echoed in interviews across all sports when an athlete finds themselves becoming emotionally expressive. The rationale for this is that it is not a culturally accepted response, even when they have worked for years to compete, and when spectators and viewers may be engaged in an equally emotional response. I have experienced these behaviours within my role in an elite football academy where players who express their emotions are reported as overly emotional and out of control. Part of my job is to help players to accept their emotions and gain comfort with them, though equally I see my role as one where I educate the coaches that emotional expression is acceptable and will enhance performance. I have had to allude to the impact on performance within my rhetoric in order to gain acceptance from coaches, however, there has been a marked shift in perspective over the last two years.

The importance of athlete well-being is a growing lived experience in elite sport as a result of recent high-profile cases, such as Simone Biles and Emma Raducanu, where athletes put their mental health above competing (BBC Sport 2021). There is also a growing fear of litigation within clubs and

sporting organisations as a result of a historical lack of concern over well-being (BBC Sport 2020). In addition, lock-down put athletes whose identities are pivotally tied to their performance in a place where their well-being became paramount. Schedules and routines which define an athlete's life came to a standstill and athletes were left without a sense of purpose. Many elite athletes that I work with struggled with their self-image without sport and I worked to help them to restructure their lives and regain a sense of purpose whilst they could not train. Clubs and organisations focused on providing support during this time and it has resulted in a culture shift where athletes now have an expectation that they should be considered as a person in addition to their performance as an athlete. This is a healthy shift for the world of elite sport in general, though there has been some backlash to the athletes who have spoken out, with popular culture media figures claiming that they should simply get on with it (Watson 2021). These sentiments were echoed by retired athletes (Syed 2021). In response the general public and majority of athletes have supported this shift in position regarding emotions and well-being. This movement away from the traditional components of mental toughness, such as control and emotional suppression through manipulation to a more holistic approach embracing emotions is something that I have also seen within my role at the football academy. I referred to myself as an outlier earlier and whilst I still see myself in that role, I have been asked to bring aspects of emotional acceptance such as mindfulness to the training provision and led several workshops over lockdown for young players to facilitate their well-being. This research could

therefore be seen to be contributing to this movement towards improving the perspective on emotions within elite sport. Consideration of the pivotal role of emotions in consciousness, learning and learner identity would allow for their position within elite sport to change from one where they must be dominated by cognition to sustain performance, to one where they are seen to be at the core of the athlete's identity and subsequent ability to play and compete.

2.2.8 Concept Definition of Emotion

Within the context of this research, emotions relate to the embodied events resulting from experiences that are known to individuals as feelings arising through perception of emotions (Damasio 2010). These feelings become somatic 'markers' (Damasio 2010 p.175) for future experiences which strengthen the pre-reflective embodied response (emotion) and in turn reinforce the knowing of the feeling. These emotions and feelings build an internal culture of perceptions that inform behaviour, consciousness and identity (Damasio 2010, 2018, Narvaez 2014). The world experienced by the individual is perceived primarily through the pre-reflective emotional responses to the world. Repetition of encounters reinforces pre-reflective emotional responses creating neural pathways which are built in response to the original somatic markers (Michael 2020). These then in turn form traits, identity, and are part of consciousness. Emotions are presented, within this research, as informing all levels of consciousness (Damasio 2010, 2018). The views of dualists and those who seek to measure emotions as a form of

intelligence are discounted within this research as they neither present a strong enough proposition for further consideration, nor do they align with the position that I am taking from a philosophical perspective. This is further explored in the following chapter where phenomenologically based qualitative research is considered and found to provide a synergy with the neuroscientific embodiment theories that are being used here to define emotions.

2.2.9 Emotions conclusion

This section has detailed the significance of the impact of emotions and their position within the experience of learning and subsequent learner identity, the focus of which underpins this research. This enquiry considers how a child who struggles with a particular subject, who has a destructive relationship with a teacher, learning task or learning environment, experiences emotions and perceives these emotions within their inner world. This is an inner world, where Dirkx (1997) states that their imagination may tell themselves a story about their relationship with learning or, instead, it might be stated that they have created either a biological somatic marker relating to this experience or a distinct cognitive appraisal, depending on the choice of emotion theory (Damasio 2018, Lazarus 1991). This research would propose that the individual has an embodied experience of their emotions within their consciousness which, when lived out through repetitions of this experience, forms neural pathways which when repeated establishes an emotional response which informs cognition. This repetition then builds

into a trait and in turn creates a relationship with learning and learner identity (Michael 2020, Damasio 2018, Narvaez 2014). This research seeks to examine if this repetition of emotion about learning builds into a relationship with learning, and whether this emotion and learner identity can be subsequently transformed through the creation of new neural pathways (Michael 2020; Damasio 2018; Narvaez 2019). This process is not presented to be linear and there is an acknowledgement that emotions feel more complicated than this detailed process. Indeed Feldman-Barrett et al (2011) acknowledge that experiences trigger the firing of a variety of different parts of the brain, emotions being just one of them. The key role of emotions being considered here is that they pre-reflectively influence the perception of the experience rather than emotions being a secondary response through cognition. The emotion is the lens through which the experience is being perceived. The definition of the concept of emotions with regards to this research, has been presented. The discussion here moves on from emotions to identity which is now be considered in the following section.

2.3. Identity

2.3.1 Introduction

In the section above the discussion has focussed on the importance of emotions and the impact of these on the creation of learner identity. Identity itself is a key concept within the enquiry ‘What is the lived experience of emotionally informed learning?’ in that emotionally informed learning involves the learner identity and the potential transformation of this

identity. Once again, identity is a vast concept and there are limitations as to what can be examined within this research, therefore the focus here is concentrated on identity and aspects of learning. This section of the literature review concentrates on evaluating various theories of identity which are relevant to the exploration of emotion and learner identity within the context of teaching and learning in order to explore further the role of emotions in the creation of identity and whether learner identity is transformable.

2.3.2 Social Identity Theory

I have already discussed in the introduction that learner identity is often considered to be socially constructed (Wenger 1998), and therefore this section of the literature review begins with consideration of Tajfel's 1978 Social Identity Theory which proposes that identity is constructed through the various roles undertaken within a social sphere. There is an assumption within this view that identity forms through the external reward that a particular role receives. The more rewarded a role then the more that role is assumed, and this then becomes integral to the overall identity of the role-taker (Stryker and Burke 2000). The external reward would, presumably, be aligned with personal moral and value judgement and with given values within a culture. Social identity theory is a model that makes little mention of the notion of a consciousness separate to a reflective and responsive system that seeks approval from society (Stryker and Burke 2000). Emotions are only mentioned in relation to the positive and negative rewards that are

sought from exhibiting behaviours within a role identity, such as a teacher or coach (Strkyer and Burke 2000). Behaviours are enacted in order to elicit responses within the external culture, rather than from a personal perspective. This theory also proposes that people are seeking validation of a positive sense of self within their roles, which seems at odds with how people can seek to validate their negative view of themselves resulting from negative perceptions of self (Park, Crocker, Mickelson 2004). Whilst social groups and social roles undoubtedly influence identity, it is problematic to consider that they create consciousness as this would dismiss the notion of individual personal truth and perception. This view of identity is also reliant on the group having the same or similar interpretations of each experience, something that is unlikely given that individuals have personal perception.

Within the work of Damasio (2010) and Narvaez (2014), perception acts as both the designer and gatekeeper to identity. This perceptive lens interprets experiences of the world to create a sense of who people are both internally and in relation to the rest of the world. These two, the internal and external relationship, can be out of synchronicity. Sometimes the internal sense of identity is not the person that is played out in relationships within the world (Narvaez 2014). It is therefore problematic to describe the complicated relationship that people have with themselves and the rest of the world simply as the product of social roles. If this view were taken in relation to learning then it would indicate that simply receiving positive feedback within an educational setting should be enough to establish a positive role-

based relationship between a learner and task, environment and/or people which may not always be the case.

Stets and Burke (2000) believe that identity is constructed internally in response to the world. This research supports this view, where the individual and their individual perception plays a role in identity construction. Stets and Burke's (2000) theory aligns with the idea that people create who they are in order to be a part of different groups in society, mirroring Stryker and Burke's (2000) belief that identity is created as a reflection of what helps us to belong. Stryker and Burke (2000) propose that people become at one with a group even to the extent of sharing perceptions of the world. The manipulation of emotions on a national cultural scale was explored earlier in this work and indeed history has examples of popularly shared beliefs where people gain a sense of belonging, such as the fans of a particular genre of music or the supporters of different sports teams. Current politics can be seen to manipulate perceptions through aggressive media campaigns in order to influence group thinking (Morgan 2018), yet it might be considered a leap too far to go from a shared experience to a shared perception and consciousness. The same views may be shared on a matter in judgement. The same information may be believed, but it is unlikely that people feel exactly the same way about something. If emotions are considered as part of initial consciousness and identity, then judgements or views are the result of an initial emotional perception which is entirely subjective (James 1894; Wundt 1894; Lazarus 1991; Damasio 2018). For instance, the notion of capital punishment might be found to be violent

and abhorrent by a group of people, yet some might not feel moved to speak about it often, whereas others may devote their lives to campaigning against it. Whilst the view on it is the same, their relationship with this subject may manifest itself completely differently. The initial reflex or appraisal may be different for personal, emotional and contextual reasons which therefore makes it unlikely that people share exactly the same relationship with something as anyone else. The individual's emotions and resulting feelings in their perception of something could be considered as unique as a set of fingerprints. If this is the case, this poses a problem to be considered in this enquiry. If an individual perceives things uniquely and does not have a common view with others, even when they are in the same cultural environment, then the measures that are taken to help that individual to develop themselves cannot be common. The individual perception demands an individual solution.

In relation to learning, the culture of the school or training environment would seek to transmit a shared set of values and behaviour norms which could establish perhaps a collective sense of belonging, for instance with a highly distinguishable uniform. This need to control could be seen as part of the wider cultural context of education as a medium of fostering and maintaining the social hierarchy (Forgacs 2000). Whilst the team/school may have systems and processes to facilitate dominance it could be considered that they have no power over the individual to make them become part of the collective, unless they choose to join the social group. This is reliant on the values and behaviour norms fitting with the individual's

sense of how they see themselves. Linking this with Damasio's belief that people hold on to a sense of themselves to maintain homeostasis would mean that, rather than their identity being reliant on the collective, people will only adapt to the collective if it feels safe on an individual basis (Damasio 2018).

Bakhtin's (1981) dialogic approach where the relationship with the world is the focus concurs on some levels with the theories of neuroscience and embodied cognition that underpin this research and the understanding within that context that the language that is used is important (Bakhtin 1981). Identity is informed by the imagination and the language that is used within the micro-dialogue undertaken with oneself. His theory differs from Stets and Burke's theory published in 2000, in so much that he states that identity can never be established from within, it must come from external relationships with the world because 'it relies on dialogue with others to give form to the external vision we have of ourselves' (Burkitt 2012 p267). Burkitt states that 'we hold not only with the image of our own self but also with the images and voices of others' seeing the dialogical element as part of the process rather than the whole process (Burkitt 2012 p267). Instead, I would propose that the images and voices of others are only significant in how they are perceived by the individual through the lens of their self-perception, created from prior and current experiences.

2.3.3 Psychosocial Framework

Erikson's Psychosocial Identity theory (1982) is appropriate to consider within this research as it focuses on development through childhood and adolescence. However, the boundaries that this theory put in place in each phase of development are problematic given individual perception and the failure to take emotions into account. Although situated in the 1980s, Erikson's theory of a psychosocial framework is still drawn upon by theorists such as Illeris (2014a, 2014b) demonstrating a current consideration of his work. Erikson (1994) presents a very linear process of development of self from birth through to maturity through his eight stages of psychosocial development. This process is related to ego, which contains key stages outlined that define the development of self and ego (Erikson 1994). There is a distinction between self and ego within Erikson's work, whereby the latter is 'the component of the self in response to the outside world' (Hamachek 1988 p1) whereas the self is the construct of identity that develops throughout childhood, adolescence, and adulthood over time. Erikson (1994) claimed to give equal weighting to the areas of biological, psychological, and social development though there appears to be a predominant leaning within his theory to the psychological and social with little reference to the biological within his work.

Erikson's work is based on his studies of Native Americans and work within his clinical practice. Significantly, for such a well-considered theory on identity, there is little large-scale evidence. Within the stages of growth,

Erikson's (1982) claim that a more positive experience of each stage in the development of the ego will lead to the ability to deal better with future challenges though a definition of a positive experience is not defined within his writing. Erikson's (1982) view conflicts with that of Narvaez (2014) and Panksepp (2011) who propose that challenge, managed well, creates an actionable memory that enables people to be more optimistic and therefore more resilient. Erikson's (1982) proposal that a positive life alone promotes development, would not provide such actionable memories of overcoming difficulties and therefore the impact on identity may well be a lack of resilience and ability to cope with adversity (Panksepp 2011).

Erikson's work contains frequent definitions that are delineated as either negative or positive, particularly in describing external happenings. The use of such distinct terms within his approach to development is perhaps overly simplistic and belies the complicated lives of individuals. Erikson notes that the stages are only applicable where trauma does not deviate a person from this progress (Erikson 1982). It could be argued that everyone's life possesses some examples of trauma. A series of unfortunate incidents, however small, can change a person's perspective from trust to mistrust (and vice versa) at any age, therefore no matter how well they acquired a high trust level prior to 18 months there might still be a change in their ability to trust.

Hamachek (1988), in his discussion of Erikson's work, says that when a child is able to progress without trauma this will result in an 'essentially positive self-concept' but what this looks like and feels like is not particularly defined (1988 p356). This appears as a simplification of the complex web of

perceptions that build self-concept and ignores the creativity that develops from managing challenges in life (Panksepp 2011). Learning is not always a positive experience; it can contain many possible challenges and failings. The idea that the learner identity could be constructed in the linear, consistently positive manner put forth by Erikson does not emulate the experiences that I have as a learner or those that I have witnessed of others' learning through my career as a teacher and in this research.

Erikson's *stages* are significant because they can be said to draw upon educational theorist Vygotsky's stages of development (1978). Vygotsky's work pre-dates Erikson and was not concerned with the development of identity but with how development itself is undertaken (1978). Erikson (1982) chooses significant and trusted theories upon which to build his claims. His research was initially based upon his fieldwork with Native Americans and his anthropological studies during the rest of his life provided him with the data to support his stages of development. The research setting and context could be considered as narrow and his relationship with both, from his privileged perspective as a white, male academic, must be taken into consideration when exploring the resultant stages of his development model. The lens through which he undertook his work may have been influenced by the potential cultural differences and power imbalance inherent within a white western society.

2.3.4 Illeris and Identity

Illeris' (2014a) theory on identity presents identity formation as occurring in late adolescence and early adulthood which conflicts with the work presented in this thesis where the development of learner identity is considered as happening as soon as an individual begins to learn. Illeris is considered both in relation to identity and transformative learning in this chapter, as he is considered one of the most significant modern voices on these subjects. He proposes an argument that the self is constructed of a core identity, the personality layer and the preference layer. The core identity is depicted as forming during youth, with a definite identity coming in early adulthood (Illeris 2014a). Illeris draws upon the work of Erikson (1982, 1994) to support his thesis suggesting a very linear process of growth that forms the self. His theory appears to contain several assumptions to validate his theory. For instance, he states that a proper identity is not identified until the youth period of the teenage years (Illeris, 2014a). This assumption builds on Erikson's work, where there appears to be limited valid research to support this claim. Others might state that issues, such as those experienced by adopted children who develop attachment disorders when separated from their parents at an early age, demonstrate that there are clearly areas of the core identity that are formed very early on in life (Park, Crocker, Mickelson 2004). His work is derived from his background in adult education and there does appear to be a focus within his writing on the later youth years. Illeris briefly describes the core identity to form the ego layer of who people perceive themselves to be, although his work predominately focuses on the

personality layer stating that here is where values, attitudes, meanings, forms of behaviour, patterns of experience, empathy and caution are held (Illeris 2014a). He presents a brief description of what this layer holds yet there does not appear to be any clarity of where the beliefs and understandings within this layer are constructed and there is no direct link between them to the core identity of self-perception. This therefore appears to contradict with the view in this research that empathy and caution, which could also be considered as love and fear, would be present at the conception of self-perception. Beliefs are perhaps suggested more in relation to the position one takes with others, linking to social identity theory rather than as an expression of an individual's feeling about themselves. His work suggests that it is within this layer that transformative learning is focussed (Illeris 2014a). This aspect is discussed further in the next section. Yet here it is important to consider how Illeris can present the self as something so disjointed from self-perception.

In contrast to my view that preferences are the result of emotionally informed perceptions, Illeris presents a layer of preferences as the final layer of identity, where those areas of self-perception are managed that are not of great concern: people's choices, habits that are enacted 'more or less automatically' (Illeris 2014a p73). It is interesting that he places these behaviours where people are 'involved without being specifically engaged' (Illeris 2014a p74) on the peripheral layer of identity whereas they could be seen to be at the centre of identity based on reflexive or appraised emotional experiences (Lazarus 1991, Damasio 2018, Narvaez 2014). Changes in this

layer, are based on ‘what we experience and feel in ...various daily situations’ (Illeris 2014a p73) which is both in agreement with neuroscience and simultaneously dismissive of its importance. He states that the emotions are responsible for choices and preferences, yet it shows that the emotions are resultant of identity rather than at the core. There is a disconnect apparent in Illeris’ work whereby identity is discussed as a concept rather than a human, physical consciousness. He does mention emotions in his discussions regarding transformative learning, yet they are very much missing from the discussion on identity. His only inclusion is of the work of Malkki (2010), and her theory of edge emotions and discomfort within transformative learning. This situates emotions to be considered as a result of the process of transformation rather than as that which transforms.

Within the various theories of identity there is a commonality regarding the idea that the theorists believe that identity is constructed rather than innate. This is important because the shared view that identity evolves, allows for the possibility for transformation which is of paramount significance in the context of this research and is discussed in the following section.

2.3.5 Concept Definition Identity

The term identity within this piece of research refers to the self that results from the pre-reflective emotionally informed perceived consciousness of individuals (Damasio 2010, 2018) and is applied in this research in relation to learning. The emotionally perceived self is formed through the emotional encounters as discussed in the section defining emotions whereby somatic

markers are created which inform the creation of neural pathways (Damasio 2010). These pathways then inform the identity of the individual. This perceived self then behaves in a manner that has been informed by the emotions underpinning consciousness. This association between experience and emotions informs future emotional responses to this environment and experience, and the people involved. The person comes to know or perceive themselves, their memories, values, experiences and humanity, through the pre-reflective emotional response. The perception then informs the behaviour of the individual and is repeated until it becomes traits, resulting in identity informed by emotions (Narvaez 2014). The individual perpetuates their sense of themselves through their behaviours in order to preserve their sense of homeostasis (Damasio 2018).

2.3.6 Identity Conclusion

This section has critically considered some key different theories relating to identity. It has presented arguments supporting the embodied formation of identity through a pre-reflective emotionally informed perception leading to the formation of neural pathways, behaviours and traits which, repeated over time potentially create a learner identity. As stated above, this particularly relates to learner identity within this thesis where an individual has had a pre-reflective emotional response to an aspect of learning which creates a responsive attitude and behaviour, which in turn, over time leads to a personal trait relating to learning. The implications of this have been documented in the first chapter of this thesis and form the rationale for the

undertaking of this study. The possibility of transforming this identity is central to this enquiry and is the focus of the final part of this literature review.

2.4 Transformative Learning and Identity

The transformation of a learner identity and relationship with learning is fundamental to this enquiry into the lived experience of emotionally informed learning. This section sets out to interrogate whether and how a transformation of learner identity might take place and whether this process may occur throughout childhood and adult life. Theories of transformative learning are critiqued and differences in the process and focus of the transformation considered.

2.4.1 Mezirow's Ten Phases of Transformative Learning

Mezirow (1978) is often considered the most significant of the transformative learning theorists as his work informs most aspects of debate within transformative learning literature. As an adult educator, Mezirow approached transformative learning from the perspective of adult learners accessing learning which then led them to change their perspectives on themselves. There was a political aspect to his work which is symbolic of the time, where the civil rights movement was growing in significance during a time of possibilities – socially and politically (Borstelmann 2011). Mezirow was inspired by the work of Freire (1970) which was situated within a political context and proposed that learning had the power to transform a person's perspective with the world and their place within it. The notion of

transformation was not only presented as of significance for the learner but for wider society. This view aligns with the underpinning ethos within this research and therefore, upon first reading, Mezirow's theories resonated with me as the researcher and as a teacher, though there are major elements of his work that do not correspond with the views being proposed in this work. Mezirow does not refer to consciousness or identity but presents cognition as being the focus of what is transformed within the learning. Mezirow included an emotional element in his phases of transformation which he extended over time; however, emotions are presented more as passengers than the driver within the transformative process (Taylor and Marienau 2022). In his conversation with Dirkx, Mezirow states that he agrees with theorists such as Vygotsky in that 'control of one's thoughts is the ultimate aim of education' (Dirkx, Mezirow, Cranton 2006 p134). He believed that rational discourse was paramount to transformative learning and that it was within the social domain of discussion that the 'disorientating dilemma' (Kitchenam 2008 p105) took place that was necessary for transformative learning to occur. The notion of rational discourse suggests a process where cognition has to make sense of the transformation to enable it to occur. His discourse suggests a social element to the transformation where the individual engages with others to transform. This allows for new information to be transferred between individuals, perhaps empowering those who have previously been disenfranchised from such knowledge. The term rational perhaps distances the process of transformation from emotions (which are culturally considered as irrational) and situates the transformation within

cognition. Taylor and Marienau (2022) present a counter argument to this that aligns with the view taken in this work including references to the work of Damasio (2010, 2018), whereby they attribute emotions to be pivotal to cognition rather than *other* and argue that the caretaking of emotions as part of the process of transformation is pivotal.

The disturbing dilemma could align with that which is proposed by emotion theorists earlier in this chapter: the dilemma unsettles the individual and they are unable to retain homeostasis (Damasio 2018) and therefore are seeking to regain it and must transform in order to do so. This destabilisation and deconstruction are presented as an important part of the process of transformation. The social and political lens through which Mezirow is considering the transformation places the disturbance in cognition rather than within the embodied emotions of the learner. This differs from Piaget's (1952) process of problems creating opportunities for learning for children. The dilemma in the learning situation within Piaget's work might provoke transcendent learning where the individual significantly considers and reconsiders concepts in different contexts in a form of double loop learning. In transformative learning as proposed by Mezirow and examined in this research, triple loop learning is involved, where the individual is part of the reconsideration and reconceptualization (Tosey, Visser, Saunders 2012).

Mezirow's exploration of the experiences of female returners to education led to his establishing his theory of transformative learning. He was heavily

influenced by several theorists including Kuhn (1962), Freire (1970) and Habermas and Shapiro (1971) which perhaps influenced his focus on social justice. His own work was concerned within empowerment and social fluidity perhaps as a consequence of the political movements and civil awareness that thrived in a post-war world. The voice of Mezirow within his research in 1978 is one situated with the timeframe's social, political and gender context. Critics should perhaps acknowledge Mezirow's male perception within the discussion of female gender roles within his research. He discusses the societal roles of women at the time 'daughter, girlfriend, wife, mother, lady, neighbour, church member' (Mezirow 1978, p11) very much through the lens of his gender within this time period rather than considering the female perspective. It is important to highlight this aspect of his study and how his role as a male researcher during this period may impact upon the assumptions and findings within his work. Consideration of this is important within this research because this work underpins the creation of his Ten Phases of Transformative Learning (table 1) which have in turn formed the foundation of the concept of transformative learning and have influenced all subsequent discussions of transformative learning.

Table 1 Mezirow Ten Phases of Transformative Learning

Mezirow (1978) Ten Phases of Transformative Learning	
Phase 1	A disorientating dilemma
Phase 2	Self Examination
Phase 3	Critical assessment of assumptions
Phase 4	Recognition that one's discontent and the process of transformation are shared

Phase 5	Exploration of options for new roles, relationships and actions.
Phase 6	Planning a course of action
Phase 7	Acquisition of knowledge and skills for implementing one's plans
Phase 8	Provisional trying of new roles
Phase 9	Building of competence and self-confidence in new roles and relationships.
Phase 10	A reintegration into one's life on the basis of conditions dictated by one's perspective

(Mezirow 1978 p7)

Here I consider the first four phases of the process in further detail to explore how emotions have been considered by Mezirow (1978). Within the phases proposed, phase 1 discusses identity as the cognitive interpretation of the self in relation to the external forces that influence the self. Here it is proposed that 'meaning perspectives are the psychological structures within which we locate and define ourselves and our relationships' (Mezirow 1978 p7). Identity is formed through cognition within a social context. Emotions were added to stage two (Mezirow 1991) when they were adapted to include the understanding that emotions are significant in relation to 'a self-examination' where he included the idea that emotions could be accompanied by 'feelings of guilt or shame' (Mezirow 1991 p100). These were extended further in 2000 to a 'wide array of feelings' (Mezirow 1991 p100). It is significant that the initial focus is on emotions of guilt and shame and that sadness is missing. Guilt and shame are particularly prevalent within power relationships (Fisher 2005) which aligns with the perspective through which Mezirow views transformative learning. It is significant that sadness is missing given the range of emotional scenarios that the research presented.

In each one sadness would certainly be present. There is undoubtedly a sense of loss present in the list of types of events given by participants in his research; 'the death of a husband, a divorce, the loss of a job ... an empty nest, a remarriage, the near fatal accident of an only child' (Mezirow, 1978 p12). Such experiences could almost certainly be seen as emotional traumas rather than disorientating dilemmas. The reason for the attachment to cognition being at the core of transformative learning rather than emotions could be considered within a gender and cultural context. Distress is being viewed through the cultural language that Mezirow, as a male during this period, possesses to identify this form of emotional situation as disorientating rather than using emotive language such as feelings or trauma. There could even be an overcompensation of trying to subvert the social norms of the period in accordance with the civil rights movement whereby he is discussing situations that have happened to women and chooses to deliberately use language that denotes a lack of emotion (Graham 1988). The potential ramifications of discussing emotions within transformation is therefore highlighted in the above to demonstrate how culturally determined the language and positioning of emotions may be within Mezirow's work.

Phase three of Mezirow's stages is an investigation into what will be transformed and involves 'a critical assessment of epistemic, sociocultural or psychic assumptions' (Mezirow 1978 p100). Mezirow focusses on cognitive interpretations of relationships with the external world rather than on emotional relationships between the self and the world. Here he could be

seen to be mirroring the work of appraisal theorists such as Lazarus (1991) with the focus on cognition.

Phase four moves the learner from self-critique to sharing ownership of their positionality with others. This part of the process could be considered to provide comfort and a normalisation of feelings, whereby 'painful reappraisal of our current perspective' (Mezirow, 1978, P12) becomes rationalised by being externally validated by the feelings of the group. Mezirow states that 'the process of perspective transformation can be painful and treacherous' (Mezirow, 1978, P11) though there is very little focus on the processing of emotions within the phases. This may be in line with Mezirow's belief that 'control over ourselves rather than being at the mercy of external forces ... is ... a truly desirable outcome' (Mezirow, 1978 P50). Within Mezirow's lifetime he had witnessed the abuse of political and social control on a global scale (Schulman 2002). It is therefore perhaps not surprising that he sought to allow people to control their own destiny and that he saw this as a cognitive process.

2.4.2 Dirkx's Transformation of the Soul

Emotions take a more significant role in the work of Dirkx (2001) on transformative learning. He presents emotions as 'the messengers of the soul' (2001 p.66) in that they are distinct from the soul and inform relational energies with the world that fire the imagination to create the 'inner world of the learner' rather than emotions being at the core of the self (Dirkx, Anger, Gwekwerere, Brender and Smith 2007 p.4). He believes that the imagination

is informed by the sub-conscious rather than emotions and views the internal disturbance created within the learning environment as opportunities for 'soul work' (2000 p4) whereby the emotions stirred should be viewed as symbols of something deeper within the learner, within their soul. This theory suggests that learning goes beyond informing how we live and is instead the experience of being alive (Cranton and Wright 2008) which is of significance in this enquiry where learner identity could be seen as being part of life as much as separately within education. Dirkx's work is highly theoretical and draws on qualitative evidence from research undertaken in higher education to support his theories. Similarly to Mezirow, he focuses on the adult learner which is understandable given his professional context and there is little focus in any of the literature reviewed here in relation to adolescents and children. The critical discourse that Mezirow states as being central to transformative learning, perhaps is seen as being considered beyond the capacity of youth. Kegan (1994) states that whilst young people are capable of being critically reflective of the assumptions of others, critical reflection of self is more likely in adulthood. Whilst this skill may be more developed in adulthood, this thesis sets out to explore whether the development of the skills of meta-cognition and self-awareness of emotion can happen throughout a learner's lifetime, including when they are children and young people.

Hunt (2021) also focuses on the process of critical reflection in her work, stating that it is important to have self-awareness in order to take action. Hunt's (2021) discussion around reflection initially situates her within the

same cognitive domain as others considered here where she is focusing on the ability to evaluate self and explore the current position. However, her work moves on to consider mindfulness where she admits to having to question her own thinking when attributing a power to mindfulness to transform without the focus on cognition. She concludes by correlating cognition and mindfulness together seeing the latter as a process through which the former can be more meaningful. I would posit that Hunt's (2021) thinking here could have been extended to explore more about why mindfulness might not need critical reflection. Perhaps it could be considered that mindfulness surpasses the need for the comfort of the sense of control that a cognitive process potentially gives people. The potential feeling of being emotionally overwhelmed can be frightening and the physical benefits of mindfulness, which Hunt (2021) alludes to, mean that the nervous system is calmed as the individual allows themselves to be present with their emotions. Nook, Satpute and Oschner (2021) go even further in their work to suggest that cognitive recognition and naming of emotions can actually exacerbate an emotional reaction. They acknowledge the limitations of their research and that emotional naming may play an important part in emotional regulation over time, however they found in their research that there was a significant increase in the emotional response when someone engaged in cognitive reflection on their emotions (Nook, Satpute, and Oschner 2021). Whilst I do not suggest in this research that mindfulness is part of the process of emotionally informed learning, there are similarities between the process of inviting and accepting emotions in

mindfulness practices (Hunt 2021) and those presented in this research as being part of emotionally informed learning. I would suggest, from my consideration that emotions are at the centre of the transformation, that mindfulness is a possible means of engaging in the emotions and enabling a potential transformation. This is discussed further in my consideration of Panksepp's work later in this chapter.

Dirkx (2006) also includes discussions aligning with those above when he considers how an authentic teacher facilitates the comfort of a student to be present with the emotions that they would rather turn away from. He suggests that teachers should use a symbolic approach in their work to encourage learners to embrace the messages that their emotions are bringing them through engaging with the feeling and trying to identify what the emotion is communicating. In his 2007 paper he discusses an adult learner, Derek, who has engaged in a cultural enrichment programme visiting educational organisations in another country, who realises after his visits that 'it stirred up a lot in me At first I didn't seem to fit in anywhere but now I see it was more me than them' (Dirkx, Anger, Gwekwerere, Brender and Smith 2007 no page). His work therefore aligns with some of the principles being explored within this research in that it encourages self-awareness of emotion through explicit turning towards perceived feelings within learning and proposes that engaging with emotions and the perception leads to transformation.

2.4.3 Taylor and Cranton – The role of the facilitator in transformative learning (TL)

Taylor and Cranton (2012) explore the emotional aspects of TL and state within their analysis that emotional intelligence is integral to transformation because it enables someone to manage the ‘intensely threatening experience’ (2012 p76) involved in facing up to assumptions and meeting the challenge of the need to change. As with Mezirow, emotions are connected to the process of transformation rather than being the subject of the transformation. They also raise the issue of power, which is alluded to from a particularly social perspective in Mezirow’s work. Taylor and Cranton (2012) are focussed on the power between teacher and learner and state how important it is that the learner feels empowered. Again, this reflects the work of Freire (Freire 1997) and also the ethos underpinning this research where the importance of power is considered within transformative learning. If someone is engaged in transformative learning, there is a significant ethical consideration ensuring that it is the learner who controls what is transformed and how it is transformed. There could be considered to be a naivety in Mezirow’s work, that the environment of Adult Education is one that promotes empowerment and freedom of control in learning. This perhaps comes from the white middle class perspective of ‘human agency’ which Clark and Wilson (1991 cited in Taylor & Cranton 2012 p78) criticise Mezirow for assuming is universal. My research, through focussing on transformation of the learner identity at any age, considers power and control in learning for all learners, including those who are being educated

in a school system rather than only those engaged within the more relatively autonomous environment of adult education.

In reference to phase 8 of Mezirow's phases of transformation and the trying of new roles, there is discussion by Illeris (2014a) regarding how teachers might be effective role models. This is concerning from an ethical perspective as the teacher is in the position of power and authority (even when that power is consciously shared) and therefore it is important to consider what the role of the facilitator of learning is within the transformative process. As Foucault (1979) posits, what a teacher may believe is fostering agency may instead be interpreted as manipulation by learners if the proposed change does not align with their values or beliefs. This is a significant issue in relation to the creation of learning behaviours and strong relationships with learning. The culture of education is predominately focussed on creating a success criterion for what the learner behaviours should be, and teachers are the ones who communicate this. The power over what is valued as good learning is dictated by macro and micro labels via national qualifications and school ethos statements (Bronfenbrenner 1979). The control over what the individual should and could be as a learner is defined and labels are distributed throughout the teaching process from the conception of lesson plans to the awarding of levels and grades. The domination of what the destination of change (learning) looks like is systemic of the outcome focused culture of education and yet this very process could, within this research, be seen to act as a barrier to transformation. The learner is presented here as the person who

must define what the outcome of transformation looks like and must perceive themselves to be in control of this process. This is why self-awareness of emotion and meta-cognition may be considered vital, where the learner and teacher explicitly discuss the form of learning that is being undertaken so the learner is empowered within the process of transformation.

This important role that the teacher plays in facilitating transformative learning is further discussed by Cranton & Wright (2008) in relation to the environment that should be present to encourage the trust required for transformative learning to take place. In their study of adult learners in a literacy programme, they explored the role of the facilitator or 'learning companion' (Cranton & Wright 2008 p1) in the transformative process fostering an environment of 'trust' (Cranton & Wright 2008 p33) and a 'sense of possibility' (Cranton & Wright 2008 p39). They go on to state that it was not the learning 'but the relationship with the educator that created the potential for transformation' (Cranton & Wright 2008 p44). They relate this to Mezirow's important discourse where the learner is heard and where the teacher discerns the causes of the behaviour of the learner to see and hear why the learner acts out in a certain way. Cranton and Wright (2008) propose that the whole person is transformed moving from their 'previous collective' to a 'previously unimagined ... new collective' (2008 p45), which could be considered to be more aligned with Dirkx's thinking than Mezirow's. They acknowledge that the transformative process is 'fraught with emotion' (Cranton & Wright 2008 p45) however they still do not put

emotions as the focus of the transformation itself and situate the transformation within a cognitive and social space.

If this 'sense of possibility' (Cranton and Wright 2008 p40) is to be lived out then it is worth considering the emotional intent of the facilitator of learning to reflect on how they might foster such an environment. The emotions of the teacher have been considered in the above section alongside consideration of the context for emotions within the learning environment, yet here the discussion moves on to the emotions that the teacher might show to the learner directly. The vulnerability of learning is potentially magnified within a transformative learning process where core beliefs may be being challenged and changed, and therefore consideration of the emotional purpose of the teacher, mentor or coach is vital. The emotional context for the support that is provided within the learning environment may need to go beyond the role of a caregiver as considered by Medina and Luna (1999) in their discussion of the role of the teacher of pupils with Special Educational Needs and Disabilities (SEND) to one of passionate belief in the possibility of progress. I propose the term of *professional love* when discussing this with my trainee teachers and coaches. This acknowledgement of professional love could be seen to reflect the seminal work of Freire (1994, 1997) in that there is a ferocity to the love that is brought into teaching where the status quo is challenged, and the learner is encouraged to learn without limitations. Whilst in Freire's work this could be considered to be within a more socio-political perspective whereby the limitations placed upon the individual by society are challenged through

learning. I would posit that there is also an internal battle between the self-imposed limits arising from the learner who perceives themselves (from the pre-reflective emotionally informed learner identity) as someone who 'cannot', and the possibility of being able to transform the learner identity to believe that they 'possibly can'. The strength of the love from the facilitator of learning is still pivotal whether it is the societal battleground or the identity of the learner creating the dilemma.

The nature of support from the teacher is considered by Ruzek, Hafen, Allen, Gregory, Mikami and Pianta in their 2016 study into the role of emotional support in motivating students. This highly quantitative study measured the impact of a coaching programme to improve the connectedness within teacher and student relationships. Their conclusions are potentially contestable, given the lack of acknowledgement of subjectivity within the coding process by a team of graduate and undergraduate students, and the nuances of self-declaration within the data itself, though the overarching findings are pertinent to this discussion. They conclude that whilst relationships were judged to have improved between students and teachers who had engaged in the study coaching programme, learner competency did not. This outcome aligns with the notion that I present above in relation to the work of Freire (1997) in that the love that a student requires in order to progress is not just supportive. In fact, to be supportive of a current position may detract from encouraging a student to move to the possibility of another, more positive position. This raises an interesting area that has arisen throughout the undertaking of this research and the dissemination of

my findings as I progressed in the study. Emotions are perceived in a number of ways in education; as being an area for manipulation, as in emotional intelligence, where consideration of them promotes self-awareness and, importantly, self-management. Alternatively, they are perceived as an area for nurture and caregiving, which is, I would argue central to all relationships, not just those in education. Additionally, they can be an area of concern regarding mental health and well-being. They are rarely considered as a vital part of the learning process of progress, where the courage to take a leap of faith into the unknown can bring about the type of progress that is unexpected and transformative. Emotionally informed learning, where the pre-reflective emotion is being transformed, demands that the teacher or personal coach fiercely supports the learner, cares for them and, vitally, challenges them to question what they know and how they know it. This professional love is focused on the process of transformation rather than a particular outcome and is celebratory about the vast range of different outcomes that arise from the transformation process. This position demands much from teachers. Asking them to love their learners requires teachers to engage in an act of will that they may find challenging, and they must trust them in order to allow them to control the process of transformation. The focus on the process of learning rather than the outcome does not align comfortably with a system that is so target driven and yet it is, I propose, essential that this type of love is present for all pupils to be able to make progress.

2.4.4 Illeris – transformation of the learner identity

The theory presented by Illeris (2014a, 2014b), the most recent author to write extensively about transformative learning proposes that identity is what is changed in the transformative process. However, of particular importance to this research are his views on transformative learning and emotions. He sees emotions as being significant within the learning process itself, whereby the feelings of a person are significant in how they are motivated to engage with learning. Illeris considers that feeling overwhelmed within transformative learning can result in someone regressing and failing to progress; he believes that emotions are important with regards to the relationship with the facilitator of learning who is significant within the learning process (Illeris 2014b). Caution may be given to the consideration of the position of emotions within the process of transformation. Illeris sees them as a consequence of transformative learning rather than being at the core of the learner identity and subsequently transformation.

The discussion in Illeris's work relating to transformative learning in youth is also significant within this research. He states that during youth 'it is hardly possible to draw a fixed boundary between what are predominately search processes, where the learning is seeking initial identity, and what can be termed transformative learning' (Illeris 2014a p87). He continues to discuss how it is only once maturation happens that 'meaning perspectives' (2014a p87) are developed through learning, including transformative learning.

These established perspectives might then be ‘developed further by new transformative processes’ (Ileris 2014a p87). There is an acknowledgement here that transformative learning will have taken place in childhood but his previous comments lead to the conclusion that he does not believe it can be separated from identity formation during childhood and youth. He writes extensively regarding the impact of modernity on young people and identity but, because his argument does not place emotions in a core position within transformation, there is no clear connection between emotions, perception and identity formation and the subsequent potential for individual empowerment in the transformative process. His arguments regarding childhood identity are based on the views of Erikson (1982) and therefore, are not in line with my views or experiences in relation to learners. It is the view within this research that early perceptions are deeply held and life changing and, as such, the child has the right to access the tools of meta-cognition and self-awareness of emotion, to empower them to be able to inform their own perceptions.

2.4.5 Panksepp Out-feeling a Feeling

The process of transformation and what is transformed are pivotal in this study. There has been much discussion above about the focus on cognition and beliefs with little clarity regarding how the actual process of transformation might occur. The work of Panksepp (2011) provides clarity here. As has been previously detailed in the discussion of his work in the emotions section of this chapter, Panksepp (2011) believes that emotions and

cognition exist collaboratively in consciousness and that the individual experiences emotions in a primary manner, which is defined as pre-reflective in this research. In addition, Panksepp discusses appraisal of emotions and draws the conclusion that it is not possible to '*out-think*' a feeling, instead positing that it must be '*out-felt*' (2011). As previously discussed, he proposes that this can be undertaken through play whereby the individual reconfigures their emotional response through trying different responses. This allows them to find the new emotional edge without a sense of jeopardy from potentially getting it wrong and, in line with Damasio's thinking (2018), allows an individual to retain a sense of homeostasis whilst experimenting with transformation of the somatic marker (feeling of the emotion) relating to an event. They are then able to reconfigure the associated neural pathways. This focus of the transformation therefore is the emotion itself which is replaced with a new feeling. For example, a boy experiences shame in relation to learning following an incident in a classroom where he is called 'stupid' by a fellow student. The boy lives out this feeling of shame upon repetitive experiences in the classroom until, through self-awareness of emotion and meta-cognition, they become explicitly aware of the feeling. They are then able to play with possible other emotions, such as joy or pride as they undertake learning. The boy is not confined in this process by having to replace one feeling with another immediately upon trying. There is a focus in Panksepp's work (2011) on trial, on exploring a way through to new emotions. What is missing is a focus on cognition, the learner does not have to think themselves, or talk themselves, into the new identity. The new

learner identity comes from the new emotion arising from a process of play where new possibilities are explored until one is adopted. This process involves a transformation from the inside out, whereby a biological '*rewiring*' takes place.

2.4.6 Concept Definition of Transformative Learning

The literature relating to transformative learning has been critiqued and considered and it can be summarised in the following manner.

Transformative learning involves consideration of the pre-reflective emotional response to the learning experience which, in turn, informs the learner identity. The emotion is presented here as being at the core of the identity and also as the focus of the transformation. This aligns with work of Panksepp (2011) where he presents that a feeling must be '*out-felt*' and that it cannot be '*out-thought*'. The transformation is a process which is best undertaken when supported by another who can offer reassurance and help with the vulnerability of the process, rather than someone to guide and steer the process. Within this definition, there should be an explicit 'giving over' of power in the process of transformation. The awareness of the facilitator of the power in their role should be considered throughout any transformation and they should not seek to transform in their own image or in alignment with their own values and beliefs as this would be unethical. Instead, they might help learners to find possible choices within the transformation process in order that the individual is able to play with possible outcomes. This play is deemed vital to enable the individual to try alternative forms

without jeopardy or the fear of failing in order to replace the original emotion and subsequent somatic marker with a new one, resulting in a new identity. Once a new somatic marker is in place then repetition of encountering this new pre-reflective emotional response in relation to an aspect of learning will reinforce the response, create new neural pathways, inform new behaviours and create a new learner identity.

2.4.7 Transformative Learning and Identity Conclusion

This section has critiqued the literature relating to transformative learning and has presented the view that transformative learning involves the process of learner identity being transformed through the transformation of the pre-reflective emotion in relation to aspects of learning. In doing this, I have drawn on the prior two sections on emotions and identity to demonstrate how this tripartite are interwoven within the theory of emotionally informed learning that arises from this thesis. I have discussed the process of transformation and the role of the facilitator of learning in the transformation process. I have shared the position that I have taken in relation to the theories regarding transformative learning and have presented a case for the transformation involving the pre-reflective emotional response which in turn has an impact on the perceived identity.

2.5 Conclusion

This thesis brings these three concepts as defined above, together, to focus on the lived experience of emotionally informed learning in a manner that may not hitherto have been considered fully by others. As discussed in the

first chapter, learner identity has been a neglected area within educational research and practice. This thesis presents an enquiry that establishes the tripartite of emotions, identity and transformative learning as an essential consideration within learner identity, pivotally with emotions as the gatekeeper to learner identity and the source of what must be transformed. The duality of emotions and cognition has been considered and the position of emotions as the pre-reflective driver of imagination and perception has been presented as worthy of consideration within this research. The significance of the pre-reflective emotional response on the creation of learner identity has emerged through the literature review on identity to be a credible interpretation. The possibility for transformation of the learner identity through the transformation of the pre-reflective emotion has been established as possible and, significantly conceivable within childhood through to adulthood, rather than being the domain of adult learners alone. The position of emotions as the core of the transformation, rather than cognition has been supported through critical engagement with literature arguing against the traditional duality perspective of cognition being dominant over emotions. This critical literature review has therefore established that emotionally informed learning, which involves the transformation of the learner identity through transformation of the pre-reflective emotion, is grounded in robust theory and research.

2.6 Moving Forward

This chapter has provided an analytical review of the literature relating to the concepts within the research enquiry: emotions, identity and transformative learning. Gaps in the research have been identified and problematised. Relevant theorists have been considered in a critical manner and key differences have been presented. Within this review there has been the explicit consideration of the concepts of emotions, identity and transformative learning, as a tripartite, where the theorists, theories and research intertwine within their work.

The next chapter examines the methodology followed in the undertaking of the research, through presenting the theoretical framework including the discussion of my ontological position and epistemic stance. The philosophical argument for the choice of utilising a phenomenologically based qualitative methodology is given along with the rationale for the choices made in relation to methods of data collection. I also put forward a discussion of the forms of analysis and outline how the research findings are presented.

Chapter Three Methodology

3.1 Introduction

This chapter sets out the methodology that has been employed to undertake the enquiry in response to the main research question and subsidiary questions which are:

What is the perceived lived experience of emotionally informed learning?

- What is an emotionally informed perception of learning and how does this inform learner identity?
- What is transformative learning and how does transformation of the learner identity occur?
- What role does the facilitator of learning play in emotionally informed learning?

My underpinning ontology and epistemology are explored to justify the choice of a phenomenologically based qualitative approach as my research methodology. This approach is presented as the most suitable methodology to be employed for this investigation. There is particular reference to how taking a phenomenologically based qualitative approach aligns with my understanding of how emotions inform learning. In addition, this chapter outlines the methods that have been used in data collection. The research participant selection and process of their recruitment to the research is detailed. The use and interrogation of images and semi-structured interviews

are outlined as effective methods of data collection for this research. I then move on to present the methods used to analyse the data.

3.2 Theoretical Framework

3.2.1 Underpinning Ontology of Emotionally Informed Consciousness

a) A Constructivist Ontology

The underpinning ontology informing this research is that consciousness is predominately constructed from an emotionally informed perception of reality which is unique to the individual (Damasio 2010, 2018; Narvaez 2014), therefore aligning with a constructivist reality (Waring 2012). My belief in the individual truth of someone's perception arose from my experiences as outlined in chapter one, and this constructivist view is influenced and informed by phenomenological theorists such as Husserl (1913), Merleau-Ponty (1962), and embodiment and neuroscientific theorists such as Damasio (2010), Panksepp (2011) and Narvaez (2014). My concurrence with these influences explains why I have chosen to take a qualitative research methodology informed by phenomenology rather than using a narrative or a social constructivist approach. I am not seeking to record the experience as perceived by an individual through narrative enquiry and am not exploring the perception in relation to the social world (Swanson and Holton 2004). Instead, this research seeks to ascertain the commonalities that might exist in the lived experience of learner identity as perceived within consciousness by the individual participants in my research. Through this I seek to examine these experiences in order to gain an understanding of emotionally informed learning as a potentially shared lived experience.

As noted in the literature review, it is outside of the scope of this research and perhaps, as Damasio (2011) states, ill-advised for anyone to try to determine the nature of consciousness, though all of these aforementioned theorists (and many others) have sought to determine how consciousness may form and inform morality, behaviour and society. The phenomenologist Merleau-Ponty (1962), and the neuroscientists, Damasio (2018) and Narvaez (2014), commonly believe in the embodiment of consciousness. They maintain it is a visceral embodied matter where people perceive themselves into being.

Merleau-Ponty (1962) differs in his portrayal of consciousness in that he considers that language is the conduit of the self into the present. His view is that language both represents thought and 'is thought' (Walsh 2017 p312). This view contrasts with the ontology underpinning this research which considers language as secondary to an emotionally informed perception in the manifestation of consciousness and construction of the self. For example, a pre-reflective and pre-cognitive emotion of fear is felt and then known and named by the perception from the individual rather than the social language informing the knowing and naming of the emotion (Damasio 2010). The emotion has a conscious element within this process prior to the thought and use of language. Merleau-Ponty (1962) believed that consciousness is pre-reflective, a physiological response which aligns with my ontological understanding. Where my understanding differs from his is through his lack of explicit reference to an emotional component within this pre-reflective consciousness (Merleau-Ponty 1962).

b) Consideration of the Soul

I concur with the belief presented by Damasio (2010) that the embodiment of consciousness occurs in part through an embodied emotion that impacts on the body on a neurological and cellular level. However, this is perhaps an incomplete explanation for consciousness in its entirety. In this, my ontology differs from physicalists such as Dennett (1991) with his reductionist sense of consciousness, where the individual is a 'zombie' (Dennett 2017 no page) evolving gradually into consciousness akin to the way that artificial intelligence now expands, where the more data that is fed into the system then the more conscious the individual (or computer) becomes. Instead, I interpret the embodied perspective of Damasio (2010, 2018) and Narvaez (2014) through a personal lens of belief in the spiritual soul. Here I align more with Stein's (2000) interpretation, described by Tyler as the 'choreography' (2016, p197) of the spirit and body. I propose a holistic interpretation of consciousness where the body informs the soul, and the soul informs the body. The emotional pre-reflective response, or essence that seizes the event of life in a moment, is informed by the soul and the soul is enriched or diminished by the event. Soul work, where the individual is able to seek enrichment rather than diminishment of the self is at the heart of this thesis. The ability to transform the pre-reflective emotional response in a positive manner, protects and nourishes, and heals the soul. I propose therefore that consciousness involves this confluence between body and soul. Consideration of the self through consciousness is informed by the soul through the emotions and thoughts. This view arises from a 'spiritual-not-

religious' perspective aligning with what Schnell defines as '*vertical transcendency*' whereby there is the belief in 'higher powers' (2012 p35) without an allegiance to organised religion. It is through this lens that I consider other theories of consciousness in the following paragraph.

c) The Epochè ?

Husserl, the founder of phenomenology, attempted to ascertain what construed the sense of being and in his work *Ideas* (1913) he accounted for there being an essence, an Epochè, that is the self in the moment. He proposed that this essence could be considered in order to be accounted and discounted, in any subsequent knowing of the thing itself (separate from the self). This became known as the 'lived experience of the matter' or 'reduction' (1913 p13). Consciousness is presented by Husserl in his work at this time as something that can be known through awareness of the lived experience and the subsequent consequences of actions taken (the reduction) that arise from our perceived consciousness (the lived experience) (1913). This thinking aligns with my ontology, in that the self-awareness of emotion and meta-cognition (awareness and identification of thinking) of oneself allows the individual to examine oneself in relation to experiences to understand themselves as both separate to the experience and as part of the experience. This knowing of the self can then, if chosen, lead subsequently to the possibility of transformation of the pre-reflective response resulting in a re-knowing of the experience, and a subsequently enriching or healing experience in relation to the soul. The above theories mentioned here have

all significantly informed the thinking within this research and my ontological beliefs and hence how the research has been conducted.

3.2.2. Epistemological Approach

a) Interpretivist Approach

An interpretivist understanding of how knowledge is developed is at the heart of the epistemological approach informing this research where there is an individual perception of what is known and how it is known. Knowledge is subject to the perception of knowing within an emotionally informed consciousness. The work proposes that the knowing of something can possibly be transformed through a different emotionally informed perception. This research proposes that knowing possesses a fluidity and that even universal truths can be perceived, in some ways, differently. Knowledge is considered, whether experiential or academic in nature, subjectively in relation to self (Waring 2012). I am not suggesting a fictional epistemology whereby knowledge is purely imagined by the individual (Sinha 1963), rather that the truth of the matter is in the seizing of the essence of the matter.

This view proposes that my original experience of the event or knowledge is absolutely the *truth* of the matter to *me*. This is apparent in my own understanding and the development of knowledge through the undertaking of this enquiry and within the generation of new knowledge resulting from my findings. It is my premise that knowing occurs through an emotionally informed consciousness and that learning is a process of something becoming known by the person and made theirs within their experience.

b) Potential

Stein states that phenomenology is the 'structure of objects in the temporal flow of mental life' (2000 p68) and it is this flow of knowing between each encounter of knowing that informs perception. What is known now and how it is known is reliant on what was known before and how it was known. Particularly pertinent within this research is what Stein refers to as 'potential', that which is anticipated as potentially what is to be known (Stein 2000 p68) and is currently 'imagined' linking to the work of Dirx that has been previously discussed. The imagined '*potential*', I would suggest, is not only the product of mental life but of the embodied lived experience of the individual and is part of the powerful emotionally informed consciousness of every learner and therefore is present within the learning process. The importance of imagination is raised here once again for further consideration. Here this aligns with Einstein's thinking around imagination being 'more important than knowledge' (Viereck 1929 p117) in that it allows for a multitude of unconsidered possibilities outside of what is previously known. As discussed in chapter 2, in other theories, imagination is where the self and therefore the knowing of self are imagined and come to be known. In my research, the exploration of images was considered to be a helpful way of exploring potential with participants, as a way of illuminating this potential position within this research (see page 136).

c) Constructivism

In relation to the '*potential*' that is the focus here, there are similarities between the phenomenology discussed by Stein (2000) and constructivism in that meaning-making takes place through consideration of prior

experiences, culture and environment within consciousness (Piaget 1952).

The difference between my view and the constructivist approach forwarded by Piaget (1952) is that I explore whether the conceptualisation takes place from and through an initial emotional lens that occurs pre-reflectively prior to cognition or imagination. Emotions inform how the individual approaches the schema and how the process is undertaken.

The constructivist approach has more recently been discussed by Illeris (2009) building on Piaget's (1952) work where he explores the processes of accommodation, assimilation and then transformation. Illeris's (2009) theories are considered extensively within this research and have been discussed at length within the literature review chapter of this thesis. He explores the different forms of learning echoing Piaget's earlier work, and develops this to consider double loop and triple loop learning, a process that involves awareness of learning in and of itself leading to transformation (Illeris 2009). I hope that my work will complement those discussed above, perhaps adding a new perspective in relation to the subject of the position of emotions within the process of learning, learner identity and transformation.

An interpretivist epistemology is the most appropriate for this research arguing that the notions of objectivity and universality within a positivist paradigm are at odds with my approach. I propose that objective truth is informed by subjective experiences aligning with Tassone's interpretation of Husserl (2017), and that subjectivity is informed by pre-reflective emotion. The individual experience of meaning-making of objective truth is therefore

uniquely experienced by our emotionally informed consciousness and known in its entirety as a *truth*. Although I embrace an embodied perspective, I do not subscribe wholly to a physical source of consciousness as I account for the presence of the soul, though I do posit that each encounter of knowing has physical implications whereby neural pathways are developed or potentially transformed.

The transformation of the learner identity is the focus of this research and the view posited here is that transformation can occur through the reconsideration of knowing within the context of how an individual knows within their meta-cognition and self-awareness of emotion. This assumption aligns with what Husserl states as the 'essence of the situation which we are at all times free to shift' (1913, p13). The individual can then cultivate the knowledge and live with that knowledge in a transformed manner. What is known is transformed by the knowing and the learner identity is transformed. For instance, a woman may know how to cast a fishing rod and may know where to fish yet she may also know that she has been unsuccessful at catching fish in the past. Her lived experience of fishing contains knowledge of the process of fishing and her emotional response regarding the futility of the activity. The emotional pre-reflective response to someone suggesting they go fishing might be one of exasperation and reluctance. Though, on a new attempt, she may arrive flustered through the exertions of her day-to-day life and may find the lived experience entirely different. She may find the quiet and gentle setting relaxing, the lack of movement of the rod a source of stability and several hours of solitude

recuperating rather than fruitless. The emotions within the knowing of the process become entirely different and the lived experience of fishing changes. The pre-reflective response to the perception of fishing is altered and knowing is transformed. The objective truths of the process, the fish, the rod, and the casting of a line remain the same, yet the meaning-making of the experience is transformed.

Performance may also be altered, something that I have seen repeatedly within the elite football environment, whereby the quality of competency in a particular skill is altered through the emotionally informed perceived knowing of the self in relation to the objective truth of the act. For instance, the player who has had a series of triumphant games becomes consistently more effective in all aspects of their play and conversely the player who experiences a defeat can experience a loss of competency in skills that they were previously able to undertake effectively. The objective truths of the criteria of competency relating to actions have not changed, it is the player's knowing of the skill that has transformed, impacting on their ability to perform. The potential for this change to be an informed choice rather than an event that happens to individuals without their recognition of it, is at the heart of this enquiry, a transformation that is presented by Husserl as 'an essential possibility' (1913 p13).

3.2.3 Conclusion

I have presented my ontology and epistemology in the above paragraphs and now move on to demonstrate how these have informed the methodology that has been used in the undertaking of this research. In the section below I

discuss how phenomenologically based qualitative research has been used to respond to my research question about the lived experience of emotionally informed learning.

3.3 Phenomenologically Based Qualitative Approach

When embarking on this research, the initial research question prior to change was, 'How do I, as a Higher Education Lecturer, support my learning and the learning of students through the development of a pedagogy of emotional literacy?' This question focused on the attempt to hold myself accountable for what I do (McNiff & Whitehead 2006). The initial questions, 'What am I doing? How can I show I'm doing what I say I'm doing?' (McNiff and Whitehead 2006 p7) appeared to focus on professional practice. At this point within the research there was a belief that research should investigate a claim for the implementation of a pedagogy of emotional literacy, resulting in a need for an exploration of values and testing to evaluate whether these values were being lived out. Self-study action research therefore appeared to be the appropriate methodological approach to facilitate this research.

However, I experienced aspects of discomfort as the focus of the research centred more on the study of the facilitator's practice than on establishing commonalities in the lived experience of emotionally informed learning and learner identity amongst participants. Therefore, over time, the latter two became the focus of this enquiry. Reconsideration of the methodology allowed for a reflection on the focus of the study and the revision of the question to 'what is the perceived lived experience of emotionally informed

learning?' This allowed the research to focus on the individual perception of the relationship with learning among participants. Utilising a phenomenologically based qualitative approach enables my reflections and perceptions to be considered within the research, without my practice being at the core of the research.

Undertaking a phenomenologically based qualitative approach within this research enabled me to ground my methodology in the work of Husserl and descriptive phenomenology where the focus is on finding the essence of the lived experience within the data. The key areas of phenomenology which have influenced the research are considered below including bracketing, bridling and wonder (Van Manen 2014). I then proceed to discuss the methods used to undertake the research which are drawn from a more general qualitative methodology.

3.3.1 Bracketing

As discussed above, the necessity to consider the bracketing process within the methodology and methods used in this research arose from the consideration of my position within the research. Husserl (1913) writes regarding the necessity of performing the reduction or epochè or bracketing in order to be aware of the self within the relationship with the world in order to understand the lived experience (1913). The process of bracketing appears to align significantly with emotionally informed learning (EIL) due to the necessity to become aware of oneself through meta-cognition and self-awareness of emotion.

The reduction can be seen to be at the heart of Husserlian phenomenology. Bracketing is also considered more widely within qualitative research as pivotal in the consideration of the self to allow the data to present itself without bias or preconceptions. The process of bracketing can be confusing with different aspects proposed for bracketing including 'bias...preconceptions...values' (Tufford and Newman 2012 p.97). There are also arguments regarding when bracketing should take place, whether it is only appropriate in analysis or should be part of the entire research process. Within this research I aimed to bracket assumptions and beliefs in an ongoing process throughout the undertaking of research in order to allow for 'basic objectifying acts of consciousness to become visible in themselves' (Moran 2000 p149). There are similarities here between bracketing and the process of emotionally informed learning where bracketing may take place of the pre-reflective emotions that have informed the learner identity making them visible and explicit. This awareness can then lead to a reconsideration and choice of transformation of the emotions informing the learner identity if desired.

Within the research process the bracketing is a conscious process where the researcher must 'put out of play' all judgments (Moran 2000 p168). There is an abstract quality in the notion being proposed by Husserl within bracketing where the object under investigation is considered in and of itself aside from assumptions and conclusions. Whilst bracketing can appear as abstract in nature, the awareness of the perception in itself facilitates a

conscious effort which, in turn, encourages meta-cognition and self-awareness of emotion in relation to the self. From this point of meta-awareness, the individual is able to view the lived experience of the other with purity (Husserl 1913, Moran 2000). Bracketing therefore does not remove the researcher. I was able to bracket myself within the research through journaling and professional discussions with my supervision team and critical friends (see 3.4.8) whereby I accounted for myself within the research throughout the process of undertaking this enquiry. The journaling and discussions become very much part of the research process (Vagle 2018). Within the interpretivist paradigm a flexible view of reality means that the lived experience is not presented as an absolute truth and is only presented as a perceived version of the answer, where the noema is explored to understand the 'structure ... perceived as perceived' (Moran 2000 p158).

3.3.2 Bridling

Bridling has been presented as an alternative to bracketing by Dahlberg (2006) who draws upon the work of Merleau-Ponty (1962). Dahlberg (2006) presents bridling as an active process of reflexivity maintained throughout the research where the researcher interrogates their position to question assumptions. The emphasis within bridling is on present and future perception and involves a constant consideration as if the findings are emerging from the data and being considered in a fluid and constant manner (Van Manen 2016; Vagle, Hughes & Durbin 2009). Whilst this view accurately depicts the evolving nature of the findings as new knowledge

emerges to inform its construction, the omission of the past perspective is crucially contradictory to the position being taken in this research and therefore is not deemed to be suitable within this study. Bracketing is deemed as more appropriate than bridling because it focuses on the prior in addition to the current. The past is the most significant time period influencing me, as the researcher, from the trilogy of past, present and future. I have stated in my discussion of emotionally informed learning that consciousness may be informed by a pre-reflective emotional response that is predominately informed by prior experience. The past informs the pre-reflective emotionally informed assumptions and therefore the bracketing of these beliefs, formed in the past, have had to be accounted for in the data collection process and subsequent analysis of the data. The focus of bridling on accounting for the present perspective does not fully account for the position taken within this research. Bridling may include some reference to the past (as this cannot help but influence the present) though the focus of bridling is on the '*here and now*' aspect of consciousness. My focus is on consideration of the '*source*' of my expectations, present understanding and analysis within my consciousness.

It was therefore more appropriate for me to undertake bracketing with a focus on prior assumptions and perception. This has had a significant impact on me as a researcher and on my engagement with the collection and analysis of the data. I have had to recognise the pre-reflective emotionally informed perceived assumptions that I have towards the data and account

for my emotions and thoughts through explicitly engaging in the bracketing process through a constant, iterative process.

3.3.3 Wonder

The process of bracketing allows me, as the researcher, to be able to embrace the 'other' that Moran discusses as part of taking a phenomenological based approach (2000 p168). The wonder, that is discussed in greater detail below, is present in this study when discovering and describing the presentation of the lived experience of the individual. Through consideration of the emotional perception of a participant's relationship with learning and the potential transformation of the relationship. When approaching the main research question about the perceived lived experience of emotionally informed learning, the approach that has been taken is one of 'wonder' and 'poverty' (Van Manen 2014 p27). This position is vital to be receptive to the individual participants' perspective on their learning experience. Husserlian phenomenology and the more recent theories of neuroscientists Damasio (2010, 2018) and Narvaez (2014) take the interpretivist position that the individual's perception of the world is different based on an individual's beliefs, values, culture and emotional experience. This aligns with the constructivist ontology and interpretivist epistemology informing this research (Waring 2012). This means that it is difficult to ever presume to know the perspective of another and that the researcher is often in a place of poverty, wonder and excitement (Van Manen 2016). The rendering of oneself to 'poverty' (Van Manen 2016

p27) to enable a perspective of 'wonder' (Van Manen 2016 p27) is not a process but a way of being. I attempt to honour the principles of bracketing as alluded to by Husserl in that I seek to be able to seize the essence of the matter. Learning and learners are approached from the view that knowing is only possible through the individual's perceptions. My ontological position involves not making assumptions about an individual's learning experience or identity but allowing that relationship to be one of perception, possibility and transformation.

3.4 Methods

In light of the philosophical arguments presented in relation to my ontology, epistemology and methodology, the chosen methods of data collection are now discussed.

3.4.1 Images

It was hoped that asking participants to present an image at the beginning of the semi-structured interviews would prove to be 'evocative' (Eisner 2008 p9). Significantly the intention was that an image may be able to reflect the emotionally informed pre-reflective understanding of the relationship with learning rather than a cognitively constructed portrayal of the learner identity which may represent a desired relationship rather than a more authentic one. The immediacy and pre-reflective nature of images where the visual is a 'pre-reflective reaction' (Mitchell 2005 p343) supports the pre-reflective ontology of emotionally informed consciousness taken within this research. The participants were given no constraints regarding which image

they could choose and were able to present a pre-constructed image or one created by themselves. The freedom to choose aligned with the interpretivist methodology where the participant was able to control the process of representing their relationship with learning. The choosing of the image would, perhaps, allow for participants to stimulate a 'mental image' (Husserl 1913 p20). The interview allowed the participants to present the 'subject' of their images in a detailed manner.

Images are an important concept in Husserlian Phenomenology as can be seen in his numerous lectures that are captured in the *work Phantasy, Images, Consciousness and Memory* (1913). Husserl's view of consciousness and how the individual sees something through their perception of it separate to the object's existence, influenced the inclusion of images as part of the data collection process within this research. Husserl presents the process of the individual's relationship with an image as the product of the physical image 'awakening' the 'mental image' to present 'the subject' (Husserl 1913 p29). The subject is how the individual perceives the object. Within this research the object was the image selected by the participant and the subject was their interpretation of how they perceived this image in relation to their learner identity as shared during the interview.

As Sartre (1962) discusses, an image brings something from the unknown into the known. Here the learner identity is brought from memory into present consciousness through the 'visceral, sensuous embodied 'awakening' (Husserl 2005 p49). The prior experiences of the participant are components

that combine to be present in a perceived representation. Husserl maintains that the associations relating to the individual objects within the image each carry a chain of associations, experiences and emotions that amalgamate in this one image to represent the learner identity (1913). The picture may form a bridge to the participant's perception that might otherwise have been painful or difficult to articulate (Eisner 2008).

3.4.2 Semi-Structured Interviews

Data were collected using the method of semi-structured interviews in a manner that aligned with the principles outlined by Vagle in relation to semi-structured (phenomenological) interviews (Vagle 2014, 2018). The semi-structured interview allows the discussion to remain in the control of the participant where the researcher takes a reflective and responsive role within the 'conversation' (Vagle 2014 p80). The interviews were recorded using a Dictaphone with no notetaking allowing the interviewer to stay present in the interview. This form of semi-structured interview involves careful management of the process (Van Manen 2014; Vagle 2018) in order to ensure that an attitude is held by the interviewer where they 'question ... that which they would normally consider obvious' (Vagle 2018 p13) whilst the participant answers questions in a primarily naturalistic attitude. As previously discussed in the section on bracketing, this approach attempts to navigate beyond assumptions. Within this attitude it is important that the interviewer constantly comes back to the lived experience itself rather than becoming embroiled in the narrative perspective or psychological

perspective of the participant (Van Manen 2014). Vagle, in his presentation of phenomenological semi-structured interviews, provides a range of suggestions to assist with interviewing including the advice taken from comedian Tina Fey including 'Say yes ... say yes and ... make statements' (Vagle 2014 p89). The position of the interviewer following Vagle's techniques is not to steer the interview but to be present with the lived experience being told by the participant. Through bracketing the interviewer is aware of themselves and the other (participant), and of the lived experience itself. This tri-partite active listening approach needs to be held in the interview with the lived experience demanding to be considered in every nuance of the interviewer and interviewee's intentions, considerations, and responses. Reflective analysis allows for the lived experience to manifest and emerge (Vagle 2018). This reflective analysis is discussed through consideration of the multiple whole-part-whole cycles of analysis later in this chapter.

In the semi-structured interviews, two prompt questions invited the participants to discuss their identities as learners (see Appendix 2), their experiences of learning and their current lived experience of learning. Participants were encouraged throughout the interview through agreement, paraphrasing and questioning for more information (Vagle 2014, 2018). Questioning involved a focus on how, where and when, rather than why, as the interview was not attempting to gain a response that might undergo psychological analysis from the participant but rather the emotionally informed description of their lived experience of emotionally informed

learning (Moran 2000). The interviewer allowed for silences within the interview to allow the participant to navigate their own course through the interview. Encouraging noises and responses such as 'interesting' were used frequently to encourage the participant. All participants discussed whether their relationship with learning and/or learner identity had changed at all at any point. This arose from each individual conversation, rather than as a set question. This discussion was important to establish if any transformation had occurred to establish the extent to which the participant had a lived experience of EIL. Amongst the issues related to interviews is the subjectivity and unconscious bias of the interviewer (Bihu 2020). The self-awareness of the bracketing process that has been previously discussed sought to resolve any such issues. The research journal was used as an additional tool to self-check throughout the coding process (Appendix 3) and repeated member checking with participants enabled me to ensure that my practice was ethical throughout the data collection and coding process (Appendix 4).

3.4.3 Participant selection

Participants were chosen from the different groups that I had taught within a two-year period prior to the research commencing. All members of these groups were invited to take part and willing respondents were included within the data collection. There was no coercion or pressure put on participants to engage with the research (BERA 2018). All participants had been part of learning facilitated by me which could have resulted in the possibility of an unethical power balance in the interview process (BERA

2018). The andragogical pedagogical approach that I had taken in the teaching environment which is outlined in the introductory chapters meant that the power relationship between the lecturer/teacher and student was explicitly considered and discussed within the learning environment prior to the interviews. Therefore, the notion of power within the relationship between myself and participants had been consciously shared between all parties (Stutchbury and Fox 2009).

A commonality amongst the participants was that they were all also engaged in the teaching of others whether in a school or sport setting. This factor could indicate that they may all share a heightened awareness of the process of learning and a common language to describe this process. It would be interesting in future research to consider the perceptions of those who are not engaged in learning and teaching. The participants also came from the two distinct sectors of education and sport, which have particular cultures – with sub-cultures within relating to their particular subject, sport and organisation. These factors were taken into account when I undertook the analysis of the data through explicitly considering the language, terminology and assumptions that were presented in the data. The particular participants interviewed were not selected on a basis of age, gender or time in education (Hammond & Wellington 2020). The rationale for choosing those who had experienced a learning environment facilitated by me was that they would have been present within what I have perceived as an environment of emotionally informed learning and therefore would be able to discuss the lived experience of this. This is not to say that their only experience of

emotionally informed learning would have happened within the learning environment that I facilitated. The participants ranged in age from early 20s to mid 40s although age was not of any significance in selection of participants (and details of this were not requested). There were more male than female participants in the sport group and more female than male in the education group. The range of participants and lack of detailed selection criteria is significant and deliberate as the premise within the research is that the potential to experience EIL is not constrained to one learning environment. There is certainly scope for further consideration in this field through future research of EIL through the lenses of gender and age.

Participation in the study was requested through an email to all participants that was sent out to coaches and teachers (Appendix 5). It was stressed that participation in the interviews was entirely voluntary (Appendix 5).

3.4.4 Master's Group Research Participants

The master's group consisted of the master's level students who were being taught on the education master's programme at the university where I am employed in London. The cohort at that time consisted of two groups. The first group was based on campus and consisted of six teachers from different educational settings, two primary school teachers and four secondary school teachers. Three of the teachers were female and three were male. The group were approached as potential participants. Three of the group responded positively to being interviewed. During the data collection period of my research, I was not teaching the participants. Three participants from the

MA Group that was taught at the university agreed to take part in the research. All of these participants were secondary school teachers and I had not been part of their earlier teacher training.

3.4.5 PGCE ITE Research Participants

Participants in this group were PGCE Secondary English students that I had taught for the previous 12 months whilst they undertook their initial teacher training for secondary education. Participants were all female between the age of 24 and 35. Participants were educated to post-graduate level.

Participants were invited to participate in the interviews by letter and were subsequently sent an email with instructions regarding the sourcing of an image (Appendix 5). Three of the female PGCE participants agreed to take part in the research.

3.4.6 Rugby/Football Team Research Participants

The rugby group were rugby coaches employed by a premiership rugby club in Ireland. These participants had been involved in a series of coaching pedagogy workshops that I delivered as part of an ongoing consultancy project through the university. The overall group consisted of 42 coaches, 40 of whom are men and 2 are women. Within the group are seven Coaching Development Officers (CDOs). During this time, I had facilitated development days to assist them in their reflection on the culture and infrastructure of their organisation. Some of the group have level 3 qualifications, some have undergraduate qualifications, some have post-graduate qualifications or are currently studying at this level. Participation

was dictated by availability during my visit. There were limitations on participation in the study due to availability and only three of the coaches who were part of the larger group, one female and two males, were available on the day of interviewing and agreed to participate in the study.

The Football group consisted of coaches employed in a First Division Football Club academy provision which works with young people engaged in the academy where I am employed as a Talented Athlete Lifestyle Adviser.

One of the male coaches agreed to take part in the research.

3.4.7 Research Participants

The following table shows the research participants:

Table 2 Research Participants

Participant Code	Participant Group	Participant Gender	Participant Education Level	Participant Prior Learning with FW
DM	Rugby	Male	Post-Graduate	Coaching pedagogy training over 3 year period prior to interview.
DC	Rugby	Male	Post-Graduate	Coaching pedagogy training over 3 year period prior to interview.
E	Rugby	Female	Graduate	Coaching pedagogy training over a 3 year period prior to interview.
A	Football	Male	Post-Graduate	Coaching pedagogy training over two days in a 1 year period prior to interview.
R	PGCE	Female	Post-Graduate	1 year PGCE programme in the year prior to interview.
J	PGCE	Female	Post-Graduate	1 year PGCE programme in the year prior to interview
JE	PGCE	Female	Post-Graduate	2 year part-time master's programme in the 2 years prior to the interview.
AM	master's	Female	Post-Graduate	2 year part-time master's programme in the 2 years prior to the interview.
AR	master's	Male	Post-Graduate	2 year part-time master's programme in the 2 years prior to the interview.
M	master's	Male	Post-Graduate	2 year part-time master's programme in the 2 years prior to the interview.

3.4.8 Critical Friends

Throughout the research process I have delivered presentations and training informed by my research. This process has then led to engagement in robust professional discussions where I have been asked to clarify my thinking and to justify the positions that I have taken within my work. I have been a prize winner of a university-based competition that asked participants to explain their research in 10 minutes to their peers with questions from a well-informed academic audience. The presentations that I have undertaken for the Mental Wealth Campaign (Wilson 2017 and 2018) and in the University mental health workshops delivered in collaboration with the NHS (Wilson 2020) have involved audiences of professionals with extensive experience and academic knowledge in my area of research. These presentations have tested my emergent claims to knowledge and have developed my work significantly. I have also delivered pedagogical training in elite sporting environments drawing upon the theories embedded in my research. There is perhaps no harder audience than 40 rugby coaches when exploring emotions due to the problematising of the subject and the predominance of phrases such as mental toughness rather than vulnerability and feeling within the culture (Kaiseler, Polman, Nicholls 2009). My confidence and understanding have been developed significantly through each discussion of my work with others.

3.5 Ethics

Ethical consideration has been given to consequences of all parts of the research process. I have undertaken the data collection and coding following the university guidelines and BERA (2018) to ensure that all aspects of my practice are ethical in nature. This approach is presented within my account of my methodology and methods of data collection. In accordance with these guidelines, I have sought and been granted ethical approval (Appendix 6) to conduct this research and have undertaken each stage of the process from an interpretivist position where the participant is at the heart of this research. This position has already been discussed in detail; however, it is worth noting again here that intention of this research is to explore the perceived lived experience of the participants, putting their voice at the heart of this research. The research question, chosen methodology, data collection and presentation of findings have sought to serve and represent the participants within this research. The undertaking of a phenomenologically based approach to this research acknowledges the subjective nature of knowledge and every effort has been taken to account for the impact of my own subjectivity in the process through bracketing, critical friends and reflecting in my research journal (Appendix 3). The power dynamics between myself and participants have been considered and there is an acknowledgement of the potential unconscious (or perhaps even conscious bias) of all parties in the research. Actions have been informed by my professional practice as a lecturer in research methods and have come from a place that supports trust and kindness within my practice.

3.6 Analysis

Having explored and defended the underpinning methodology used to inform the methods of data collected within this research, I now proceed within the rest of this chapter to discuss how the analysis of the data was undertaken. The process of analysis involved taking a phenomenologically based qualitative approach of several cycles of whole-part-whole analysis (Vagle 2018). The images and interview transcripts were initially analysed looking for key statements that might describe the lived experience of the participants from which emerging themes were identified. This was repeated across the data to find commonality between participants' responses and the emerging themes. These themes were then explored further to identify sub-themes. These sub-themes were then re-considered across the data as a whole to make sure that the participant's voice remained at the heart of the coding process. The key statements originally considered were then assigned to the appropriate main category. Statements appearing across all three categories were then identified as those that best presented the perceived lived experience of emotionally informed learning among the participants. These processes are depicted in figure 1 below and are then addressed in further detail with accompanying examples in the following section.

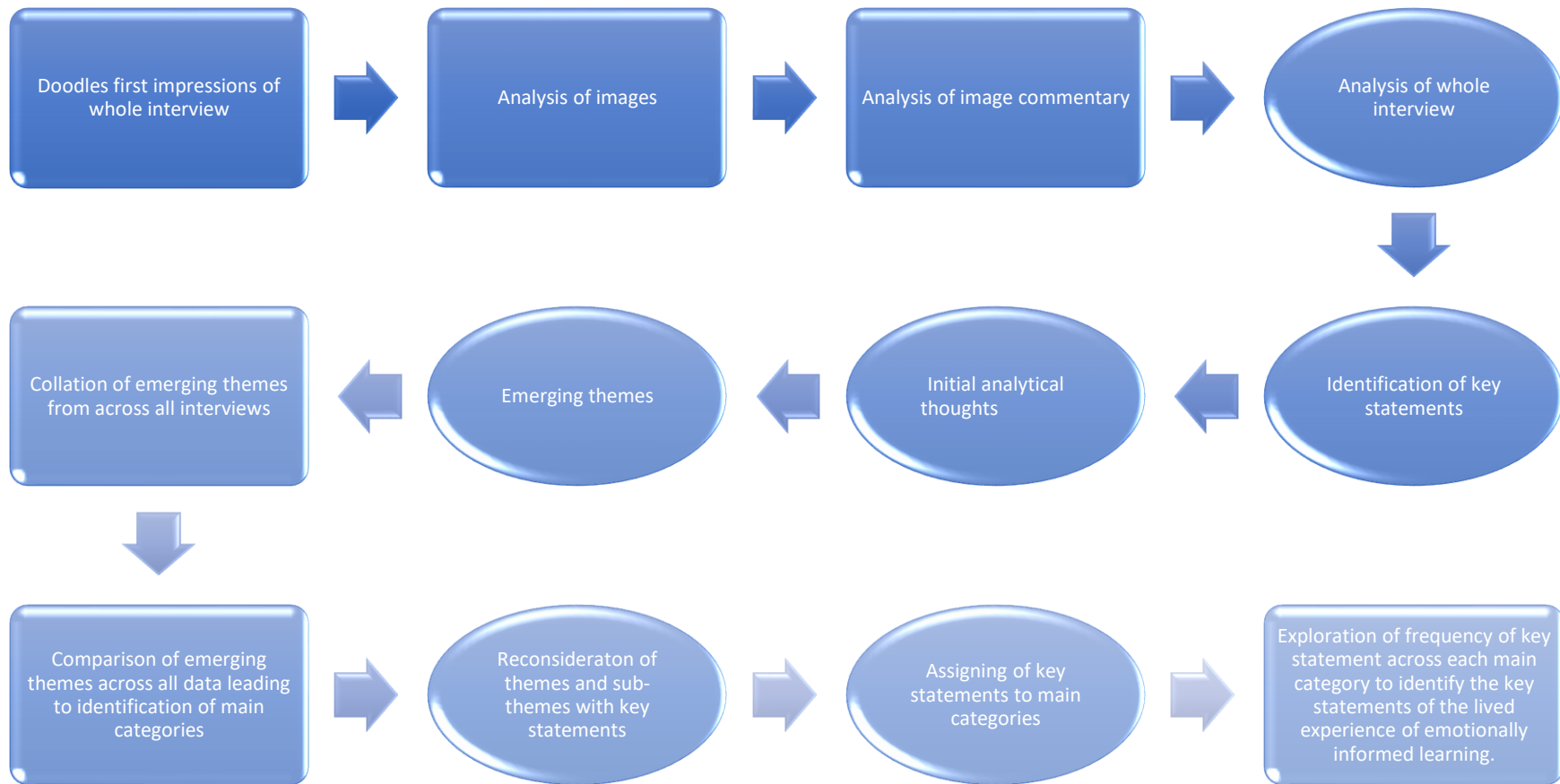


Figure 1 Overview of methods of analysis adapted from Vagle (2018)

3.6.1 Analysis

The data were collected over a two-month period. Six months passed between the final interview and the final coding process which allowed me to meet the data anew with a sense of discovery and wonder that Van Manen (2014) and Vagle (2018) identify as beneficial. The use of Vagle's post-intentional phenomenological method for data collection and coding fostered a sense of wonder through the playfulness and experimentation that he encourages. The time delay between the undertaking of the interviews and the coding enabled me to meet the data in its own space where the meaning might 'flow' and 'swell' (Vagle & Hofsess 2016 p338) in 'lines of flight' (p335). To undertake a process of bracketing in the coding process (Husserl 1913; Van Manen 2014) I used a visual method of coding through creating small drawings that encapsulated my initial thoughts regarding the interview (figure 2). The use of images to encapsulate basic understanding in data coding has been used since the 18th Century (Deitz 2016) and enabled me to quickly summarise my position within the data coding process prior to engaging in the coding of the texts. The simplistic form of doodling enabled me to meet the data as a lived experience in an embodied form (Pentassuglia 2017) and bracket myself in the process of coding. Whilst not undertaking arts-based research (Pentassuglia 2017), consideration of consciousness from an embodied perspective gave the research process a visceral form and undertaking the initial 'first response' coding in this form allowed me to feel

my way into the data. As previously discussed in this chapter I saw bracketing as the hyper awareness of myself through meta-cognition and self-awareness of emotion which would allow me to take account of myself in the process and the analysis of the data. The doodles allowed me to perform a physical representation of the bracketing process whereby I brought the unconscious or sub-conscious into the conscious through the act of drawing.

The coding process was undertaken in a consciously intense period of time where I was able to submerge myself into the data and engage in intense reflexivity with them (Vagle & Hofsess 2016) in order to begin to allow the emergence of the initial themes for consideration. The intentionality of Vagle's post-intentional phenomenology (Vagle 2018) refers, not to the intent to act, but to the way that meanings (between individuals and others) come to be (Vagle & Hofsess 2016) and this informed my coding process. I wished to meet the data as they emerged (Van Manen 2014) and was able to do this literally through the creation of the doodles.

As exemplified in figure 2 below these particular images arose from a first impression of the transcript as a whole (appendix 6), whereby there was a sense of wisdom and nature which are represented here by the trees. There were also many family references which led to the idea of trees being in the image of each other. The emotions are depicted by the faces and the support of others by the stick people and groups of trees. The journey of learning is represented by the small car on the road and the optimistic thought bubble.

Doodle First Impressions of
Whole interview

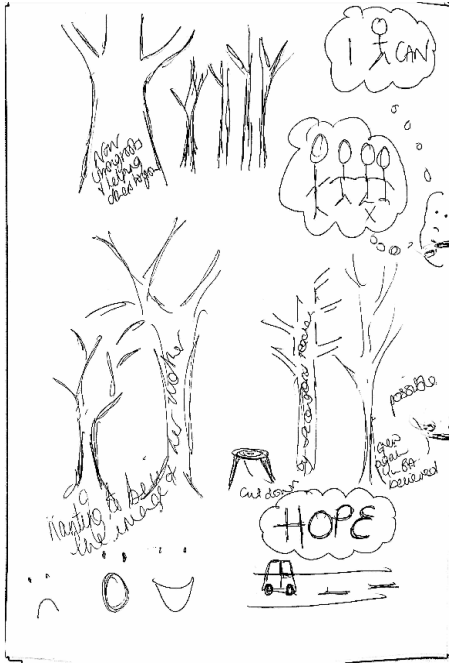


Figure 2 Example of a doodle annotation

These first attempts to code the data allowed me to gain my first impressions. However, I decided that there were too many limitations regarding using this method any further (my own drawing abilities for one) and therefore I moved on from these first impressions to a more detailed coding process of the images and interview transcripts through various cycles of data analysis as detailed previously in figure 1.

3.6.3 Analysis of Images

Participants were asked to bring to the interviews an image that they perceived represented their relationship with learning. Participants chose their own images from any source. These images were used in the first moments of the interview to inspire the participants to encapsulate and represent their relationship with learning rather than limit it through the choice of a vocabulary. Images allow a step away from 'misguided precision' (Barone & Eisner 2012 p.2) whereby the participants felt that they had to determine their relationship through specific words. The selected pictures allowed for an embodied experience as a starting point for them identifying their relationship with learning and learner identity. This heuristic approach enabled the participants to control how they represented themselves. The initial verbal description allowed them to control the start of the interview where they were asked only about their image. There was no judgement brought into the discussion. It is interesting that two of the participants brought two images, perhaps thinking that their relationship with learning was more than could be represented in one image, or perhaps they did not

want to follow an instruction. The reason for their action does not matter, and was not questioned, and the number of images was accepted. The images were considered through the interpretation by the participant rather than in the abstract so that the participant's own perception of the image became the data (Ionescu 2014). The pre-reflective engagement that the participant had with the image (Spencer 2011) was rendered visible through their description and justification of why the image represented their lived experience of learning. As Husserl states, the image is only known 'through the unique and absolutely primitive image consciousness' (2005 p17). This perception of the image was shared, and this is what was coded (see figures 3 and 4 below). The image analysis (shown below in figures 3 and 4) resulted in the emergence of the following themes: movement, journey, and time, which were later replicated in the analysis of the interviews. It was challenging within the analysis not to interpret the images from my own perspective as they were evocative, though my perceptions of the images would not have been involved in the participant's selection rationale and therefore it was easier to separate the two.

The example below (figures 3 and 4) from the analysis of the images and commentary demonstrate how I considered the interpretations and justifications of the images. I considered the words of each participant as they described their choice of image and allowed the themes to emerge that encapsulated their choice. These then contributed to the emerging themes that arose from the analysis of the interviews.

Analysis of Images


Participant	Analysis	
	<p>Journey taken together supporting each other through darkness and light</p>	 A photograph showing two hikers on a mountain peak at sunset. One hiker is standing and reaching out to help another hiker who is struggling to climb. The scene is silhouetted against a bright, glowing sunset sky, creating a dramatic and inspiring atmosphere. The hiker being helped is on the ground, and the other is standing on the peak, pulling them up.

Figure 3 An Example of Analysis of images

Analysis of Image Commentary

Participant	Picture commentary	Key words
J	I think that learning is a journey for me I think it never ends in my case this guy here is quite important here as well because sometimes the clouds get darker and sometimes I can see the sun shining and I thought of two people being there because I think it's easier to learn in a group and with the right support in my case it is really important to get the right support	Journey Never end Darkness / light Two people Group Support

Figure 4 An Extract of Analysis of image commentary

3.6.4 Analysis of Semi-Structured Interviews

All of the interviews were transcribed using the online tool 'transcribereally' and were then printed out and read using Vagle's whole-part-whole method (2018), which I adapted to involve several cycles of whole, part, whole, in order to engage in several cycles of data analysis. This enabled me to engage with the themes that emerged in response to my research question as to the perceived lived experience of emotionally informed learning through exploration of various aspects including the language, terminology and assumptions contained within the data. Through the use of Vagle's whole-part-whole method of analysis (2018) I played with the data (Vagle & Hofsess 2016), through re-reading and re-considering the entire transcripts (figure 5) repeatedly to allow key statements representing themes that related to the lived experience under investigation to emerge.

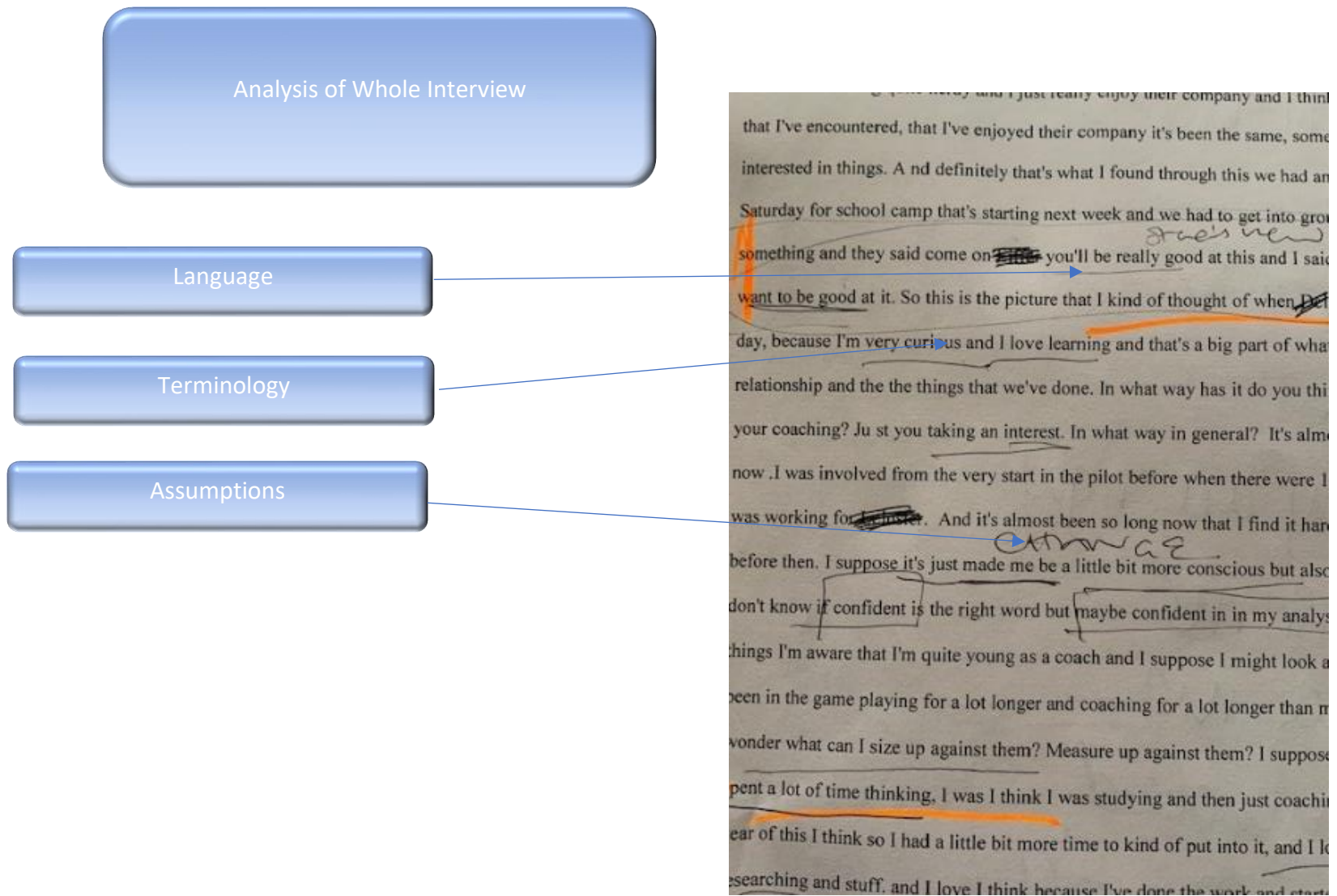


Figure 5 An Extract of Analysis of whole interview

These key statements may have represented several words or phrases within one transcript or stood out alone as strongly encapsulating the rest of the participant's described lived experience (Vagle 2014, 2018; Van Manen 2014). These representations were then collated into a table (for an example, see table 3) as I handled the data (Vagle & Hofsess 2016).

A difficulty when considering the whole transcribed interview was the tendency to interpret the story of the participant and their experiences rather than focusing on identifying the possibly significant elements of the lived experience within their testimony. According to Van Manen (2014) and Vagle (2014, 2018) the lived experience can be presented in one word or phrase that might be given by the participant to encapsulate their perception. Putting key statements into a table meant that the individual interview testimonies could come together as one in the document in order to present an overview of the emerging findings of the data. Another cycle of analysis using the whole-part-whole method was then used to attempt to identify what were thought to be the most significant of these initial key statements to attempt to begin to answer the research question. This whole process whilst immersive was also tentative and there were many moments of doubt and self-questioning which are documented in my journal.

‘ I have been looking to be creative...but that makes it about me whereas it is about them. Or is that just a gimmick?
Semantics are so important. Do I need to make a glossary of

terms (Len said I did ages ago) and get that checked? It is so difficult!!'

Figure 6 Journal Entry 1

At this point within the analysis I considered coding the statements in relation to the emotions that had been discussed. I sourced the *Sentiment and Emotion Lexicon* by Mohammad and Turney (2010) (Appendix 8) and I began to try to interpret the language being used by the participants. This initially alleviated some of the issues of analysing the data and my position within the process, and I felt secure in using a peer reviewed tool to analyse the data. The use of someone else's framework felt more comfortable rather than immersing myself into the data and beginning to work with it. I noted in my journal 'Using the lexicon is interesting, it means I can remove myself from the coding' (Appendix 3). This process steered me towards having to make subjective assertions regarding the emotional story of each individual participant. However, this would lead me to potentially making ill-advised psychological analytical judgements about the participant data, as discussed earlier in this chapter. I therefore decided that this coding process was ineffective for this study. What might feel safe was more akin to narrative enquiry, again focusing on the individual rather than on any shared senses of understanding that were emerging from the data.

The reconsideration of the coding led me back to my initial enquiry regarding the perceived lived experience of emotionally informed learning. I attempted to retain this clarity in my coding process to enable the analysis to

proceed. A re-reading of Vagle's whole-part-whole method (2018) facilitated an increase in confidence in the approach being undertaken and there came an acceptance of the position of power that the analytical process involved which was noted in my reflective journal; 'therein lies the discomfort for I have to make some decisions... I dreamt about it. The transformation I kept uttering in my head!' (Appendix 3). I attempted to move forward tentatively within the analysis in order to select the data that could best represent the lived experience. This involved identifying the intentionality of the participant in relation to the subject under discussion (lived experience of emotionally informed learning) (Vagle 2018).

Identification of Key Statements

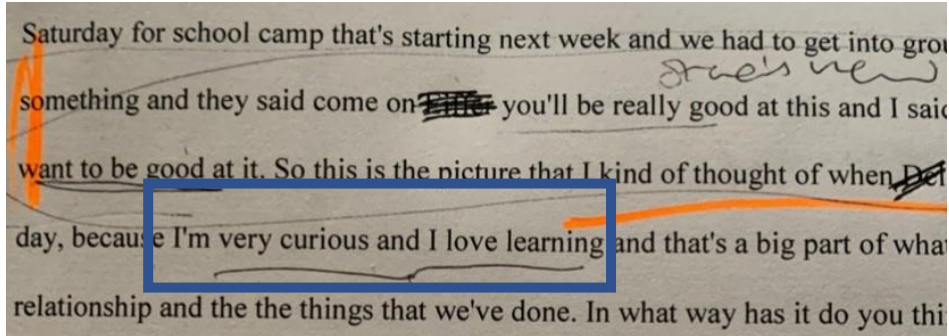


Figure 7 Example of whole text analysis identifying key statements relating to lived experience of EIL

Table 3 Example of key statements relating to lived experience of EIL

Participant	Key statements
E	<p>They said come on you'll be really good at this and I said I wouldn't no. I want to be good at it.</p> <p>I'm very curious and I love learning and that's a big part of what I enjoyed about the relationship and the things that we've done.</p> <p>I suppose it's just made me be a little bit more conscious but also a bit more, I don't know if confident is the right word but maybe confident in my analysis and reaction to things.</p> <p>I love I think because I've done the work and started to figure things out in my brain it kind of reassured me a bit that I was quite capable and I definitely think that I love to learn.</p> <p>There are people measurably better than me and more able to me but I'm quiet kind of confident.</p> <p><i>About the past</i> - I've never been particularly intelligent...but I've always enjoyed learning.</p> <p>Well I model my coaching on what I've seen and what I had received as a player...</p> <p><i>(about coach)</i> He was quite intellectual and asked questions and he really started me to thinking about things...and I was I like this because we figure this out and I think about how much better we will be</p> <p>But definitely when I started coaching I wasn't capable enough to do lots of games but when..the pilot things started, I tried it loads I really wasn't sure and I said to D I don't know if this is a good idea I don't know if this is going to work...he was like calm down not everything has to be a game.</p>

3.6.5 Semi-Structured Interviews Emerging Themes

The texts were read repeatedly in detail and then the whole interview transcripts returned to in a cycle of immersion in whole-part-whole (Vagle 2014, 2018). The process seemed effective and increased my confidence in handling the data. With each reading and increase in familiarity with the data, the confidence of being able to craft the findings increased, yet, there was still a great deal of ambiguity in how the process would transpire.

I feel weirdly powerful. Like I'm trying to unravel a secret that has made such a difference. The power scares me. I need to get this right. It's very clear that there are some commonalities.

Figure 8 Journal entry

Through close reading of the transcripts, there was an attempt to ascertain the intentionality within the participants' communication regarding their identity and the essence of the lived experience. Analysis was undertaken regarding both of these elements and the first emerging themes in answer to the initial enquiry began to appear (Vagle 2014, 2018). This process of moving from the key statements towards the emerging themes is depicted in tables 4 and 5 below where the analysis begins to try to identify emerging common themes from the image commentary and interview data that represent the participants' perceptions.

Initial Analytical Thoughts

Participant	Key statements	Close analysis coding	Analytical thoughts
E	<p>They said come on you'll be really good at this and I said I wouldn't no. I want to be good at it.</p> <p>I'm very curious and I love learning and that's a big part of what I enjoyed about the relationship and the things that we've done. I suppose it's just made me be a little bit more conscious but also a bit more, I don't know if confident is the right word but maybe confident in my analysis and reaction to things.</p> <p>I love to think because I've done the work and started to figure things out in my brain it kind of reassured me a bit that I was quite capable and I definitely think that I love to learn.</p> <p>There are people measurably better than me and more able to me but I'm quiet kind of confident.</p> <p><i>About the past</i> - I've never been particularly intelligent...but I've always enjoyed learning.</p>	<p>They said come on you'll be really good at this and I said I wouldn't no. I want to be good at it.</p> <p>I'm very curious and I love learning...big part of what I enjoyed about the relationship and the things we've done</p> <p>I suppose it's just made me a little bit more conscious...confident maybe...confident in my analysis and reaction to things.</p> <p>I love to think...started to figure things out in my brain...I love to learn</p> <p>There are people measurably better than me and more able but I'm... quietly confident</p>	<p>Displaying a reluctance to own up to intellect. Humility or false modesty?</p> <p>Displaying a clear passion for the subject and the relationship</p> <p>TP – made me a little bit – crediting the relationship with the change (interesting both relational with the interview and the subject) perception is that the relationship has built confidence in analysis – love of thinking re-imagining of self.</p> <p>Humility again – self perception – conflicting statements</p> <p>Contemplation of self in the context of change. Feeling of movement of flux</p>

Table 4 Example of close analysis coding and analytical thoughts

Emerging Themes

Participant	Analytical thoughts	Emerging Themes
E	<p>Displaying a reluctance to own up to intellect. Humility or false modesty?</p> <p>Displaying a clear passion for the subject and the relationship</p> <p>TP – made me a little bit – crediting the relationship with the change (interesting both relational with the interview and the subject) perception is that the relationship has built confidence in analysis – love of thinking re-imagining of self.</p> <p>Humility again – self perception – conflicting statements</p> <p>Contemplation of self in the context of change. Feeling of movement of flux</p>	<p>Passion</p> <p>Confidence</p> <p>Re-imagining New behaviours</p> <p>Conflict Contemplation of self in the context of change. Feeling of movement. Of flux</p>

Table 5 An example of emerging themes

The themes emerging from the key statements (as shown in table 5 above) were put in alphabetical order initially to give them some structure and order. I then analysed them in association with the frequency that these themes emerged in the key statements across all of the interviews. This then gave a representation of the emerging themes ranked according to their frequency. I used a bold typeface to depict these most reoccurring themes (figure 9). Whilst qualitative research should not necessarily be concerned with counting things (Van Manen 2014), commonalities within the lived experience were being sought in order to answer the research question. The emerging themes allow for the participant data to be understood in relation to the shared conceptual representations across the data and to begin to form a clear representation of the lived experience across the data. The intention was that it would therefore help to build a picture of the similarities between participants in their depiction of the lived experience. Whilst reducing the statements to single words could be seen to be limiting and exclusive, it did offer a way of capturing the essence of the data which is at the heart of the underlying philosophy of Husserlian Phenomenology which has informed this research methodology (Husserl 1913, Van Manen 2014).



Figure 9 Example of collation of emerging themes from all interviews

These one-word emerging themes were then examined to see if they could be categorised to give further shape to the forming depiction of the lived experience. Analysis demonstrated that these statements fell into three broad categories: emotions, identity, transformation, the three key concepts underpinning this research. This could be considered to be the result of a conscious or unconscious bias within my analysis, and I accept that it could appear to be a convenient summary within the analysis, yet at this point in the research there was a moment of genuine joy and wonder (Van Manen 2014)

‘as I did not have these three areas in my mind. I was not trying to superimpose them and genuinely had temporarily forgotten these were my key concepts as I was so immersed in the data.’ (Wilson 2019).

Figure 10 Journal entry

I made this note in the journal at this point as I was aware of the need to defend how I had come to this point in the analysis. There appeared to be no outliers within the analysis, which could lead to my seeming to have manipulated the data to 'fit' into the three key concepts. There may undoubtedly be an unconscious pre-reflective element within the process of my coding, though there was no conscious manipulation of the data and I had utilized bracketing throughout the coding process to account for my own bias and position. The key statements were then divided into these three categories: emotions, identity and transformation.

Comparison of emerging themes across all data leading to identification of main categories

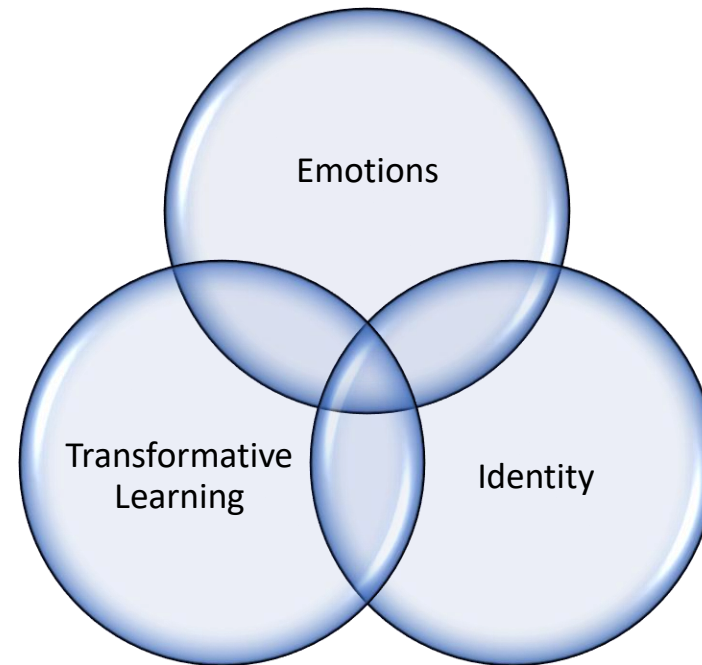
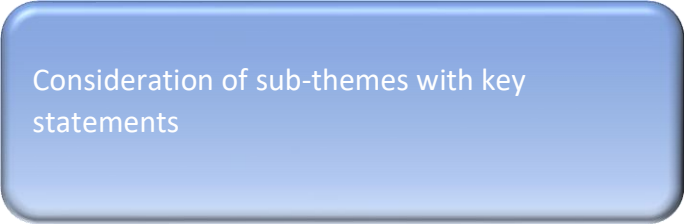


Figure 11 Comparison of emerging themes across all data leading to identification of main categories

There was a fear at this point that even though the data was being held as the lens for exploration there was a risk of veering off too far into personal interpretation and therefore there was a conscientious effort to return to the close analysis that had been used as the source data to identify the emerging themes. The categories that had been identified as key within the data - emotions, identity and transformation - were copied and pasted onto a document. These then formed headings under which appropriate participant statements were taken from the initial table of key statements and then grouped. This allowed for sub-themes to present themselves more clearly and for the detail of what the lived experience looked like to come from the participants themselves rather than from my imagined perception of what they were saying (Van Manen 2014, Vagle 2018). This interpretation began to form the skeleton or shape of the answer to the research question, but the shading and contours were provided by the participants. This important phase involved returning to consideration of larger amounts of the data aligning with the principles of 'whole-part-whole' within Vagle's method (2018) where the whole represents the returning to a cross-participant exploration of key statements in relation to sub-themes and themes.

Once the key statements had been analysed to see if and how each represented each of the main categories: emotions, identity, and transformation, I looked to see whether any of the statements appeared in more than one of the three areas (figure 11). Some key statements were repeated in two of the main categories and some in all three. Where key

statements were repeated in all three categories: emotions, identity and transformative learning, the key statements were then taken as representative of the overall lived experience of emotionally informed learning (figure 14).



Consideration of sub-themes with key statements

Sub Themes - Interest, play, enjoyment, excitement, interest, passion, fun, ease, challenge, pleasure, reflection, overwhelmingly

I want to keep learning because...my passion...(AM)

I play to boundaries, I'm not really a risk taker, I do what's needed...that works with good outcomes...I like being successful... I was quite an anxious child...I hated being told off and wanted to get it right all the time. Sometimes I don't agree with the rules but I played by the rules (AM)

I'm not anywhere near the best...I enjoyed it...it was a passion...I got a sense of success...I could see I was improving and I enjoyed. (AM)

I am quite ambitious. In primary school I was very competitive.

I've always felt confident in being able to do stuff and if I couldn't do it I'd watch someone for a little while and copy it...I used to watch players...for hours...then copy it...try and try...like a bit excessive obsessive at times (AM)

You can't finish on a bad one...we can do better than that...Pushing that extra little bit...I don't know if that had an effect on me...I don't know if it was close...I'm in charge...you're in charge and I'll do what I'm told (AM)

Curious (JE)

Figure 12 Consideration of sub-themes with key statements

Assigning of key statements to main categories

Key Statements Relating to the Theme of Identity
I just thought well I'm actually not good at...I just avoided what I knew I wouldn't be good at...(RT)
I've been...more open with learning this year...I allowed it...it's always been me. (RT)
Open minded...more open minded and someone who tries different things. I don't think I arrived like that. I've grown to be more accepting. (RT)
Now I know what works for me, for my learning I'm not afraid to find what I need and take what I need in order to learn. (RT)
I felt like I allowed myself, it has always been me. (RT)
I can be as good as I believe or think I can. (JS)
Tutor...one in particular I think she always believed in us...I started believing I could do well and that was very important in my case...for a very long time I didn't think that. (JS)
I was told very often that I wasn't good enough. (JS)
Other people's opinions - It had an impact...maybe it goes down a little bit now but for a long time it had a massive impact (JS)
I like to make learner's believe that I believe in them no what they can do well. Sometimes the little words telling them. (JS)
If it is possible for me then it is possible for everyone (JS)
Generally more confidence in what I believe...More confidence, more specialist...I'm realising where my skills or more specifically what I enjoy (AM)
Think about my values and I love that...This is what's important to me...Being able to stand up for what I believe in...Moral purpose (AM)
I thought I'm bad at maths...I don't practice well enough...I can't pay attention well enough...Isn't right for me to learn...In English I just understood it (RT)
I just can't do maths (RT)
I could have gone in completely a different direction (RT)
Could have done more...if I hadn't been held back by thinking you have to be naturally good at something to do well in it. (RT)
Not until this past year...looked at...how you learn...I've thought I could have used that. (RT)

Figure 13 Example of assigning of key statements to theme of Identity

Exploration of frequency of key statements across each main category to identify key statements of lived experience of emotionally informed learning.

Key statements of lived experience of EIL appearing in all three areas: emotions, identity and transformation
Could have done more...if I hadn't been held back by thinking you have to be naturally good at something to do well in it. (RT)
I could have gone in completely a different direction (RT)
I only recently started thinking that if I believe I can do well then I can really do it...I have no idea...I surprised myself. I did not believe that I could do it. (JS)
I've been...more open with learning this year...I allowed it...it's always been me. (RT)
I became more self-confident...self conscious...I know what I like to learn about...I love it. I get everything. (JS)
I really enjoyed this year...keep an open mind...not picking and choosing...I had so much more fun and I feel like I did a lot more and had a lot more fun and learned a lot and I'm going to take that forward. (RT)
My whole perception on learning and understanding have really changed (AfM)
I will always be consciously positive even if they don't believe they can understand (JS)
You guys have hugely challenged us. (DM)

Figure 14 Exploration of frequency of key statements across each main theme to identify key statements of lived experience of emotionally informed learning

3.7 Moving Forward

This chapter has presented the methodology including the underpinning ontology and epistemology. It has provided a description of phenomenologically based qualitative research as the chosen method and has provided a rationale and overview of the methods that were utilised in the data collection. The participants have been identified and ethics of the research process explored. The data analysis process has been presented with methods and links to literature to support the discussion. The analysis of the data and the findings from this process is presented in the following chapter where the tentative answers to my research enquiry into the lived experience of emotionally informed learning are discussed.

Chapter Four Analysis and Discussion

4.1 Introduction

The following chapter presents the analysis and discussion of the findings from the research undertaken to explore the perceived lived experience of emotionally informed learning through the following subsidiary questions:

- What is an emotionally informed perception of learning and how does this inform learner identity?
- How does transformation of the learner identity occur?
- What role does the facilitator of learning play in emotionally informed learning?

The responses to the above questions have been considered through the analysis of the data and are presented in this chapter in relation to the literature considered earlier in the literature review. They are also presented in a variety of forms including wordle images, poems and a fable and a scripted fictional conversation. Explorations to propose validity for the use of these forms is also included in this chapter. These forms have been used to present the lived experience to encourage the reader to become a part of the story, to ‘encounter’ themselves in the characters and voices and ‘experience themselves in different ways’ (Crowther, Ironside, Spence and Smythe 2017 p827). This invitation is important. Whilst I began this enquiry hoping to be able to influence others involved in education, my findings have demonstrated to me that the influence I seek should be to invite, problematise, support and to present a choice, rather than to steer or even

guide. In this I hope to live out the *play* that Panksepp (2011) presents as essential within his work and the potential issues that are suggested by Husserl (1913) as previously discussed earlier in this thesis.

The responses from the participants are included in the scripted fictional conversation in the form of contributions from Coach A and Learner B. These two represent the other learners and coaches, and their words are predominately taken verbatim from the interviews, with only a few additions to their voices to contextualise a comment or to link it to the previous speaker's words as are shown through the inclusion of initials in brackets in the text. The purpose of this is to present the data within this portrayal of the lived experience. I would propose that there are several parts to the findings: my analysis arising from the consideration of the data, my voice within the writing and the readers' subsequent interpretation and understanding of the analysis. Taking a phenomenologically based qualitative approach allows for all to be considered together within the presentation of the lived experience, inviting a collaborative approach whereby all parties are present and represented in their consideration of the findings (Crowther, Ironside, Spence and Smythe 2017, Van Manen 2016). The analysis of the participants' contributions is brought forth into the script in a new form whereby they take on a life beyond the transcript as part of the lived experience. Presenting the findings through fiction gives explicit permission, if not expectation, that the reader engages their own imagination and perception into a relationship with the material. The lived experience lives on as perceived by each reader.

The discussion presents key findings from the analysis of the research which are supported by the discussion using the participant data. The analysis includes a discussion of the literature critiqued in chapter 2 to demonstrate how these findings corroborate or contest the findings of others in this area. In addition, an interpretive representation of Husserl challenges the findings as they are presented in order for the chapter to be presented in an evaluative rather than descriptive manner. The scripted fictional conversation includes discussions regarding the wordles, poems and a fable, that represent aspects of the findings and contribute to the final representation of the lived experience.

The character of Husserl as presented in this scripted fictional conversation has been informed by his writing and the views of others about him, with some direct quotations included. The shaping of his character comes from my imagination where I have presented him as a wise, friendly but nevertheless challenging character. It should also be noted that the views that he voices here are particular to those he wrote about in *Ideas I* in 1913 rather than his later works where his position evolved. The views he offered in his work at this time influence phenomenological literature today and therefore I feel justified in selecting the version of Husserl used in this piece of work from this timeframe. The characters of the participants, Coach A and Learner B combine direct quotations from the two groups of participants, those from sport and those from education, combined with statements that I have crafted that are interpretations of their roles and data. I have used the data to inform the characters to make them effective contributors in the

scripted fictional conversation, though arguably my own voice is the most significant in the scripted fictional conversation as I am the creator of the discussion. My voice encompasses my own beliefs, temperament, and position, all of which have also been present within the research data collection, analysis and creation of the lived experience. I have bracketed these aspects of myself within the research process, as previously discussed. This bracketing does not discount me in the process, rather it accounts for me. Within the script creation I am not bracketed in the same vein. Here my voice, as the researcher, presents and defends my findings. It is important for me to discuss the findings in relation to the literature that has been previously considered in the literature review to demonstrate the validity of the claims being made and to demonstrate how these findings provide new knowledge where there may have previously been gaps in the literature.

I have been influenced in my decision to undertake the writing of the Findings Chapter in this manner due to my passion for creative writing and its potential to open up perspectives for the reader. I have written fiction for several years and have specialised in writing scripts. My passion for creative writing has been evident since I was a young child and I have studied the craft both independently and at formal classes. I was fortunate to be signed by a literary agent at 26 and have had work considered for production and publication, demonstrating a professionally recognised level of competency.

4.2 Discussion of Findings

4.2.1 Key Statements

Below is a presentation of the key statements introduced within the discussion of the analysis in chapter three.

Table 6 Key statements relating to emotions

Key Statements relating to emotions
I like to be positive in terms of what you're saying...It turns the present into an opportunity. (JS)
I don't mind being good I'm not doing it right...don't shout at me...don't be unpleasant (AM)
I prefer not to be spoken to in front of others...As a child I hated being told off absolutely hated it (AM)
I hated art because I couldn't do it perfectly... I hate being told what to do...I can tell I'm not very good at it... I always get picked on because I've done it wrong and I get in a right huff (AM)
I thought it was my fault...I just can't do maths (RT)
I have been brave...This is not a drill...it's like real time...it's like real life...I've just had to try. (RT)
I would feel far more confident now...than I would have a year ago. (AR)
I only recently started thinking that if I believe I can do well then I can really do it...I have no idea...I surprised myself. I did not believe that I could do it. (JS)
I became more self-confident...self conscious...I know what I like to learn about...I love it. I get everything. (JS)
Confidence...and hope that they won't always be no that there will be yes at some point and that grew...I can't think of any because the yes's were overwhelming...I still managed to succeed even through there were no's (JS)
I really enjoyed this year...keep an open mind...not picking and choosing...i had so much more fun and I feel like I did a lot more and had a lot more fun and learned a lot and I'm going to take that forward. (RT)
You guys have hugely challenged us. (DM)
I wish I had failed...now I'm a really nervous driver (AM)
I was like wow (RT)
I like being brave...I'm always brave (RT)
Sometimes the clouds get darker and sometimes I can see the sun shining (JS)
I'm a little bit more laid back now...I used to be...quite feisty, stern and aggressive (AM)
I'm relaxed...has taken a long time to get to (AfM)
I didn't go in confident...but they just take it as a given (kids at school)...give me confidence to keep trying. (RT)
Passion and enjoyment drive success (AR)
I will always be consciously positive even if they don't believe they can understand (JS)
Invigorating, it's been a shot in the arm to all of us, it's lifted us up, it is both what keeps me awake at night and gets me up in the morning (DM)

I bounce into this and the boys do...they are energised by this (DM)
I've enjoyed it a lot more than I thought I would (MB)
It was much easier than I thought it would be. It was one of the best learning experiences. I just liked it. (JS)
There's an openness, curious, people want to get better, a thirst for knowledge, a willingness to improve...people are excited about where we go next on this (DM)
I was terrified...supporting each other...your support...it changed completely. (JS)
I will always be consciously positive even if they don't believe they can understand (JS)
I just want to build a connection with him so he actually likes me (AfM)
I'm very curious and I love learning...big part of what I enjoyed about the relationship and the things we've done (E)
I love to think...I love to learn (E)
Resistance...Fear, insecure (DO)
English was always a subject I liked. Nothing would make me dislike English.

Table 7 Key statements relating to identity

I just thought well I'm actually not good at...I just avoided what I knew I wouldn't be good at...(RT)
I've been...more open with learning this year...I allowed it...it's always been me. (RT)
Open minded...more open minded and someone who tries different things. I don't think I arrived like that. I've grown to be more accepting. (RT)
Now I know what works for me, for my learning I'm not afraid to find what I need and take what I need in order to learn. (RT)
I felt like I allowed myself, it has always been me. (RT)
I can be as good as I believe or think I can. (JS)
Tutor...one in particular I think she always believed in us...I started believing I could do well and that was very important in my case...for a very long time I didn't think that. (JS)
I was told very often that I wasn't good enough. (JS)
Other people's opinions - It had an impact...maybe it goes down a little bit now but for a long time it had a massive impact (JS)
I like to make learner's believe that I believe in them no what they can do well. Sometimes the little words telling them. (JS)
If it is possible for me then it is possible for everyone (JS)
Generally more confidence in what I believe...More confidence, more specialist...I'm realising where my skills or more specifically what I enjoy (AM)
Think about my values and I love that...This is what's important to me...Being able to stand up for what I believe in...Moral purpose (AM)
I thought I'm bad at maths...I don't practice well enough...I can't pay attention well enough...Isn't right for me to learn...In English I just understood it (RT)
I just can't do maths (RT)
I could have gone in completely a different direction (RT)
Could have done more...if I hadn't been held back by thinking you have to be naturally good at something to do well in it. (RT)

Not until this past year...looked at...how you learn...I've thought I could have used that. (RT)
Could have done more...if I hadn't been held back by thinking you have to be naturally good at something to do well in it. (RT)
At that age the teacher is everything. I remember one math's teacher calling our class idiots. If you heard that everyday what would you think about yourself? I can't do maths. (JS)
I will always be consciously positive even if they don't believe they can understand (JS)
My whole perception on learning and understanding have really changed (AfM)
Try and adapt myself a lot more (AfM)
I only recently started thinking that if I believe I can do well then I can really do it...I have no idea...I surprised myself. I did not believe that I could do it. (JS)
I became more self-confident...self conscious...I know what I like to learn about...I love it. I get everything. (JS)

Table 8 Key statements relating to transformation

My relationship with learning I see it as a huge Journey – always ongoing (AM)
You guys have hugely challenged us...You've opened our eyes and brought us to a space I didn't think we could get to. I don't think we knew the space existed and now we've opened the door because so many people want to come through it (DM)
It's called the turning point (DO)
the turning point...It's very hard to change them...Always have to constantly fight against that. (DO)
You know that to influence... you have to be there... week in week out...(DO)
'miss we can't stop talking, we will definitely be talking' and I said it doesn't matter what happened yesterday let's see maybe you won't be talking today...I like to be positive in terms of what you're saying...It turns the present into an opportunity. (JS)
You start everyday afresh. (JS)
You present an opportunity for change. (JS)
I'm not revising...not practicing...I'm learning...I was like wow (RT)
I've been...more open with learning this year...I allowed it...it's always been me. (RT)
I don't know what's changed in me (RT)
I really enjoyed this year...keep an open mind...not picking and choosing...I had so much more fun and I feel like I did a lot more and had a lot more fun and learned a lot and I'm going to take that forward. (RT)
My relationship with learning changed...when I started making my own choices (JS)
My perceptions changing quite quickly... My own view shifted (AR)
There was a culture of positive around like everything was possible (JS)
I only recently started thinking that if I believe I can do well then I can really do it. (JS)
My whole perception on learning and understanding have really changed (AM)

You can't control the people you can only control the input into other people (DO)
They just took ownership of it...We need the process to support the change...It's creating the framework (DO)
I told a whole group I think they can do better than before...and they all did...I like to start my lesson afresh every time (JS)

The above tables (6, 7 and 8) present the participant statements aligned with each of the three main categories. These statements provide the details of the lived experience of emotionally informed learning for the participants in relation to emotions, identity and transformation. As previously discussed, some statements appear in each table and it is these statements that are then depicted in table nine below, as the statements that most likely represent the lived experience of emotionally informed learning for my research participants.

Table 9 Key Statements of the Lived Experience of EIL

Key Statements The Lived Experience of EIL
Could have done more...if I hadn't been held back by thinking you have to be naturally good at something to do well in it. (RT)
I could have gone in completely a different direction (RT)
I only recently started thinking that if I believe I can do well then I can really do it...I have no idea...I surprised myself. I did not believe that I could do it. (JS)
I've been...more open with learning this year...I allowed it...it's always been me. (RT)
I became more self-confident...self conscious...I know what I like to learn about...I love it. I get everything. (JS)
I really enjoyed this year...keep an open mind...not picking and choosing...I had so much more fun and I feel like I did a lot more and had a lot more fun and learned a lot and I'm going to take that forward. (RT)
My whole perception on learning and understanding have really changed (AfM)

I will always be consciously positive even if they don't believe they can understand (JS)
--

You guys have hugely challenged us. (DM)

This section discusses further details of the findings resulting from the analysis in relation to the main research question and subsidiary questions.

4.2.2 What is the perceived lived experience of emotionally informed learning and how does this inform learner identity?

The lived experience that is presented by the participants is one of transformation lacking the reflective and sometimes negative processes that are often included in the literature that relates to transformative learning (Mezirow 1978, Illeris 2104a). Within the statements made by participants there are references to actions including a playful and excited emotional position in relation to learning. For instance, from participant DM; 'an openness, curiosity, people want to get better, a thirst for knowledge, a willingness to improve...people are excited about where we go next on this'. This positive approach to change echoes the discussions in the literature by Panksepp (2011) where he discusses how play facilitates change without the need for reflection. The findings here contrast significantly with Mezirow's (1978) position whereby the process of transformation comes from a place of conflict and involves considerable struggle.

The sense gained from the key emotion statements relating to learning are positive - 'energised (DM), 'succeed' (JD) 'enjoyed (RT), 'passion' (AR) openness (DM), 'I've had so much more fun' (RT), 'curious' (DM) 'best learning experiences (JS), 'willingness...thirst for knowledge' (DM),

'confidence' (JS). The process of learning is presented using comparatively more positive terms, such as 'best' (JS), 'more fun' (RT), demonstrating that the transformative element of the process is challenging and yet positive rather than a struggle. This contrast to the accepted process of disturbance or disorientation (Mezirow 1978), is surprising and therefore were checked through the process of member checking with some of the participants (see Appendix 4) where they clarified that they did not undertake any significantly distressing reflection of note. I would suggest that this departure from commonly held beliefs about transformative learning warrants further exploration in future research. The periods of transformative learning that the participants refer to, are presented as bringing what could be described as joy to the participants. Joy is interpreted within this work as an embodied emotion resulting in the feeling of positivity as the body moves towards an optimal state (Damasio 2018). This definition is derived from Damasio's discussions of the work of Spinoza and has some similarities with the discussion by Emmons (2019) relating to the idea of progress or achievement towards a goal. However, Damasio situates the progress internally towards homeostasis rather than towards an external reward. There is some terminology regarding negativity and learning in the participant discussions, which will be noted below, however this does not focus on current learning. This could be through their wishing to please me, given my position as someone involved in delivering their learning. However, this absence of negativity regarding current learning is repeated

across all participants and therefore appears to be of significance and less likely to be the result of bias.

When discussing their emotions regarding learning there is a predominance of the use of 'I'. There is a use of phrases such as 'I really enjoyed' (RT), 'I bounce' (DM) . JS states 'It was one of the best learning experiences' however the use of 'best' indicates a personal judgement and they then go on to state 'I just liked it' moving from the experience to take ownership of their emotional experience of the learning. The predominance of the use of 'I' suggests that the participants are taking ownership of their perception of the event of learning, of the lived experience, rather than expressing an opinion on the learning experience as a distinct experience separate from themselves.

A sense of play is displayed within the language used by participants – 'open mind...fun' (RT), 'bounce...excitement' (DM). They appear to be playing within the change, 'curious...thirst for knowledge' (DM) and a 'willingness' (DM). This aligns with the transformation process and the nature of play being how we test emotional boundaries, how we stretch our comfort zones to find what is acceptable within change (Panksepp 2011). The period of learning of focus is described as enjoyable (RT, MB) and 'one the best learning experiences' (JS). There is limited discussion of fear or vulnerability within their words in relation to engaging in the process. There is 'excitement at where we go next' (DM) demonstrating a willingness to continue with the change. It could be suggested that the struggle presented by Mezirow (1978) and Illeris (2014a) is something that people expect and, in

this circumstance, enjoyed overcoming, earning a sense of validation from the strength that they have demonstrated, and therefore I do not see that there is an absence of struggle, more that the perception of the challenge could be considered an enjoyable one.

4.2.3 What is transformative learning and how does transformation of the learner identity occur?

The statements that relate to emotions and transformation also refer to time. Movement of time is summarised beautifully in the statement 'sometimes the clouds get darker and sometimes I can see the sun shining' (JS). The movement towards positive from negative continues with statements such as 'far more confident now...than' (AR), 'I only recently...believe I can do really well' (JS). The theme of time continues in the statement 'this is real time...I've just got to try' (RT) and 'it turns the present' (JS), 'now...I used to be' (AfM) 'a year ago' (AR). This process of time passing is not always depicted as changing one, 'I'm always brave' (RT) presents a constant, an absolute. This is echoed in the use of 'love to learn...think' (E) with the use of the term 'love' referring to a constancy, a belief. This demonstrates that not all is in flux, nor would this research seek to suggest that it is. This aligns with the work of Narvaez (2014) where values can remain a constant even within the re-authorship of events and identity.

Within the discussion of time noted above, emotions have been presented as at times as being relevant to a timebound context, a then and a now, demonstrating their ability to move, to change. Many of the key statements

start with 'I' and it is used within statements frequently. The emotion is presented as the participant, embodied in the sense of self. This aligns with the idea that the emotion is embodied in the self as discussed at length in the literature review in consideration of Damasio (2010), Panksepp (1998a), and Narvaez (2014). The strong sense of movement within the participants' comments denotes a re-authorship of emotions, the restructuring of consciousness. This re-authorship (Narvaez 2014) is evident in the statements 'The 'dark clouds' phrases of 'resistance...fear, insecure' (DO), 'nervous', 'failed' (AM), 'fault' (RT) 'can't do', 'could not do' (JS) paint the personally painful aspects of past learning, the embodied perspective taken of the self through negative emotional experiences of learning which then change to the 'sun shining', 'changed completely' (JS) demonstrating the transformation of emotions that has been experienced.

The use of 'I' and 'my' throughout the key statements relating to identity from various participants demonstrates a commonality of ownership of their transformed learner identity; 'My values...I love that...important to me...I believe' 'my skills...I enjoy' (AM). The phrase 'moral purpose' and 'my values' (AM) depicts how deeply the identity is held. Where discussing past negative learning identities the use of I is frequent 'I'm bad at...I don't...I can't...' (RT) demonstrating that positive or negative the participants feel that their identity is theirs and is not assigned to them by others. The sense of ownership continues in the discussion of transition of identity 'I only recently started thinking...' (JS), 'try and adapt myself a lot more' (AfM), 'my whole perception...have really changed' (AfM), 'I've thought I could have

used that' (RT), 'If it is possible for me...' (JS). The ownership of re-authorship is ethically significant in relation to power and autonomy, in that the participants appear to own their own identity and the transformation that has taken place. There is a little discussion relating to the construction of self in a group social setting, thereby contrasting with the majority of the identity literature from identity theorists including Erikson (1994) and Illeris (2014a) as considered previously in chapter two. Whilst they discuss the impact of another's opinion on their own beliefs the actual 'what' of the transformation is presented in my findings as being under their own control. Significantly the participants do not attribute the new behaviours with the behaviours of a group, again contrasting with the idea of a social construction of self in line with Tajfel (1978). These perceptions are presented as being owned by the participants of this research stemming from their identity rather than adopting multiple identities as identified in the work of Stets and Burke (2000). This would suggest that the main identity based on core values sustains in different environments and is not socially altered according to the culture or group. It may well be adapted and shaped by the environment, however the one main identity is presented as being perpetual. The reference to values supports the view of Damasio (2010, 2018) and Narvaez (2014) as noted earlier in this section, that although identity might change, values can remain a constant.

The movement of time and the possibility for change are present within the statements regarding transformation – 'afresh' (JS) might be the most significant word. It reflects the 'opportunity for change' (JS), the 'turning

point' (DO) where the 'ongoing' allows for the 'present' to become the 'opportunity for change' (JS). There is little sense of static or finality in the relationship with learning or with transformation. The transition itself is not a point of focus.

There is a lack of the self-examination that is evident in other theories of transformation (Mezirow 1978). The participants appear to move on to their new relationship and identity as a learner without critical reflection as a focus. This was a significant point that was confirmed during member checking where participants RT, DO and DM all agreed that the transformation occurred without notable reflection (Appendix 4). This therefore aligns with Hunt's work where she found that critical reflection is not a necessity for transformation to take place (Hunt 2021). There is the possibility between 'yesterday'(JS) and 'today'(JS) that 'maybe' (JS) things might change. The lack of finality in the language denotes a lightness and lack of conclusiveness.

'Wow' (RT) is perhaps the strongest statement relating to change within the extracts and depicts the wonder and excitement that comes through in the transformation process; 'I can really do it' (JS) 'had so much fun' (RT), 'brought us to a space I didn't think we could get to...knew...existed...so many people want to come through' (DM), 'I...really like it' (E). The change is presented by another as happening quickly 'only recently' (JS), 'perceptions changing quite quickly...shifted' (AR). However, in other statements there is a feeling of contemplation and a longer period of time passing whilst the

change is considered 'I wasn't really sure...if this is a good idea' (E), 'try it and see how it works' (DM), 'grown to be more' (RT). The sense of anguish presented in the transformative model by Mezirow (1978) is not present in the descriptions of the lived experience of transformation even where it occurs over a longer period of time, instead it appears to be perceived as pleasant. The reticence or resistance 'I wasn't sure' (E), relates to the perception of the 'idea' (E), rather than the process itself, once they had started they found they 'really liked' (E) what they were trying.

4.2.4 What role does the facilitator of learning play in emotionally informed learning?

Kindness and conflict are the most frequent emotions present in the language that the participants use to describe the emotional aspects of the relationship with others in learning. Conflict is presented in relation to the practice of others towards themselves and is done so both negatively and positively. The distress of being confronted is depicted through phrases relating to prior negative learning experiences such as 'don't shout at me' (AM) 'I hate being told what to do' (AM), 'I don't like being told' (AfM). Conflict is presented positively in relation to challenge, 'you guys have hugely challenged us', 'hugely' (DM) where there is acknowledgment of the conflict within the challenge and its significance. When combined with the comments about facilitators, 'invigorating...shot in the arm...lifted us up...gets me up in the morning' (DM) then the 'challenge' can be seen to be in a very positive light. Kindness is presented in relation to what participants experienced from others, for example by JS who acknowledges the feeling of

being 'terrified...changed completely with 'your support'. Kindness is continually presented when participants discuss their own relationships with others in their role as facilitators of learning. 'I will always be consciously positive (JS), 'I just want to build a connection...so he actually likes me' (AfM). The power of the other on the self is construed clearly in the vulnerability of the participant who hates being shouted at and the other who hates being told which perhaps explains the empathy and understanding in their wanting to 'always be...positive' (JS) and the desire to 'build a connection' (AfM). However, kindness is not all that is presented as needed. The conflict in the challenge experienced by DM is energetic and positive. The challenge has been taken very personally - 'shot in the arm...lifted us up...gets me up..' (DM) it is having a physical embodied impact on the participant however it is seen as positive, rousing, 'invigorating' to the self. In this research kindness and conflict sit alongside each other as the perceived most constructive emotional elements to the relationship. The facilitator of learning is not the *role model* of Illeris's (2014a) theory of transformative learning, who has power over the process; they are rather more representative of those mentioned in the work of Cranton and Wright (2008) where they foster an environment of trust where power is shared. Indeed, their discussion relating to the transformation taking people to a place 'previously unimagined' is reflected in the comment of DM where they state that the process took them to 'a place we didn't even know existed'.

The combination of kindness and challenge in the transformation process makes sense when related to Damasio's (2018) view that sustaining homeostasis is the desired state for individuals, when people are engaged in change they need to feel supported, to feel loved. Love and support without challenge may not promote change. They preserve the status quo, the homeostasis (Damasio 2018). It is therefore important to note that these findings state that for transformation to occur, challenge and kindness need to co-exist.

The statements relating to transformation demonstrate a very strong perception of change having occurred within their learner identity and their negotiation of the control over the process of transformation. There is a sense of movement of the individual. This is construed in relation to mindset 'allowed' (RT) 'open minded...accepting' (RT), 'as I believe' (JS). Also present is a more physical sense 'held back' (RT), 'direction' (RT) 'avoided' (RT). The former is predominately positive and the latter negative apart from 'grown' (RT). The participants demonstrate how learner identity changes from being 'held back' (RT) and a feeling of being sent in particular 'directions' (RT) to 'find out what I need and take what I need in order to learn' (RT) where the participant is demonstrating a sense of empowerment over their own learning. The 'allowing' (RT), 'believing' (JS) and use of 'take' (JS) depict the participants giving themselves permission to transform. They engage in a process through their own choice. This is in contrast to 'held back' (RT) and 'could have done more'(RT) where the participants express constraint that in reality has been self-imposed – 'it has always been me' (RT). The sense of

identity has been constructed through what the individual participants allow themselves to believe about themselves, 'I can be as good as I believe myself to be' (JS). There is a predominance of the use of 'I' throughout the statements. Therefore, sole responsibility for allowing or not allowing to learn appears to be with the individuals themselves.

The key statements that are considered in relation to the 'other' person as influencer of identity by JS place the teacher in a prominent position whose opinion has a 'massive impact' who is 'everything' (JS). They discuss how the words are so important both negatively 'calling our class idiot...what would you think about yourself?' (JS) 'I was told very often that I wasn't good enough' (JS) and positively in their own practice 'I like to make learners believe...sometimes the little words telling them.' (JS) They discuss the impact of support to 'be consciously positive', 'I started believing I could do well' (JS), how 'your support' (JS) has the impact to 'change completely' (JS) the experience (and feeling of terror) of the learner, The impact of this on their identity is clearly demonstrated 'I can't', 'for a long time I didn't think that' (JS).

There are several references to time 'everyday...long time...very often...long time'. The sense of the negative is not momentary, it is there for a period of sustained time. If this analysis is compared with the analysis above where the ownership of learner identity is very much with the individual then there might be a conflict presented. There is substantial influence demonstrated on individual learner identity by the other person in the learning

relationship whereby the participant has personalised the comments from others, contributing to their perception of themselves. For example, if JS's transcript is examined as a whole, they demonstrate the significance of early opinions on their learning from their mother who was a teacher who put 'pressure' (JS) on them, to the 'competitive' (JS) nature exhibited at primary school to the negative experience of secondary school where they and their classmates were called 'idiots' (JS). The significance of such comments having a 'massive impact' (JS). However, there is a movement within their description of themselves and 'I can be as good as I believe or think I can' (JS) where they acknowledge that this began 'when I started making my own choices' (JS). Within this there is a movement from the identity being constructed from the position of reaction to others towards a perception of self as a choice. There is no mention of validation or reward of the new self-required to sustain the re-authored sense of self (Stryker and Burke 2000). In actual fact the new self is constructed away from prior influences demonstrating an independence and autonomy in the process.

There was a range of interesting statements from those who are involved with influencing change in others which again echo the work of Cranton and Wright (2008) with regards to the relationships involved in transformative learning. DO in particular expresses the struggle involved for those who wish to influence change and the actual input that the process demands of individuals. The desire is expressed in the repetition of 'it's very hard to change them', 'One of the hardest things to do is change people' (DO). The language of battle is used 'roadblock...resistance...fight...week in...week out'

(DO) and yet the same participant demonstrates understanding of the need for self-ownership by those involved in the change when they state, 'they just took ownership of it...we need to support the change'(DO). They go on to state 'you can't control the people, you can only control your input into the people' (DO). The words bring to life the struggle that the participant feels in relinquishing control even though they recognise that it is vital to support transformation. DM demonstrates a more conciliatory tone where he supports change being controlled by the individual involved in the change 'Players can learn this without being told'. They demonstrate the importance of awareness of the individuals' context 'where they are on their own journey'(DM) and how they have been supported with making change, 'don't think you're throwing your ideas at them or telling them what to do but you are super at helping people organise their own ideas' (DM). This demonstrates an appreciation of how it feels to retain control in the process of change. JS and RT also offer descriptions of their experience of being in control of their own change; 'I allowed it...it's always been me' (RT), 'my relationship with learning changed...when I started making my own choices' (JS). Both participants speak with clarity regarding their ownership of the process of transformation. The lack of control and even influence over another aligns with the notion that the identity and transformation of identity is created internally by the individual rather than it being a social construct that is therefore malleable by others. This aligns with the embodied neuroscientific (2006) theories considered in chapter 2 in relation to identity and also to Dirkx's (2006) notion of it being the soul that

transforms. The transformation is personal and core to the learner's sense of self.

In this section I have presented the findings in response to the three subsidiary questions and have begun to present the findings in relation to the main research question, what is the perceived lived experience of emotionally informed learning? The next chapter presents the findings in a range of forms that are informed by the phenomenological approach that informs my methodology. The wordles, poems, scripted fictional conversation, descriptors and fable, intend to present the data to encapsulate the lived experience or phenomenon and allow for the reader to engage with the lived experience in a subjective and interpretative manner in line with the ontology and epistemology that underpin this research.

Chapter Five Presentation of Findings

5.1 Introduction

This chapter presents the findings in a range of forms to represent aspects of the findings, such as the main categories, and the whole of the lived experience of EIL. The following chapter presents the wordles, poems, script and fable that I have used to present the response to my main research question, what is the perceived lived experience of emotionally informed learning?

5.2 Visual Representation of the Findings in Wordle

There as an overwhelming sense of the physicality within the analysis as noted in the journal extract:

It feels like I'm sculpting something. It's felt like that from the beginning. I feel like compiling the words and the quotes in the sections is adding material, substance and out of that the shape of the findings will be carved. I am the sculptor. I own that.

Figure 15 Journal Entry 4

This led to my wishing to try to create an artistic form that represented the findings. The conceptual sub-themes were used to create wordle images (figures 17, 18 and 19) to present in the findings.

The process of creating the wordles is outlined in figure 16 below:

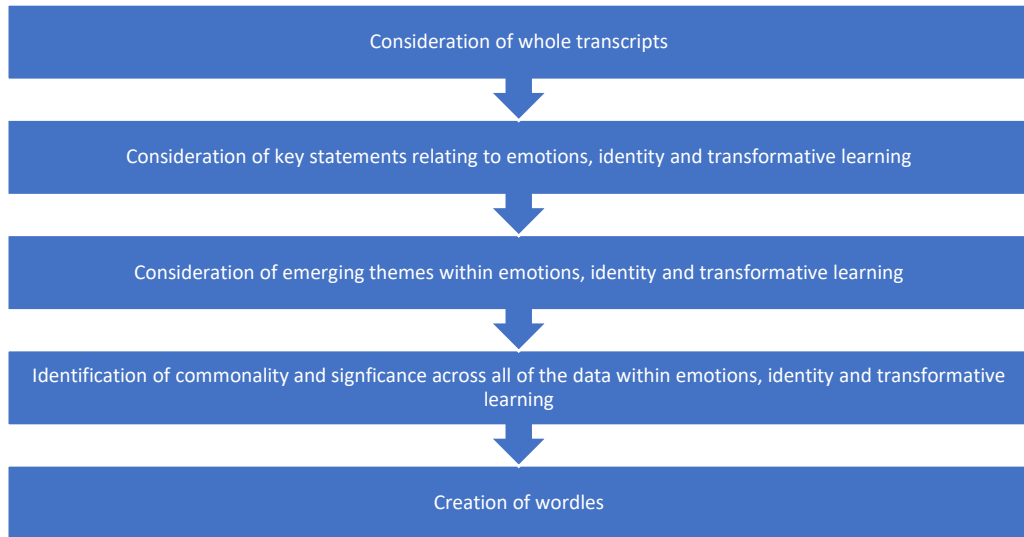


Figure 16 Process of creating the wordles



Figure 17 Emotions wordle

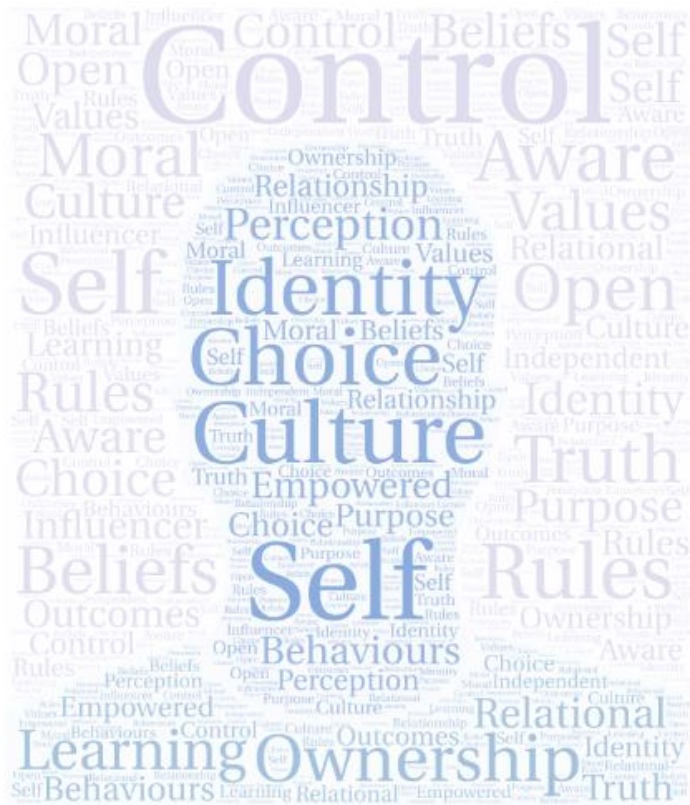


Figure 18 Identity wordle

data becomes part of the lived experience of the analysis by the reader. There is a sense of ownership in meaning-making by the reader which aligns with the principles of phenomenology underlining this enquiry (Van Manen 2014). This is discussed further in the section regarding poetry.

There is an argument put forward in the limited literature relating to this method of coding, that whole transcripts should be used in order that the generated image is authentically representing the voices of the participants (Deitz 2016). Wordle usually creates the image with different sized fonts and repetition of the word determined by frequency of the words in the original text. This method may be suitable when using other qualitative methods where frequency may determine inclusion, though here automatic generation was not used as the phenomenological approach that informs this research goes beyond frequency to state that one particular sentence or phrase alone may be of equal significance to frequent commonalities (Van Manen 2014). Therefore, frequency could not be the only measure of importance for inclusion in the wordles. The emerging themes and key statements were used in the creating of the Wordle images and these had already been derived from a process of consideration of frequency and significance within the whole-part-whole analysis (Vagle 2018). Deitz warns that the process and resulting image can treat words as an 'isolated unit' (Deitz 2016 p24). The intention here however is that they combine to represent aspects of the lived experience, to bring life to meaning (Finlay 2013).

Visual representation hopes to capture what a description in text cannot provide, a perception through ‘the image in its simplicity’ that Bachelard states is the ‘property of naïve consciousness’ (1969 pxix). Bachelard’s work is discussed at greater length in the section on poetry that follows, yet here we can see that he is discussing the instantaneous relationship of the image with the reader, the sensory depiction of the image where the meaning ‘reveals itself’ (Van Manen 2014 p.48). The intention through inclusion of these images is that the reader engages with an image and chosen shape which has been selected (Van Manen 2014). The reader then enters into a relationship with the image including the shape and words within. I selected the shape of the Wordle from the narrow selection offered by the programme. I trialed several different shapes using the words from the emerging themes until I felt that the shape contributed and did not detract from the overall essence of the lived experience (Husserl 1913, Van Manen 2014) that I was intending to embody in these images.

5.3 Poetry

An additional means of presenting the lived experience was managed through the creation of poems that allowed me to play with the data that arose from the participant’s responses pertaining to the three main concepts.

For example,

Emotions:

*Feelings are scattered pins across the landscape of learning, they plot
the direction
a map shaped by my heart, my hopes, my hurts.
We scatter the pins – you and me. You within me, made mine.*

*The road arcs to tell a story - I can't... I won't...I'll try...I can... I believe...
So simple
So difficult
The courage to try
turning on a point of possibility
How can you help? Connect.
Don't stop me.*

Figure 20 Emotions poem

Identity

*The Riddle: Who am I? Who I am is what I believe and what I believe is
dependent on what I believe about who I am. Who I will be is
determined by who I believe I am who I can be.
Open.
Allow myself.
Believe something else. Become someone else.
Possibility.

It has always been me.*

Figure 21 Identity poem

Transformation

*Resistance. I stopped making it all about you, about me. I turned.
I chose possible. I owned what I found.
Had fun. Made it all about me. Tomorrow
I may do it all over again*

Figure 22 Transformation poem

Poetry is considered to be an appropriate method as part of the creative process of phenomenology whereby it is seen to align with the representations of the 'sensual experiences of living and being in the world' (Rajabali 2014 p39). I considered the writing of poems for each of the key concepts in the analysis as a way of taking the tone and essence of the language used by the participants and 'experiencing the experience'

(Hejinian 2000 p3) in the process of creating the poem. As Dilthey (1985) states, it is not easy to garner the essence of the lived experience and the poem, I decided, was an effective way to proceed. As an English teacher and writer, I have a passion for poetry and understanding of technical composition that made the medium familiar to me. Perhaps Bachelard is correct when he says that poetry is a 'phenomenology of the soul' (Bachelard 1969 pxxi) and perhaps it was this, more than anything, that drew me to this medium. Prior discussions regarding consciousness within the literature review and methodology have alluded to the significance of the soul in emotionally informed learning, in an embodied sense, perhaps akin to Stein where the body and spirit combine (see Tyler 2016) and a movement away from the dominance of science in the rhetoric around emotions. Perhaps it was therefore the 'commitment of the soul' (Bachelard 1969 pxxi) that I was seeking to explore within the analysis process and presentation of the findings. The process of crafting the findings demands considerable commitment and yet is a medium that allows for ideas to take on a life, for and with the reader, that is all of their own (Rajabali 2014).

The process of creating the poems is outline below in figure 23.

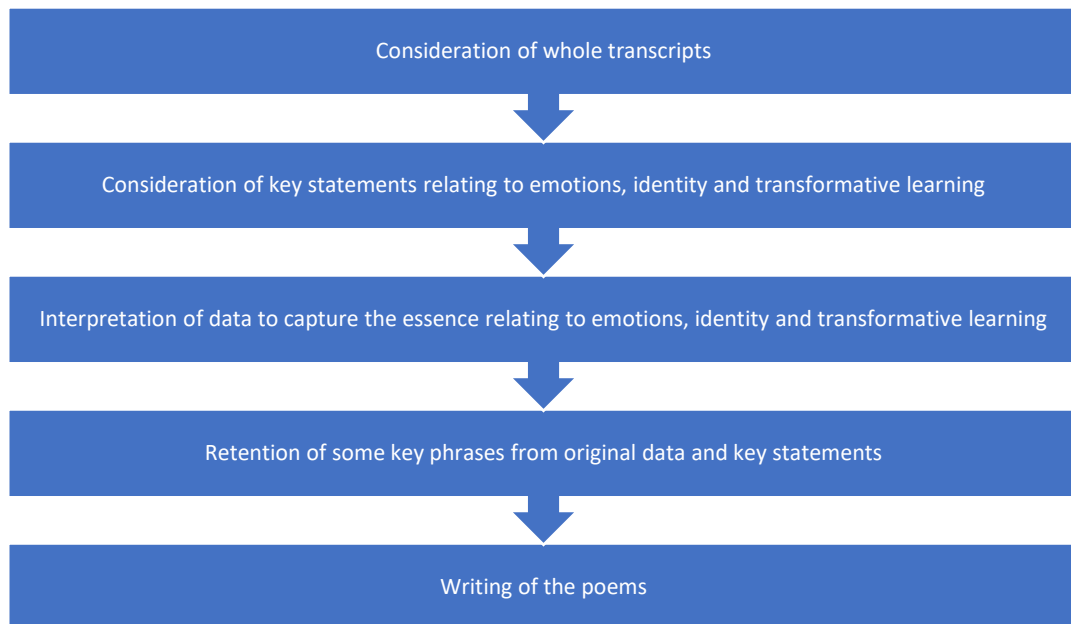


Figure 23 Process of creating the poems

From a methodological perspective, poetry is effective in the shaping of the presentation of the lived experience as it allows the researcher a ‘dwelling with the data’ (Finlay 2013 p186) to allow meaning to show itself (Van Manen 2014). The process enabled me to listen to the participants in a manner beyond identification and classification that allowed the ‘poetic image to emerge from [the] language’ (Bachelard 1969 pxxvii). Dilthey (1985 p44) describes the poem as a ‘power for intuiting the world and life’. I approached the data using the key statements, key phrases and terms as depicted below in Figure 24. It was important to return to the participants’ own words to enable me to ensure that the poems encapsulated the ‘implicit horizons’ of meaning and pre-reflective experience (Finlay 2013 p185). McCulliss (2013) presents an argument in favour of poetry as a medium that allows for the reader to be able to access the data more easily which contrasted with my personal reservations that poetry may be too niche a format for analysis of

emotions. I was worried that I was taking a subject that people already felt uncomfortable discussing and using a format that would further alienate an audience. McCullis's discussion was therefore reassuring (2013). She describes poetry as 'a window into the heart of human experience' (2013 p83) which aligns with the intention here within the analysis process. The playing with, and dwelling in, the material provided in the data to create the poems enabled me to take the risk in my presentation of the lived experience (Adler & Hansen 2012). Analysis that shapes a presentation in this manner is always a risk and involves taking innovative measures to ensure that the process reflects the findings emerging from the enquiry (Van Manen 2014) in an effective manner.

Poetry, as a medium within the analysis, allowed the opportunity for the meaning to transcend the data collected and my interpretation or description. In that way it is perhaps more accurate to state that the research findings created the poem, which in turn goes on to form a life form of its own, relationally, with the reader. Poetry as a medium involves techniques and language such as symbolism that, as McCulliss states 'allows the audience to develop their own relationship to a work' (2013 p89). This is important within qualitative research in general and phenomenology specifically, which informs this research. It presents an opportunity to the reader encouraging them to make their own sense of what is presented through the poem, where the meaning may regenerate and adapt as the reader returns again and again to the writing (Rajabali 2014). It was important that a poem allows for interpretation and ownership from the

reader in order that the reader may add their own light and shade to the presentation of the findings and it may 'take root' in them (Bachelard 1969 p xvii). The self-ownership of a poem is important. Bachelard discusses this where he states that 'we begin to have the impression that we could have created it, that we should have created it' (1969 p xxii). Such self-ownership enables the poem to take on a life form of its own, to create being in an evolving process of self-awareness of emotion and meta-cognition that means that the analysis of the data lives on in an ongoing process where the findings are ever evolving (Bachelard 1969; Rajabali 2014; Finlay 2013).

The process of writing the poems involved reconsidering the different stages of analysis that had already taken place. This was constructed visually through combining all layers of the analysis process together (see Figure 24 below).

Movement, endless, process, ongoing, journey, limitless, time, flux, turning point, fluidity

My relationship with learning I see it as a huge Journey – always ongoing (AM)

I told a whole group I think they can do better than before...and they all did...I like to start my lesson afresh every time (JS)

You start everyday afresh. (JS)

You present an opportunity for change. (JS)

It's called the turning point (DO)

'miss we can't stop talking, we will definitely be talking' and I said it doesn't matter what happened yesterday let's see maybe you won't be talking today...I like to be positive in terms of what you're saying...It turns the present into an opportunity. (JS)

The movement of time and the possibility for change are present within the statements regarding transformation – 'afresh' (JS) might be the most significant word. It reflects the 'opportunity for change' (JS), the 'turning point' (DO) where the 'ongoing' allows for 'present' to become the 'opportunity for change' (JS). There is no sense of static or finality in the relationship with learning or with transformation. The transformation is not

Figure 24 Analysis of text

The statements were shown in a grey font to keep them visible on the page, conscious and present within my analysis. The statements, analysis and key

emerging themes were then analysed in detail to determine the essence of each concept to inform how it might be presented in the findings. As is shown in Figure 24 above, the analysis reconnects the emerging themes seen above as the heading: movement, endless, process, ongoing, journey, limitless, time, flux, turning point, fluidity with the extracts taken from the transcribed interviews. This reconnection attempts to ground the analysis within the words of the participants and my own position, demonstrating collaboration at work in the qualitative research process (Van Manen 2014). I took a responsibility as the poet to represent the essence and the literal content of the transcriptions within the poems to ensure that they contributed to the shaping and forming of the presentation of the lived experience (lived experience). The process of writing the poems themselves involved allowing the words to take 'flight' (Vagle & Hofsess 2016 p338) and for the reader to engage.

This section has presented the use of poetry to present aspects of the perceived lived experience of emotionally informed learning. The following section moves on to consider the descriptors that have been created from the data in response to the research question.

5.4 Consideration of Descriptors

I considered the presentation of a set of descriptors to give clarity regarding the participants' lived experience of EIL arising from the data (figure 25).

This arose from consideration of Mezirow's phases of transformation (1978).

Interestingly, given that I critiqued aspects of the phases earlier in this work,

I was drawn to using Mezirow's work (1978,1991) in relation to presenting findings from the participants. I began to create a revision of his phases of transformation (1978) and his influence can be seen in the statements below when compared with the phases (see table 1). In phase one Mezirow discusses the disorientating dilemma, whereas I focus on perception and homeostasis. Both could be considered as a disturbance, however my phrasing aligns with the neuroscientific embodiment theories influencing this work. The self-examination that Mezirow places at phase two is replaced in my descriptors with *trying* with a move away from the critical reflection as previously discussed, particularly with reference to the work of Hunt (2021). Whilst I completed the descriptors and have included them here for consideration, I was uncomfortable about the limitations of using Mezirow's work as a basis for the presentation of the findings arising from this research.

Descriptor Statements

- Perceiving experience of learning in relation to current homeostasis.
- Trying in learning in a culture that presents the possibility of other.
- Playing with new emotionally informed perception of learning
- Re-identification of emotional self in relation to learning acknowledging free choice and control, open to the possibility to further transformation
- Facilitating the possibility of transformation in others.

Figure 25 The Lived Experience of Emotionally Informed Learning Descriptors

Whilst these key descriptions capture the sides, shapes, light and shade within the lived experience of the participants, these statements seemed to combine as a 'framework' which I had been keen to avoid. I felt some discomfort relating to '*telling*' and '*showing*' others how to implement their

professional practice. Such an approach could be seen to conflict with the ontological, epistemological, methodological and pedagogical approaches that lie at the heart of my practice and this research. I therefore took the approach of additionally presenting the findings as a fable and a scripted fictional conversation. I outline below the rationale and method for doing this.

5.5 Stories

The lived experience of EIL has been presented in a variety of formats, a discussion, wordle images, poems and descriptors. The final two forms of presenting the research findings are as pieces of fiction. These particular forms are aligned closely with phenomenology which informs the methodology within this research. The process of using different methods to engage with the data is encouraged by some who consider adherence to one method as potentially limiting (Crowther, Ironside, Spence, Smyth 2017). The use of stories, whether in the form a fable or a scripted fictional conversation, allows for the lived experience of emotionally informed learning to live beyond the data from the participants and occupy a space where the reader is the final participant in the process of creating the perceived lived experience of EIL. The lived experience of EIL to reader A will therefore be of a different hue and texture than the lived experience to reader B, as each reader takes a participatory role in the construction of the lived experience. It is through this fluid and experiential process that the lived experience of EIL stays true to the underlying ontology, epistemology

and values that have informed each stage of this research and is also informed by the essence of a phenomenological approach.

5.5.1 A Scripted Fictional Conversation

The findings are presented here as the creation of a script of a fictional conversation between myself, representatives of the research participants and Husserl. The process of creating the scripted fictional conversation is outlined below in figure 26:



Figure 26 Process of creating the scripted fictional conversation

The format of a scripted fictional conversation like this has a precedent and the usage in this chapter was directly inspired by Stein's depiction of a conversation between Husserl and St Thomas Aquinas, in *Knowledge and Faith* (2000). It is worth noting at this point that Stein intended the work to be presented as a scripted fictional conversation though Heidegger later adapted it to the presentation that is seen in the publication. This format

can also be seen in Horton and Freire’s ‘We Make the Road by Walking’ (1990). This chapter combines the spirit of the two, in that Husserl is present in an entirely fictional manner, similar to Stein’s work (Appendix 9). In my work, the participants represent themselves and their fellow participants using a combination of their words verbatim. This is shown through the use of highlighting, italics and initials after a quoted word or phrase (see table 10), that were selected from participants data (see appendix 7). There was a return here to the whole data of the transcripts in addition to the inclusion of the key statements in line with Vagle’s (2018) whole-part-whole method where the researcher returns to the whole data to anchor the finding in the words of the participants. This enabled the focus of the scripted fictional conversation to represent the participants original statements and sentiments. The words of Husserl include some that are created by me and others which are directly taken from his own writing from Ideas I (1913) (see figure 29 below). These are highlighted and italicised within the work (see table below). This work is therefore more akin to the transcribed conversations of Horton and Freire (1990).

Table 10 Extract example of highlighting and citing of participant contributions in scripted fictional conversation.

Learner B	I’ve become <i>more openminded and someone who tries different things. I don’t think I arrived like that. I’ve grown to be more accepting</i> (RT). I wasn’t really sure if it was going to work but I just thought give it a try. <i>This is the first situation</i>
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	<p><i>in a learning environment where I realised I can stand up for my view</i> (AM).</p>
Husserl	<p>This differs greatly from what Mezirow would propose. There is an absence of struggle. How do you explain this? Where is the resistance to change?</p>

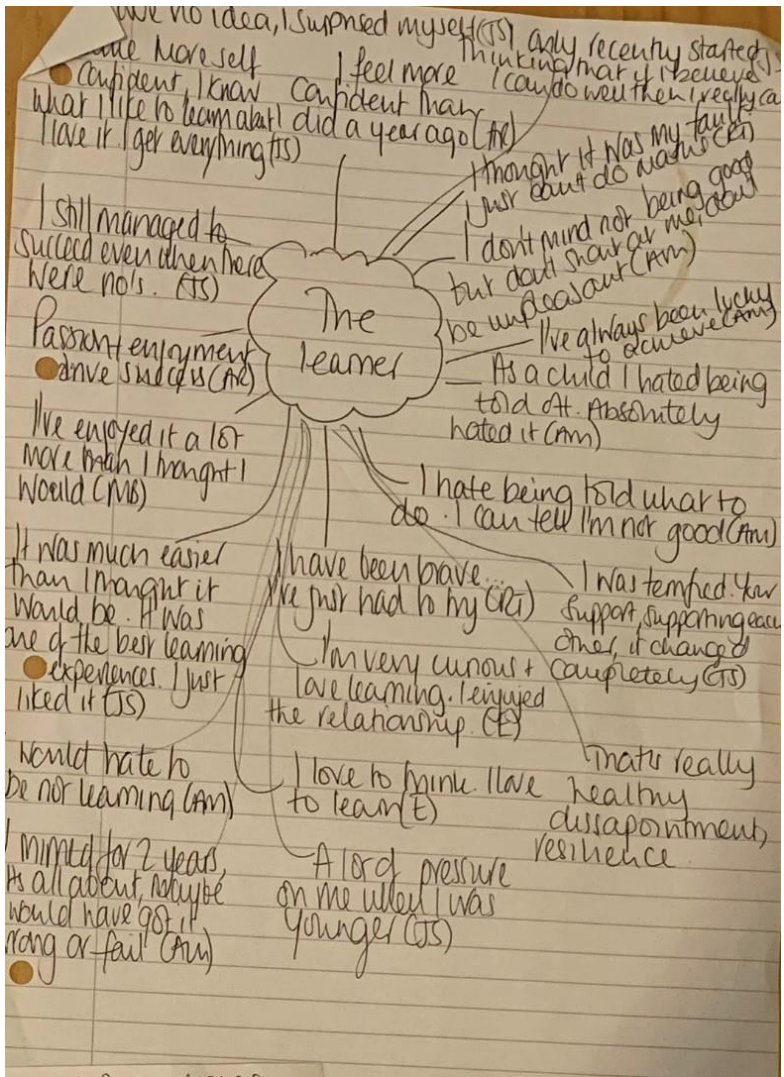


Figure 27 The Learner

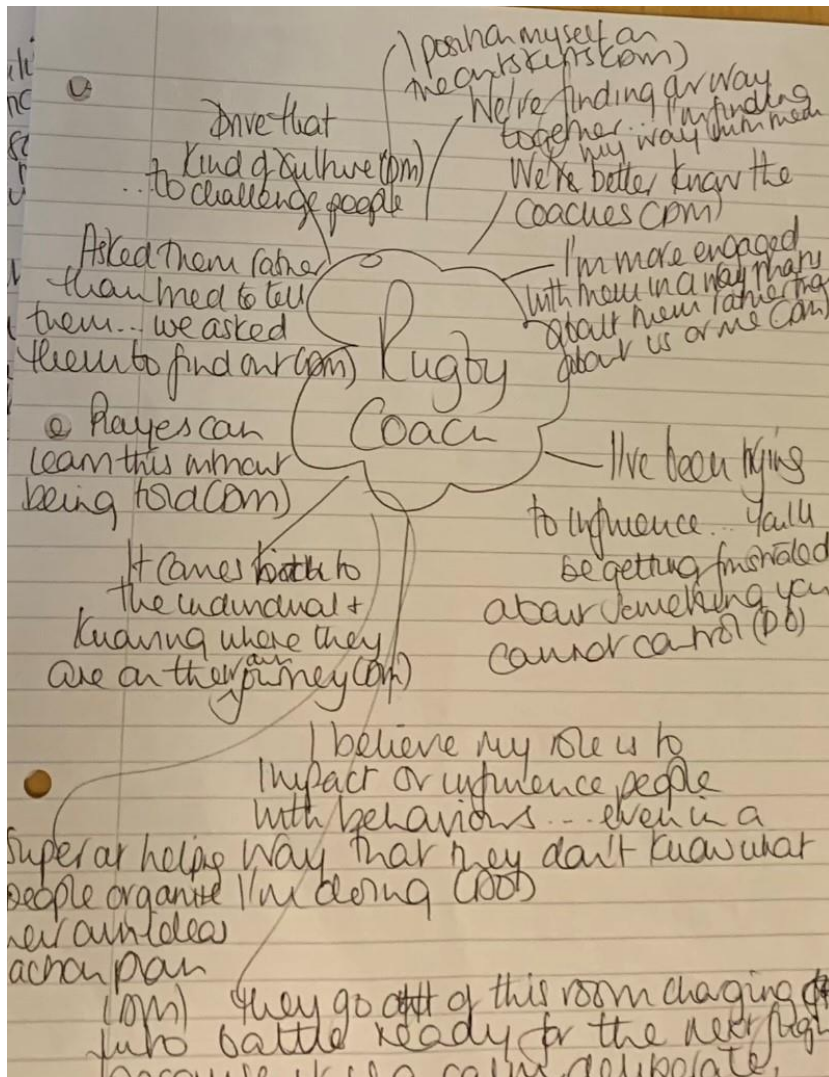


Figure 28 Rugby/Football Coach

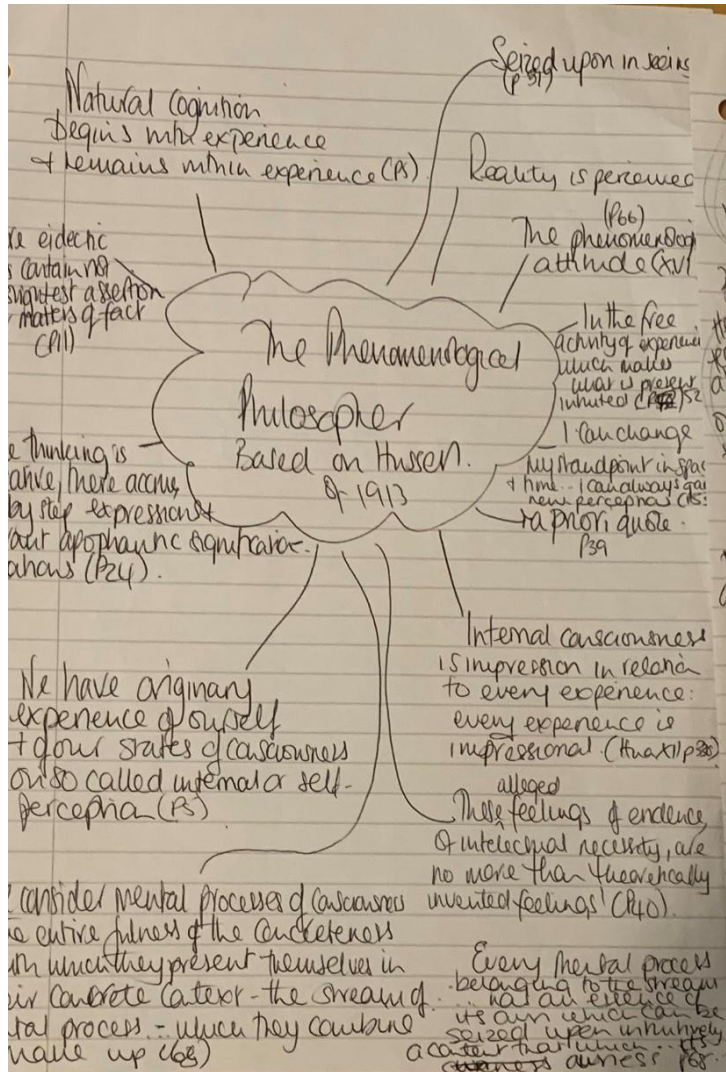


Figure 29 Husserl

The editor of the Horton and Freire text alludes to a similar sentiment as I hope to achieve here when he states that ‘we wanted others to feel a part of this remarkable conversation’ (1990 px). He quotes Freire ‘to experience...the sensualism of reading, full of feelings, of emotions, of tastes’ (1990 px). The sentiment of the discussion symbolising a road that is walked together, with each other and with all future readers, is also important within the writing of this chapter. The intention of this research is to invite others to consider this work within their own practice and to make it their own. By reading this chapter, it is hoped that the reader becomes a participant in the scripted fictional conversation, with their own contributions within the discussion. The verbatim use of text from the participants’ data within the script could be seen to align more with hermeneutic phenomenology (Laverty 2003). However, within this script, there is no discussion interpreting what has been said by the participants in the account that is laid out. Instead, the intention is that the reader is able to connect emotionally with the essences of the participants’ experiences in order to find resonance with their own lived experience of learning.

5.6 The Scripted Fictional Conversation

Characters

Fiona Wilson	Learner, researcher, teacher, lecturer, premier league academy (ages 9-16) talented athlete mentor.
Edmund Husserl	Philosopher, father of Phenomenology.
Coach A	Academy rugby coach
Learner B	A teacher who is also studying

The contributions of the participants that are reproduced verbatim are highlighted and in italics throughout the conversation with the initials of the participants at the end of the word or phrase. The contributions from Husserl that are direct quotations from him are also noted in italics, highlighted and a page number is provided within the reference.

EH, Coach A, and Learner B are sitting in a classroom. *The room is reminiscent of your favourite classroom as a child, with the desks set just so and the light coming in from the window that you used to look through occasionally (or perhaps too often). FW is standing at the front of the room in front of a screen. She has a clicker in her hand and presses it to reveal a slide.*

FW	Welcome, thank you so much for coming. This morning I want to present the findings from my phenomenological
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	<p>study that explores the perceived lived experience of emotionally informed learning. You are all here because you have played an important part in the research and can contribute to the clarity of the presentation of these findings. Perhaps you might introduce yourselves to each other before I begin?</p>
Coach A	<p>I don't mind going first. I'm Coach A, I'm a rugby coach who works with children and young people in the community and as part of an elite academy system. I'm also a learner. I'm always learning and have recently studied at post-graduate level to explore my own practice. I love learning. I took part in the research through an interview and I'm also representing a couple of other coaches from rugby and football that couldn't be here.</p>
Learner B	<p>I'm a teacher and also a learner. I've recently finished my Education MA. I teach in a secondary school setting and also took part in this research. I'm also representing quite a few other teachers and learners who can't be here.</p>
Husserl	<p>I am a philosopher who lived between 1859 and 1938 and am considered to be the father of phenomenology. I will try to represent myself as best I can.</p>

	<p>FW presses the clicker and steps aside from the screen so that the group can see the emotions wordle image that is presented alongside the poem entitled emotions.</p>
	<p>I will start by reminding you all of the main research question which was, what is the perceived lived experience of emotionally informed learning? The subsidiary questions were as follows, what is an emotionally informed perception of learning and how does this inform learner identity? How does transformation of the learner identity occur? And what role does the facilitator of learning play in emotionally informed learning?</p> <p>I intend to provide responses to these questions through the presentation of the lived experience of emotionally informed learning.</p>
Husserl	<p>Thank you for giving us a clear account of what we are to expect today.</p>
FW	<p>I suggest that we commence with emotions as they are where this research considers everything to begin. Please take a look at the wordle on the screen as I read you the poem entitled Emotions.</p>



Figure 30 Emotions Wordle

Emotions

*Feelings are scattered pins across the landscape of learning,
they plot the direction
a map shaped by my heart, my hopes, my hurts.*

We scatter the pins – you and me. You within me, made mine.

The road arcs to tell a story - I can't... I won't... I'll try... I can...

I believe...

So simple

So difficult

The courage to try

turning on a point of possibility

How can you help? Connect.

Don't stop me.

FW

This wordle and poem are constructed from the data in the images and interviews. They begin to provide shape for the lived experience of emotionally informed learning. The

	<p>words in the wordle represent the tentative manifestations that were drawn from the analysis of the images and interview transcriptions and began to allow me to see and feel what the participants had to say about emotionally informed learning. The strength of certain words such as enjoyment and vulnerability spoke to me from within the data and so were made bold. This is a process that I describe in the analysis section of this thesis. From these tentative manifestations I began to then create the poem. These were also influenced by whole sections of the interview responses. In particular, there is the idea of power in the relationship that was discussed so often in the interviews, which we will go into later in this discussion I'm sure.</p>
Husserl	Why do you begin with emotions here?
FW	<p>Your work in <i>Ideas I</i> focuses on the notion that reality is seized upon (1913 p31), and this work aligns with this belief. Reality is seized upon in an embodied manner whereby the pre-reflective emotional knowing of an experience informs the subsequent imagining. You will note from the literature review that this view of emotions from the work of Damasio(2010, 2018), Narvaez (2014), Panksepp (2011) and other neuroscientists informs the theoretical perspective presented in this research. The idea is that embodiment of</p>

	<p>the experience commences with an emotional response which produces a somatic marker, a feeling of the emotion, which in turn produces neural pathways. These then inform subsequent encounters with the experience, forming neural pathways. Repeated experiences lead to repetition of behaviour, which in turn leads to traits forming. This is pivotal in understanding why and how a learner identity is formed.</p> <p>Think of your earliest positive learning memory. How does it feel? What impact did it have on you in that moment and subsequently? Did it inform the amount of time or enthusiasm that you gave to that particular topic? Did it influence the choice of subjects that you went on to study?</p> <p>Now consider your earliest negative learning memory, mine is not being able to recite my 7 times table in front of a class full of fellow students, I must have been about 8. I cried a lot.</p>
	<p>The room darkens and then is reconfigured. Now it is your least favourite classroom. The desks constrict you into the seat where you never wanted to sit, and the window leads out on to the world that you longed to be in to get away from this space.</p>
Learner B	<p>This resonates so much with me. We spoke in my interview about how, when I had been at school, I had <i>a maths teacher who was calling our class idiots</i> (JS), the whole class. Imagine</p>

	that! Being told that made us doubt ourselves. <i>If you hear that every day, what do you think?</i> (JS)
FW	That experience was something that I saw time and time again in the learners that I worked with in my career. It's in the line 'We scatter the pins – you and me. You within me, made mine.' It motivated me to undertake this research. It's something I've experienced myself. I think we all have.
Learner B	I just thought that when I couldn't do things that it was <i>my fault</i> (RT). That I just <i>couldn't do it</i> (RT). For a long time in my life as a learner I focused on what I couldn't do.
Husserl	<i>You speak here of these experiences being impressional</i> (Husserl HuaXI 1913 p330), <i>where reality is perceived</i> (Husserl 1913 Hua XXII p66).
FW	Absolutely.
Husserl	I presented in my work that these impressions create the internal consciousness where <i>we have originary experiences of ourselves, our internal or self-perception</i> (Husserl 1913 p5).
FW	This research concurs with your view and with your additional view that the essences that form this view of self can transform.
Husserl	It is true I believe that <i>I can change my standpoint in space and time, that I can always gain a new perceptions</i> (Husserl 1913 p83).

FW	This work proposes that the essence is emotional in origin whereas your work discusses mental processes.
Husserl	Interesting. Your view positions the notion of identity of self initially stemming from the emotions, that consciousness has an emotional core?
FW	<p>It does. I approached the disciplines of neuroscience and embodiment with the ‘naïve eye’ of a phenomenologist within education. This lens provided me with the ability to critique these areas without being conditioned through prior study to accept the doctrines that have prevailed. This is particularly true regarding the psychological interpretations of consciousness where the Cartesian view presents mind and body being separated. This representation has taken on a hierarchical vein where the mind is seen as the higher sense of self and the body and emotions are deemed as animalistic. This is hugely problematic considering how connected we now know that the mind and body are through neuroscience, where they are entirely connected and act as one rather than in a top-down fashion. Approaching the work of the neuroscientific theorists first without having the grounding in psychology allowed me to consider embodiment without being encumbered by notions of cognitive control. When I subsequently explored the psychological theories that have</p>

	<p>prevailed for centuries, I saw that emotions have historically been academically considered through a cultural lens of white Western middle- and upper-class men within psychological theory, based on problematic scientific knowledge. Strikingly, even the more recent psychological understandings were underpinned by these theories, with experiments and testing being done in a manner constrained by acceptance of age-old assumptions. It is therefore no wonder that emotions have played a secondary role for so long. It made no sense to me, having considered the scientific evidence being presented by neuroscience that cognition be considered to be at the core of the sense of the self when the evidence that is presented by Damasio (2010), Narvaez (2014), Panksepp (2011) and others is that emotions play a pivotal primary role in our experience of ourselves and the world around us. A role that is pre-reflective and therefore prior to cognition. We begin with our emotions.</p>
Husserl	<p>I find it intriguing that you have invited me, a perfect example of the type of man that created the psychological theory that you are dismissing.</p>
FW	<p>Phenomenology honours the essence, the experience as seized by the self in the consciousness prior to cognition and therefore your inclusion is essential. There is a prevailing</p>

	<p>sense of control and dominance in the psychological theory that I am discussing above which I find at odds with my own beliefs, the findings of this research and, from my understanding, your own work. In the dominant discussions of psychology that have prevailed there has been a leading notion of controlling emotions, of controlling the mind, that we are animalistic and need to be managed. This may well be a product of the Victorian era and sense of gothic of the period where so much of modern psychology arose, where the mysteries of the self were being uncovered. I believe, as I have discussed previously in chapter 2, that these theories also contributed to a wider cultural perception, encouraged by the dominant social and political groups, that we, as humans, need to control ourselves to be part of society, that emotions lead to wildness and rebellion. This is a view that is supported by the language that is used relating to emotions today, for instance in sport where the dominant phrasing is ‘mental toughness’ when relating to the emotions.</p>
Husserl	<p>If the view you purport as accepted is correct, then this would lead to a constant battle for the individual between their embodied experience of the world and themselves and</p>

	<p>the notion that they have to control or deny this experience and consider it cognitively.</p>
FW	<p>I agree. Furthermore, it leads to the idea that the mind has the power to change the embodied experience. This is the important element, particularly here in this research.</p> <p>Learning policies and practices in school perpetuate the notion that children can use effort to will themselves mentally into being better learners, if they have a target, if they are in the right group, if they are given the right resource, and so on. Whereas anyone working in education will tell you that this is very often not the case. The young person cannot will or think themselves into being a better learner because they don't feel like a better learner. This research proposes that the focus has been in the wrong area.</p> <p>That by helping a learner transform their feelings about themselves as a learner then they will be able to become a better learner and access learning without as many adaptations being necessary.</p>
Husserl	<p>It doesn't seem such a revolutionary idea to me.</p>
FW	<p>But you can see from our discussion above that actually it may well be very revolutionary!</p>
<p>The lighting changes again and everyone is back in the main classroom where the discussion began.</p>	

FW	<p>So this is why I begin with emotions. The feelings spoken about in the interviews were so strongly presented with such a focus on modal verbs, can't didn't, represented in the poem, <i>'The road arcs to tell a story - I can't... I won't...I'll try...I can... I believe....'</i></p> <p>Within the interviews there was not a discussion about mindset or thoughts. What was being expressed was definitive. These feelings set people off on paths.</p>
Learner B	<p>It's true, it's only now that I question what happened and why I behaved the way I did in my learning. I had no idea then. I was just a kid, you don't know when you are that age.</p>
Husserl	<p>You don't but should you? Should you be aware of how you learn, of how you view yourself as a learner?</p>
FW	<p>I think that we all love to have that kind of authority over ourselves as learners, remember how popular learning styles were with learners when they were used in schools?</p>
Husserl	<p>So why hasn't the learner identity been considered before?</p> <p>Why haven't emotions been considered as significant in learning elsewhere?</p>
FW	<p>As discussed in the literature review, emotions are considered within education from a holistic perspective however not as being at the core of the learner identity</p>

	through their pivotal role in consciousness as we have discussed.
Husserl	The poem moves on to discuss the ‘turning point of possibility’. What led you to believe that the emotions and subsequently the self-concept as a learner could change?
FW	The data were littered with references to then and now, indicating that a change of heart had been experienced.
Learner B	I remember lots of discussion about movement of time particularly from the negative to the positive, with learning sometimes <i>the clouds get darker and sometimes I can see the sun shining</i> (JS). <i>I am far more confident now than I was</i> (AR). It hasn’t been easy to get here, it’s taken a long time but <i>only recently I started thinking that if I believe that I can do well that I can really do it</i> (JS).
FW	This sense of change was pivotal in understanding the lived experience of emotionally informed learning. At the centre of the lived experience is that emotions are at the core of the learner identity and when the emotions change then the identity can also transform.
Husserl	There are many identity theories that would disagree with you. Beliefs about how we construct identity predominately focus on the social space where our role as a learner might be lived out. The theories of Stryker and Burke (2000) and

	Trafjel (1978) whereby the individual responds to external rewards to reinforce the identity.
FW	<p>The data from my research participants suggests otherwise. If there was a direct response between identity and external reward, then that would play to the culture in schools and pupils would have a positive learner identity. The system of grades, house points, merit points, behaviour points, all contribute to a transactional relationship between behaviour and the environment. This may motivate some learners; it does not work with all. Identity, in this research, is certainly being proposed as constructed in response to experiences lived out in social spaces and through language as Bakhtin (1981) and Burkitt (2012) propose, though it is not in response to the external in the manner that is suggested. The learner identity might be reinforced through the relationships within a school and subsequent communications, yet vitally it is informed in an emotional internal manner. Even where this is a focus in school to support and encourage a positive sense of self in place, with programmes such as those to promote growth mindset and self-efficacy, these focus on the ideas that the individual has about themselves rather than the feelings that they have about themselves. As Panksepp (2011) states, it is not possible to out-think a feeling, it has to be</p>

	<p>out-felt. Cognition comes after the feeling, which is primary, consequently the feeling cannot be ruminated upon to become different. It must be replaced by another feeling.</p>
Husserl	<p>So, you are proposing from your consideration of the literature and your data that the identity, as it is known to the individual, is borne initially from a pre-reflective emotional response to an experience? And that this response, over time, becomes the lived learner identity?</p>
FW	<p>I am. There is a sense of ownership of the learner identity throughout the data which becomes even more apparent when we consider the transformation of learner identity. It is perhaps through the consideration of this transformation that it becomes really clear.</p>
Learner B	<p>I would agree, I saw myself as a learner through my own experiences, learning is very personal. <i>I thought I can't do it. I thought I'm not good at it</i> (RT), <i>always that thought am I good enough?</i> (JS)</p>
FW	<p>The use of 'I' was prevalent throughout the discussions. The focus was not on others, even where they might have had an influence.</p>
Husserl	<p>I still want to understand the significance of the social space within the construction of identity.</p>

FW	<p>The identity forms through the initial emotionally informed perception of the experience and here there is an argument to say that the initial pre-reflective response is culturally and morally informed which would align with Tajfel (1978) and Stryker and Burke's (2000) social identity theory. This view suggests that the social space will pre-determine what should be frightening, what should be shameful. Therefore, the social space has a significant role to play, however, the predominant argument within social identity theory and those that are influenced by it, is that the individual seeks positive affirmation from the social setting. The data in this research suggests that this is not always the case. The negative learning identities were not formed to fit in with the social space, they are at odds with the culture in a school.</p>
Learner B	<p><i>I felt like that. Am I good enough?</i> (JS). My feelings were not helping me at all.</p>
FW	<p>Most learning environments promote a culture of opportunity, progression and even the product-based nature of academic systems should mean, according to social identity theory, that the reward, the sense of belonging, are all in place to foster a positive learner identity. This would seem to indicate that the outcome of experiences should be interpreted in a positive manner by the individual in order</p>

	<p>for them to succeed in that environment, that social space.</p> <p>Though, this isn't always the case. People often disengage.</p>
Learner B	<p>It's certainly my experience, <i>I hated art because I couldn't do it perfectly, I couldn't do it without getting it wrong. I used to put off doing it until the last minute and get my Dad to help me (AM)</i>. Being bad at it didn't make me want to do it more.</p> <p>One of the images that I used to depict my learning was a journey but it is not a journey I want to go on when I don't feel good about the learning.</p>
FW	<p>The data here therefore do not suggest a learner identity that is constructed in order to fit in with or excel within an environment. The learner identity is at odds with the environment culture and also with the desire of the individual. They do not want to feel bad about their learning. Their identity is not the identity that they would choose cognitively, they would like to fit in, but they can't.</p>
Husserl	<p>Theories by Erikson (1982, 1994) and Illeris (2014a), that you critique in your literature review, would consider that your participants would have been too young to have formed an identity. You appear to be presenting a case that the learner identity is constructed from when we begin learning.</p>
FW	<p>I do. At no point in the interviews were there any hesitations in describing very early learning experiences. The formation</p>

of the learner identity begins when the individual begins to encounter their first experiences. If you recall an early learning experience you do so through the lens of your emotions, of enjoyment, of fear or excitement. You remember how it felt. The words that form the wordle for identity focus on a sense of self-authorship; self, control, choice, all indicate this sense of the individual being at the centre of the construction of identity.

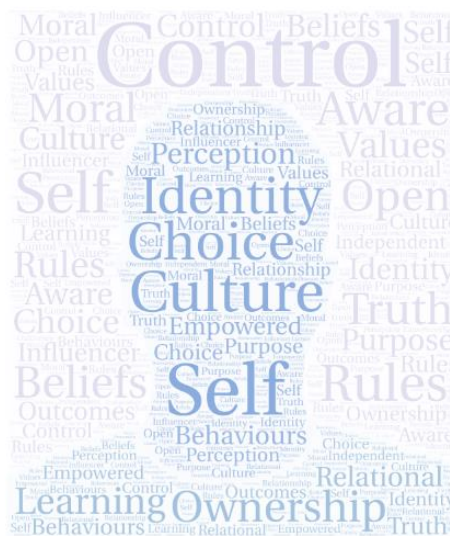


Figure 31 Identity Wordle

Husserl	Doesn't saying we have control and choice contradict the idea that the identity is constructed from a pre-reflective emotional response?
FW	Only if you consider choice and control to be to do with cognition and thought. This is where the possibility of transformation is vital. Without awareness that identity is informed by pre-reflective emotional perceptions to

	<p>experiences we are powerless to have any choice. Our pre-reflective response is embodied and therefore our response is pre-determined. As Damasio (2010, 2018), Narvaez (2014) and Panksepp (2011) state, we cannot out-think this identity through will power or mindset. There has to be a change in the pre-reflective emotional response. This research found that such a transformation is absolutely possible and explored what is needed for such a transformation to occur. The lived experience of emotionally informed learning is really focused on this transformation process, the turning point. Participants spoke of the transformation of their own learner identity throughout their learning lives with such clarity that I am able to present the lived experience of emotionally informed learning now with confidence. It challenges notions of identity and of transformative learning, however the findings will be able to demonstrate to you that within emotionally informed learning the learner becomes aware of the emotionally informed nature of their learner identity and is able to subsequently transform it.</p>
Husserl	So the transformation is the focus of the lived experience?
FW	It is.
Husserl	How does the transformation take place?

Learner B	<p><i>It was not until this year when I've been allowed to look at everything. Now I know what works for my learning</i> (RT).</p> <p>Before I had seen learning as an action that's why one of my other images is of a mime artist. I saw learning as an action to be copied, <i>I would mimic the teacher or a person</i> (RT) rather than learning being something developed from within me, <i>but that didn't work</i> (RT). Now I've been allowed to be more open with learning.</p>
Husserl	What made you open up?
Learner B	<p><i>It's always been me</i> (RT) but , <i>I was terrified at the beginning</i> I began to study this time, but then when I did, <i>the support, we were supporting each other,</i> that <i>changed it completely,</i> made it so <i>much easier. It was just one of the best learning experiences</i> (JS).</p>
FW	We will be looking at this support in more detail later.
Husserl	Was there a period of cognitive reflection, of re-authorship where you examined your prior relationship with learning?
FW	In line with Mezirow's (1978) theory of transformation?
Husserl	Yes, and others.
Learner B	<p>There was not. I started believing that I could do well (JS). I felt much <i>more confident</i> (AR) and <i>enjoyed it a lot more than I thought I would</i> (MB). <i>I had so much fun</i> and became so</p>

	much <i>more open minded, and someone who tries different things. I've grown to be more accepting</i> (RT).
Coach A	I agree, I tried it loads, I wasn't sure if it was going to work but I just thought I'll give it a try. It did <i>hugely challenge</i> me, but there was an <i>openness</i> , I'm <i>curious</i> , I was <i>willing to give it a go</i> (DM).
Learner B	I agree with the curiosity part. <i>Now I'm more open minded, someone who tries different things</i> (RT). I realised that it was me that determined how I felt about learning, <i>it's always been me</i> (RT). Realising that was quite empowering, realising it has always been my choice.
Husserl	Choice looms large in your wordle and in the poem.
FW	It is pivotal
FW changes the PowerPoint slide and they can see the poem which she then reads out.	
FW	<i>The Riddle: Who am I? Who I am is what I believe and what I believe is dependent on what I believe about who I am. Who I will be is determined by who I believe I am who I can be.</i> <i>Open.</i> <i>Allow myself.</i> <i>Believe something else. Become someone else.</i> <i>Possibility.</i>

	<i>It has always been me.</i>
Husserl	I'm still not clear, if the emotional happening is pre-reflective then how do we have a choice?
FW	Participants clearly felt that they had a choice. They used the term 'I' consistently within their responses. This is echoed in the poem with the persistent use of 'I'.
Coach A	I changed, the sense of internal, it being mine.
Learner B	<i>It's always been me</i> (RT).
FW	That sense of internal responsibility, of being the agent of change is where the choice came from. In relation to the pre-reflective response, this research is suggesting that when the pre-reflective is brought into focus and considered, then it is able to transform.
Husserl	You said earlier that this does not involve cognitive reflection yet I am unclear as to how you can bring it into focus and consider it without a process of reflection where a new way forward is identified.
FW	This was the biggest surprise to me, and yet explicit discussions of cognitive reflection are absent from the participant data. I went back to the participants and asked them about it.

Learner B	I said that <i>I think I reflected prior to the learning, though I couldn't be sure</i> (RT).
Coach A	<i>When I think about the reflection that I do in coaching, then no, not in that way. I didn't want to go backwards. I wanted to go forwards</i> (DM)
Learner B	<i>It was one of the best experiences</i> (JS).
FW	I propose that rather than cognitive reflection, emotionally informed learning allows for emotional awareness, self-awareness of emotion and acceptance of the current feeling and identity, whilst promoting a possibility of other. This possibility of other, that it is possible to feel differently about the learning means that cognitive reflection is not necessary. Instead, learners are encouraged to try and see, to be open to change. This is mirrored in the way that participants discuss the process.
Coach A	<i>I bounce into this. It has been a shot in the arm, lifted us up</i> (DM).
Learner B	I've become <i>more openminded and someone who tries different things. I don't think I arrived like that. I've grown to be more accepting</i> (RT). I wasn't really sure if it was going to work but I just thought give it a try. <i>This is the first situation in a learning environment where I realised I can stand up for my view</i> (AM).

Husserl	This differs greatly from what Mezirow (1978) would propose. There is an absence of struggle. How do you explain this? Where is the resistance to change?
FW	As I mentioned earlier, note the use of 'I' throughout the participant's discussion. They are clearly the focus of the transformation, they own it. This would appear to be pivotal to the lack of resistance over the change process.
Coach A	<i>I don't like being controlled</i> (AfM). This is definitely about ownership. <i>There was a calm, deliberate, thoughtful space provided that allowed us organise our thoughts and then and then go out there and implement the plan</i> (DM). <i>I don't think we knew the space existed</i> (DM).
Learner B	<i>I agree, my relationship with learning changed when I started making my own choices</i> (JS).
Husserl	Yes, yes but how does the transformation occur without reflection?
Learner B	I like the idea that we bounced into it, it felt like that. I mean I could see that I was improving and I enjoyed it (AM) but it was also that I kept an open mind, that the culture of positivity, like everything was possible was really crucial. It was the trying, I don't think I arrived like that (RT), the trying, not sure if it would work, that was the thing. Like Alice, in one of the images, I fell down the rabbit holes. I


	<p>didn't think I couldn't. I still managed to succeed even though there were still no's along the way (JS).</p>
Husserl	<p>So is this transformation instantaneous? Involving no thought?</p>
Learner B	<p>It is like I open my brain and it sometimes changes subconsciously (JS).</p>
FW	<p>This research proposes that from the theories considered in the literature review regarding emotions, identity and transformative learning that the transformation occurs on an emotional pre-reflective level and that is why it feels so easy, that is why it doesn't involve the complicated self-examination from Mezirow (1978). It is more akin to Dirkx's (1997) transformation of the soul in that it involves a turning towards oneself to how one is feeling. Nevertheless, this research would propose that the emotion, subsequent somatic marker and neural pathway are changed rather than being able to state that the soul is included in this transformation. There may well be an influence from or on the soul, however, it is beyond the scope of this research to consider this. It is certainly an area for future consideration. The whole idea of transformation happening without cognitive reflection aligns with the fact that it is the feeling</p>

	that changes, not cognition, this is why there is an absence of thought.
Husserl	So what might it be that encourages the possibility of trying, of another way in this process?
FW	The participants only discuss a culture of positivity and providing a space where ideas could be formulated otherwise, they very much focus on the use of 'I' when discussing their own change. This to me is significant because it aligns with the andragogical approach that is taken in my pedagogical practice where there is a sense of shared learning, where prior thoughts, experiences and skills are valued, and the learner is encouraged to participate in how the learning will take place.
Husserl	But your practice was not always present in the learning experience for the learners.
FW	That's true.
Husserl	So how can you say with certainty what factors were necessary for transformation from the facilitator of learning?
FW	The participants were all facilitators of learning and it is their own discussion of their practice and how they helped others to transform that contributes to the picture of this aspect of the findings and begins to shape the lived experience.

Husserl	Why were all of the participants also engaging in transformational learning with others?
FW	They were all engaged in learning about their pedagogical practice and therefore the resulting transformation of their practice and the impact of that on their learners would appear to have occurred.
Husserl	I see. So what were the key findings in relation to the facilitator of learning?
FW	Kindness and challenge are the overriding emotions present in the language that the participants use to describe the emotional aspects of their relationship with others. Conflict is presented only in relation to the practice of others towards themselves and is done so both negatively and positive.
Learner B	I agree. <i>I hated being told off by teachers when I was younger, I used to think don't shout at me and I hate being told what to do</i> (AM).
Coach A	<i>Me too, I don't like being told what to do</i> (AfM).
FW	Conflict was presented positively in relation to challenge in line with the ferocity of love in line with Freire and Freire's (1994) thinking as discussed earlier in this thesis.
Coach A	The process we went through in this <i>hugely challenged us</i> , it was <i>invigorating, a shot in the arm, lifted us up. It's what gets me up in the morning</i> (DM).

FW	The passionate response to challenge suggests that it presents possibilities rather than deficits, again aligning with the work of Freire and Freire in pedagogy of hope (1994). As discussed in the literature review, here, in this research, the battle is internal in relation to the external rather than in response to the external.
FW	Kindness was also presented in relation to the experiences participants had from others.
Learner B	Kindness was really important, I was terrified at the beginning. (JS). With your support that changed completely (JS).
FW	Kindness was continually mentioned when participants discuss their own relationships with others in their role as facilitators of learning. This aligns with the literature on transformation learning considered in the literature review, where support from the facilitator was present in the discussion of Taylor and Cranton's 2012 work where they investigate the implications of the role of the facilitator in transformation.
Learner B	<i>I will always consciously be positive</i> (JS).
Coach A	<i>I just want to build a connection with him, so that he actually likes me</i> (AfM).

FW	The movement in other people's practices towards further consideration of the learner was noteworthy.
Coach A	Yeah, we definitely considered the learner more. We gave over ownership, we just provided the framework, the process. <i>I've had different conversations that have gone deeper</i> (DO). <i>Try and understand them first and build a connection</i> (AfM), <i>I have to get to engage with Adam before I throw rugby at him</i> (DM). It's different, you know, <i>I don't feel like I need to control everything, I'm a little bit more relaxed, I'm quite happy with things being a bit chaotic</i> (AfM).
Husserl	It's interesting that you talk about control. Your discussion resonates with my own personal beliefs about the role of the teacher. I see myself only as the beginner. I do not see it as my role to transmit knowledge, my role is to encourage your curiosity, to trust you to solve the problem, not to give you the answer.
Learner B	That's so important, that the control is given to me, to learners. <i>My relationship with learning changed when I started making my own choices</i> (JS). Which makes sense when you think about it, I mean you have your own knowledge, you very much take ownership of the knowledge that you create. <i>I think that you should make things your own</i>

	(JE). <i>We lead learners on a journey but we're not at the destination that we know it all, so it is a journey that we are on together</i> (AM).
FW	The role of the facilitator of learning, whether a teacher or coach is therefore to challenge, to be supportive ...
Husserl	And then get out of the way?
FW	Ha! Almost. The power and control must be the learner as the wordle shows.
FW clicks and changes the image on the screen to the transformation wordle.	
	 <p>Figure 32 Transformation Wordle</p>
FW	Power and control over the process must be with the learner within the process.
Husserl	How is this supported by the literature that you considered around transformation, identity and emotions?

FW	<p>The theories underpinning this research of embodied neuroscience would support the notion that the individual must have control as the transformation is having an impact on their sense of homeostasis. Even if the transformation is moving someone from a negative position to a positive one, the negative position is the norm for the individual and therefore has, over time, become the place where they achieve homeostasis. Therefore the change is threat to their sense of well-being, even if their actual well-being will be improved by the transformation. Having control over the outcome of the process of transformation therefore allows the person to stretch their comfort zone to be able to move from their current position to the new one. The poem attempts to capture some of this.</p> <p style="text-align: center;"><i>Transformation</i></p> <p style="text-align: center;"><i>Resistance. I stopped making it all about you, about me. I turned.</i></p> <p style="text-align: center;"><i>I chose possible. I owned what I found.</i></p> <p style="text-align: center;"><i>Had fun. Made it all about me. Tomorrow</i></p> <p style="text-align: center;"><i>I may do it all over again</i></p>
Husserl	<p>Transformative learning has not always been presented as simply.</p>

FW	<p>True, which is interesting and is one of the key differences between what other theories have proposed and what this thesis presents. The key theorists considered previously in the literature review, including Mezirow (1978), and Illeris (2014a) would state that there needs to be a disturbance and then a cognitive process of reflection and reimagining. I also believed this would be the case, as we previously covered when discussing reflection. However the participants painted a very different picture.</p>
Husserl	<p>Perhaps the disturbance is present in the vulnerability of learning itself?</p>
FW	<p>I agree. I think that the very process of not knowing is enough to promote the desire for transformation.</p>
Husserl	<p>It doesn't sound as much of a struggle, doesn't there need to be a more significant struggle?</p>
FW	<p>Apparently not. Not from the data from my research participants which aligns far more with Panksepp's (1998b) view that when figuring or reconfiguring our emotional responses then we need to play with them. We need to out-feel a feeling, not out-think it and to do this we play with our responses and behaviours until we feel comfortable with a new response. He likens it to when we are children and play</p>

	fight with our sibling until we find the edge of our fears, our bravery and then we stop.
Learner B	It really was fun, so much fun transforming how I see myself as a learner. It was like wow! (RT)
Coach B	<i>You've opened our eyes and brought us to a space I didn't think we could get to. I don't think we knew the space existed and now we've opened a door and now we're storming through it and there's a jam in the door because so many people want to come through it</i> (DM).
Husserl	That aligns with the focus on the subconscious by several of the theorists on transformative learning.
FW	It does. Although their focus on the subconscious could be seen to be keeping the transformation within the conscious realm because they cannot fully explain it and choose not to engage with the emotions.
Husserl	Why is there such a reticence to attribute the emotions with any significance?
FW	The theories of transformative learning and even of learning itself are situated within a historical and cultural context where emotions are considered to be irrational and almost at odds with learning, rather than a the core of the process. Transformative learning has also been championed by those seeking to challenge culturally and politically constructed

	<p>perspectives and have done so through a language that is ironically devoid of the explicit acknowledgement of the power of emotions and yet is highly emotional. The prevailing position taken by British culture towards emotions has been to belittle or clinicalise them and therefore anyone wishing to challenge the establishment has had to draft their argument in semantics that align with this portrayal. The irony is that, as has been shown in recent years with the admitting of the manipulation of emotions for economic and political gain, emotions are at the core of everything and it has suited the controlling powers to maintain the cultural line that emotions are secondary to cognition. In doing so they disempowered entire generations from being empowered through their emotions.</p>
Husserl	Those are some bold statements.
FW	<p>They may be bold but they make sense. The previous theorists exploring transformative learning such as Mezirow (1978) and Illeris (2014a) do so through a lens where they accept that emotions are secondary to cognition and that learning is a primarily cognitive process. They discuss a battle, a difficult discourse, the painful examination of beliefs. The fight is within the cognition, the reflection. Therefore transformation becomes a difficult process and the</p>

	<p>learner struggles to find a change in perspective and therefore the status quo remains. Participants from this research have demonstrated that if emotions are considered to be at the the heart of the learner identity then the process is exciting, enjoyable and swift.</p>
Learner B	<p>I agree, <i>my perception changed quite quickly</i> (AR).</p>
Husserl	<p>Why has the transformation of the pre-reflective emotion here with your participants been so enjoyable?</p>
FW	<p>Perhaps the absence of a focus on cognitive reflection is the reason for the simplicity of the transformation. Possibly bypassing the cognitive analysis and moving to a place of acceptance of what has gone before and the current state with permission for a future different way enables the individual to embrace a process of transformation more swiftly and without angst. This clearly contradicts Mezirow (1978) who identifies reflection as a key part of the process of transformative learning. The findings would seem to be more in line with Dirkx (2006), in that partipants are encouraged to feel differently and perhaps as part of this process they do, as discussed above, turn towards and accept emotions and in doing so are able to transform. The key difference being that here the tranformation happens within the emotions rather than cognition in line with the thinking of Panksepp (1998a),</p>

	<p>Damasio (2010, 2018) and Narvaez(2014). This is an area that does need further study. I think it is also crucial to come back to the element of control. In their discussions about their work with others it was clear that the participants understood the necessity for control to be with the learner and not with the facilitator of learning. The lack of control may also enable the transformation to be easier. The struggle may always have primarily resulted from trying to change cognitively without changing the emotions. When emotions become the focus, the struggle is gone.</p>
Coach A	<p>This is an area I really witnessed. My role is to help others to learn and transform and in many ways I feel that <i>we are a stone being thrown into a pond, you know that to influence you have to be there to be seen week in and week out, you have to be there but you can't control the people. You can only control the input into other people.</i> When we recognised this, <i>then they just took ownership</i> (DO).</p>
Husserl	<p>Did it make a difference to the learning that has taken place?</p>
Coach A	<p><i>I've had very different conversations, that have gone deeper</i> (DO), <i>we've opened the door and so many people want to come through, it grew its own legs and took itself on its own route</i> (DM). <i>I changed my coaching style in language</i> and now I like to be <i>more inquisitive, more challenging</i>(DM). It's more</p>

	about <i>connection</i> , it's about them . <i>It's amazing how important listening is actually hearing what's being said</i> (AfM).
Learner B	Yeah, <i>now we're finding our way together</i> (AM).
Husserl	It seems that the transformation didn't just happen to you and your own learning but also to your facilitation of learning and to your learner.
Coach A	It has changed everything. <i>I found myself in a space that we didn't even know existed</i> (DM).
Husserl	Interesting when we consider something that is at the heart of this enquiry and yet has not been discussed. Progress. Learning is currently measured according to progress. Learners and facilitators of learning are monitored regarding progress in the classroom and on a pitch or track. Without progress there is deemed to be no learning. If the outcome of learning, or nature of progress, is decided by the learner then how can that work in a school environment where the outcome is set by a national curriculum and in the goal orientated environment of sport where there are very definitive targets?
FW	The system encourages and rewards the setting of learning outcomes, targets, goals. The process of getting to these targets is broken down and scaffolded so that the learner has

	<p>a clear pathway towards learning. The teacher or coach is rewarded as the expert. As Foucault (1979) and Bandura (1993) would state the whole system disempowers the learner within their learning process. They only have the power to adhere to the process or not. This lack of control is highly significant.</p>
Husserl	<p>Is this the same in sport?</p>
Coach A	<p><i>It can be very difficult to not focus in achievements in sport, achievement on the outcomes</i> (AfM). There are technical aspects that are developed through deliberate practice where there is little scope for control for the athlete. It is a challenge to become more process focused. Though that doesn't make it impossible. It would be a culture shift.</p>
Husserl	<p>So this presents a huge challenge for your findings to make any impact in education or sport.</p>
FW	<p>It is undoubtedly challenging although I am working in education and sport and I am already living these aspects out in my practice so it is not impossible. In my role as a teacher educator I model the sharing of power in the learning process within my own practice and explicitly encourage the trainees to do the same. They might not be able to change the national curriculum but through a learner-centred</p>

	<p>approach they can approach the learning as a non hierarchical shared experience.</p>
Husserl	<p>That's fine at a post-graduate level where the learners are adults but what about in a school classroom where you have 32 pupils?</p>
FW	<p>Interestingly the practices that I use in the post-graduate classroom were those that I developed working with young people who did not exhibit positive behaviour for learning in the classroom. I have used the same techniques in mainstream classes with all ages from 5 to 70 year olds and it works in the same manner. I think that the the explicit acknowledgement of power and discussion around how it will be shared impacts positively on all learners.</p>
Husserl	<p>There are challenges to this though. Some learners want the authoritative approach of a teacher who is in charge. Perhaps even more importantly some teachers want, or even need, that hierarchical authority.</p>
FW	<p>I propose that it isn't necessary to hold on to the power to have authority. The system gives us the authority through the position that we are in. By giving some of the control away, say through allowing a group of students to choose the order of reading of texts, or the way in which a topic will be covered demonstrates confidence. It shows the learners that</p>

	I do not need to keep hold of the authority. I think that this promotes trust, which is more important than my having control over everything.
Husserl	I agree with your sentiments entirely, yet here it raises the issue of the purpose of school. It is not just a place of learning, it is also frequently seen as a place where lives are shaped, where society is formed. The adherence to a powerful hierarchy prepares people for the world of work.
FW	I agree that this is seen as the purpose but would argue that this is at a cost of the actual learning in many cases. Power and control when exercised over a learner, as has been seen in this data, can have a significantly negative impact on the learning, learner identity and progress. I would also challenge that this approach is beneficial for helping people to understand their place in society, however that is outside of the scope of this piece of work.
Husserl	You raise some interesting points for further consideration. My own beliefs about how knowledge is perceived and how learning should be facilitated are mirrored in your work, as you stated in your opening sentences of this meeting. What is interesting and potentially problematic is that my views were not part of the cultural norm of education and, all of these years later, neither are yours. In order for your research

	to have an impact in education, whether in a classroom or a sports academy, there needs to be a change in the culture around learning.
FW	I agree. That is the purpose of this research, and the practical work that has derived from it, to try to change the culture within education. I not only work as a personal coach in sport but also as an educator of others who wish to work as a mentor and am engaged in coaching pedagogy. I am living out my beliefs in transformative learning through my practice in teacher and coach education. It is also the purpose of this research. These findings may influence others to consider the areas of emotions, identity and transformation within their practice and create an environment where learners are able to transform their learner identity.
Husserl	Perhaps even more significantly where practitioners understand the role that they play in the forming of a learner identity and therefore transformation is required less.
FW	I agree. It is exciting to consider that all learners could become aware that their perception of themselves as learners is transformable, that they have the power to choose and change.

Learner B	I present this to my students, I say that every day it is possible for them, <i>if it was possible for me then it is possible for everyone</i> (JS).
FW	The puprose of this research is to potentially influence the learners who decide that a subject isn't for them, or worse still, that learning altogether isn't for them. If you knew that learning could be for you, then how powerful that would be.
Husserl	Indeed.

5.7 The Fable

A fable has been chosen as one of the forms to present the lived experience partly to echo the rationale outlined above within the section discussing poetry, though it is also due to the fact that through stories we find ourselves and reinvent ourselves throughout our lives constantly from childhood through into adulthood (Tomasulo and Pawelski, 2012).

The process of creating the fable is outlined below in figure 33:

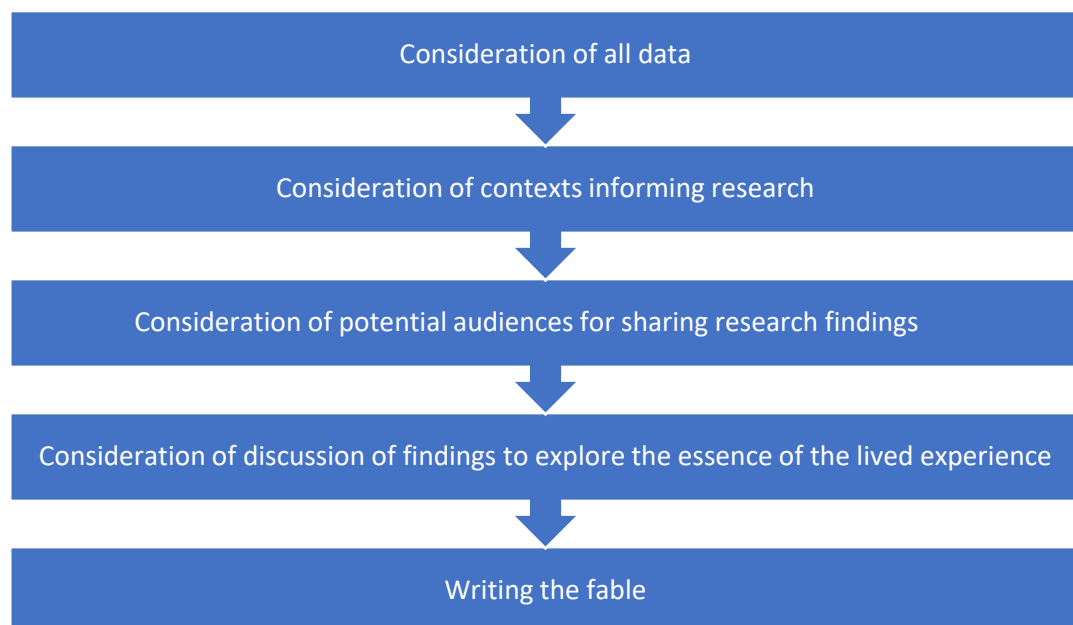


Figure 33 Process of creating the fable

This research was undertaken with adult learners. However as outlined in the initial chapter that details the contexts informing this research, children have been important in influencing the purpose of this enquiry. Additionally the historical relationships with learning that are discussed in relation to learner identity by participants, refer to childhood experiences of learning as influential. I therefore wanted to create a way of presenting the findings that could potentially be shared with children. The process of engaging with a

fable resonates deeply with the reader on a moral and values level, whereby they connect emotionally with a story (Pelletier and Beatty 2015). A fable has been chosen as a form of presentation as it includes a moral and value perspective that invites consideration at a deeper level (Humpherys and Babb 2020) with implications on self-awareness with regards to how we relate to the fable. The genre has cross-cultural similarities in relation to the type of themes and structure that make it recognisable and perhaps connects with earlier learning that has taken place for individuals, even in childhood for them to find resonance and an invitation to reconsider (Humpherys and Babb 2020). The fable, unlike any of the other forms of the findings so far depicted, is created using my own words rather than any from the data. This is purposeful in that it intends only to present the essence of the lived experience, the essence, rather than to interpret the textual data from the participants which would be more akin to hermeneutic phenomenology. The protagonist of the story is the worrier child, who is witnessed displaying fear about entering school. The emotion is key to the lived experience of emotionally informed learning and therefore it is the feeling that is focused upon in the story rather than the experiences and events that might have led to the fear. The story seeks to replicate the lack of reflection that was evident in the participants' comments relating to the transformation and instead focuses on the emotions that are overwhelming the worrier child. The worrier child is described in a gender-neutral manner to allow for identification from any gender of reader.

Fables often include anthropomorphism (Pelletier and Beatty 2015), which has been utilised here with the inclusion of Robin and to a lesser extent Sparrow. The use of the animal to embody the role of the facilitator of learning in the lived experience of EIL is purposeful in that it is a much loved bird with a variety of different connotations in religion and folklore, many of which apply within this tale. Within Christianity the robin is said to have become red breasted with the blood of Christ as it tended to him on the cross, representing love and higher truth. Within Native American folklore the robin is seen to be a spirit guide and within many other cultures the robin is a sign of renewal. All of these associations resonate with the lived experience of EIL and therefore a Robin was the pertinent choice.

5.7.1 The Fable

The Worrier Child

‘I can’t’ said the worrier child to themselves as they walked down the path counting steps towards the place that they wanted to walk away from.

In the corner of the air, on a long thin branch, a small ear on the head of a robin listened.



Figure 34 Robin

Sparrow fluttered over and asked, ‘What’s to do today Robin?’

Robin puffed their chest and sighed. ‘The same as yesterday and the day before, they say they can’t!’

‘It’s a curse’ said Sparrow, ‘I’ve seen it before.’

Robin raised his beak, ‘a curse?’ Sparrow fluttered down a branch, wings spread, ready for launch. ‘It’s true. It’s a curse that must be broken. And with that sparrow took flight.’

Robin paced back and forth on the branch as the worrier child grew ever closer to the place called school. Who cast the curse? He wondered. What must be done to break it? In that moment Robin decided he would find out and help the worrier child to go from can’t to can.

The worrier child reached the gate and stopped. Hugging the bag close to their body like a red plastic shield the worrier child cried out ‘today I will try’. Robin perked up, that’s the spirit he said, as he raised his wings for good luck.



Figure 35 Red Bag

The worrier child felt smaller and smaller as they walked across the playground and into class. Trying felt trickier and trickier but the worrier child put one foot in front of the other muttering ‘I will. I must.’

As the day began to close ready for evening, the worrier child appeared out of school, bag dragging behind them. The worrier child sadly sighed 'I couldn't', as the bag got heavier and heavier.

Robin followed the worrier child home where they perched on a tree outside of a window. He looked through and saw that the worrier child sat on their bed with their head bowed down in sadness. Robin tapped on the window and the worrier child rose and opened it.

'Good afternoon', said Robin, who always believed in politeness. 'Hello,' said the worrier child. 'I have heard that you're cursed' said Robin. The worrier child nodded. 'I am going to help you to break it,' said Robin. 'How?' Asked the worrier child. With that Robin jumped inside and began to walk back and forth on the window ledge. 'Well that's the thing, I'm not really sure but I believe it's possible that we can and possible is always the best place to start.'

A smile began to creep into the corners of the worrier child's mouth.

Robin came to a stop. The thing to begin is with the beginning. 'What kind of a curse is it?' The worrier child's head went down again and very quietly they said, 'it stops me,' 'From doing what?' Asked Robin. 'From being clever,' replied the worrier child.

Robin tilted his head to the side and looked at the worrier child. 'Well that's a terrible thing to be cursed with,' and he bobbed up and down in thought.

'We can't have that. You must be able to be clever.'

The worrier child looked at Robin and tilted their head to the side. 'I can't they said.' I can't be clever, not even if I try really hard. I always get it wrong.'

Who has cursed you? Can you remember? Robin asked. The worrier child shook their head and their cheeks went as red as Robin's breast. 'Not really but I remember feeling really bad one time, it was a test or something and then it was every test, and then it was every word and everything, every day.' A single solitary tear swelled in the worrier child's eye and plopped down in front of Robin. 'Not to worry, not to worry' said Robin, 'I think you're very good at breaking curses and I know you will be able to break this one.'

With that Robin flew out of the window and up into the tree.



The worrier child sat down and looked out at Robin, noticing the shiny red feathered chest and the smile crept a little further into the corners of their mouth. The worrier child liked Robin and a feeling started bubbling that hadn't been felt since the curse first arrived. Hope.

The next morning Robin watched the worrier child walk towards school. There was a skip in their step that hadn't been there before. The worrier child looked up as they saw Robin and nodded, 'I'm going to try again today.' 'That's the ticket, have courage and try' said Robin as he took flight and landed on the worrier child's shoulder.

‘I’ve have been thinking,’ Robin said. ‘I do not believe that the curse has stopped you from being clever. If that were true then you would be wearing the wrong shoes, or walking backwards, you are still clearly clever and therefore only one thing can be true. The curse has stopped you from being able to see how clever you are. It’s a blinding curse, you’ve been blinded to your own cleverness.’

The worrier child stopped and looked deep into Robin’s eyes. ‘But I don’t feel clever, they said. I don’t feel clever at all.’ ‘Yes, yes,’ said Robin, ‘but maybe you can feel clever. Maybe, just possibly you are still clever, consider that.’

The worrier child looked at Robin with eyes that did not dare to believe.

They had reached the school gates. Robin lifted his wings for good luck and waved the worrier child in, ‘I tell you, the cleverness is still there, you just need to try and see it, feel it.’ The worrier child watched Robin fly away and then turned and entered the school gates. The worrier child would try, they always tried to be brave.



Figure 36 Wind and Leaves

As the leaves swept across the playground on the edge of a mischievous gust of wind, the worrier child ran out of school. ‘Robin’, they shouted, ‘where are

you?’ Robin flew down and landed on their shoulder. ‘I saw it, I felt it, just a bit, but it was there, my cleverness is not entirely gone,’ the worrier child said.

Robin hopped up and down, ‘well that’s marvellous,’ he said. ‘I knew it was there. I knew the curse couldn’t take it away.’ The worrier child told Robin all about their day and how they had done well at their sums and had written about the gods of the past and had got two questions right, two questions! Robin listened and if you saw him, you’d have seen that his chest was glowing more and more cherry red with each sentence of the worrier child’s story.

Each day that week the worrier child felt cleverer and cleverer until on the fourth day they stopped four steps from school. ‘Robin,’ the worrier child asked, ‘what if the curse comes back?’ Robin raised a wing and stretched it out. ‘Well that’s a question’ Robin said. ‘A question I think with an easy answer. You will break it again. I think that you are very brave and very good at breaking curses.’ With that announcement Robin flew up into the branches and waved his wings towards the school. ‘Go on warrior child, enjoy your day being as clever as you believe you can be.’

The warrior child let the smile creep into the corners of their mouth until they beamed and waved cheerily at Robin and ran into school knowing that they could face any curse that came their way.

5.8 Conclusion

The main research question, what is the perceived lived experience of emotionally informed learning, and subsidiary questions that have guided this research, have been responded to within the above presentations of the analysis and findings. The subsidiary questions were, what is an emotionally informed perception of learning and how does this inform learner identity? How does transformation of the learner identity occur? What role does the facilitator of learning play in emotionally informed learning?

The impact and significance of the tripartite of emotions, identity and transformation have been presented to show how they interweave to constitute the lived experience of emotionally informed learning answering the main research question at the heart of this thesis. The process of transformation has been considered in full, with particular focus on the turning point and how this is achieved and experienced. The role of the facilitator has been explored and presented for consideration.

The scripted fictional conversation has included analysis of the findings in relation to the literature considered within the literature review. Through this discussion, the claim to knowledge arising from this research has been presented, namely that the lived experience of emotionally informed learning combines the tripartite of emotions, identity and transformative learning to create the possibility for the transformation of learner identity through self-awareness of emotion, empowerment and choice within a

loving environment. The intention within the latter part of the findings chapter of this thesis is that the poems, wordles, fable and script provide the reader with materials to facilitate a unique perception of the lived experience that is particular to each individual. The exact shades and textures within the final lived experience are the readers' and theirs alone.

Chapter Six Conclusion and Recommendations

6.1 Introduction

The previous chapters have provided the rationale for this study, considered my position as a researcher and critiqued the literature relating to emotions, identity and transformation. I have shared the methodology and methods used to collect and analyse data within the research and presented the research findings in chapter four where the intention, as discussed, was to show how the shared lived experience may be considered and constructed uniquely by those who encounter it. This has been undertaken in two stages: 1) a more typical analysis through coding and 2) innovative presentation of the findings. I now progress in the concluding chapter to defend the validity of this thesis and present what I consider to be the implications of this research within education, elite sport and a wider educational context. Leading on from this I identify potential areas of future research that have arisen from this study. I also present a reflection on my personal and professional development throughout the process of completing this research, including my own experience of EIL.

6.2 Validity

In this section I aim to show how I have produced research that has validity due to an effective rationale and focus for the study, and robust methodology and methods. I show how this research has emerged from my sincerity of intention as a researcher and practitioner, steeped in values of justice, love

and autonomy, and share the process of my research demonstrating that this research makes useful and valid claims of new knowledge regarding the perceived lived experience of emotionally informed learning through this research inquiry.

6.2.1 The Research Question and Methods

In the following section I set out the reasons why I believe that this thesis has validity. The question ‘What is the perceived lived experience of emotionally informed learning’ contains key aspects of any phenomenological based qualitative study. In focusing on the perceived lived experience the question focuses on the human experience (Van Manen 2014). The research asks participants to attribute meaning to their learner identity through exploration of their lived experience in order that I, as the researcher, can consider their perceptions to present the lived experience of emotionally informed learning. As is noted earlier in this work, the question arose from an initial struggle regarding the focus of the enquiry and the brief consideration of self-study action research. This was dismissed as having too strong a focus on my own experiences as a practitioner rather than on the learner experience. Narrative enquiry was also briefly considered as a possible way of researching the experiences of learners, however I decided on taking a phenomenologically based qualitative research as I wished to ascertain if there were shared elements of the lived experience in accordance with the phenomenological approach informing my research process, rather than individual perceptions. The synergy between emotionally informed

learning and Husserlian phenomenology (as discussed previously in this thesis) was a moment of wonder within the research process that led to the finalising of the research methodology and research question.

This study focused on capturing data relating to the perceived accounts of the participants' lived experience of their learner identity. The use of semi-structured interviews enabled participants to explore their relationship with learning in rich, detailed responses. In addition, the use of images as prompts for the discussion provoked sensory description. This provided an invitation for participants to detail their learner identity within their discussions, adding to the depth of the data. Husserl (1913) discusses encounters with images throughout his works and the meaning-making that occurs from this process was a perspective that was brought into the interviews in this research. Using these images as the prompt and initial discussion in the interviews meant that individuals made their perceptions of themselves visible, making the sub-conscious conscious enriching the quality of the discussion.

The study has been informed by a clear phenomenologically based method from Vagle (2018) which gives strength to the data collection and analysis. The questioning techniques suggested by Vagle gave the participant control of the process, where I, as the interviewer was merely prompting for more and avoiding psychological analysis. Vagle's (2018) method has arisen from consideration across the different phenomenological schools of thought including Husserlian phenomenology and, therefore, his work aligns with

the phenomenological influences previously discussed earlier in this thesis. The conceptual links with Husserlian phenomenology are strengthened through the references to Husserl throughout this thesis and are brought into particular focus with his presence in the findings chapter where some direct quotations from *Ideas I* (1913) are used within the scripted fictional conversation.

In order to demonstrate academic integrity there is limited reliance on secondary sources throughout the work. The literature review and methodology draw on primary literature to demonstrate rigour in my approach (Van Manen 2014). The study draws on conceptual understanding derived from seminal authors such as Descartes (1972) and Husserl (1913) whilst also embracing thinking from more recent authors such as Panksepp (2011) and Narvaez (2014). This is particularly important given the vast concepts that the tripartite of emotions, identity and transformative learning presented. It was therefore important for me to limit my consideration of the literature to areas pertaining to the fields of education and sport. This meant that I was able to ensure that I engaged with literature in an in-depth and well-considered manner. The breadth of literature reviewed and considered within this thesis has enabled me to develop the theory of EIL that emerges from this study.

Elements used to determine validity in other criteria such as sample size or participant selection criteria played a significant part in the design of the research and subsequent undertaking of the study. I am aware of the

limitations of the gender bias in the sport group of participants and that all participants were engaged in education as a learner and teacher or coach. These limitations impact on generalisability and universality, however, I suggest that they do not lessen the validity of the findings relating to the commonalities of this group of participants. I present the findings within this thesis as being 'able to convince' and to having 'strength' Habermas (1984 p87) as has been demonstrated in the detailed account of the coding process that was undertaken. An example of my heightened awareness of the appropriate methods to be used within his study is in my consideration and subsequent dismissal of the emotion semantic lexicon and the production of a framework. I always refrained from trying to 'legitimise the study' using such methods as I realised that to do so would negate the creation and presentation of the lived experience of the participants. I am proud that the finished thesis encourages the reader to 'grasp' the lived experience through their encountering the data.

Through the creation of fictional works of literature, I have intended to perpetuate a sense of wonder encouraging the reader to meet the work and open themselves to it in order that they may be attentive to what it will reveal to them through their perception. The use of the children's fable is twofold. This work is rooted in the experiences that I had working with children, as discussed in the early chapters of the study and therefore I wished to honour their presence and identify them as a key audience for the research and therefore reach out to them in a format that would be appropriate. In addition, I also embraced the form of a childhood fable as it

has the potential to speak to the childlike qualities and curiosity that people can possess.

In line with the process of member checking (Appendix 4) I have presented the findings to participants of the research. They have engaged with the presentation methods of the lived experience of EIL, including the scripted fictional conversation and fable and have evaluated them as representative of their lived experience of EIL.

The experiences above of sharing the lived experience allowed me to witness how the lived experience may not be completely known until it is known by the reader or audience (Schutz 1967). The use of scripted fictional conversation and poetry to additionally present the findings and suggest the lived experience to convey 'art as a way to truth' (Van Manen 2014 P343).

These, I would suggest, are testimony to my level of sincerity in this process in that they invite the reader to collaborate in their own perception of the lived experience honouring the constructivist paradigm and phenomenological approach, which inform this research.

To keep the participants' voices central in this research I have identified and accounted for my bias through the process of bracketing. This process has allowed me to embrace the unknown and unexpected and encouraged the possibility of being grasped by the process and findings (Van Manen 2014).

One of the key aspects of EIL is the possibility of other, the potential in the unknown and this is reflected in my own journey as a researcher where I have opened myself up to challenge through presentations of my work to

different groups at lectures and within the supervision process where dissemination has provided new theoretical perspectives for consideration.

A detailed account of the data collection and coding process with the inclusion of illustrative examples demonstrates the rigorous process that has been undertaken in order to create the perceived lived experience of emotionally informed learning. These examples invite the reader to follow the detailed process of coding from the initial emerging themes through to the representation of the lived experience.

The data material of the transcripts provided the rich descriptions of the participants' identities as learners over several years and it is anticipated that their portrayals are relatable, accessible and relevant for other learners. The use of images to prompt their discussion added a visual layer to their descriptions where there was a comfort in the use of metaphor and description. The wordle images in the findings begin to sketch the lived experience whilst the poems seek to invite the reader into the lived experience through the insight into the experiences of the participants, myself and potentially the reader themselves. The scripted fictional conversation interlays participants' voices with the textures and hues that I am using to depict the lived experience interlaced with a theoretical critique from Husserl based upon his writings in *Ideas I*. This process invites the reader to engage with the lived experience within their own imaginations, potentially bringing it to life through their own meaning-making.

Consideration of the lived experience of EIL involves a reconsideration of assumptions regarding the nature of consciousness, emotions and identity that go beyond the 'taken-for-granted understandings of everyday life' (Van Manen 2014 p355/356). The process of learning is explored to examine how the individual perceives themselves within the learning. This process of deliberation involved the participants demonstrating self-awareness including that of their emotion, beyond their everyday practices and invites the reader to do the same. The proposed transformative process involved in EIL is innovative and challenges mind and body dualistic theory and practices which are dominant in modern Western culture. Through this I would suggest that the entire thesis offers reflective insights beyond any taken-for-granted understandings and invites readers to contemplate, with wonder, the lived experiences of their pre-reflective emotions and their subsequent beliefs and behaviours.

This thesis is concerned with the impact of the tri-partite of emotions, identity and transformative learning on the lived experience of learner identity and the transformation process that can occur when explicit self-awareness of emotion and meta-cognition are combined with the presentation of the possibility of other within a loving environment. As such, this thesis asks for the reader to contemplate aspects of their consciousness, with potential far-reaching consequences on the lived experience of the day-to-day.

I have engaged in self-critical questioning in order to present the arguments for the claims being made in this thesis (Habermas 1984). This can be seen in the discussion of the findings where I have used the literature to contest arguments arising from the data analysis and also through the use of Husserl within the scripted fictional conversation in the findings chapter where he challenges the positions being presented. This form of rigour demonstrates a willingness to open the undertaking of the research and the analysis of the data to a critical view in order to explore the definition of the lived experience that is being presented.

I have presented this work for challenge and critique in a variety of different presentations and lectures involving academics, specialists and, perhaps most importantly, those who feel, acutely, the impact of negative experiences of learning. This process has demanded humility and transparency from me as a researcher, and also courage and passion where I explore the work that I have undertaken. This particular aspect of the research journey has been one of personal growth and transformation where I have moved from a pre-reflective position of reticence and fear to one whereby I relish the opportunity to provide this perspective as I am confident and comfortable presenting the nature and findings of this to prompt ongoing enquiry.

6.3 Claim to New Knowledge

This thesis makes an original claim of knowledge arising from consideration of the data in this research where participants demonstrated that they can

transform their learner identity through self-awareness of emotion and choice. This finding has resulted in a new way of considering (within the realms of education and sport) the tripartite theories of emotions, identity, and transformative learning. The relatively recent theories of embodiment and neuroscience have been studied alongside seminal texts to suggest that they may provide a strong presentation of emotion and identity and may provide insight into the process of transformation on a biological and emotional level. The implications of this research on learner identity and subsequently, enjoyment of learning, engagement with learning and outcomes from learning within education and sport, are potentially significant and merit further exploration. The consideration of the claim to new knowledge, beyond this thesis, arising from this research, and in a wider context are now deliberated in the following section with a focus on education and elite sport. I begin with an exploration of the implications of EIL in relation to learning. Learning is at the heart of this enquiry and the transformation and therefore is an appropriate area to continue exploration of the significance of this research.

6.4 Learning

6.4.1 Implications for children in learning

It is significant to note that the knowledge expressed in this thesis demonstrates that there is a possible opportunity to transform the potential for children in educational settings from their first engagement with learning throughout their adolescence and through into adulthood. The individual's

ability to choose their own learner identity means that no subject, task, or skill should be felt by a learner to be something that they cannot do. Instead, the learner should be aware of the flexibility within their learner identity to feel one way and then another about a subject, task, or skill, leading to a freedom for the learner to engage with learning based on preference and choice rather than self-exclusion of elements of the curriculum. If a child is aware of this flexibility, possibility and choice from the onset of their education, then negative experiences should be something to be felt and processed rather than them becoming a determining factor in their relationship with learning. This has implications on individual engagement with learning, progression, and self-identity as a learner. The implications of this on learning outcomes are currently unknown (and warrant further study) though they could be significant. There may also be implications, arising from this study, for the nature of the curriculum, particularly at GCSE and A Level, where a more positive and robust learner identity leads to an increase in uptake in different or more subjects.

Within education, EIL would also ensure that the core subjects can be met with a positive open mind where the possibility of progress is ever imminent. Mathematics and English are subjects which are highly important for students, but which have a long history of creating anxiety resulting in poor attainment (Hunt & Sari 2019; Karakaya & Ulper 2011). I am aware through my current and previous roles, of the importance of success in these 'gateway' subjects, where they play such a significant role in informing learner identity. The utilisation of EIL would enable all pupils the

opportunity to transform their relationship with these subjects constructively which could have significant consequences in supporting all pupils towards achievement of five Level 2 qualifications at grade 3 and above, a level that is often required for continuation of academic study at A level and beyond.

6.4.2 Implications for children who were previously disengaged from learning

According to the previous Children's Commissioner, Anne Longford, there has been an increase in the number of children leaving school without Level 2 qualifications since 2015 (2019). This means that they are not able to access further education, or apprenticeships and may struggle to gain employment. The problem that I encountered working with disengaged children at the turn of the twenty first century has apparently not gone away. In fact, the situation appears to be getting worse, as the legal time required for pupils to stay in school has increased without a positive impact on outcomes. I would also suggest that teaching has become increasingly more directed and accountable with a stronger focus on student outcomes (Glatter 2012) and yet, as the previously mentioned data from the children's commissioner demonstrate, the results are not improving. As discussed earlier in this thesis, there is significant pressure from government, school leaders and parents for teachers to support pupils to become autonomous, successful learners which has positive lifelong implications, though this process is currently not fully realised. Even with growth mindset being adopted throughout many schools (Dweck 2008), there have been problems creating

a cohesive successful strategy (Burnett, Knouse, Billingsley, Earl, Pollack, Hoyt 2022). One potential outcome of this research is therefore for the individual learner, who was previously disengaged, through awareness of this process, to be able to transform their negative learner identity to a positive learner identity. This would create a sustainable relationship with learning, resulting in progression and stronger outcomes. The implications of this are therefore considerable for the individual and for education in a wider context.

Disengagement from learning is known to have negative implications for life chances and health as discussed in the first chapter of this thesis, and therefore the potential transformation could have life-wide and life-long impact. This impact is important for those who are already at risk of social deprivation and criminality. The discussion in the first chapter highlighted the serious risk of criminality for those excluded from school. If EIL is a commonplace practice in schools, then learners would have the opportunity to transform their learner identity in a significant manner and increase the likelihood of staying in mainstream education.

6.4.3 Well-Being

Acknowledging the place of emotions at the core of consciousness would have potential implications on the well-being of learners. As has been previously discussed in chapter 1, the increase in declared mental health issues amongst young people is concerning and has recently been exacerbated since the recent pandemic (Mental Health Foundation 2021).

Engagement with EIL has the potential to improve the way that emotions are considered within education and subsequently within wider society. There may have been an increase in emotional literacy in recent years, however, this could be seen to have involved people seeing emotions in a more clinical manner (Attoe 2020), whereby they are still seen as 'other' to consciousness. Embracing EIL, where emotions are placed at the core of the individual's experience of themselves and the world around them, may dramatically change the way that emotions are considered. This would in turn, potentially lead to a reconsideration of the 'otherness' of emotions, where the cultural perception of them and the language that relates to them, would begin to shift, creating a change in the wider culture regarding emotions. The embodied emotional theories that are dominant in this thesis extol the virtues of understanding the importance of emotional responses on the body and the potential implication on well-being (Narvaez 2014). The preoccupation of the duality of mind and emotions and mind and body have long served an educational system that focuses on the measurement of cognition through the assessment process (Biesta 2020). Even within a constructivist approach to education, there has been little discussion relating to the emotional context within which the learner builds connections. This key component of the learner identity within the construction of knowledge is vital when it is considered that this is the primary lens through which the rest of the construction of learning is taking place. Where a learner does not feel that they are competent or comfortable with a subject or task, particularly in relation to embracing challenge, then the construction of

knowledge is problematic. Constructivism allows for the learner to be acknowledged as part of the process of learning and their experience is validated. This process therefore allows for the inclusion of EIL to facilitate the learner identity component of the construction of learning.

Within a cognitive approach to learning, where it is seen as a computational process of memory aided by repetition and modelling, there is a reliance on learner adherence and engagement with the process. This is unlikely to happen where a learner has a negative learner identity in relation to that subject, task, or experience. Within this type of learning, the learner identity or experience is not acknowledged or validated as part of the process. The learner should, through the completion of the model process of learning be able to acquire the knowledge that is being presented. The cognitive focus of learning negates the importance of emotions and seeks only to regulate them out of the way of learning.

This research comes at an important time as recent changes from the government in relation to initial teacher training propose theories of cognitive learning as the sole methods for training new teachers (DfE 2019). If the government is seeking to train teachers in this manner, then it follows that this will become the dominant method of teaching in schools. This focus on cognition potentially exacerbates the causes behind the rise in depression and anxiety in learners where it continues to place emotions outside of the learning process. It is therefore crucial to present this research

as an alternative view of the position of emotions within learning and schools for consideration.

6.4.4 Implications for adults returning to learning

Transformative learning has a historical connection with adults returning to learning due to the nature of Mezirow's (1978) work with adult learners and the focus from Illeris on post-adolescents in his work (2014a). The significant difference within EIL, as highlighted in the literature review, is that there is a lack of cognitive reflection present within the transformation. It has been shown in this research to be a joyful rather than stressful experience. These differences are important as the fear of learning can clearly deter people from re-engaging with education. It would surely be more attractive if people were made aware that a transformation of their learner identity is not only possible but would be an enjoyable process. The vulnerability of learning, whereby an individual acknowledges a lack or want in their knowledge, experience or skill, is supported through EIL where the joy and self-efficacy involved in the process fosters trust in the process. Whether re-engagement in learning is part of a career development, career change or for more personal reasons, the consequences for the individual and society are substantial. An ever-changing work landscape where the need to stay engaged in life-long learning is pivotal to sustaining employment demands a positive and robust learner identity (Ates & Alsai 2012), which EIL is able to facilitate.

6.4.5 Implication for Teachers and Coaches

It has been very important to me from the outset of this research that EIL does not become something else on a teacher's 'to do' list. Teachers and coaches are already bombarded with different aspects of pedagogy that they have to demonstrate and evidence, and when they fail at these it is deemed to be their fault rather than a flawed theory. The hope is that EIL is less, rather than more, for a teacher to have to do. What EIL asks of a teacher or coach is that they avoid the use of labels to present the possibility for progress, let go of some aspects of control and foster self-awareness of emotion to allow for transformation to take place. These aspects are now be discussed in further detail below.

a) Possibility for progress

Whilst it is clearly the aim for all facilitators of learning to support learners to progress, there are implications within EIL on the perceptions and language that are used within the classroom. It is imperative within EIL that the teacher or coach does not limit the potential for progress through the use of labelling and/or through personal perceptions of poor expectations (Hargreaves, Hester, Mellor 1975). This type of behaviour can be commonplace whereby the learner becomes 'known' by certain behaviours or through prior experiences throughout the teaching staff. Chatter in staffrooms reinforces the negative perception and the learner is met by each teacher that they encounter with a predicative perception that leads to them becoming a self-fulfilling prophecy (Hargreaves, Hester, Mellor 1975). When I have delivered presentations or training in EIL to those working in learning

whether in schools or in elite sporting environments, this point has always raised a notable response. It is understandable that frustrations and personal unconscious or conscious bias is evident in professional practice. Through acknowledging that it exists and has negative implications, it is possible to seek to minimise it and allow for the possibility of new learner behaviours from each learner. This flexible approach engenders an environment where learners are free to transform. Without this the learner is fighting to transform, a far more difficult process. However, allowing for this possibility is reliant on the facilitator of learning being comfortable with uncertainty and relinquishing some control, a subject that I discuss further in the next few paragraphs.

b) Control

As has been discussed in previous chapters, education and sport are hierarchical environments where the teacher or coach is afforded a level of control and power over the learners and players. The role demands that they are able to manage a busy environment purposefully which involves a level of presence and clarity of communication to engender trust from the class. For EIL to be present within learning, some control has to be passed to the learner in order that they are able to steer the process of learner identity transformation. I frequently ask trainee teachers where the learner has control within the education system, and they respond by identifying that it is only the learner's willingness to learn or not that they have control over. It should therefore not come as a surprise that learners who are feeling negative about learning choose to disengage from learning. EIL provides a

means through which learners can embrace autonomy over the nature of their learner identity where they are able to choose whether they feel positively about a subject, task or experience. Through this autonomy, the learner is then able to feel empowered in the process and become an active learner if they wish or choose.

The control that needs to be handed to the learner is related to the nature of their new learner identity. There may be issues here with regards to what the learner believes their identity should look and feel like and the culture of the wider school setting. This is particularly true if the school takes a particularly didactic, theoretical view of learning. However in the main, this should be a pleasurable process for the learner where they are able to embrace the freedom of choice and new feeling associated with learning. This is something that I have lived out in my own practice and have encouraged within the trainee teachers within the PGCE programme. The experiences that they and I have had in relation to the impact of the small act of giving learners the choice of the order of study of a set of texts, contributes to a wider culture of empowerment. The language that is used, with 'we' rather than 'you and I' and the more andragogical approach that is presented and defined earlier in this thesis, means that the learner gains confidence in their ability to embrace choice within the educational and elite sport environment.

For the teacher there may be a perception that there is less authority in asking the learner to manage this process rather than telling them what they

should be experiencing as learner. I would argue that the former demonstrates a higher level of confidence than the latter. Placing an importance on learner identity within classroom discussions raises learner autonomy and makes the learner a more equal participant in the process of learning which can only be positive for the over-burdened teacher who is held to account for everyone's results. The adoption of self-regulated learning, a noble goal of most schools, can be facilitated through EIL which provides teachers with autonomous learners who are motivated and equipped to manage their own learning effectively (Zimmerman 2000).

c) Self-Awareness of Emotion

Whilst I have stated earlier in this chapter that it is not my intention to give teachers additional tasks to undertake, there are areas of teachers' practice that I do raise for consideration through the presentation of this lived experience. The purpose of the lived experience is that it is personalised through the encounter with it and therefore the following discussion is my interpretation of how a teacher might incorporate EIL into the nature of their practice and is not intended to be a framework or guide. A part of incorporating EIL into practice could be the inclusion of explicit discussions regarding learner identity which focus on the emotions that individuals have about subjects, tasks and experiences. This would allow the learner to acknowledge whether they are excited or scared, ashamed or happy about that particular aspect of learning. Regular explicit discussion of emotions regarding learning with modelling by the teacher would enable learners to acknowledge and recognise how they feel. A regular emotional check in as

part of classroom assessment for learning activities would promote a culture of self-awareness of emotion. Pivotal to this also needs to be explicit discussion of the possible transformation of these emotions and encouragement from the teacher through their unconditional support and acknowledgement/recognition, that the process of change is always possible. Additionally, the avoidance of using labels, and stating emotions or abilities as unchangeable states of being, is also vital to present the possibility of transformation. In addition to acknowledging the position of emotions at the core of the learner identity, this would also require a significant level of comfort regarding a discussion of emotions. Being able to discuss fear and shame in a manner that is non-judgemental and open is crucial to promote self-awareness of emotion to allow an individual to accept their emotions and then embrace potential new emotions. In addition to not judging or belittling the learner for experiencing particular emotions, it is also important that the teacher or coach does not feel the need to resolve or rescue the learner from their emotions. It is important that the process of self-awareness of emotion acknowledges, accepts, and then allows for the possibility of transformation. It would be hoped that through an open dialogue about emotions within the classroom, the culture would evolve so that self-awareness of emotion takes place effortlessly with the teacher merely making sure that they do not get in the way of the process through judgement or labelling.

6.5 Implications in the wider sector

6.5.1 Education

The views of Freire and others have been considered within this thesis to critique the purpose of education alongside a consideration of the British cultural relationship with emotions. These two factors are important when considering the potential implications of this thesis on the wider education sector. If, as has been proposed in this research, emotions have been relegated to a lesser position than cognition as a form of social control, then there are also implications on the ability for different sectors of society to engage with education. Those learners who have a strong support network and a strong sense of self outside of education, will understandably, have a more robust level of self-awareness of emotion where they are able to navigate negative learning situations with ease. Those who have a more fragmented support system outside of learning and have a history of challenges accessing or achieving in learning within their family culture, are less likely to have a resilient and optimistic approach to self-awareness of emotion. They are more likely to experience strong negative emotional responses to learning. Without the necessary support in place to help them to accept these emotions, they are potentially, historically less likely, to have been able to transform their learner identity. There may well therefore be an unacknowledged emotional component in learning, where it has been purposefully absent from pedagogical discussions on learner identity. With EIL the learner becomes aware of the possibility of transformation and

multiple options are presented to them, all attainable within their control. This truly inclusive approach may not align with the socially divisive educational system that prevails in this country and therefore EIL may not be a welcome addition to pedagogical theory, although it could be argued this may make it even more necessary.

6.5.2 Sport

The connotations of EIL for sporting environments are significant due to the embodied perspective and athletic performance. Sport is a high-risk area where an athlete takes a highly experiential learning journey. This process is played out in training, games and competitions. The high-risk environment may also intensify emotions experienced. For example, I have worked with a player who scored an own goal within a match in a public forum which led to them carrying a significant amount of fear into subsequent training sessions and matches over a period of years. When questioned, they identified themselves as a player who makes mistakes. Their identity had been negatively impacted upon by the experience. Through EIL they have been able to transform their learner identity as a player in a manner of their choice.

Within elite sport, the person often becomes lost in the athletic identity. EIL allows the athlete a level of meta-awareness about their identity to enable ownership of the transformation process allowing them to avoid being defined by negative incidents such as injury. The ability to traverse the

challenges of elite sport are significant and could have life-long implications on the athlete's performance and ability to transition out of sport.

The culture in elite sporting environments in relation to emotions is particularly challenging with a prevalence for a tone of control and regulation to minimise the 'disruptive forces' (Salovey, Brackett and Mayer 2004 p34) of emotions. The focus on winning and the economic pressures to achieve cannot be underestimated in sport. There is a focus on the power of the mind through sports psychology which mirrors the mind, body separatism that prevails in general psychology, even where this seems to be at odds with the embodied experience of sport (Jones, Hanton and Connaughton 2002). This has begun to change in recent years as leaders in sport begin to put the person before the athlete. However, this is a very recent consideration as previously noted, that it is only in the last year that Sport England has made well-being one of the key performance indicators that must be met to ensure that funding is obtained.

Working with those who support athlete well-being in my role as a Talented Athlete Lifestyle Support trainer, I have been fortunate to work with several ex-Olympic and national athletes who have shared stories regarding the sacrifice of their well-being in order to attain results. Ironically, in an environment where emotions are shunned in order to sustain a focus on achievement, it is the emotion of fear that prevails. Fear is the dominant theme within sporting environments where players and athletes are in constant fear of deselection and injury, coaches are in constant fear of being

replaced, and management is in fear of losing for reputational and economic reasons. EIL can therefore play a significant role within sport on several fronts. As previously mentioned, EIL allows for the individual athlete to transform their response to a learning experience within a sporting event. They are able to renegotiate their relationship with an aspect of sports pedagogy within training where a coach supports them through the renegotiation of the relationship. In addition to this, the self-awareness of emotion within EIL provides an emotional literacy for coaches that enables them to discuss emotions within their pedagogical practice. This increase in self-awareness of emotion, in turn, has a wider impact on the culture, where emotional awareness and honesty becomes a practice modelled by the coaches and players which increases well-being. The dominant feeling within sport can therefore move away from fear to courage, as the realities of a culture that depends on winning are acknowledged, accepted, and experienced in a much healthier manner. Whilst acceptance of emotions at the core of consciousness and learning involves a cultural shift away from traditional cognitive views, the benefits within sport are considerable.

6.6 My journey through this research

The process of phenomenologically based qualitative research involves understanding myself and also how the research has influenced me. In this section I discuss my personal journey through this research. I explore how I have been 'consumed by the lived experience' (Van Manen 2016 p355) through the transformation of my own learner identity and the implications

arising from the research on my own practices. Whilst the lived experience rather than my own practices is at the heart of the enquiry, I am still very much within the lived experience and changed by the lived experience (Schmidt 2005). My practices have evolved throughout the research process, and I have been a living embodiment of the lived experience as it has been created (McNiff and Whitehead 2006).

6.6.1 My Learner Identity

The emotional somatic markers informing my pre-reflective response to learning as I commenced my studies for my PhD were mainly shame and fear. I believed that I was undertaking the study out of a sense of duty to the young people who I had supported earlier in my career as I believed that people would take what I was saying more seriously. The PhD was suggested as an opportunity by my then line manager who had listened to me voice my concerns about the way that disengaged young people's needs were often unmet by the education system and she believed that it was worth me pursuing an academic line of enquiry to develop my work. I realise now, with the benefit of hindsight, that my fear and shame shrouded me from my own pride in undertaking this pathway. I was very honoured to have my proposal accepted and yet I was so consumed by my pre-reflective responses that there was no room for me to enjoy myself or look forward to my development. This would come later, however at this point my personal feelings of inadequacy resulting from prior experiences in my life meant that I could not feel anything other than scared that someone would tell me that I

was unworthy of completing such a programme of study or that I would embarrass myself so terribly that I would have to withdraw.

My prior experiences of learning were not entirely negative, as I had achieved well in many aspects of my academic career at school. A series of unfortunate incidents, including illness, meant that I had never fulfilled my potential. My memories of my A Levels did provide an actionable memory (Panksepp 2011) for me to draw upon as I had committed to an intense period of study prior to the final examinations which had borne a successful outcome. From this I was able to remember a time when I had a positive learner identity which steadied me in my resolve to keep going within the PhD during the several points where it felt overwhelming.

Additionally, the support of others has been unequivocally vital. I have been met by members of my supervision team at an absolute point of possibility. To explain the terminology here, I say met, as they have met me exactly where I am at the point of their arrival to my work. They have not questioned how I got there or queried if I am worthy. They have assumed that I am worthy and in doing so have presented me with the possibility of this PhD being possible.

Dr Almond, my second supervisor, arrived a year into my PhD. He understood my lack of confidence and sought to both encourage and challenge in equal measure. For example, he would send regular readings without ever questioning my ability to understand them (even though I questioned my abilities). When I told him that once, a colleague had said to

me 'I'm an academic and you're just a teacher', putting me very much in my place, he exploded and told me that there was no 'just' in being a teacher and that I was as much an academic as anyone. He was unwaveringly kind and continued to support me even when his health was in serious decline, right up to his sad passing. This thesis is built upon not only on the theories that he introduced to me, but also on the beliefs about myself that he helped me to cultivate, where he replaced those feelings of being less with possibility that I might be worthy. As I progressed into the third year of my studies, I was extremely lucky to have Dr Maria James step into the role of my main supervisor. I had previously worked under Dr James delivering for her programme at the University where she had always demonstrated faith in my abilities and to have her now become my supervisor was fortuitous. Again, Dr James approached me as a learner with a combination of love and challenge, doubts were met with understanding and unyielding belief in my ability to improve. With Dr James and Dr Almond both working with me I approached my confirmation review. As a result of their support, I believed that I could complete the PhD. I believed that I was good enough to try. The emotional somatic markers that informed my learner identity had transformed to more positive emotions of pride and happiness in relation to my learning (Damasio 2018). My beliefs about myself as a learner had transformed.

Further transformations have occurred, particularly in relation to the influence that I seek to exert within my practice. My perceived lived experience of EIL has very much been lived out in my roles as a teacher

educator and MA lecturer (McNiff and Whitehead 2006) whereby I have been part of a living theory developing throughout this thesis. I have moved from someone who seeks to guide to someone who chooses to align with Husserl's position of posing questions and problems (Husserl 1913). The studying of EIL has reinforced my andragogical principles of sharing the power within the learning environment as I am now, more than ever, aware that I cannot know how a learner approaches the learning and therefore cannot guide them as I do not know what the right direction might be. Instead, I can ask them the right questions to allow them to lead themselves. In the final section I move on to discuss the impact of this study on my professional practice.

6.6.2 PGCE Secondary English Senior Lecturer

I have been fortunate to have delivered lectures about my research each year for the last six years to the entire cohort of PGCE Secondary trainee teachers. The lectures have reflected the stage of my research and have developed from discussions about emotional intelligence and behaviour for learning to depicting the work included in this thesis. However, one thing that has not changed is the fact that the lectures are meant to facilitate self-reflection by the trainees on the role that they take within the classroom, with their learners and the impact of this on the learner behaviour and engagement in learning. These lectures became far less instructional and far more provocative, inviting the trainee teachers to consider their own identity as learners and teachers to inform them about their own pre-reflective

responses and subsequent behaviour traits. It is a privilege to be able to ask these questions of such a large number of trainee teachers each year and the responsibility that coincides with this is not something that is taken lightly. The ethics of this was initially uncomfortable, yet the beauty of the lived experience of EIL is that the influence is only within the process rather than the outcome, something that feels far more ethically appropriate to me as a practitioner and on a personal level.

Within my own subject specialism of secondary English, EIL is crucially important. The inability to access functional literacy is, as has been discussed in previous chapters, life-altering, with English very much as the gatekeeper to the rest of the school curriculum and to full integration into society. EIL is woven through all of the work that I do within my support of the trainee secondary English teachers. Perhaps most importantly, it is modelled by me within my teaching practice. There are allocated sessions to learner identity at the start of the training course where trainees are invited to describe their ideal learner and teacher identity and then identify behaviours that will help them to live this out. The language that is used within my teaching is important, where self-awareness of emotion is commonplace and emotions are discussed as a core part of the process of learning without any connotations of otherness, or references to regulation and management.

6.6.3 MA Tutor

In my role as a tutor on the MA programme I support research students on a leading innovation and change pathway, a pedagogy pathway and a coaching and mentoring route which I have written.

The level of criticality and self-assurance that is required for post-graduate research is something that requires confidence and self-belief. As I have acknowledged, I personally found this challenging and can see that it is often also elusive for students. The use of EIL in my practice has enabled me to support all learners accessing the MA programme, whether they are returners after several years, newly qualified teachers or those who have joined the programme with equivalent experience rather than academic qualifications. The ability to discuss learning and learner identity explicitly at this level through the lens of emotions and learner identity has enabled learners to open themselves up to the possibility of how they might thrive in this post-graduate environment, much in the same way that my supervisors enabled this within my own learner identity. My experiences with students have been very positive whereby we have openly discussed fears and anxieties whilst always being open to transformation. Students have been able to acknowledge their limiting beliefs about their own abilities and identities as learners and have been able to transform these in order to successfully complete their studies. The autonomy afforded to learners at post-graduate level is a gift in relation to facilitating EIL and therefore it has

been relatively straightforward for me to include it within my practice within the wider HE culture.

6.6.4 Talented Athlete Lifestyle Support Mentor and Trainer

This role has evolved throughout my research and my reach within the culture of elite support has increased as I trained others to work in this capacity. I set up a community of practice for coaching and mentoring and have been a pivotal part of the culture change within my own elite sporting environment at the football club where I work. The recent lockdowns resulting from the COVID 19 pandemic have brought about challenges to well-being for all people and this is an area that has been of particular focus in sport. Athlete identity is so determined by the routines of training and performance, that to have these removed meant that there was an overall concern for well-being amongst sporting organisations. In my own club, this resulted in my delivering several workshops and liaising far more frequently with coaches who wished to develop their own coaching pedagogy to include references to well-being and emotions. As I had already been at the club for two years there was a level of professional respect in place which has meant that the current situation has seen my role significantly increase. This has combined with a shift in the overall culture to one which places more of an emphasis on emotional literacy modelling by coaches and understanding of how emotions are impacting on athlete identity as learners and in general. This cultural change has been embraced by the majority of the coaches, with some undertaking the specialist training.

So far in this chapter I have evaluated the validity of this thesis and considered the impact on learning in general terms and also on my own learner identity and my professional practice. I now explore future areas for consideration and present my final thoughts.

6.7 Future Areas for Consideration

This research has explored the lived experience of EIL to determine the impact of emotions on learner identity and transformation of learner identity. This work is very much the foundation of understanding the theories that combine to create EIL and there are several avenues that could be explored to gain more substantial understanding regarding the potential and implications of EIL.

As discussed previously in relation to the findings of this research, the tripartite of emotions, identity and transformative learning arose as the key concepts from my analysis of the findings. Whilst I have problematised this within the analysis chapter and have documented my initial thoughts through inclusion of my reflective research journal, the synergy between the concepts arising from the findings and those used in the literature review would benefit from further exploration through the inclusion of different participants. This is discussed further in the sections below.

It would be beneficial to explore the impact of EIL on outcomes whether these are in education settings or elite sport. Whilst well-being is at the heart of this enquiry, I am not naive to the fact that I am proposing this within education and elite sport sectors that thrive on the measurement of

performance. I am confident that EIL does have an important role to play in raising achievement and therefore should have a significant impact on outcome levels. Being able to demonstrate this through the undertaking of further research would be beneficial as the more 'successful' EIL is perceived to be then the more people will embrace it.

The concept of imagination arose as an area for consideration within the work of Dirks (1997) and also within the considerations of neuroscientists such as Panksepp (2011) Damasio (2010, 2018) and Narvaez (2014, 2019). As a concept, imagination involves a complex collaboration between emotionally informed consciousness, neural circuitry and the soul that deserves a study of its own.

The participants involved in this research were adults and it would be pertinent and potentially powerful to undertake research that explores EIL in action within groups of children at different ages. It would be pertinent to be able to explore the formation of learner identity within early years education to examine the role that play takes in the formation of the identity and then to explore if this is replicated as the learner identity transforms within primary and secondary school through conducting a longitudinal study. In doing this, EIL has the potential to not only contribute to learning theory but also to offer alternatives to identity theories, which, as critiqued earlier in this thesis, are potentially limited in their view of identity in childhood and adolescence.

Gender, culture and class have arisen as areas of significance within this research as a result of encountering a predominately white Western male lens within academic literature relating to emotions. This is perhaps indicative of a wider issue and any study would need to consider the historic cultural constraints surrounding the origin of conceptual theoretical frameworks. These three areas are fascinating in relation to emotions and it would be interesting to explore EIL within different cultures in a more global context. This research was undertaken within a British emotional culture, and it is therefore important to consider if the attitude to emotions and emotional expression being different in other cultures might have an implication on EIL and how that might manifest. Different countries with their individual education systems, theoretical approaches and culture of emotions would provide a rich context to consider further the implications of EIL.

This research was inspired by the young offenders that I worked with in the EzE provision and it would be appropriate to undertake further research exploring how EIL might influence offender behaviour in young and older offenders. Research exploring how learner identity impacts on those who are at risk of, or are currently serving, imprisonment would enable further exploration of the power of EIL in improving life opportunities.

Further research that is able to explore the impact of learner autonomy on learner identity would be perhaps the most significant body of research resulting from this initial study. As government led educational policy in

England encourages standardisation, measurement and compliance, it would seem that there is a need for counterbalance. It would be beneficial to consider if their approach is the only one and if there are other, better ways of supporting learning for all learners. In particular this could benefit the well-being of learners. Rather than focussing on providing emotional support to cope with an assessment focused, outcome driven educational system, it may well be more beneficial to create a system where emotions are acknowledged as being at the core of consciousness and learning and creating learning processes and environments that support this.

6.8 Final Words

This chapter has presented the concluding considerations resulting from my phenomenological informed qualitative enquiry into the lived experience of EIL. I have presented the implications of the research within education and sport and my own personal journey and professional development throughout the undertaking of this research. I have presented considerations for future areas of research.

The creation of the lived experience of emotionally informed learning has been an empowering process where the concepts being considered have encouraged me to question not only the professional concepts that motivated this enquiry but also has raised questions pertaining to my own understanding of life, consciousness and free-will. These are extremely challenging areas, and the path that I have been taken on has reached far beyond my initial understanding and beliefs. I have been transformed

throughout the undertaking of this study and, perhaps most excitingly, am comfortable in the knowledge that I will be transformed repeatedly as I go through my life, if I am willing to allow for the possibility of other.

The lived experience of emotionally informed learning has been presented within this thesis as the lived experience of the transformation of the pre-reflective emotion informing the learner identity and therefore the subsequent transformation of the learner identity itself. The following statements provide a summary of the claims that I have made:

- Emotions have been presented as pre-reflective embodied experiences at the core of consciousness, as an integral part of our being rather than secondary to cognition or 'other';
- The pre-reflective emotional experience has been shown to be the driver of identity informing perception, cognition and action.
- Transformative learning has been reconsidered and depicted as a joyful process where the pre-reflective emotional response transforms and the new emotional response informs the subsequent transformation of learner identity.
- The transformation has been identified as happening on multiple occasions from an early age.
- Love and a sharing of control from the facilitator of learning have been shown to be pivotal in supporting the transformation.
- Playing with the possibility of another way has been shown to be important for the learner to embrace the transformation process.

I would like to bring this chapter to a conclusion with a return to the scripted fictional conversation from the findings chapter of this thesis.

Husserl	<p>I have very much enjoyed coming out of retirement (from life) to be part of this enquiry.</p> <p>It is exciting to see the lived experience of emotionally informed learning come to life through poetry and fiction. I leave this process with my own 'seizing' of the lived experience. I see the transformation as the drawing out of the essence of the matter (the pre-reflective emotion) into an embodied state that informs the thoughts and actions, creating the identity.</p> <p>And when that essence is drawn out and considered, it can be recognised that it was only a momentary experience, it was the matter of that moment that does not need to be made the matter of all moments. A choice can be made to feel differently. This feeling makes all of the difference. In that moment we become another. I spoke earlier of my idea of learning being the setting of problems to be solved by my students.</p> <p>What better place for a student to start that with the puzzle that is themselves? I am excited,</p>
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	<p>invigorated by the process and the depiction of the lived experience and most of all by the possibility of other through a joyful transformation. So much of learning is measured and hard work. The lived experience of emotionally informed learning is joyful, playfully problematic. It makes me wish to stay a while, but sadly I must return to my retirement. I thank you for the time and consideration of my words.</p>
<p>FW</p>	<p>Thank you for joining the conversations within this thesis. I would like to conclude with the following poem which acts as an invitation to the reader to encounter the lived experience of EIL.</p> <div data-bbox="782 1220 1141 1646" data-label="Figure"> </div> <p><i>Emotionally Informed Learning</i></p> <p><i>I invite you</i></p> <p><i>To feel your feelings</i></p> <p><i>To think about your thoughts</i></p>

	<p><i>To know your knowing was how it was known and not how it must be known</i></p> <p><i>To play with limitless possibilities</i></p> <p><i>Of who you are, your identity, the learner</i></p> <p><i>I challenge you</i></p> <p><i>To consider another, other</i></p> <p><i>To allow yourself to feel anew</i></p> <p><i>different</i></p> <p><i>you choose.</i></p> <p><i>I love you,</i></p> <p><i>For all that you are, will be, have been and can be</i></p> <p><i>You decide</i></p>
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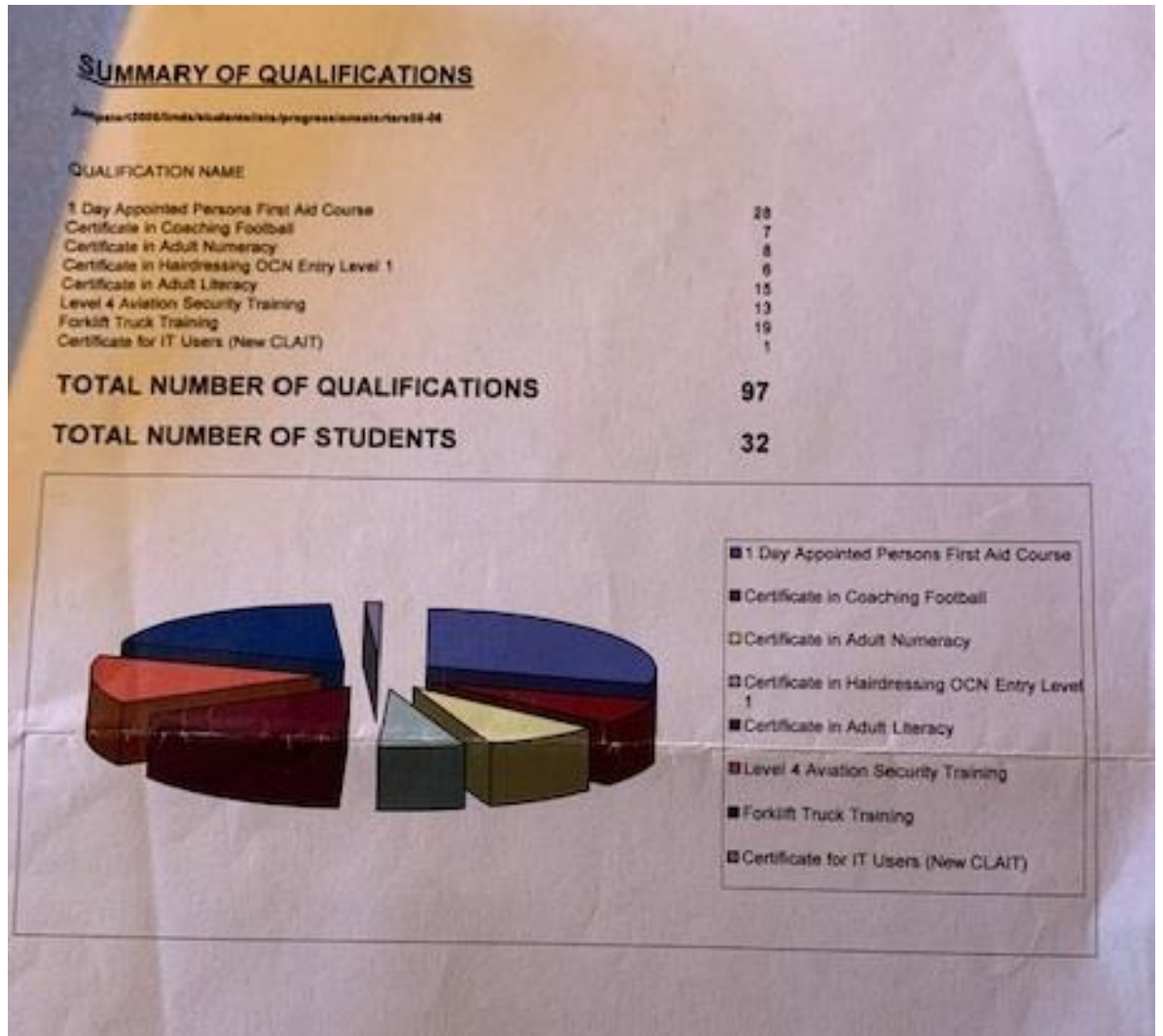
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Appendices

1. E2E Data



2. Semi-Structured Interview Questions

1. Why have you chosen this image/these images?
2. How would you describe your relationship with learning?

Prompts for throughout the interview are detailed on p.134 in line with Vagle's (2018) phenomenological interview technique.

3. Extract from Research Journal

Findings Journal

Stage 3 Whole – starting to build the lived experience.

Models of change? Transformation – How do I ensure that I am not just looking for what I want to see? Measures in place to stop bias. Member checking – I want them to see the lived experience and see if that feels like their learning experience. Is this a universal learning experience? I'm claiming it is. Therefore the lived experience must feel right to everyone. How do I present something that feels right? How do I present something that everyone can recognise as their own? That's the point – they will make it their own. It cannot be visually presented as that is too subjective. The words that I use will be crucial – these must represent everyone not me. So could I create a word bank using the interviews themselves and only use those words in the write up of the lived experience. Take their words literally. I have been looking to be creative with the lived experience but that makes it about me whereas it is about them. Or is that just a gimmick? Semantics are so important. Do I need to make a glossary of terms (Len said I did ages ago) and get that checked? It is so difficult!! Especially as half of my interviewees are men. I don't feel like I speak their language when it comes to emotions.

Focus is on the transformation process – that is the lived experience in EIL. Then recommendations will explore how to facilitate it from a learner's perspective and a teacher's perspective.

Am I looking at frequency or phrases that could describe the whole lived experience?
Both.

If I am looking to find out something then I look for:

Patterns

Similarities

Differences

Summary statements that encapsulate the whole lived experience

Start with a table – collate patterns – similarities and differences and summary statements.

I need to pinpoint the different parts of the lived experience – the relationship with learning, the transformation, the subsequent relationship with learning. Then explore the patterns in each.

It's interesting as I'm doing it I'm starting to type things into the first column that I know won't make it into the second column but I do it anyway just in case – my gut reaction – my instinct, I'm ignoring and trying to leave room for another layer of filtering. It might be good but it is also meaning that I am typing a lot and my fingers hurt!

Day two – sore neck so moved position to one recommended by the physio

I am very uplifted by what I saw yesterday. I can see the seeds of something appearing. It is exciting. I still don't know what the lived experience will look like but some things are coming through initially – a lot of joy and change and power and resistance. Interesting. I need to park all of that and approach today in the same state of wonder. Choice – that's also coming up (power again)

These are incredible interviews – they are so rich with data of all kinds, it's hard to stay focussed!

Purpose outside of self

Will there be commonalities as everyone's sense of happiness about learning is so individual – that is the point – so how can that contribute to a lived experience? Is it the feelings that are the commonalities? Need to code for emotions – I thought I did – put the column in and then removed it earlier but now I know why.

So if the change happens with meta cognition and meta emotion and then is just part of them – they can feel the change but aren't sure why. They definitely own it. It is not put down to anyone else (me) or anything in particular -they feel it as a part of many things but most importantly they absolutely feel that they own it. That is really clear. Does the purpose have to be something outside of ourselves (does that make it easier?)

Some of my questioning is so off. I was going off on tangents left, right and centre – I was responding to my relationship with the interviewee – sometimes enjoying their views, sometimes showing off, always wanting to be liked. It's fascinating and annoying as it means there's a lot of stuff falling outside of the area of research. Although it really does seem to make the interviews more authentic – I'm truly discovering stuff to do with the lived experience rather than it being set up in the interviews. A's might be the hardest one yet to code. J's earlier was so easy – so lovely so much in it but A's blimey I'm not sure where it will contribute to the lived experience. It has gems in it I know it does. I think J's set me so clearly on a path and A throws me off that a bit – not that this is a problem – I think that will be interesting.

Je's is really interesting – a resilient very independent learner!

Back at it. So we go on to D. This should be interesting. I've already coded this and so has C. Now I'm doing it again in a more focussed manner it should be really interesting.

Because I've coded it before so many things are coming in that kind of cloud my thinking. I need to step back.

Derek's is so interesting and difficult because they are in transformation and are trying to transform others – they are the recipients and instigators of EIL and in that are one step ahead of the others in this data collection. So do I code it differently? This is something that I need to think about.

It's also the only interview that directly relates to me. That's interesting in itself.

Hmmmm. Why don't' the others? They might allude to me and what we've done but not to me personally. Which is a feature – I mean I think that is a huge part of EIL – it is about

the loss of I and that is what D is saying too. I'm just not sure that one I can make that claim that D is delivering EIL - I could check that with him.

The collaborative aspect fits with TL

M's is fascinating because I would see him as the most insecure and lacking in reflection of everyone that I interviewed – his lack of reflection is because he is scared of digging too deep in case he unravels!

Possibility

Permission

Two huge words screaming at me

Not my (as in FW) doing. People use I – they have total ownership. This is what makes it sustainable.

Started to code against 5 basic emotions but I feel like I'm superimposing my thoughts onto the words – reading into them something that isn't there. Tricky to get them to that emotions. But if I'm saying consciousness is emotional then all of the words are being spoken through an emotional lens however that lens has different aspects – the interview itself – telling me a story, the emotions of memories, the emotional desires, the core self – well where is that? The perceptions of the perceptions are at play here and that makes it very difficult to code. So am I coding the process of how they are saying? Why – it is the why not just the how (language). So do I code the why emotionally?

So if I'm coding emotions is there a tried and tested way? Look to see – there were some used in the emotions literature that I looked at. I don't think I need to go back as that will create another lens – too much thought. I think I have to gather that answer from the language that they have used.

Coding methods for emotions are as bad as I remember – mainly seem to revolve around facial recognition

<http://sentiment.nrc.ca/lexicons-for-research/>

NRC lexicon of emotions

I'm not sure how to use the lexicon. I can gauge the emotions from what is being said in general terms.

Using the lexicon is interesting it means I can remove myself from the coding. My own perception is there in so much as the choice of words however I'm kind of being guided by what's in the lexicon. Also I have to make a decision at some point.

What is the point in the emotional lexicon? It is providing with me an overview of the emotions in the transcript from A. It shows me the possible emotional lens that she is

viewing her learner identity through. Do I need to prove that she is viewing her learning through an emotional lens? Yes I do (maybe prove is the wrong word). So does this do that? Do I need to do that? I don't know?!! I guess so if I'm saying that we all do that – that our consciousness is emotional but does that help me to build my lived experience? It is a really time consuming piece of coding so I don't want to waste time on it if it isn't worth doing.

The lived experience is the transformation – not the emotions and therefore as interesting as it is to explore the emotions within the relationship with learning – what I want to see is transformation.

So I re-read Vagle again last night and I got more of a grasp of what I'm doing. I was looking at the lexicon to explore the hermeneutics however I need to take the statements that I've pulled and now start analysing them. Therein lies the discomfort for I have to make some decisions. I have to be to craft the lived experience. I dreamt about it. The transformation I kept uttering in my head!

The more I read Vagle the more comfortable I am with him as my guide. I'm reading the Epilogue now and the playfulness and present aspect are so aligned with my understanding of emotionally informed learning. There is such synergy. I just need to convey that in the write up of my methodology.

So after my breakfast I will begin to craft the lived experience of emotionally informed learning and I'm not going to stop today until I get there.

See it in my head...

Intentionality – interconnectedness – relational how we perceive the world

The fact that they all identify turning points and even state turning point (DO) is amazing. They are consciously aware that there have been changes that their relationship with learning shifts and changes. They don't identify control of that process so far. It happens to them (I think – need to go back and check). Involves confidence, self-belief,

This process is so emotional. They are making me cry and feel so humble and such joy. I can't believe that I've been a part of so many incredible journeys. I feel weirdly powerful. Like I'm trying to unravel a secret that has made such a difference. The power scares me as always as power does. I need to get this right. It's very clear that there are some commonalities. The lived experience is very apparent. I'm not sure exactly what it looks like yet but I can start to see how it is being shaded in. I still don't know how to present it but I'm guessing that will become clear.

J's really made me cry. She is such a beautiful person.

Interesting keeps coming up – is this because this is the element of learning that we perceive we have some control over? It has to be interesting to us – as in that aligns with our own beliefs and values. It is repeated throughout and is not something I had considered, maybe because I don't see it as emotional. I need to look at this more. It will form a part of the perceived experience of eil. Definitely. Even the less reflective (or maybe especially) focus on interesting.

Preference is important – the idea would be that people have the power to choose – that the interest is their choice

I have written a kind of statement of intent from the findings.

I then started to think about how to present the findings and I chose three words that represented the words in the list – the words I thought best represented were transformation, identity and emotions – I wrote these down and then and only then realised these were my concepts!! I am not lying and you couldn't make it up! I guess that means I have done something right. 😊

I feel a bit like I'm grouping things just for the sake of grouping things! And moving quotes around just seems to be taking for ever and I worry that I'm doing it just to feel like I'm doing something rather than making decisions but it is important and allows me to be with the words of the participants for longer. To come back to what they actually said – to their words rather than my interpretations. It is a thing of flux and flow to construct a lived experience. I journey between what they say to what I interpret, to what I feel, to what they feel, to what I feel about their feelings and then back to their words to what they say. It takes time. It takes effort to stay with it, to be with the strands as they are woven together. The lived experience is the weaver and I am holding on to the different strands of wool, recognising them and making them familiar as they take the form of the lived experience.

Do I want to write my perception – is that the lens that this thesis must be read through? Isn't that lens my initial chapter of why am I concerned or whatever I've called it now. It is. That is my lens. I need to make that clearer. I need to be more open and honest in that.

Quotes are now moved to the sections and so now I need to organise them in some way – maybe description of process of transformation, personal experience of transformation, influencers of transformation

Woke up in the night with the phrase – love is at the point of transformation – so I guess that is something to bear in mind today. It would appear my brain is constantly working on this. That would make sense of why I am so tired today!

If love is at the point of transformation then I need to see if that is the language that they are using. I need to finish putting the quotes in each section. That seems an easy job for first thing this morning. I'm not sure this journal is supposed to be so chatty. I guess no-one has to see this bit.

It feels like I'm sculpting something. It's felt like that from the beginning. I feel like compiling the words and the quotes in the sections is adding material, substance and out of that the shape of the lived experience will be carved. I am the sculptor. I own that.

Well I do own that process however the tools I am using to sculpt the lived experience are the views and theories that I studied in the literature review because those are the lenses of understanding that I now look through when I look at this material. So I need to review what they've said in reference to the literature. So I will have a look at what I wrote or do I look at it and let it tell me what it is saying and then link it to the literature? The latter sounds more fun right now so I'll do that. It's already my lens. This thesis is being fuelled by tea and chocolate chip cookies.

This is just so exciting. It makes me cry. I feel like each participant is gifting me the lived experience. Their words, their sentiment – it is as if they are beside me creating this.

I still feel a bit like I'm just moving sentences around. I'm not sure if I am doing this right.

Constantly be aware that I'm tempted to stray into analysing the individuals rather than taking and building the lived experience.

So after a whole day of analysis (moving things about) and making headings I have key statements for the EIL lived experience and the aspects of the lived experience and have shadings for what each aspect of the lived experience looks like – I need to colour these in tomorrow.

I have the bone structure of the lived experience and the key features and then tomorrow I will see what it looks like. I can't do any more tonight. That was about 8 hours of analysis today. INSANE. That is what I feel. I close my eyes and just see words. It's exciting though. It's like alchemy. It's all coming together and is slightly unbelievable. Obviously that's no good as other people need to believe in it!!

The lived experience has certainly taken shape now and today I shade in the colours for the aspects – describe from the data that I have.

Questions that I have today are still about the emotions – I feel that this area that I know the most about I have to become clearer about. I feel, perhaps fear that I might be trying to say too much. I need to pinpoint the feelings. Going back to emotions I just think I was in a fudge. It seems to be much clearer today. There were more statements to include. Maybe that was the problem – there were too many.

So the lived experience now exists!! It is amazing. I feel like I've been sucked down a vacuum and have popped out.

So I've ended up writing poems as representations of the aspects of the lived experience and need to write one for the main lived experience. I'm finding it really difficult to find out how people write up the lived experience. I know my students have had equal issues.

I'm now going to just write up it up in a more normal thematic way. I need to bring it all in together.

I feel frustrated doing this. Why am I making it so hard. It's not hard. I have to go backwards now and demonstrate the analysis that I undertook to get to the summary poems and images that I have created.

I feel like today I need to bring in the literature – I need to link back to the theory. Plus need to get the method written up. Do I write up this section and then go back and re-write the methodology? Yes. I'll use whatever literature is at hand to support and then put in more later. I'm not doing any reading just writing.

Emotions – bring in the research – perception – individual. Consciousness how we construct our perception of the world. Unique – based on experiences.

Positive experiences of play are important overall in the comfort in embracing change – lack of negative language regarding being in the process of change.

Going to use the model of EIL and revise it in light of findings. They just don't seem to find the transition at all traumatic!! The transition seems to be just enjoyable and fun - I need to revise that. Is that just because it is positive? Maybe it feeds into the sense of homeostasis? How do they embody it so fully and comfortably? Need to look for that and for what the facilitator of EIL needs to do and not do (nod to Len) 😊

I seem to find it incredibly easy to slip into approaching in ignorance and wonder! Mentioning Len made me cry. Gosh this is an emotional thing this PhD.

Control is so important!!!!!!

It's so much simpler than I thought. If someone takes ownership and perceives that they have control then it is so much simpler and just happens (quickly) whereas if someone else tries to retain control then it is a struggle yet the other person is pivotal in providing kindness and permission. The permission, the possibility is presented by them. The very consideration of the possibility is enough. It is internalised and permission is self-given. There must be kindness. The change is not presented as something that has to happen to make someone happy – or for external reward. It is presented as something that the person allows and then just has a ball undertaking. Any struggle is pre-trying and any struggle in the transition is not discussed at all. It is just presented as fun again and again. The key is to get out of the way. So what appears to be presented? There is no fight – we just accept the new something happens in that moment or we would fight it when we take on negative views of our selves during a negative transformation. So what makes it so bloody quick and why don't we fight it? The new behaviours might be the tussle if handled incorrectly and not seen as fun. Because we are moving towards a higher level of homeostasis not away from it. There is a conflict between the old perception and the current need. This need is important.

I was not expecting these things to be the case.

The reason that there is no reflection, that the transformation is not cognitive is because you can't outthink a feeling. The participants are out-feeling a feeling with new positive feelings relating to learning.

Cycles of whole-part-whole

19.50 05/01/19 – lived experience written. 😊😊😊

Conclusion thoughts

Why did Mezirow and I focus so much on cognition? From my own perspective I think I was guilty of tinkering with what culture (academia, people, practices) told me was involved in behaviour change rather than approaching it from wonder. That it was a cognitive process that either drove or processed behaviour change. But it is not a cognitive process. So does that make it more like soul work? Maybe that is what Dirkx was driving at – he saw that it was beyond cognition however he didn't value emotions enough to put the responsibility with them. I see it as adaptation of the person to retain or gain the sense of comfort. Comfort is everything. What about when we get comfortable feeling bad about ourselves? That's fine until we are put into a context where that no longer feels comfortable – when we can't 'avoid' any longer. So what usually happens here is that the individual feels uncomfortable and either goes into fight or flight – and either removes themselves from the situation or tries to negotiate a way of staying in the situation whilst feeling bad – copy others. This is the struggle of learning that happens which people see as a lack of interest – made out of the belief they have of themselves as a learner rather than out of a preference of pleasure.

What transforms? The learner identity – the relationship with learning. The participants did not differentiate in their answers between task, people and environment. They talk about learning as a whole.

4. Member Checking Transcription

a) Member Checking interview with RT.

FW	There are some interesting aspects relating to reflection that have arisen from the interview analysis that I'd like to discuss with you if that's ok?
RT	Of course.
FW	You discuss changes in your relationship with learning and how you feel about it. Can you tell me if you reflected on this during that period.
RT	I don't think I did at the time. I did beforehand. I mean I thought about why I felt like that from time to time and I definitely did that, yeah. But when I was engaged in the changes to do with maths, no I didn't. It felt different.
Additional interview relating to scripted fictional conversation and fable	
FW	You've now had a chance to read the fictional works. Do you think that these represent what you said to me previously?
RT	I love the fable, but then I would. It's cool to see what I've said in there with what other people have said. Yes, I do think that it represents what I've said, how I feel.

b) Member checking interview with DM

FW	Hi, are you ok to go through some things that have come up from my analysis of the interview that we did?
DM	Sure.
FW	Can you tell me about whether you reflected during the process of change that you discussed?
DM	Let me think. When I think about the reflection that I do in coaching, then no, not in that way. I didn't want to go backwards. I wanted to go forwards. I was hungry to go forwards.
FW	That's unusual in a process of transformation or change, the literature around this subject suggests that reflection is an integral part of the process.
DM	I can see that it might be but there were no periods of conscious reflection.
Additional interview relating to scripted fictional conversation and fable	
FW	Are you happy that these accurately represent you, with the ways that I've created these different forms, the scripted fictional conversation and the fable?
DM	Yeah, they show what I said, the whole of them shows that. I think they do represent me.

c) Member checking interview with DO

FW	Thanks for letting me come back to you about this. I just wanted to run something past you that's come up in the interview.
DO	No worries
FW	You talk about changes to your own relationship with learning and to your practices, has that involved you engaging in any reflection?
DO	In relation to my practices then it probably came up as part of my reflections that I undertake as part of my professional practice, in that I thought about what I'm doing and why. But I haven't been focusing on me, more on what I'm doing.

5. Emails to Participants

Initial Email

I am undertaking research into how we perceive a learning experience and would be grateful for your participation. The study will involve the sourcing and selection of an image that you perceive represents your relationship with learning. I would then be grateful if we could meet in person or have a video meeting on Skype at a convenient time where you can discuss your choice of image and where I may ask you some questions to find out more about your choice of image and relationship with learning. If you do think that you may be able to participate in this research, then please email me to arrange a time to meet.

Many thanks.

Best wishes,

Fiona

Reminder Email:

Please bring along with you an image that represents your relationship with learning. This can be an image of any kind - it is entirely up to you.

You can source your image anywhere that you wish - you may already have one in mind. However, I have provided some examples of search engines that you might use to assist you.

<https://images.google.com/>

<http://www.artic.edu/aic/collections/>

<http://www.metmuseum.org/>

Many thanks.

Best wishes,

6. Ethical Approval Form



8th December 2017

SMEC_2017-18_030

[REDACTED] SETL 'What is the Perceived Experience of Emotionally Informed Learning?'

Dear [REDACTED]

University Ethics Sub-Committee

Thank you for submitting your ethics application for consideration.

I can confirm that all required amendments have been made and that you therefore have ethical approval to undertake your research.

Yours sincerely

A handwritten signature in black ink, appearing to read "Conor Gissane".

Prof Conor Gissane
Chair, Ethics Sub-Committee

Cc Maria james

7. Examples of Coded Transcripts and Coding

This appendix contains example transcripts with initial coding.

Key statements are highlighted in yellow.

Participant JS Transcript

FW: Why did you choose this picture?

JS: I think that learning is a journey for me I think it never ends. In my case the sky here is quite important here as well because sometimes the clouds get darker and sometimes I can see the sun shining and I thought of two people being there because I think it's easier to learn in a group and with the right support, in my case it is really important to get the right support

*Nature
Together
Support*

FW: Has it always been your relationship with learning?

JS: I don't think so. I think my relationship with learning changed when I came here as an adult, when I started making my own choices because my mum is a teacher and she was putting a lot of pressure on me when I was younger. So it is only when I started seeing sense in my learning it became this, but I think learning is very personal and when I came here and went to uni first and had to go to college to do my GCSEs here as well, I noticed that it can be done differently when we learn with others and talk about it, it becomes much easier.

*Made own
choices.*

FW: Interesting, in what way?

JS: You can compare your ideas you can draw the ideas of others.

FW: And how is that different from how it was before?

JS: I think I felt quite lonely. My learning at the beginning it was like reading a book and trying to memorize as much as I could and it didn't work.

*Traditional
view of
learning
comes up
quite a lot.*

FW: Was that cultural?

JS: Yes I think so

FW: In what way? Can you explain more?

JS: This is how we were learning, when we were learning as kids, we didn't know any other way and I remember sitting, like homework was very important and sitting usually with my mum in the evening, and her putting so much pressure on me that I have to get it right, get it done and it was quite stressful that you stayed with learning.

Those in power, mum, teachers – their opinions matter. They define.

FW: You said you still like learning?

JS: I always liked certain subjects but when I was a kid like I hated maths but I didn't believe that I could do well. So it's funny because to do this PGCE I had to do the Maths GCSE here and when I started maths courses here I was like, what I learnt that before and I get that now, it's like knowing that I have to do it and now seeing a purpose of doing it, changed.

Negative view of self.

FW: Yeah maybe because it was a necessity to your learning that it wasn't when you were a younger learner.

JS: My mum is a science teacher - biology and that was one of the subjects that I didn't like, and she wanted me to do well, and I didn't see any purpose in learning biology it just didn't work. I liked history, I liked English. I am a humanist and not a scientist in anyway.

Learning experience in relation to her mother's views.

FW: What were you like as a learner then when you were young? How would you describe your relationship with learning?

JS: I always wanted to do well. I was quite ambitious. I think like in primary school I was very competitive in class, and I was in my mum's school so I really wanted to do well and I managed to do it. In the secondary school it was a bit difficult we were, we were one of the weakest groups in our year, I suddenly felt I fell into low aspirations and not even from us, from teachers and that didn't feel nice. That was one of the worst periods ever. I became quite lazy and I didn't want to do much as I was progressing through my secondary school. I just tried to pass but to not to do anything extra.

Significant shift in secondary school. View of teacher are negative.

FW: How long did that last for?

JS: 4 years because it's a bit different, you had eight years of primary school and four years of secondary school so that was the whole of your secondary school so that really changed.

FW: So when did that change again?

JS: I think when I went to renew my BA so yeah that was quite long. In my secondary school I didn't really tell anyone about the way I felt and that made it even worse. I think my parents, and they found out right at the end of my studies that I was finding it so difficult and didn't like it. Yeah, so that was quite hard and yeah, that's what I wanted to say.

Kept to herself.

FW: That's really interesting that you changed and that you didn't say anything that you just accepted it.

JS: Because it was my choice, because you know my secondary school was quite far away from where we lived and I had to go, it was a bit like a boarding school, so I had to live in there. It wasn't linked to the school where I lived and that was my choice and I felt like oh if I admit that it wasn't the right thing then.

Sense of I chose so I have to suffer. Had been listened to so maybe stronger self than she sees?

FW: What would you say to yourself now if you could go back to you talk to your 12 year old self?

Early experience of choice was not positive. Did it stop her making other learning choices?

JS: I should probably have said something and probably got some help.

FW: How did you feel when you then came here to do your degree? Did you make a conscious decision to change how you were as a learner or what was the reason for you do your BA here?

JS: The reason to do it here was that I started university studies, it is the form of BA where I come from where it's joined with master's so it will be 5 years, but I did one year. I will study English in Poland and I came here, I took a gap year because I

didn't like it there and I came here to try to improve my English. Like where we weren't learning conversation that much so I wanted to fill in that gap by coming here. When I was coming towards the end of that year, I already knew that I didn't want to go back there at all. So I thought well if I'm not going to go back there so maybe I should do it here. So I didn't have any expectations in particular when I started it here. I knew I wanted to do English that's all I need. I always wanted to do it. I had no idea how it will be down here I just went to an open evening and took it from there.

Another choice

FW: So when you say you wanted to do English do you mean that you want to teach English or study English?

Is there a conflict between primary J and secondary J?.

JS: I study English because I didn't know if I wanted to teach at that point I was thinking maybe of a translator.

FW: What made you want to study English?

JS: I thought of translating mainly that's why I chose language.

FW: Interesting, so it wasn't a burning desire to do it? I'm just interested that for someone who had become slightly detached or disengaged from learning and your secondary...

JS: but English was always a subject that I liked always nothing would make me dislike English .

Strong will when she decides something.

FW: So what interests me is you sort of didn't enjoy your secondary learning or did you enjoy your learning?

JS: No.

FW: So you haven't enjoyed your learning and yet you did carry on learning so was that just because there is a cultural expectation is in your family culture or was that something personal or was it that you say, was it that you still that you wanted to enjoy learning or do you just...?

JS: I didn't, there was not the consciousness about that at all. I think there was a bit of both I always wanted to achieve a bit more and I thought that through learning I could do it that's the only way I could do it, achieve what work opportunities. *Ambitions*

FW: So did you see it as staying in the city?

JS: Yes I think so I didn't see any other way of doing it and it's a necessity and an expectation.

FW: So did you enjoy that first year of your degree and Poland?

JS: No I didn't, it was very theoretical and again there was a lack of support from my teachers there but they didn't care whether we lasted or not. It didn't make any difference to them. It felt a little bit like they were happy when people were dropping out.

FW: When did you enjoy learning again?

JS: I think from the 2nd year for my BA the first year. I can hardly remember it, it was new and I was trying to work. I tried to do it part-time at first I tried to work and study and then in the second year I decided that I was going to carry on full time and just focus on my studies and that was the right thing to do.

FW: What else do you think helped you to enjoy it in the second year?

JS: We had a nice group of students there and tutors. There was one in particular I think who always believed in us and supported us throughout our BA, because she was always delivering at least one module and always there to talk to in tutorials anytime, available through email, so yeah...

FW: So how would you describe your learning at that period?

JS: I started believing I could do well and that was important in my case because for a very very long time I didn't think that.

FW: Why didn't you believe that?

A specified time that suggests a time before when she felt differently. Does not say never.

JS: Because there was that culture of positivity around, like everything was possible like no matter where you come from or what was your knowledge before, you can still do well, you can improve. When I was writing my assignments I was always doing better and better.

Culture of positivity, interesting.

FW: Why didn't you believe before?

A transformational learning experience

JS: I think there is a lot in that Secondary School Experience, because there were lots of teachers that were saying that we are not good enough, that we can't do well. I don't know, for a long time I think I was focusing on the things I can't do rather than the ones I could.

Negative view of others transformed view of self. Doesn't seem to know why she took on negative beliefs.

FW: Why did you believe them?

JS: I don't know I had a very low self-esteem when I was younger.

FW: Before that when you were in primary school or as a result of that?

JS: I think it was further even before, quite early, and in secondary school I was quite shy, quiet. I don't know if it's because I was the only child maybe.

FW: Do you know if the other children that you were in secondary school, with did any of them go onto higher education or was it just you? do you still know any of them?

JS: I think quite a few tried at least, not all of them definitely. I know one girl she was really interested in studying Japanese and I think she completed it I'm not sure. She was my best friend at secondary school I don't stay in touch with her at all.

FW: I'm just interested as a group you were told, and I just wondered if, it sounds like you've really had an interesting journey as a learner.

JS: Yes

FW: But also do you think you've been conscious of yourself as a learner?

JS: No, I don't think so.

FW: That's interesting. when did you start becoming conscious of yourself as a learner?

JS: Quite recently.

FW: Tell me more?

JS: I don't know how to describe it really. I only recently started thinking that if I believe that I can do well that I can really do it.

FW: What has made you think like that?

Went through TL during BA without being aware?

JS: I have no idea.

FW: What has your experience of learning been like through the PGCE, of yourself as a learner?

JS: I think I surprised myself.

Interesting, come back to.

FW: Why?

JS: Because I did not believe that I could do it. I was pushed to apply.

FW: Who pushed you?

JS: Friends, family, yeah they believed in me.

Others' beliefs superseded her own.

FW: So how long did you want to be a teacher?

JS: Since I started working with kids which was shortly after completing in my BA or I was thinking about it, but there was always that thought that am I good enough?

FW: So tell me more about this year and you as a learner. How would you describe the journey you've been on this year?

JS: Like at the beginning everything was scary. I was terrified at the beginning but because we were such a small group and we were supporting each other and your support, it changed completely. It was much easier than I thought it would be because I read tons of comments on TS and people were like don't do

Experience of PGCE.

it, you try your hardest then you'll still fail, and I was like oh my god what am I doing? What am I trying to do to myself? **It was one of the best learning experiences.**

FW: Why?

Interesting, is so much less emotionally literature about positive learning experiences. Doesn't know why.

JS: **I just liked it**

FW: What is it that you found that made it so enjoyable?

JS: **I think helping the young people and seeing them progress with your help even if it was one student or two, seeing that you can really make a difference to them through improving your own knowledge and understanding of learning.**

Love of teaching.

FW: Do you see yourself as changed during this year as a learner or in general?

JS: I think **I became much more self-confident and self-conscious in the way that I know what I like to learn about I don't think I knew that before. even within school** what my interests are. Like for example now I picked that form tutoring because I read one article about this the other day, I was like all this is so interesting. **I love it, I get everything, I find it like really, really important**

Self-aware as a learner.

FW: What else do you think has changed in you over this year?

Self choice of belief. Replicates this in teaching.

JS: **Definitely my confidence.**

FW: In what way?

Confidence

JS: **I can be as good as I believe or I think I can.**

FW: What do you think enabled you to feel like that?

JS: **A series of successes I would say. Like passing my assignment even doing like at the beginning, doing well with my RPJ's, getting on with my first mentor, getting on with my second mentor, doing well with students and finally finding that job. It was all very positive and I feel like I achieved so much within that year it's unbelievable.**

Interprets it ALL as positive. Genuinely shocked at self.

FW: So you say that you now believe that it's possible and you didn't believe that before, why not?

JS: **Because very often I was told that I'm not good enough. I was really scared of the interview I think that was the worst fear of them all because so many times I was unsuccessful at interviews.** When I worked as a TA I found it through the agency because I went through many interviews and I didn't get any, so I thought you know when I applied to PGCE **I thought I won't get past the interviews.**

Views of others.

Fear due to prior failures.

Interesting

FW: Do you think being accepted on the interview was the turning point?

JS: **Yes I think so.**

FW: So that one yes gave you what?

JS: **Confidence again and hope that they won't always be no, that there will be yes at some point and then that grew.**

Change in possibility.

FW: From what you've said, tell me if I'm saying it wrong, but it seems that it grew overtime, because you've had more successes. Did you have any failures during the year?

JS: **Probably but I can't think of any because the yes's were overwhelming.**

Lived experience is so positive.

FW: Why do you think the failures didn't resonate to the same extent because that's really interesting to me?

JS: **I don't know maybe they just weren't in comparison to the successes that important. I still managed to succeed even though there were no's.**

Perception of failures is that they happen but they don't matter.

FW: Do you think as much importance was put on the failures? Do you think you put as much importance on the failures?

JS: **No.**

FW: Why not?

JS: I don't know. I think succeeding from the beginning became more important like putting so much effort and work and I knew that I didn't want to waste it.

Internal reasons why – very important. Self-efficacy – not because of others saying it is ok.

FW: But before, so before when you were at school and you put in effort and you still got a fail, so you still put in effort, so the effort was always there had your expectation changed or was it hope? What did you expect? I'll do well or you will be able to help, that you could do well and you weren't able to hope before?

JS: Hope. Before I think it's that hope and fear.

FW: Ok so it's the balance of them. So when you were at secondary school where was the balance?

JS: Like hope was here and the fear was there and it was growing as I was going along.

FW: And when you had your interview here where do you think hope and fear were? So before you had your interview here where were hope and fear?

JS: I think fear was still a bit above hope but not that far away.

FW: What had shifted hope up? Was that your BA or your work experiences?

JS: Definitely my work experience and maybe all these people that was telling me oh you can do it.

Views of others.

FW: It's interesting when you look at your picture isn't it you have other people.

JS: And I think going to the open evening, they were all very positive.

FW: In terms, looking at your picture which one are you?

JS: I think I'm both.

FW: Depending on where you are in the learning, so do you think other people's opinion of you as a learner have an impact or no impact on you?

JS: It had an impact maybe it goes down a little bit now but for a long time it had a massive impact.

FW: Do you think you have more self-efficacy as a learner now?

JS: Yes.

A change has happened.

FW: Why?

JS: Like for a very long time and wanted to fulfill my parents expectations and that was like super important, yes now it's suddenly changed, I just want to do well for myself or my family here. I don't know if I grew up suddenly, I think, I don't know what it is.

Interesting. Seems to back to primary and not secondary.

FW: Going forward how do you think you will facilitate the learning of others? From your learning journey what do you think how what impact you think that'll have on your facilitation of others learning?

JS: I like to make my learner's believe that I that I believe in them that no matter what they can do well, I can have that students who failed his first assessment but I told him I expect you to do it to do much better in the second one. If you need any help just let me know and he improved so much and I think sometimes all these little words are telling them. I told a group that I think they can do better than before and they all did so I think just to show them that it's important to me that I believe in all of them. I don't have my favourite, and I like to start my lessons like fresh every time

Impact on others from own experiences is emotionally informed but is that just natural or a result of training? Have to compare data across participants.

FW: In what way?

JS: Like I remember once we were going into class with my low ability group and one of the boys was like Miss we, we can't stop talking, we will definitely be talking and I said it doesn't matter it doesn't matter what happened yesterday, let's see maybe you won't be talking today, I don't know like trying to be positive

FW: In terms of what you're saying it feels that you present an opportunity for, you said starts everyday fresh, so an opportunity for change, do you think it's possible for learners to change their learning habits?

JS: If it was for me, it is possible for everyone.

FW: So you think we can transform who we are as learners?

JS: Yes.

FW: What do you think helps someone to do that then?

JS: By finding a real interest in what we are learning.

FW: How do we do that?

JS: It is tricky we have to convince ourselves that it is relevant and important like it's been said many times over the last few days, and I agree with that, that when we read all these papers for the master's assignments. I have the same thing. I read them and I don't get what I read about and sometimes when I like open my brain I don't know how to describe it even and suddenly I get everything that's written there is still the same paper the same words, I don't know if I'm less tired or more focused or what it is it just sometimes changes subconsciously. So it is difficult.

*Interesting a
is not
reflecting
here or is
she?*

FW: Do you think you allow yourself to be aware and able to read it do you think sometimes when you read an article, the same as that child that said we're never going to talk, do you think sometimes you've approached an article saying I can't read this?

JS: Yes.

FW: and then when you don't say that, when you don't say anything, when you have hope...

JS: Yeah, like very often I read the title and think oh this was boring it won't make any sense.

FW: So you've already before...

JS: I think probably that's similar to when students come to our lessons and they hear the topic or the learning objectives and think I don't get it

FW: How do you think your teaching has been and how do you feel about your identity as a learner?

JS: It is important because I think I can understand students' attitudes more and I often heard that those that were not the best students make the best of teachers because they can identify...

Thinking about others rather than herself.

FW: How important was your secondary school teachers in how you felt?

JS: They were extremely important. I think at that age the teacher is everything in your learning.

FW: You said before it was a little things that were said that mounted up? Were there other things that they did?

JS: I remember one maths teacher he was calling our class idiots. If you hear that everyday, what would you think about yourself? I can't do math.

Clear memory.

FW: So going forward as a teacher how will you, what will you consciously do and consciously not do?

JS: Like I will always consciously be positive even if they don't believe that they can understand i.t I will try to make it accessible, it is difficult from the teachers point of view. Like I would like to be available to them after the lesson or any point during the day when I'm free like if they want to come to ask questions

Impact of own experiences on own teaching.

FW: What else do you think you might do in the classroom?

JS: Probably the displays, maybe we can do them together.

FW: What about your language?

JS: I noticed this year that it must be very very clear and often very simple and to access everyone I may have to speak slowly very often.

FW: Did you notice anything that you said that's which learner's off? Things that you did that switch learner's off?

JS: Probably it will be talking for too long or using the words that they don't understand definitely.

FW: What about when you were directly talking to individual students and you were giving feedback?

JS: Like with written feedback often they didn't understand what I meant and they had to ask questions so I think allowing them to respond to your questions during the lessons is very important because they have the opportunity to ask what do you mean miss? Because you think it will be clear to everyone and you suddenly find out it's not.

FW: Did you notice the certain types of feedback might make them unhappy?

JS: Probably yes

FW: What was that?

JS: Probably in their own understanding too negative sometimes, but again it says it is very personal, like some words that are negative to them and not negative to me so I think it is important to have that time to talk about feedback

FW: Finally over this year what have you learnt about yourself as a learner? If you could summarise from the experiences you've had?

JS: That I need a lot of positive thinking, a lot of positive feedback and that sense of success, and sense of purpose as well.

FW: I'm really interested to know about the sense of success that you've felt this year is that stronger than is never felt before?

JS: I think so.

FW: Is that because you've succeeded more than you've ever succeeded before?

JS: In my belief yes.

FW: Has it changed how you see your learning in the future? So will you carry on learning?

JS: I hope so yeah, I think so I think this job is an opportunity for learning for a very long time

FW: and is that something now you look forward to?

JS: Yeah I think going back, one of the reasons I started my PGCE and thought about it and wanted to do it university was because I missed university after that break for about three or four years I thought yes I want to go back to uni. I want to do some more writing

FW: Ok so if you could describe yourself as a learner now, what three words would you choose?

JS: Hopeful, more confident, I wouldn't say like 100% but more than before and positive.

FW: Thank you

Participant JS coding

Participant	Key Statements	Close Analysis Coding	Analytical Thoughts	Tentative Manifestations
J	<p>I think that learning is a journey for me. It never ends.</p> <p>The sky here is quite important...because sometimes the clouds get darker and sometimes I can see the sun shining I thought of two people being there because I think it's easier to learn in a group and with the right support In my case it is really important to get the right support.</p> <p>My relationship with learning changed when I came here as an adult when I started making my own choices.</p> <p>My mum is a teacher and she was putting a lot of pressure on me when I was younger so it is only when I started seeing sense in my learning it became this</p>	<p>Learning is a journey...it never ends.</p> <p>Sometimes the clouds get darker and sometimes I can see the sun shining. It's easier to learning in a group and with the right support</p> <p>My relationship with learning changed...when I started making my own choices.</p> <p>A lot of pressure on me when I was younger. Only when I started seeing sense in my learning. Learning is very personal. It can be done differently when we learn with others.</p>	<p>Learning as a journey again – the identification that it moves, it has no ending. Movement in the sky between dark and light – the changes that take place.</p> <p>Collaboration is important.</p> <p>Recognition of big changes in learning relationship understanding of the importance of choice</p> <p>Turning point came when she took ownership of learning. Identifies the personal aspect but also the collaborative.</p>	<p>Journey Endless</p> <p>Movement</p> <p>Collaboration</p> <p>Identification of transformation Choice</p> <p>Turning point Ownership of learning</p>

	<p>I think learning is very personal. I noticed it can be done differently when we learn with others and talk about it. It becomes easier. you can...compare...ideas... I think I felt quite lonely in my learning at the beginning. It was like reading a book and trying to memorize as much as I could and it didn't work. When we were learning as kids we didn't know any other way Sitting with mum...her putting pressure on me...I have to get it right, get it done, it was quite stressful. I always liked certain subjects. When I was a kid I hated maths, I didn't believe that I could do well so it's funny because to do this PGCE I had to do the maths gcse here and now...knowing that I have to do it and seeing a purpose.</p>	<p>I think I felt quite lonely in my learning at the beginning.</p> <p>As kids we don't know any other way</p> <p>Putting pressure on me. I have to get it right. It was quite stressful. I always liked certain subjects. I hated maths I didn't believe that I could do well. Knowing I have to do it. Seeing a purpose</p>	<p>Feelings of isolation are associated with period prior to taking ownership and making choices</p> <p>Ignorance of childhood</p> <p>Acknowledgement of perceived preferences due to beliefs about abilities and lack of perceived value</p>	<p>Perceived beliefs Lack of perceived value</p>
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	<p>My mum is a science teacher – biology...I didn't see any purpose in learning biology. I am a humanist and not a scientist in any way. I was quite ambitious...in primary school I was very competitive in class. In secondary school it was a bit difficult we were one of the weakest groups in our year I suddenly fell into low aspirations ...not even from us from teachers and that didn't feel nice. That was one of the worst periods ever. I became quite lazy. I just tried to pass but not do anything extra. I didn't really tell anyone about the way I felt. My parent's found out at the end of my studies that I was finding it so difficult. English was always a subject I liked. Nothing would make me dislike English. I thought that learning was the way...I could achieve</p>	<p>I am quite ambitious. In primary school I was very competitive. In secondary...we were one of the weakest groups I suddenly fell into low aspirations...not even from us, from teachers and that didn't feel nice. That was one of the worst periods ever. I became quite lazy. I just tried to pass but not do anything extra.</p> <p>English was always a subject I like. Nothing would make me dislike English.</p>	<p>Earliest memories are positive and then it changes in secondary school.</p> <p>Turning point in a negative manner due to the feelings provoked by others in a position of power Acknowledges the impact on learning behaviour.</p> <p>Acknowledges positive when choice involved – protective of subject she chose</p>	<p>Another turning point</p> <p>Power</p> <p>People influence perception Choice</p>
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	<p>more interesting work opportunities. I didn't see any other way of doing it and it's a necessity and expectation. <i>Enjoy degree in Poland?</i> No, it was very theoretical...lack of support from teachers...they didn't care whether we would last or not...it felt like they were happy when people were dropping out. <i>When were you next Happy learning?</i> Second year of BA...we had a nice group of students there and tutors there was one in particular I think she always believed in us and supported us throughout our BA. I started believing I could do well and that was important in my case because for a very long time I didn't think that. <i>Why did you believe that?</i> Because there was a culture of positivity around like everything was possible no matter where you came from</p>	<p>They didn't care whether we would last or not...it felt like they were happy when people were dropping out.</p> <p>Tutor...one in particular I think she always believed in us. I started believing I could do well and that was very important in my case...for a very long time I didn't think that.</p> <p>There was a culture of positive around like everything was possible...you can still do well you can still improve...when I was writing my assignments I was always doing better and better.</p>	<p>Strongly held memories of negative experiences with people in learning</p> <p>Positive memory of a person with learning – turning point in university – belief from others created belief in self. Remembers a long period where this wasn't the case.</p> <p>Culture of positivity has a strong influence.</p> <p>Reflected in own performance. There appears to be a link between environment, people, and ability.</p> <p>Turning point in understanding that thinking,</p>	<p>Turning point Belief from others</p> <p>Culture</p> <p>Perception of self</p> <p>Belief – perception creates actions</p>
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	<p>or what your knowledge was before you can still do well you can improve. When I was writing my assignments I was always doing better and better.</p> <p><i>Why didn't you believe this before?</i></p> <p>I think there is a lot in the secondary school experience because there were lots of teachers that were saying that we are not good enough that we can't do well. I don't know for a long time I think I was focusing on the things I can't do rather than the ones...</p> <p>I had very low self-esteem...I was quite shy, quiet.</p> <p><i>When did you become conscious of yourself as a learner?</i> Quite recently. I only recently started thinking that if I believe I can do well then I can really do it. <i>What made you think that?</i> I have no idea.</p> <p><i>Pgce experience</i> I think I surprised myself...I did not</p>	<p>For a long time I was focusing on the things I can't do rather than the ones...I had very low self-esteem...I was quite shy, quiet.</p> <p>I only recently started thinking that if I believe I can do well then I can really do it. I have no idea.</p> <p>I surprised myself. I did not believe that I could do it. I was pushed...friends and family...believed in me.</p> <p>At the beginning everything was scary.</p>	<p>belief – perception creates actions.</p> <p>Is not sure why she now knows this?</p> <p>Others belief in her is important again.</p> <p>Recognises how emotionally informed her perception of learning was.</p> <p>This period of learning has been easier than imagined, best learning experiences, enjoyment and ease.</p> <p>Sees a moral purpose in what she is doing.</p>	<p>Not sure how transformation happens</p> <p>Recognises emotions informing perception</p> <p>Easier learning Best learning Enjoyment Ease Moral purpose Confident Empowered</p>
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	<p>believe that I could do it. ...I was pushed to apply...friends and family ...believed in me.... At the beginning everything was scary.</p> <p>I was terrified at the beginning...but because we were such a small group...supporting each other...your support it changed completely...it was much easier than I thought it would be.</p> <p>It was one of the best learning experiences. I just liked it. I think helping the young people and seeing them progress with your help...you can really make a difference to them through improving your own knowledge and understanding of learning. I...became much more self-confident and self-conscious in the way that I know what I like to learn about, I don't think I knew that before even within school. I love it. I get</p>	<p>I was terrified...supporting each other...your support...it changed completely. It was much easier than I thought it would be. It was one of the best learning experiences. I just liked it.</p> <p>You can really make a difference.</p> <p>I became more self-confident...self-conscious...I know what I like to learn about.</p> <p>I love it. I get everything.</p>	<p>Transformation – more self-confident and empowered about choice – what she likes</p> <p>Such a positive statement!</p> <p>So empowered and such a positive perception of self as a learner – totally up to herself.</p>	
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	<p>everything. I find it like really really important. Definitely that confidence. I can be as good as I believe or think I can. <i>What enabled that?</i> A series of successes I would say like passing my assignment even doing even doing well at the beginning with my RPJ getting on with my first mentor, getting on with my second mentor, doing well with the students and then finally finding that job. It was all very positive. I feel like I achieved so much within that year it's unbelievable.</p> <p><i>So you say that you now believe that it's possible when you didn't believe that before why not?</i> Because I was told very often that I'm not good enough. I was really scared at the interview. I think that was the worst fear of them all because so many times I was unsuccessful at interviews. I thought I won't get past the</p>	<p>I can be as good as I believe or think I can.</p> <p>A series of successes</p> <p>I feel like I achieved so much within that year it's unbelievable.</p> <p>I was told very often that I wasn't good enough.</p>	<p>Is still getting used to the impact of achieving so much.</p> <p>Reflecting on feeling less</p> <p>Hope in the possibility of change.</p>	<p>Hope in the possibility of change</p>
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	<p>interviews. <i>Do you think being accepted at the interview was the turning point?</i> Yes, I think so. Confidence again and hope that they won't always be no that there will be yes at some point and that grew. <i>Did you have any failures during this year?</i> Probably but I can't think of any because the yes's were overwhelming...they just weren't in comparison to the successes that I still managed to succeed even though there were no's. <i>do you think you put as much importance on the failures?</i> No...I don't know I think succeeding from the beginning became more important like putting so much effort and work and I knew I didn't want to waste it...before I think it's that hope and fear, <i>so it's the balance of them. Before?</i> Hope was here and fear was there and it was growing as I was going along.</p>	<p>Confidence...and hope that they won't always be no that there will be yes at some point and that grew.</p> <p>I can't think of any because the yes's were overwhelming I still managed to succeed even through there were no's.</p>	<p>Overwhelmed by the positive</p> <p>Aware of power of self.</p>	<p>Overwhelmingly positive</p> <p>Power of self</p> <p>Support</p>
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	<p><i>At Interview?</i> I think there was still a bit above hope but not that far away. <i>Why?</i> Definitely my work experience and I had all these people that were telling me yes you can do it.</p> <p><i>Other people's opinions?</i> It had an impact maybe it goes down a little bit now but for a long time it had a massive impact.</p> <p><i>Self-efficacy?</i> Yes... for a long time I wanted to fulfil my parents' expectations and that was super important. Yes, now it's changed I just want to do well for myself for my family here. I don't know if I grew up. I think I don't know.</p> <p>I like to make learners believe that I believe in them not what they can do well. I think sometimes the little words telling them...I told a whole group I think they can do better than before...and they all did.... I think it's just</p>	<p>It had an impact...maybe it goes down a little bit now but for a long time it had a massive impact.</p> <p>I just want to do well for myself and my family here. I don't know if I grew up. I don't know.</p> <p>I like to make learners believe that I believe in them, they can do well. Sometimes the little words telling them.</p> <p>I told a whole group I think they can do better than before...and they all did.</p> <p>I like to start my lesson afresh every time.</p>	<p>Awareness of the impact of others on perception of self</p> <p>Is still not sure how it has happened – lack of clarity of this is interesting – does she have to know? Is the point of absorption that it becomes the norm and therefore we can't pinpoint the how and when? Is it just permission? What is it that I do that gives permission?</p> <p>Is now passing on this belief that change is possible that there is a fluidity within their relationship with learning.</p> <p>Simple and powerful message that underpins everything in this enquiry.</p>	<p>Change is possible Fluidity</p>
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	<p>important to me that I believe in them all. I don't have my favourite. I like to start my lessons afresh every time. I remember once we were going into class with my own ability group and one of the boys was like 'miss we can't stop talking, we will definitely be talking' and I said it doesn't matter what happened yesterday let's see maybe you won't be talking today. I like trying to be positive in terms of what you're saying. It turns the present into an opportunity. You start everyday afresh. You present an opportunity for change.</p> <p><i>Do you think it is possible for learners to change their learning habits? If it is possible for me then it is possible for everyone. So, do you think it is possible to transform who we are as learners? Yes. What would help someone to do this? By</i></p>	<p>'Miss we can't stop talking, we will definitely be talking' and I said it doesn't matter what happened yesterday let's see maybe you won't be talking today.</p> <p>I like to be positive in terms of what you're saying. It turns the present into an opportunity. You start everyday afresh. You present an opportunity for change.</p> <p>If it is possible for me then it is possible for everyone.</p> <p>Sometimes when I open my brain...I don't know how to describe it...suddenly I get everything that's written...it is still the same paper and same words...it just changes subconsciously. It's so difficult.</p>	<p>The possibility of change.</p> <p>Possibility. Just wonderful.</p> <p>Realisation of the power of herself over her learning. She has been through realising other people have had power over her learning – her relationship with learning has changed several times. She now sees that it is her that actually controls the learning.</p> <p>Recognition of the power of others during the teenage years.</p> <p>Understands the power that has over self-perception and perception of learning. Has informed her practice to be consciously positive in the face of others lack of self-belief</p>	<p>Possibility of change</p> <p>Power of self</p> <p>Control of learning</p> <p>Consciously positive in practice with others</p>
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	<p>finding a real interest in what we are learning, how we do that is tricky. We have to convince ourselves that it is relevant and important...I have read all of these papers for the master's assignments... I read the same thing, I read them and I don't get what I read about and sometimes when I open my brain...I don't know how to describe it...suddenly I get everything that's written...is still the same paper and same words...I know it just sometimes changes subconsciously, it's so difficult. Very often I read the title and think all this is boring and it doesn't make any sense... I think that's probably very similar to when students come to our lessons and hear the topic or the learning objective and think I don't get it.</p> <p><i>How important is the teacher to learning identity?</i></p>	<p>Very often I read the title and think this is boring and doesn't make any sense. Students come to our lessons and hear the topic...and think I don't get it.</p> <p>At that age the teacher is everything. I remember one math's teacher calling our class idiots. If you hear that every day, what would you think about yourself? I can't do maths.</p>	<p>Understanding of the personal nature of perception.</p> <p>Power over another – influence. Ability to change.</p> <p>Positivity and possibility. Really important to J. Opportunity can be presented.</p>	<p>Personal nature of perception</p> <p>Power</p>
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	<p>Important. I think at that age the teacher is everything. I remember one math's teacher calling our class idiots. If you hear that every day, what would you think about yourself? I can't do maths.</p> <p>I will always consciously be positive even if they don't believe that they can understand it I will try to make it accessible. It is difficult from the teacher's point of view.</p> <p>Probably in their own understanding to negative...it is very personal like some words are negative to them and not negative to me.</p>	<p>I will always be consciously positive even if they'd don't believe they can understand.</p> <p>Like some words are negative to them and not negative to me</p>	<p>Comes from within?</p> <p>Power of negative influence. Stayed with her. Influenced her practice now.</p>	
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Key statements are highlighted in yellow

RT Transcript of Interview

FW: Why have you chosen that image?

RT: So I like the idea, not of the mime artist themselves but the mimicking so when I was thinking about the question, I was thinking back all the way back to what I remember learning, which was maths GCSE, actively having to learn it and it was really hard because everyone's always just said you just need to practice. Just practice. And I remember vividly my best friend, I would go stay with her at the weekend and she would have to do five sums in the morning to keep herself in practice and I was thinking, well she's doing really well, because she moved from bottom set to top set and she got moved from the lower paper to the higher paper just by practicing. The teacher said that's, so she's doing that so I'll have to copy that and obviously that will be fine. But it wasn't fine and it didn't work for me. I realised that it wasn't, that I was forgetting what to do and I just needed to do over and over again to learn it. I just didn't understand the principles behind it at all and back then my maths class, my math's teacher would demonstrate today's problem on the board and then say 'right ok complete up to 10 in the textbook, questions 1 to 10' and you have to sit in silence the whole time, and I did so much staring out of the window, and he'd say well if you're stuck you just put your hand up. I'd do that and he would just do it again in front of me and that went on for years and I thought I'm bad at maths, because I don't practice and it well enough and I can't pay attention well enough to practice. And then I realised maybe copying what the best people are doing isn't for right for me to learn things that don't come naturally for me. Because in English I just understood it and it was really good

Picture actually represents what is not identity as a learner.

Lots of negative self talk.

and sometimes the teacher would say something that I would say oh that sounds really clever and I would copy it down and try and work it into my work and get brownie points because they said it and that was my thing, that they said it, and that works because I understood the basic principles behind everything. But if I don't, then copying the best people, the most informed people didn't work for me and that took a long time to realise. Like all the way through GCSEs and beyond really. Yeah it's only really fresh in my mind because to do this course we had to do the numeracy skills course and I realised I barely scraped a C at GCSE, it has to be at c standard or above and I thought I can't do it and I took a practice paper in and it's all online and I got 27% which is really bad. I think I'm being generous with the 7 maybe it was 23. It was really, really low because I might have lied about it for a while and then I couldn't do it. So I got a tutor to do it with me and we would spend like 6 hours at the table, at the kitchen table and on Saturday all day and he was so patient with me, and actually went back and told me everything from scratch so I realised I'm not revising anymore right, as I'm not practicing, I'm learning it. And then what he did was he would get me to teach it back to him, so go through it and process it and then I ended up passing, was like 75%. And I was like wow, if only I had known that when I was 14 to 17 then I could have done much better at school. I guess I always thought it was my fault, I just can't do maths.

Negative about self again.

Afraid to be honest.

Negative about self.

Really focused on own responsibility for being bad at learning.

Assumptions about self are self-limiting.

FW: What about in terms of other subjects? How would you describe your relationship with learning?

RT: So science, I really really like things like biology. I understood the principles in chemistry and so I really enjoyed it and I did really well and I think my first term at Sixth Form I carried on with chemistry and biology and then chemistry got way too

mathsy. At that point it was too late for me to slow down the math you were just expected to come in with the really good foundation of maths and so I ended up having to drop chemistry and I really always thought that was a shame because I could have gone in a completely in a different direction, because I always really liked skincare and in my mind, I love skin care and I love English, so my life plan at the age of 15 16 was become a dermatologist and then start my own magazine about it. That was my life plan at the age of 15 and you can write about it and it there is the small part of me that thinks I could have done more with my other subjects if I hadn't been held back by thinking you have to be naturally good at something to do well in it.

Limiting self talk and beliefs.

FW: Interesting, where did that belief that you had to be naturally good as it come from? Was it just from the practices that you were seeing around you?

RT: The culture, yeah that's how it always was at school you just had to do it over and over to get better at it, but there was never any going back and making sure that you've got it in the first place.

Acceptance and even affection for the culture.

FW: What was your school like?

RT: It was really good, lots of attention. It was really nice, maybe a bit competitive, but that was never really instilled by the teachers, that was always among the students. It was like that, and it was very much keep up, you have to keep up and we will do whatever you we have to do to keep you up but at the end of the day if you don't keep up then we've done everything we can so it must be your fault.

Perception of culture mirrors language about self. Self-blame

FW: Did you feel it was your fault?

RT: I just thought well I'm actually not good at it, I didn't beat myself up.

Self blame

FW: Did you just switch direction, did you just adapt yourself ?

RT: Yeah so I just avoided what I knew I wouldn't be good at.

Self protection

FW: Did you do that because you couldn't see a way of getting better?

RT: Yeah and it's not until this past year when we looked so much into how you learn, as well as how we then teach, that I thought oh I could have used that.

FW: So when you went on to do your degree what was your relationship with learning?

RT: Then that was really good. It became a lot more independent which is nice and it kind of reinforced my belief that you can choose what you're interested in to do and then obviously you're going to do well in it because you choose and what you're going to do. And I remember being really tactical with my letters and deciding in advance, yeah I really like this question therefore I remember deciding in advance I'm going to go to make sure I go to all the best lectures for this question for this essay and then disregard the others. So from the start I guess I tried to set myself up for success but I probably missed out on learning just for learning sake a lot of things.

Interesting

Choice

FW: Why were you selective?

RT: Maybe I worry that if I split my attention I won't do as well in what I actually want to do. I don't know I've never thought about it properly.

FW: Do you think you have a finite amount of concentration ability?

RT: I think it's attention span more than concentration because when I put my mind to something it's like blinkers and I always do it and I am always able to at least achieve getting there. I guess I worry that it only happens because I don't split my attention but I do realise I probably missed out on other in trips that I could have had. But we'll never know.

*Very self
reflective.
Awareness of self.
Lots of I's. Lots of
choices.*

FW: Interesting. Do you think that's a learnt trait because you shut down things, because you've learnt to shut down things that you weren't doing as well at when you were at school?

RT: It's not so much that I was upset that I wasn't doing well but then I just really enjoyed it.

FW: Do you think you've learnt that you can select?

RT: It was really easy to yeah, because you select your GCSEs and then you select your A-levels and very quickly, I felt like I was barely in school before I was out of GCSEs. And then I had three subjects to do and it just happened so quickly that I thought well if that's what the system does there must be a logic to it.

FW: That's very interesting. In the last year have different avenues been opened up because you've been made to look at things differently or have you still been selective?

RT: No I think I've been allowed to be more open with learning this year because the whole point is to use everything, because I think there's been a purpose to it. It's not just you've got an essay question that you need to do. You'll only find out what's going to help you with that is a question, because in real life teaching, you don't

know what you're going to need. So I feel like I've been allowed to look at everything and then actually try it out. So maybe it's the sense of purpose.

FW: Very interesting you've used the word allowed. Who's been allowing you?

RT: Me, it's always been me yeah.

FW: You've allowed yourself because you've seen they are relevant?

RT: Yeah and I know that when I'm teaching, you never know what's going to be helpful and what will become relevant even if you don't use it now.

FW: So how would you describe yourself as a learner over this last year?

RT: This year? Open minded, more open minded and someone who tries different things.

FW: So did you arrive like that or did you evolve?

RT: I don't think I arrived like that. I didn't know what to expect. As soon as I realised that you don't know what to expect, so do everything you can while you can do it, and also knowing it's only a year I guess I get a sense of urgency.

FW: When did you learn that you needed to know as much as you could and be a bit open-minded and didn't need to know everything? When you arrived?

RT: I didn't have a clue what to expect.

FW: So how have you evolved? What has your experience been like?

RT: I've grown to be more accepting.

FW: In what way?

RT: So when I used to try and mimic the teacher or the person that I think was best at it, I guess because they have the authority, you just assume that they must know, it but then this year, throughout this year, people who should have authority haven't really known what they're talking about and then people who don't have authority, like other trainees, come out with the most insightful statements. Or things that we've done when we do those workshops and you think wow that's so clever I'm definitely going to try that. So I'm accepting of authority and rather unaccepting of authority.

FW: That's really interesting as you go into an authority laden profession that you've become less. Why do you think you've become that?

RT: I guess I thought before you're a student just like me, what do you know? We don't know best? Because I never thought I knew, so I thought well you must not know either, whereas now, because it's so on the job, because it's a practical and some people are just so much more natural than others, they see things that you don't and a different way because I guess we deal with people all day and people and their feelings as well as their learning, you can approach it in different ways suddenly everyone is an authority because everyone doing it has to think.

More self criticism.

FW: There was a hierarchy that you followed when you were following other people that you've now got rid of.

RT: I don't think it was so much the hierarchy of a power aspect. I think it was not trusting myself, because I thought well they're the teacher or they're the professor, they're the authority, I didn't, I'm not as, I guess I always thought they're going to

know more than me. I mean even if they're not the authority they are to me from where I'm coming from so, I think it's just the fact that I know you know more than me, so I will refer to that as opposed to a power balance. Does that make sense?

Talks about power. Gained autonomy?

FW: Yes it does. Anything else over this year?

RT: I've enjoyed it. I've really enjoyed being a student again and I remember the first week back at uni and we were in the big lectures ,and we were in your classroom and it was just a nice to take a seat again and not have to not feel like I had to be in charge. It was just nice to be taught and to listen and absorb as **I** guess that's when I started to **realise everyone has something that they can add. Like for me, like everybody has a worthy input** because it's such a practical course and that was nice ok.

Responsibility.

FW: What do you think about trusting yourself? Do you think you trust yourself more at the end of this year as a learner?

RT: Yes.

FW: Why?

RT: Because I think **I have been brave enough to try things in the classroom, this is not a drill and it's like real time and it's like real life and I've just had to try it.** And there's something about the kids assuming that you know what you're doing as well which is quite helpful, it's quite nice because **I didn't go into it confident in myself, but they just take it as a given, they give me the confidence to keep trying because it's like well they think it's working.**

FW: What did you feel about being brave?

RT: I like being brave. I am always brave. I always put myself in situations that I absolutely hate just to know that I can still do it. I'm still brave enough to do it, even little things. I remember second year at uni my friend wanted to go to gymnastics club over the summer, she really wanted to go and didn't want to go by herself and she has a gymnastics background and I don't, and I was like I'll go with you and why not? And there were people doing backflips. I'm going to have a go at a cartwheel this would be great. I looked like a fool it was really embarrassing but I had fun, and I realised if the only one that's self-conscious of you being there is you, no one else actually cares. It's just quite nice. I like to put myself in hard situations where you have to be brave, even if it's just public speaking and things like that. I think it's really helpful, otherwise I think if I leave it too long, I would just retreat into myself because I'm naturally shy. I've just never let it be a problem because no one else knows I'm shy and they would only find out if I would let them see that and or if I told them.

FW: So as a learner now what would you say is a big difference between you as a learner now on when you're at school?

RT: Now I know what works for me, for my learning. I'm not afraid to find what I need and take what I need in order to learn. Whereas before I would have just blamed whoever it was for not teaching me well, whereas now I know I can just articulate what my problems are with learning, has been really helpful because I don't think anyone would ever say no.

Power over own learning.

FW: How do you think your history and relationship with learning has impacted on how you will be as a teacher?

RT: I think knowing how I didn't want to learn at school will help me and identify the same the people that are the same as me. So, there was lots of people at school, like us being shown the work and then practicing it over and over, and I see kids like that all the time, but I also see the ones not like that as well and I don't think I would have noticed some if I haven't been like that myself. So I think I'll definitely be going into teaching seeing both sides.

FW: Are you the same kind of teacher at the end of this year as you thought you would be at the beginning because you must have had an idea in your head or has that changed over the year?

RT: I don't think my underlying principles have changed but I think that my approach has changed. I suppose I was very much like no excuses and now I will let you have your excuses, but we will try and work around them in a much nicer way then trying to say no excuses.

Giving of power.

FW: Why has that changed?

RT: Because I don't think you can change people. I think you can say it but it doesn't mean that they will take it on board and I think that by going around it without actually telling them they will be able to take it onboard because they'll see it more, that I have their best interests at heart rather than that I just want to set my opinion, because it was never that. But I can see how it would look like that, so I think that at least this way if the end goal is to help them, at least this way of helping them.

FW: What are your beliefs then?

RT: I think that my biggest belief is that everybody has the right to the same standard of education and it's frustrating that not all your pupils will recognise that they are being offered the same standard of education. It's so unfair and it is true it is unfair and maybe we don't understand you but it's hard in your head, you just, why don't you just do it? This is your way out, this is going to be so helpful for you and I think that going in that way it's less helpful, because I find it hard to see the long-term, let alone a teenager at school, and even just comparing it to myself **there was loads of times when I didn't do any work and I didn't like the teacher and I was a really good student,** so I think just being able to remember that it's not always because of your subject or because of you, and it's never personal, that's definitely the one thing I'm going to take away that I went in with. I thought that it all revolves around me if it's a bad lesson, it's all about me and if it's a good lesson it's all about me and I realise it's nothing to do with me.

FW: What made you realise that?

RT: Just the experience just doing it over and over again and lots of different scenarios and actually having the real-life experience. Because I could talk about it a lot before and my beliefs on education how I feel about teaching. But until I actually did it and saw how the theory into practice worked, I don't think anyone will know unless they do themselves going forward in terms of you as a learner.

FW: How would you describe your relationship with learning?

RT: I think I am, **I've learnt I need to enjoy it more because I really enjoyed this year** and it wasn't, my degree was a mission, everything with the mission, you've got to do well, you've got to do this you've got to tick the box. But **I did this year just purely because I wanted to and doing it because I wanted to, and doing it and being**

able to keep an open mind and not picking and choosing, not being selective, I had so much more fun and I feel like I did a lot more and had a lot more fun and learnt a lot more and I think I'm just gonna take that forward. Now do things because they want me to do them, but if that's the case don't do it because of the achievement at the end, but to take advantage of everything on offer, because nobody is chasing me up, so you've got to do this you've got to do that, it's only for me.

FW: Why did you enjoy it so much?

FW: It was a good balance of you learning something. You do the theory and then you can try it out. It wasn't like a whole year of learning and then you're going to go teach, it was dipping in and out, which is really nice because as soon as you did a practical side or something doesn't work you go back to uni, you do the theory and you can dissect it and talk about it and if something happens like when we were doing M₂, I did behaviour for learning and it made me really really evaluate the way things were situated at school, even made a note of it so I could think about them for my essay and that was really nice being able to apply learning to practice at the same time. That was a really good too. That has changed this year, the practical makes you think you're more practical. I feel like a lot of it is still sitting in my room and thinking, I think that's why I've always been missing the applied part the maths in the chemistry, that was what was missing that was the piece of the puzzle that I was always missing, that have to be able to apply my knowledge while I'm learning about it so that I can dip in and out and go back and forward.

FW: Maybe that's because learning is not linear. What have you felt about your learning this year?

RT: I haven't been taxed and I guess it's given me the courage of my convictions that you'll do fine anyway so you might as well enjoy it.

FW: It sounds like there is a self-protection in your tactics that you have removed.

What has made you remove that?

RT: I felt like I was allowed?

Who has allowed you?

RT: It was always me.

FW: What has allowed you?

RT: I always felt in a rush I went to uni a year late. I always felt like I was playing catch up and my mum really wanted me to go to uni on time or go early and I remember I tried really hard because I moved from over there an international school and then we move back and I had to convert and it was really annoying and it meant that I missed that deadline, it was UCAS and I hated UCAS. I was always playing catch-up. I feel more positive. I feel it's less like I'm trying to cheat the system or be tactical about in that I'm not being tactical. I feel like I've still done alright. I remember it was a lot of time at home I was feeling unproductive and I knew my mum would have been happier if I've been on time or early so I suppose ever since then I forgot that I'm not playing catch-up anymore. I've caught up. I probably caught up a while ago and it was fine.

FW: Thank you

Participant RT Coding

Participant	Key statements	Close analysis coding	Analytical Thoughts	Emerging Themes
R	<p>Mimicking I remember learning...maths GCSE actively having to learn it My friend...she moved to top set just by practicing...so I thought I'll copy that...that'll be fine but it wasn't fine but it wasn't fine and it didn't work for me. I was...forgetting...I just didn't understand the principles. I did so much staring out of the window and he'd say well if you're stuck if you just put your hand up...he would do it again in front of me..i thought I'm bad at maths because I don't practice it well enough and I can't pay attention well enough to practice. Then I realised maybe copying what the best people are doing just isn't right for me to learn things that don't come naturally for me. In English I just understood it and it was really good. Sometimes the teacher would say something that I would say sounds really clever so I would ...work it</p>	<p>Mimicking It didn't work for me I thought I'm bad at maths...I don't practice well enough...I can't pay attention well enough... Isn't right for me to learn In English I just understood it That was my thing</p>	<p>Remembering prior relationship with learning in relation to task – maths. Self criticism Negative way of learning Positive memory of learning Awareness and ownership of learning</p>	<p>Self-criticism Reflection Ownership of learning</p>

	<p>into my work and get brownie points because they said it... That was my thing...I understood the basic principles behind everything but if I don't then copying the best people...didn't work for me ...long time to realise like all the way through GCSE's and beyond. Had to do numeracy course...I barely scraped a c at GCSE. I took a practice paper...got 27%...i might have lied about it for a while. I got...tutor. He was so patient and...told me everything from scratch. I realised I'm not revising...not practising...I'm learning. He would get me to teach it back to him...I ended up passing...75% I was like wow. If only I had known that when I was 14 to 17 then I could have done much better. I always thought it was my fault. I just can't do maths. I carried on with chemistry and biology and then chemistry got too mathsy. At that point ...ended up having to drop chemistry.. always thought that was a shame because I could have gone in a completely different direction because</p>	<p>Copying the best people</p> <p>He was so patient. I'm not revising...not practicing...I'm learning.</p> <p>was like wow.</p> <p>I thought it was my fault... I just can't do maths.</p> <p>Too mathsy.</p> <p>I could have gone in completely a different direction.</p>	<p>Sees others as better than her</p> <p>Transition point – how learning is taking place changed. Transition came through doing. Strong point of realisation</p> <p>Feelings of shame associated with prior relationship with learning in maths</p>	<p>Transition point</p> <p>Feelings Vulnerability</p> <p>Impact of eil on wider life choices and self-perception</p>
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	<p>I always really likes skincare.... My life plan at 15/16 as to become a dermatologist and then start...own magazine about it.</p> <p>Part of me thinks I could have done more with my other subjects if I hadn't been held back by thinking you have to be naturally good at something to do well in it.</p> <p>At school you just had to do it over and over to get better at it but there was never any going back and making sure you've got it in the first place.</p> <p>At the end of the day if you don't keep up then we've done everything we can so it must be your fault.</p> <p>I just thought well I'm actually not good at it... I didn't beat myself up. I just avoided what I knew I wouldn't be good at .</p> <p>It's not until this past year when we looked so much into how you learn as well as how we teach that I've thought I could have used that.</p> <p><i>Degree</i> – was really good it become a lot more independent...kind of reinforced my belief that if you can choose what you are interested into do and then obviously you're going to do</p>	<p>Could have done more...if I hadn't been held back by thinking you have to be naturally good at something to do well in it.</p> <p>It must be your fault I just thought well I'm actually not good it...I just avoided what I knew I wouldn't be good at...</p> <p>Not until this past year...looked...how you learn...I've thought I could have used that.</p> <p>If you can choose what you are interested in then obviously you're going to do well in it because you choose</p>	<p>Identification of the impact of emotional relationship with learning on wider life choices.</p> <p>Identification of the limitations that eil had on learning and self-perception.</p> <p>Shame and blame associated with learning. Choices made based on shame. This past year – point of transformation through understanding how we learn. Recognition that this has changed things. Choice of interest, you choose – empowering statements perhaps related to the selection on perceived ability noted above.</p>	<p>Feelings</p> <p>Point of transformation Identification of change</p> <p>Interest Choice</p> <p>Choice is part of learning</p>
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	<p>well in it because you choose ...I remember deciding in advance I'm going to make sure I go to all the best lectures for this question for this essay and then disregard the others...I tried to set myself up for success. I probably missed out on learning for learning's sake.</p> <p>You select your GCSE's and then you select you're a levels and that's very quick... I thought well if that's what the system does then there must be a logic to it.</p> <p>I think I've been allowed to be more open with learning this year because the whole point is to use everything because I think there's been a purpose to it. So I feel like I've been allowed to look at everything? ...<i>who has allowed you...</i> me, it's always been me..i know that when I'm teaching you never know what's going to be helpful and what will become relevant.</p> <p>This year...open minded...more open minded and someone who tries different things.</p> <p>I don't think I arrived like that. I've grown to be more accepting.</p>	<p>You select GCSE's and then you select your A levels...if that's what the system does then there must be a logic to it. I've been...more open with learning this year...I allowed it...it's always been me.</p> <p>Open minded...more open minded and someone who tries different things. I don't think I arrived like that. I've grown to be more accepting.</p>	<p>System tells you that choosing is correct.</p> <p>Allowing of self to be open to learning, playing with learning. Playing with learning.</p> <p>Grown throughout the year.</p> <p>Courage to try new things in learning. Trying.</p> <p>Acknowledgement of lack of confidence but trying brought confidence.</p> <p>Enjoying playing.</p>	<p>Open to learning Playing with learning</p> <p>Movement</p> <p>Courage</p> <p>Trying</p> <p>Confidence</p>
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	<p>I used to try to mimic the teacher or the person that I think was best...because they have the authority ...but this year people who should have authority haven't really known what they are talking about... then people who don't have authority, like another trainees ...comes out...the most insightful...statements.</p> <p>I never thought I knew... some people are just so much more natural than others...guess we deal with people all day and people and their feelings as well as their learning.</p> <p>I don't think it was the hierarchy of a power aspect. I think it was not accepting myself...I always thought they're going to know more than me... I realise everyone has something they can add like for me like everybody has a worthy input.</p> <p>I have been brave enough to try things in the classroom.</p> <p>This is not a drill...it's like real time...it's like real life...I've just had to try.</p> <p>I didn't go into it confident in myself but they just take it as a given...give me the confidence to keep trying.</p> <p>I like being brave</p>	<p>I have been brave</p> <p>This is not a drill...it's like real time...it's like real life...I've just had to try.</p> <p>I didn't go in confident...but they just take it as a given (<i>kids at school</i>)...give me confidence to keep trying.</p> <p>I like being brave</p>	<p>Re-imagining of relationship with learning is very empowering.</p>	<p>Enjoyment</p> <p>Re-imagining</p> <p>Empowerment</p> <p>Kindness and not power pivotal in learning relationship</p> <p>Learning Relationships important</p> <p>Enjoyment</p>
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	<p><i>Learning</i> I've learnt I need to enjoy it more because I really enjoyed this year...I did this year purely because I wanted to and being able to keep an open mind and not picking and choosing being selective I had so much more fun and I feel like I did a lot more and had a lot more fun and learned a lot more and I think I'm just going to take that forward. I've always been missing the applied part...to apply my knowledge while I'm learning... More positive...I feel it's less like I'm trying to cheat the system or be tactical about it...in not being tactical I feel like I've still done alright. It's given me the courage of my convictions that you'll do fine anyway. I felt like I allowed myself, it has always been me.</p>	<p>I really enjoyed this year...keep an open mind...not picking and choosing...i had so much more fun and I feel like I did a lot more and had a lot more fun and learned a lot and I'm going to take that forward.</p> <p>I felt like I allowed myself, it has always been me.</p>	<p>Enjoyed playing with learning</p> <p>Had fun and learnt more – acquisition of new relationship with learning and new identity.</p> <p>Acknowledgement of the power of her own perceptions.</p>	
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Key statements are highlighted in yellow

Participant DM Transcript

DM: That's for you.

FW: Is that your picture? Why have you chosen that picture?

DM: We mentioned yesterday something about that learning culture, about that willingness for people to want to want to get better. I think there was a time when we were Leinster Rugby and we knew everything. We were the flag bearers we thought we knew it all and over a period of time we've opened ourselves up and said Jesus there's so much we don't know.

Change

It's very popular saying you don't know what you don't know but we would like to know what we don't know. So the idea that it's not about, I would have been here in the dark I thought I did well, I planned that session well. I planned it well I delivered it well, I implemented my ideas well, what was the impact of that? And the players result of it? I think our move, especially in the last 18

Use of I

Critical

months has been to think what how did the players receive that?

Knowledge

What have they learned from that? Do we recognise their needs rather than your needs? Can we be less about I'm good at coaching as opposed to I'm meeting their needs? More about the learning and less about the teaching.

Judging

Use of I

FW: Is that what it was for you?

DM: Yeah, I would have been more, I'm definitely more considering the learner and I think as an organisation that's what we're

Questioning

doing and my role not just because it's my job, but because I've taken that on, is to drive that kind of culture and to challenge people about what's the impact of that? And then flip that around and say oh now look at it from that end.

FW: How would you describe your relationship with learning? What's happened to you as a learner in the process?

DM: What's happened to me as a learner? I don't know if I'm answering that by saying this but I suppose, but I'm hungry for a greater depth of knowledge. I'm reading more around the material, I'm looking at things with a more critical eye, I'm looking at how that applies to me or how it applies to others as opposed to, I still think a little bit, I'm taking things at face value. I was going to present just a question mark, but I don't know if that would be a true reflection because I don't think I'm as inquisitive or curious as I could be. Sometimes we take something you've said or MA says when it's research based and then we re-present it. So I don't think we would fairly reflect it but I think in the process of that questioning, I think I'm curious around the material, I would like to think I should be or I shouldn't take it at face value I should think well hold on what does that mean to me is it really? I'm not sure about that and query stuff and challenge things and not take it just because it's presented. I'd like to be more like that, really more like that? Stop cursing! But I don't think that would be a true reflection I'd like to be even more curious and more inquisitive more challenging and then reflect upon how that was applied in terms of my learning, whether that be coaching, learning up or whether that player is learning that's the focus now as opposed to rolling out the programmes. I used to be all about demonstrating our quantity of knowledge and it's not now, it's now well let's just focus on the one thing we want to address. It's the one thing that this coach needs. as opposed to just present them

Self-critique

with a big file of everything. We know they don't need to know what we know, they need to know what they need to know next. So that's the process.

FW: What do you think is changed about the way you're coaching? Are you coaching at the moment?

DM: No I haven't coached this last 12 months but I miss it. I'm going to go back to coaching. I was actually contacting the local club, I did a little bit for the under elevens last year, I said I'd like to coach with that group because it's a good group of players and I'd like to invest in that group. I tell you about the intervention with a group of players. So, so I'm running a session and I say what's your name? Adam? Well done Adam, I like the way you did such and such. Not joking, less than 5 minutes later and I say good game what's your name? Adam and I thought god help me it's the same kid, I'm like looking up thinking this is ridiculous I'm turning up and throwing rugby into the air and hoping some of it sticks on the players when it lands down, and that's not what I was about **when I first started coaching I was all about connecting with the person**. I knew the players and their brothers and sisters, I knew their parents, I'd be friends with their parents. I'd go out for meals with the family and that's where I need to get back to. So I'm not going to coach an adult team, I'm not going to coach a rep squad where you come in and have them for six to eight weeks I'm going to coach the local under 12. I'm not going to be available on a regular basis, but I spoke to the club about it and asked them to look at the schedule and said I'd like to engage with your under 12. I will help out with some of the coaching of the coaches of the 11, 13's, 14's because they have them in a group but I can't do Wednesday so you need to move them off a Wednesday in the schedule, and the guy's come back with a schedule to fit me, if it's not too disruptive and if I can just park my ego for a second, the 2017

Practical application.

Critical questioning of own practice.

that you have in the club so that I can be available on or a Thursday but not both because I'm not prepared to turn up twice. I told you it's not about me, but I want to coach a bunch of players how to play rugby, but I don't just want to pick up and throw rugby in the air so that's what I'm going to do.

FW: So do you envisage, as a result of the last few years, that your coaching will be different?

DM: **It already does**. In the few sessions that I've turned up for last year, if we're talking about the three circles within the triangle, my game and practice design is unrecognizable to what it was previously. The games are scaffolded and layered upon things, there's individual tasks for certain players within the bigger games, so the rules that apply to some people don't apply to them and vice versa. Every session of mine would always have started with the game but that was partly around a reveal, a setup to fail. Oh your passing is not very good let's work on our passing and we'd do a whole part whole approach but I would facilitate the game and coach during the part. I find myself intervening in the action a bit a lot more, taking a player to the side having them stand with me, having them watch what the other players are doing or talking to a player while the rest of the game is going, or freezing in context. **There was a time**

Critique not criticism

when I would have stopped everybody and said come in because I wanted that debate and discussion amongst players. I do that a little bit less now. I might do that once every few sessions. I was doing it once every few minutes previously so **my game and practice design and that crossover** between my coaching and type of coaching intervention **has changed**, and driven by the fact that I want coach Adam who he thinks he knows who I am and then thinks he doesn't know who I am, is driven around the connection, the could

Reflection

Difference

Forward

have been a different Adam. No there is six Michael's on the same team so I could have got away with it with Michael. **No it's driven by the individual connection that's what I want to do with my coaching.** I don't want to do rugby I couldn't give care less whether it's tennis or badminton although I've be no good at that, but **I want to connect with the kids that's what I want.**

Future

FW: Overall what do you see as the culture change in the last 3 years?

DM: I think **there's an openness,** I use that term **curious** again, **people want to get better,** **people** are **saying there's a thirst for knowledge** and **a willingness to improve.** I think **people are excited about where we go next on this,** what more ways are we going about this, we scratched the surface I'd like to go bit deeper, **I want to know more** and there's a focus on coaching, less of a focus on rugby and we know it all and we have to do it like this. We're considering the coach, we're considering coach feedback and coach facilitation and we're moving from just formal coach education to where it's much more informal interaction between coach and coach educator and Coach and coach.

Forward

FW: What do you think you've learnt from being in the room Because you're in a slightly different position from everyone else in the room. What did you learn about all your coaches?

DM: I've asked myself that, I'm not sure why I positioned myself in the room where I positioned myself. I've asked myself that and I don't know whether it's around, a **fear of displaying a lack of knowledge is part of it,** so if I'm in with the group and part of the group in beside them so I can sit down and discuss it with them and **we're finding our together,** and I'm finding my way with them and **I position myself from the outskirts,** so I didn't take part in all the tasks certainly I

*Self
critiquing.*

didn't coach with a video on me on the pitch. I don't know if it is about that? I've asked myself if it is about that? Maybe it's just about facilitating the group, and running the day and making sure the food is on time or maybe I'm using that as an excuse maybe, I'm not sure, I want to consider that, because P and other people put themselves on a table in the groups and I'm not sure why I position myself on the outskirts, and not being central, I can take both of bigger picture and view, and hold the places where I want to. I can spend the afternoon watching them coach and then have discussions with them without being, acting as a player or acting as a coach and then trying to do it. I think **we better know the coaches, we better know the way they coach and the way they like to be involved and as a result I suppose I'm more engaged with them on a connection that's about them rather than about us or about me.** So by being in the room I better know Jamie, I better know Joe and as a result we've pulled some of those guys some into jobs with us and some into coaching positions. But I'd like to think we have the right coaching positions for the right people. So, we've put Kevin into coach with the youths. We could have gone with the 19's he could have gone with the schools, but I think we've got them in the right group in terms of both of the players and the coaches that he's working with because if you've got to know him. I didn't know Kevin before they sessions. I've met him maybe 7 times over the entire year but they were full days and he was very engaging and so we start to build a picture of what Kevin needs and what Kevin can offer and we're able to facilitate him into the right role. So I like to think we're doing that better. I think this time next year when we roll forward 11 months and we're appointing coaches for the rep team squads, I think there'll be some changes. I think some people might move roles but I think that will be minimal because we've got some good people and the next good person, I think when somebody moves on we can get them into the right role.

Connection.

Collaboration.

FW: What did you learn about learning from being in that space?

DM: Watching them? From them? The different types of engagement, how people, I've had some discussions with some of the CDO's about some of their coaches or the coaches that are in their regions and so and so **he's not very engaged**, he seems to be just sitting at the table, but he's not he doesn't present the back the material he's not very forthcoming, maybe that's just him, **maybe he's just absorbing and taking it all in trying to process it, maybe he goes home, writes at all down** and goes through it, **maybe somebody else's wants to have a say at every point that's brought up because that's how they reaffirm or challenge** I believe that I am on that side or no I disagree, well maybe they need to articulate it to learn in the process so you just see the different characters coming out. But I don't think that's around ego or I'm more important, so I need to talk louder. I think it's well, I would like to think it's more around some guys that are quietly contemplating it, some guys are taking it onboard, some guys are willing to give it a go and apply it and some guys want to jump in and other people are like no, not here in front of my peers but I'll give it a go when I go back to my school and very much trying to apply this. Some CDO's are like, really doesn't come across like that I've seen his coaching well, maybe that's because in this environment, maybe he doesn't shout the loudest or maybe he doesn't have to. So I suppose it's around the different types of learning and facilitating those different needs, I think **it comes back to the individual and knowing where they are in their own journey** and being more... **catering for them** and less for providing this program because the more we could down providing that program even if there's no certification, it's more that form of you sit there, we'll stand up at the top of the room, we'll present material for you, give us a round of applause and away you go. It's about making

*Non-critical,
non-judging*

*Allowing for
differences.*

*Changing
practices.*

sure it connects with them. There's context to it, how do I apply it and do they need this versus do they need something else. Well, we'll try and put someone at the top of the room that connects with the vast majority of the room because if this isn't material that is relevant to these coaches then let's not do it. Let's provide for them what they want and what they need.

Collaboration

FW: What did you want the experience of these sessions to be?

DM: I don't think we knew where this was going to go. I think this grew it's own legs and took itself off on its own route, and that's why I think this 3 to 5 year plan, where we front load a plan, and deliver on that plan did we, will help us to review did we achieve what we wanted to achieve? When we were starting off we just wanted to someone to come over and give us a bit more about TGFU so that we could do apply it, well you know what that happened. A long time ago what that created was an interest in what that methodology was, the theory to coaching, so what other theories are there that I can I apply to my coaching? In organising those 6 sessions where the topic was proposed, not by me, by MA, what if we do some of these things because they were linked to what we have done before and those were the natural progression, and I think it was about the experience was about challenging coaches about how they coach.

Evolving

Point of change, transformation

Brought in conflict

Point of conflict

FW: Did you want the coaches to find it challenging?

DM: Yeah I don't know if they found it challenging enough, I don't know if it was real enough and I definitely think that we as development staff didn't do the follow-up that we promised we would between the workshops to check their homework, supporting with the homework making them a cup of coffee

Further challenge needed?

eyeball them and challenge of them why, why did you do that? **I think** we have to do that we have to do that more **we have to ask some adult questions of our coaches and hold them to task a little bit more** not only about what we want but you said you want this and you said you do. Did you do it? He didn't do it? Then you'll understand that you're not going to get out as much out of this. Well you can't come to us at the end and say it was ok but it never really went anywhere, why? Because you didn't take it there. so I think we have to we have to get it to the collective, because we started with just the 12 and the CDO's going across to the university and stuff and we needed to knock out a few more holes in the dam to get this out to the guys. But we were also conscious through the player development in attempting to link what we do in the domestic game to the professional game, and I don't think we were ultimately too successful in that either, so what we need to do is, if coaches, if I have, if their players coming to us and we've got coaches *Aim* working with these players, when they go back to these schools, the coaches needs to know why we're delivering it in this way and they need to recognise that. And we need to be able to articulate and have that conversation with the school coach about what the standard is, what we expect, why we deliver what we deliver. So **we brought these coaches in** to do that. **I think we connected with them well** and I think between the school and the rep team delivery there's greater delivering understanding and appreciation of what each of us are doing. Those coaches that are running the elite player development programme, having conversations with the schools and then selecting the players for that progression, did not engage, didn't engage as much as they could and some didn't engage at all, because they're too big there, two important some of them engaged a bit, and some of them were far from being convinced that the Leinster methodology that we were describing is what's needed and needs to be done.

FW: Do you want to convince them?

DM: Yeah, yeah I do because we fully believe it

Movement

FW: Is that part of you going forward?

Elite

DM: Yes it is **we've got to go forward**, they're being influenced by what's happening one side of the building, which is about results today and tomorrow and not about 5 years down the line because that coach won't be here in 5 years time. So he's about this now and if that's the way he coaches, to get immediate results, then fine but the players we're dealing with are about partly winning it into pro, but really who cares? These guys are 16. What are they going to be like when they're 26? Well I can guarantee that the coach over there is not going to be working with those players when they're 26. So what can those players do when the new coach comes in and asks them to do x? They can't do it. So we've got to recognise our role in that. They're the elite player staff are moving towards the pro game rather than being the conduits between the domestic game and the pro game. We've got to convince them of their role, and we've got to engage them further in that. Some of that comes down to some credibility on this side of the room, the guys on the Far Side of the building automatically have some credibility because they're coaching pro rugby we've got to try and develop this credibility.

FW: How can you do that?

DM: I'd like to think it's less about rugby and more about coaching. So when we deal with the new player development officers and challenge them on their coaching and either help them to identify or identify for them things that will make a difference to their coaching, and they try it and come back and think

*What we
will look like*

actually this guy knows what he's doing and I want to sit down with him and show him my video, and they say I saw this in my video and they want to talk about them as a coach and less about the player. So through developing these links and creating that credibility that's I think, we need to get that middle group on board. We don't need LC and those guys in the room on those sessions. We need, the next step is to get those key player development officers in the room and to **listen with an open mind and to engage in it and try it and see how it works.**

Playing with possible futures.

FW: What did you learn from the Belgian trip?

DM: Very little French. I suppose one would be never to take certain people away again. No we learnt, excuse the term, that we knew know this shit, we've got this. We great belief in the staff, they're not my staff. They wanted me to go I said I wasn't gonna go in there I said they've got this and they said no we need you to come and make the connections. So I presented the introduction on the Friday night for the first hour and then I didn't do anything else for the rest of it. **I supported and I acted as an assistant to the assistant. I didn't coach the session I didn't present to the team and I didn't engage on their sessions.** They said Derek will you take a group? So I took a group because the beer was 12%. But D and C, I'm not just putting those two together, it is the commonality, and C and Da to a lesser extent, because he's relatively new to it, was more of support role - nailed it, was superb. Little bits of learning about knowing the group, tailoring to the market, things like that, but in terms of articulating it, dealing with it, I gave them some of the material that we have used and that I found elsewhere, and I said when you're doing your presentations these might be useful, but they put together their presentations. We really prepped it so that they came back to us and presented it to

us, and they sent it to me and then I just branded it and put it back out to them, and they dealt with questions from the floor based on what they had just delivered and they know their stuff, so massively positive and rewarding to see. So that was Da and C and D So we go again on the 14th of October and we go again and sometime in the new year each of us will probably go twice. C can't go next time. Ultimately professional. Friday night nailed it, engaging, social with the people then took ourselves away, prepped for the next day and delivered a full day in 30 degrees heat on an AstroTurf that was throwing heat back at us. Finished there took ourselves off into town and unwound but only at that point. Really professional, really engaging and honest and direct enough to say I don't know you as a coach but that's not good enough, practice your players and not, are not in receipt of, threw it back to them, and asked their players as well. Great learning for the coaches, one of them asked, whose daughter who was in the group - what was that like? She said we learned a lot about this. Well what was the coaching like? Well they were very clear they told us a lot. He said it was funny because I thought you guys did about a tenth of the amount of talking that I do and you got further in 35 minutes than I did in the whole season with them, and I was like well why was that? I suppose it was because they were engaged in the task and you asked them rather than tried to tell them, by asking questions like what does that mean to you? We asked them to find out, their own homework tasks, we asked them to design the front page of a newspaper article and we got that better than we've used that anywhere, maybe they gave back to us the information that we wanted back from them, but they gave us really high end...

Transformation of practice. Difference to others.

FW: What kind of things did they say?

DM: They were just talking about the players have something to teach the coaches, that the players can learn this without being told, that regardless of their age, the players need to be actively involved in the game rather than lining up and waiting their turn. I've had a conversation about the next session and they said that the youth coaches need convincing because these guys are older, that they need to be told that this isn't a bit of fun. Well it can enjoyable without it being a giggle so we're going to split the group next time and we're going to take the youth coaches on the Friday night, we still need to get to workshop two because it's about us preparing our modules as well. So we're going to deliver with the youth coaches on the Friday night and try and engage them and try and genuinely try and convince them a little bit more about these things and the mini coaches they just begin with like yeah we get this we want this so it's a different approach with them on the Saturday. The big learning was excellent, professional group, maybe we should have known that already and we know this material and we're well capable of delivering it in that environment, and in the regional stuff are we capable of delivering that and challenging that central group? I think we should put ourselves in that space to do so. I think we should engage more around coach mentoring, coach facilitation, coach support find out what those coaches need and if we in engage with the university to present on some material then maybe like we did once or twice, we should have prepped that and delivered with you so that we are seen to be part of the delivery module, but also be part of it so maybe it's J and T delivering something, it's not just T and J just sitting on the side and supporting the tables. We need the CDO's to move into that space where they are the coach educators and they're more than willing to do that, they recognise that. However job spec up to now was around the formal education it was about running coaching courses, it was about qualifying coaches, and then it was about the player

*Instigators
of Change*

*Instruments
of change.*

development of club support stuff which is the second and third part of their job. That's not going to change, if anything the player development stuff is more volume and more is the greater value of that because of the greater detail that's required.

The coach development stuff as **I'm saying we need to move from the formal to the non-formal without losing the formal** so we need to add to the non-formal we

need to look at how we deal with the formal in order to free up the search for non-formal. If we're asking coaches to meet with a guy and have a cup of coffee and talk to him about his needs and to review his video, then that might be instead of going out on the pitch with a clipboard and watching him coach.

Maybe we don't need to do, that maybe we can do that through the video that he's watching and facilitates the briefing, and he leads that, and you lead that, so it's a change in our practice. That four of the guys it will be a total change. With D he came in when we were already doing this, so he does this. For the other guys it is like well you still want me to do this, this, and this. I do but can you do it

without doing it that way. Can you do that by doing this? Does that already cover that? And this is going to be the battle not because of resistance but because of perceptions, and that might take us the whole of the year to work to where I've got that covered, we've signed off all these guys, we signed off by not doing it that way we signed them off by doing it this way. So that's going to be a challenge because they don't work for me either. I managed the program but I don't manage the people. So Trevor manages the player development programme but he doesn't manage the people either, so he can't say can you do this? All he can say is I'd like you to do this. Phil is the manager, so we can bang the table and demand this is what we're going to do, but it's more is trying to say what are the priorities for your area and then try and link it back that way.

So while it could take a while it will be a change to our practice but there's a real learning culture, there's an interest,

Reactions of others

Are they the same thing?

Building a picture

Playing with what the future looks like

there's a willingness to do this better and there's a willingness to be coach educators rather than I'm handing out certificates.

FW: What going forward is your focus? What do you want you focus to be?

DM: I want it to be around... I... We have so many coaches in our system that I don't want any to fall through the net, but we can't get out and have a cup of coffee and watch that coach, every single coach. So we've got to trust and empower them to do some stuff that engages clubs in schools and other people and other members of staff at different levels to be part of that network of support.

We've got to get the staff to a place where we can then let them off to do

it. It's going to be labour intensive and very hands-on initially. We were talking about tutor training days and tutor observation days and we're talking about bringing everybody together enough to say these guys have got this, and then let

them off to do this and then C O and his helicopter get around and see what they're doing, and dip in and see where they need to support them, but I can't and the CDO's can't get to every coach in every school in every club so we've got

to without adding workload to the CDO's and CRO's, or to coaching coordinators in clubs where we have that coaching conversation ,and he says you might want

to look at our under 12's, I think there's a good coach here and they're starting to look at coaching. So I suppose we want to put coaching on the agenda and put a

spotlight on the coaching but more than it's been. And to that end I'm very keen to regenerate this coaching committee. It's a subcommittee of the executive so that

they're talking coaching and feeding back on that they are looking at coaches, that coaching as a practice is valued, it's not just about funding generation, it's not about

player development it's about coaching as a whole that isn't the talking shop but is an action shop about building a coaching culture, about building that learning

Control

Control

*Conflict
between
evolving and
control?*

Practicalities

environment, engaging people on it and something generates an interest, say let's get course so that he can come back in articulate to us. I got funding from the RFU to send the coach development offices to the UK coaching conference in Newcastle because I wanted them to spend 2 days in a coach development headspace because knowing as soon as they came back they would be straight back into the player development programme and spend the next 8 weeks in the player development headspace and I wanted them to spend some time in a coaching headspace. So I thought that was well worth it.

FW: Ok so if you could say use three words to describe the whole of the last 3 years what would they be?

DM: **Invigorating, it's been a shot in the arm to all of us it's lifted us up it is both what keeps me awake at night and gets me up in the morning I bounce into this and the guys do too, you've spoken to them. They are energized by this.** It's been, it's been focused, I mean by that **it's brought our focus on to it and it's put coaching on the agenda it's highlighted coaching as a practice as something that can be learnt and trained and an improved upon, just because we know rugby doesn't mean we're a good coach** just because someone does it that way, doesn't mean we all have to do that way, but there should be a commonality of approach so that the players are getting the same experience so it's focused. Another couple of other things I think come under those things.

FW: And so coming back again to you as a coach what word would you now use to describe yourself as a coach?

DO: **Social, coaching is a social process, it happens in the space between people and now I've got to engage with Adam before I start to throwing rugby at him.** My focus

on my energy around my coaching for the coming season would be about having the crack with the players. Being there early enough to deal with them when they arrive and to talk to the parents in the car park. And at that age group they tend to just arrive on to the pitch and I want them to arrive into the dressing room. Say the game starts at 11 o'clock. I want them in the dressing room by 10:45, so that I can get them in altogether and then we can go out and train together so that the parents are dropping them off in that space rather than dropping and running. When I've coached previously, I've gone for a meal with the parents so that they will be on the sideline and I've moved to a new activity and they all move with me. Like the cows following my father-in-law moving with them. I would think it's social because it's about people so I want to coach Adam, I want to coach him how to play rugby but so much more around resilience and leadership and everything else that goes with that. So I coach in a social space.

FW: Anything else?

DM: No

FW:: Anything else that you want to add at all?

DM: I want to thank you and I want to thank MA. I think you guys have hugely challenged us. You've opened our eyes and brought us to a space I didn't think we could get to. I don't think we knew the space existed and now we've opened a door and now we're storming through it and there's a jam in the door because so many people want to come through it. To knock these holes in this damn to make it a bit bigger. But the quality of your personal intervention or your interaction with this has, I mean like the guys have said, can I grab a bit of time with you because I think she gets it, she can help me sort out my own ideas. I don't think you're throwing

your ideas at them or telling them what to do but you are super at helping people organise their own ideas and direct action plan that they go out of this room, charging off into battle ready for the next fight. Because this is a calm deliberate thoughtful space to organise my thoughts, to organise these, and then go out there and implement the plan and I think you've been super and in some ways you've been the best part of this process, so I want to thank you for that. [00:40:11]

Participant DM Coding

Participant	Key statements	Close analysis coding	Analytical thoughts	Emerging Themes
DM	<p>There was a time when...we were Leinster rugby and we knew everything. We were the flag bearers, we though we knew it all.... over a period of time we've opened ourselves up and ...there so much we don't know. I think our move...in the last 18 months has been to think how did the players receive that? What have they learned from that? I've taken ...on is to drive that kind of culture...to challenge people...I'm hungry for a greater depth of knowledge I'm curious I shouldn't take it at face value I'd like to be even more curious and more inquisitive, more challenging I used to be all about demonstrating our quantity of knowledge When I first started coaching I was all about connecting with the other person... <i>Coaching different?</i> It already does. There was a time when I would have stopped everybody and said come in because I wanted that debate...I do that a little bit less now...</p>	<p>There was a time...we were Leinster and we knew everything...we were flag bearers...we thought we knew it all...over a period of time we've opened ourselves up...there's so much we don't know Our move...to think how did the players receive that? What have they learned from that Drive that kind of culture...to challenge people...I'm hungry for a greater depth of knowledge I'm curious I shouldn't take it at face value I'd like to be even more curious...more inquisitive...more challenging...I used to be all about demonstrating our quality of knowledge When I first started I was all about connecting with the other person</p>	<p>Recollecting on prior beliefs and behaviours Recognition of the period of time during which change has taken place Move to focus on the players and change the culture Ongoing Curiosity Ongoing desire for more change to learning identity – more... Identifies old behaviour – old want Identifying original belief desire – Describes the changes</p>	<p>Reflecting Time Culture Ongoing Curiosity Ongoing Reflection Transformation</p>

	<p>My game and practice design and that crossover...has changed. It's driven by the individual connection I want to connect with the kids, that's what I want. <i>Culture change</i> There's an openness ... curious...people want to get better, people are saying there's a thirst for knowledge...a willingness to improve I think people are excited about where we go next on this I want to know more Fear of displaying a lack of knowledge is part of it We better know the coaches, we better know the way they coach and the way they like to be involved and as a result I'm more engaged with them on a connection that's about them rather than about us or about me. We're finding our way together I'm finding my way with them I position myself on the outskirts He's not very engaged...maybe he's just absorbing and taking it all in, trying to process it, maybe he goes home, writes it all down</p>	<p>It's driven by the individual connection...I want to connect with the kids There's an openness, curious, people want to get better, a thirst for knowledge, a willingness to improve...people are excited about where we go next on this I want to know more Fear of displaying a lack of knowledge is part of it We better know the coaches...the way they like to be involved...I'm more engaged with them on a connection that's about them rather than about us or me. We're finding our way together I'm finding my way with them I position myself on the outskirts It comes back to the individual and knowing where they are in their own journey...catering for them</p>	<p>Description of the culture being open to ongoing change in learning identity and learning behaviours Vulnerability within the change Can see how the changes are influencing current practices Collaborative process of change – discovery Supporting others through the journey of change</p>	<p>Culture Vulnerable Collaborative Journey</p>
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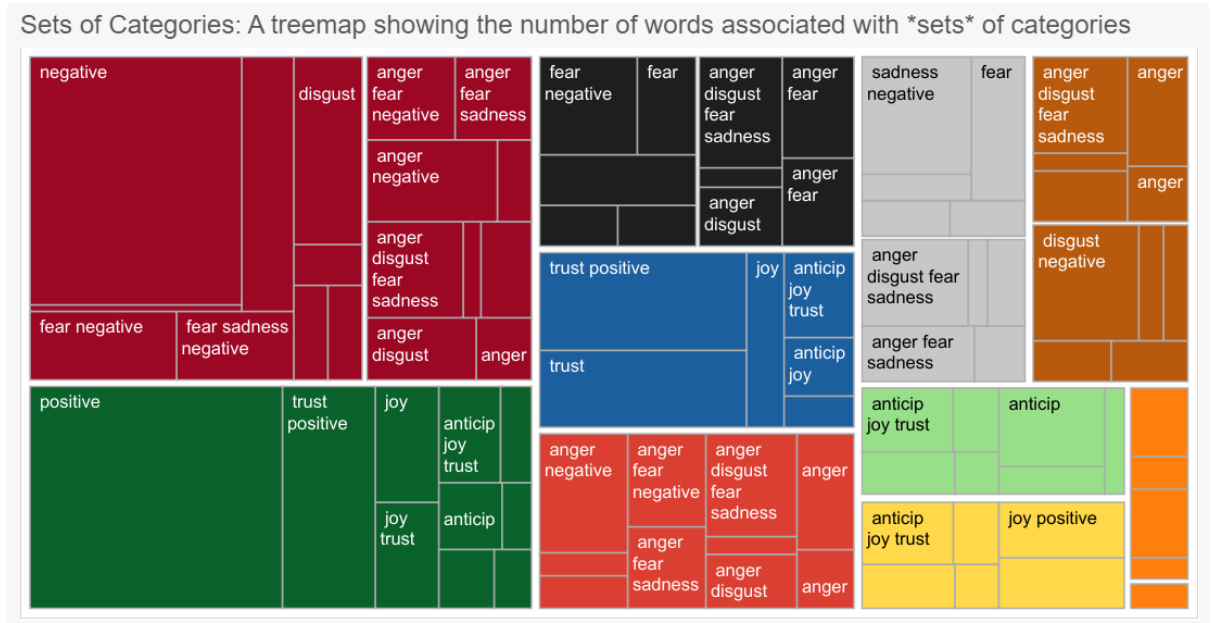
	<p>Maybe someone else wants to have a say at every point because that's how they reaffirm or challenge</p> <p>It comes back to the individual and knowing where they are in their own journey...catering for them</p> <p>It's about making sure it connects with them</p> <p>We'll try and put someone at the top of the room that connects with the vast majority of the room</p> <p>Let's provide for them what they want and what they need</p> <p>I don't think we knew where this was going.</p> <p>I think this grew it's own legs and took itself off on its own route</p> <p>I think we have to...ask some adult questions of our coaches and hold them to task a little bit more</p> <p>We brought these coaches in...I think we connected with them well</p> <p>We've got to go forward.</p> <p>Listen with an open mind and to engage in it and try it and see how it works</p> <p>I supported and acted as an assistant to the assistant. I didn't coach the session, I didn't present to the team, I didn't engage on their sessions.</p> <p>I just branded it and put it back to them</p>	<p>It's about making sure it connects with them</p> <p>We'll try and put someone at the top of the room that connects with the vast majority of the room</p> <p>Let's provide for them what they want and what they need.</p> <p>I don't think we knew where this was going</p> <p>I think this grew it's own legs and took itself of on its own route</p> <p>Ask some adult questions of our coaches and hold them to task a little bit more</p> <p>I think we connected with them well</p> <p>We've got to go forward</p> <p>Listen with an open mind...to engage in it and try it and see how it works</p> <p>asked them rather than tried to tell them by asking questions like what dos this mean to you? We asked them to find out</p>	<p>Collaboration – relationships now important</p> <p>Uncertainty about direction of change</p> <p>Uncertainty about the nature of the change – change is evolving out of control</p> <p>New behaviours</p> <p>Collaboration</p> <p>Impetus to keep on going</p> <p>Listening, engaging, discovery</p> <p>Process of discovery</p>	<p>Relationships</p> <p>Uncertainty</p> <p>Out of control</p> <p>Collaboration</p> <p>Discovery</p>
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	<p>I think we should engage more around coach mentoring they were engaged in the task and you asked them rather than tried to tell them by asking questions like what does this mean to you? We asked them to find out, their own homework tasks...they were just talking about the players having something to teach the coaches the players can learn this without being told regardless of their age the players need to be actively involved...rather than lining up and waiting their turn. Try and convince them a little bit more about these things I'm saying we need to move from the formal to the non formal without losing the formal. So while it could take a while to change our practice but there's a real learning culture, there's an interest, a willingness to do this better We've got to get the staff to a place where we can then let them off to do it Invigorating, it's been a shot in the arm to all of us it's lifted us up it is both what keeps me awake at night and gets me up in the morning I bounce into this and the boys do...they are energised by this</p>	<p>players can learn this without being told regardless of their age the players need to be actively involved...rather than lining up and waiting their turn.</p> <p>Invigorating, it's been a shot in the arm to all of us, it's lifted us up, it is both what keeps me awake at night and gets me up in the morning I bounce into this and the boys do...they are energised by this</p> <p>It's brought our focus on to it</p> <p>Just because we know rugby doesn't mean we're a good coach</p>	<p>Ownership is with the players</p> <p>Collaborative</p> <p>Energised by the process of transformation</p> <p>Recognition of the uncertainty of the transformation and the vulnerability and excitement of this</p> <p>Collaboration Learning in the space between the people – relational</p>	<p>Ownership with learners</p> <p>Process</p> <p>Vulnerability</p> <p>Excitement</p>
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	<p>It's brought our focus on to it and it's put coaching on the agenda It's highlighted coaching as a practice as something that can be learnt and trained and improved upon. Just because we know rugby doesn't mean we're a good coach. Social, coaching is a social process, it happens in the space between the people. I've got to engage with Adam before I throw rugby at him. I want to coach him about rugby but so much more around resilience and leadership and everything else that goes with that. I want to coach in a social space. I want to thank you and I want to thank MA. You guys have hugely challenged us. You've opened our eyes and brought us to a space I didn't think we could get to. I don't think we knew the space existed and now we've opened the door because so many people want to come through it. To know these holes in this dam to make it bigger. The quality of your personal intervention with this has, like the guys have said, can I grab a bit of time with F because I think she gets it, she can help me sort out my own ideas. I don't think you're throwing your ideas at them or telling them what to do</p>	<p>Social, coaching is a social process, it happens in the space between the people I've got to engage with Adam before I throw rugby at him I want to coach him about rugby but so much more around resilience and leadership and everything else that goes with that. I want to coach in a social space. You guys have hugely challenged us. You've opened our eyes and brought us to a space I didn't think we could get to. I don't think we knew the space existed and now we've opened the door because so many people want to come through it. The quality of your personal intervention with this has...guys have said, can I grab a bit of time with Fiona because I think she gets it. I don't think you're throwing your ideas at them or telling them what to do but you are super at helping people organise their own ideas and direct action plan...they go out of this room, charging off</p>	<p>Changes in the nature of the learning relationship and the identity of the learning culture Conflict of transformation Point of conflict – Describes the transformation process initiators of transformation but not in control of what or how Helping them to shape their own transformation – this is at the core of EIL – the power must ethically be with the learner. Language of battle again</p>	<p>Collaboration Relational Culture Conflict Transformation process Not in control Facilitating</p>
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	<p>but you are super at helping people organise their own ideas and direct action plan that they go out of this room, charging off into battle ready for the next fight because this is a calm, deliberate, thoughtful space to organise my thoughts...to organise these and then go out there and implement the plan and thank you you've been super and in some ways you've been the best part of this process, so I want to thank you for that.</p>	<p>into battle ready for the next fight because is a calm, deliberate, thoughtful space to organise my thoughts...thank you...you've been super and in some ways you've been the best part of this process, so I want to thank you for that.</p>		
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8. Emotions Lexicon



NRC Word-Emotion Association Lexicon (accessed 18th December1)

9. Extract from Knowledge and Faith (Stein 2000)

Version A

would I should add: *natural* knowledge by reason.

Thomas: We do understand each other. Nor have I gotten around the double meaning of *ratio*.

Version B

in accordance with the distinction just drawn. Thomas, too, had to struggle with the ambiguity of *ratio*.)

[*Faith and philosophy*]

[Husserl]: Now, if I must positively insist from the outset that philosophy of religion should be regarded as a matter of reason and not faith, it would appeal to me even less [26] that faith should have anything else in other areas of philosophy. Indeed what you were saying seems to be nothing short of giving faith a deciding vote on crucial questions in the theory of knowledge.

Thomas: You are putting your finger on the crucial point. It is not in fact a specifically philosophical issue but one of marking the bounds of natural reason and at the same time the bounds of a philosophy based on purely natural reason. After all, Kant, too, said that before reason can go about its business its limits must be marked off. But it was self-evident to him as well as to all modern philosophy that

Now, if the modern philosopher positively insists from the outset that philosophy of religion should be regarded as a matter of reason and not faith, it would naturally appeal to him even less that faith should have a say in other areas of philosophy. And obviously, what I just said indeed amounts to giving faith a deciding vote on matters of principle in the theory of knowledge.

Here we meet a decisive point of difference. Faith is not in fact brought in as a specific philosophical issue, but one of marking the bounds of natural reason and at the same time the bounds of a philosophy based on purely natural reason. After all, Kant, too, said that before reason can go about its business its limits must be marked off. But it was self-evident to him as well as to all modern