

Michalinos Zembylas · Paul A. Schutz
Editors

Methodological Advances in Research on Emotion and Education

 Springer

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Part I

Introduction

Chapter 1

Introduction to Methodological Advances in Research on Emotion in Education

Michalinos Zembylas and Paul A. Schutz

Abstract This chapter introduces the book, authors, and issues related to research methods and methodologies on emotion in education. The goal of the chapter is to lay the groundwork for the organization of the content and issues to be discussed in the book.

Keywords Methodologies · Emotion · Education · Research

Research on emotions and education has experienced considerable growth as a field in recent years (Pekrun and Linnenbrink-Garcia 2014; Schutz and Pekrun 2007; Schutz and Zembylas 2009; Zembylas 2005). Drawing theoretically from a variety of disciplines—psychology, philosophy, sociology, history, political science, cultural studies, and feminist studies—and approaching emotion from different perspectives, this research has produced substantial knowledge about the role of emotions in education. Yet, to date, there has been no systematic effort to synthesize the different conceptual and theoretical frameworks as well as research methods while investigating emotions in educational contexts.

Our aim in this volume is precisely to present in a single publication the different conceptual and theoretical frameworks as well as research methods that have helped educational researchers to study emotions so far. This volume includes innovative approaches that will push the methodological boundaries that have served educational researchers until now and propose new ways of researching emotions in educational contexts. Thus, we hope that this edited collection will make a contribution to ongoing methodological debates about the epistemological and ontological implications of chosen methods to study educational events.

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In particular, the objectives of this edited volume are: to provide a historical frame for studying emotions; to connect theoretical/epistemological views with choice of research methods; to describe specific methods helpful in doing research on emotions as they are grounded in different theoretical and disciplinary traditions such as psychology, philosophy, sociology, history, political science, cultural studies, and feminist studies; and, to appreciate the contextual and international dimensions of studying emotions in education and contribute to ongoing debates about the implications of our methodological choices for understanding emotion in education.

To do so, this volume features a number of important scholars from around the world (e.g., Australia, Belgium, Canada, Cyprus, Germany, the Netherlands, the United Kingdom and the United States) who represent a variety of disciplines (e.g., Educational Psychology, Cultural Psychology, Sociology, Philosophy, Cultural Studies, Gender Studies, Multicultural Education, and Teacher Education), scientific paradigms (e.g., experimental research, non-experimental field studies, phenomenological approaches, critical race theory, post-structural, feminist, and post-positivist perspectives), and research methods (e.g., quantitative, qualitative, ethnographic, philosophical, historical, autobiographical, and mixed methodologies).

As such, *Methodological Advances in Research on Emotion and Education* takes an eclectic look at research methods on emotions, presenting current methodological approaches from diverse perspectives, thereby making this volume a significant contribution to the field. This combination of variety, timeliness, potential for transformation of the field, and uniqueness will make this a very valuable resource to introduce new scholars in the field alongside established scholars. At the same time, it is important to acknowledge that drawing from so different theoretical and disciplinary traditions has its limitations, as it is impossible of only one work addressing all the relevant views according to such a broad range of disciplines. As it will become obvious, then, as editors, we had to make certain choices to focus on specific approaches and methods; the rationale behind these choices ranges from an effort to cover fairly established methods and conceptual frameworks across a wide landscape to attempts that offer space to novel approaches and emerging scholars.

Book Structure

General Overview of the Sections

The book is organized into *six sections*. In the present chapter, we begin the discussion of the goals of the book in relation to methodological issues of studying emotion and education and set the stage for the remainder of the book. In particular, we introduce each chapter and articulate the relationships among chapters, juxtaposing them in relation to each other—within and across sections— and

synthesizing them for their common purpose(s). The rationale of the book structure is described below.

We begin with a section (Sect. 2) that gives the stage to some important scholars who provide a historical context that is valuable for other sections. Emerging as well as established scholars in this area will recognize the names of these authors as some of the pioneers of researching emotions in education. The methods discussed in this section—placed in a historical context—are precursors to ones that appear in later sections. The next section (Sect. 3) includes chapters that highlight the affective terrains while conducting research on emotion in educational contexts. The goal of this section is to show how the exploration of emotion in education is a deeply affective terrain that requires researchers to navigate it through particular strategies; this section presents some of these strategies ranging from general ones such as ‘becoming attuned’ to the impact of affect and emotion in education to using imagination and contemplative engagement to a specific strategy adhering to participant ethnography.

The following section (Sect. 4) focuses on a variety of conceptual and theoretical frameworks that have been used or are proposed to be used while researching emotion in educational contexts. These frameworks cover a wide territory from emotions as situated or mediated to political ethics of care, a circumplex approach, and emotional geographies to name a few. The authors who write for this section discuss the methodological implications of the frameworks they adopt; as discussed below, the reader will be able trace some connections between approaches described in this section and research methods discussed in previous and the following section. The fifth section, then, includes chapters that present various research methods while investigating emotions in educational contexts. These methods are positioned epistemologically in the frameworks introduced in previous sections. For example, there are links between Procter’s chapter on the role of visual and performative methods and Kraftl’s chapter on emotional geographies (Sect. 4); similarly, there are links between McLeod’s chapter on researching emotion through oral histories and narratives and Keltchtermans’ narrative-biographical perspective (Sect. 2). Not all methods covered in this section are of course linked to a particular framework included in this book; that would be impossible as research methodologies are expanding rapidly. The goal of this section is to provide an overview of some of the most widespread qualitative and quantitative methods while investigating emotions in educational contexts, but also to introduce some novel and perhaps less known methods.

The final section (Sect. 6) includes one final conclusive chapter in which we discuss some implications and future directions for research methods on emotion and education. In the remainder of this introductory chapter we go over each section to introduce each chapter and articulate the relationships among them as well as across sections.

Presentation of Chapters and Sections and Connections Between/Across Them

The second section titled “Early Work and Reflections on Researching Emotions in Education” focuses on the early methodological contributions by some of the pioneers of researching emotions in education. This section features such scholars as Megan Boler, Geert Kelchtermans, Reinhart Pekrun, and Christopher Day with Belinda Harris. We invite these pioneers to look back at their research and to reflect on it from a methodological perspective: the methods they used; the strengths and weaknesses of these methods; their potential impact and the trajectories these methods followed over the years; and offer advice for present researchers of emotion in education. This section covers some of the most influential conceptual and theoretical frameworks and methods that emerged since the 1990s in conducting research on emotion in educational contexts: psychological, sociocultural and feminist/political perspectives; as well as qualitative and quantitative methods of exploring emotion in education. The section begins with an interview conducted with one of the emblematic names in this field, serving to set the broader social and political landscape of exploring emotions in education. Then, there are two chapters by authors who have been prolific and influential in their own respective methodologies: one qualitative and one quantitative. Although these chapters are by no means representative of qualitative and quantitative methods in this field, they provide a historical understanding of the emergence and need of such methods in the study of emotion in educational contexts. The section ends with a chapter framed as a conversation by two eminent scholars who take the reader through a step by step process of how to understand and plan emotions research; thus this chapter serves as a link to upcoming sections.

More specifically, in Chap. 2, Megan Boler has a conversation with Michalinos Zembylas in which they discuss Boler’s work on emotions and educations since the landmark publication of her book *Feeling Power: Emotions and Education* (1999) and her highly influential contribution to the scholarship on the politics of emotions (traces of her influential work can be spotted, for example, in Chaps. 10 and 16). In this interview Megan Boler reflects on her work during the 1980 s and 1990 s on a “feminist politics of emotion.” A feminist politics of emotion is historically grounded in the popular slogan of second wave feminism, the “personal is political” (see also Chap. 21). This shift to understanding emotions as collectively and socially produced and constructed rather than as private and idiosyncratic experiences represented a radical shift in theory and praxis concerning emotions and education. A feminist politics of emotion encourages scholars to analyze and understand the role of emotions in epistemology, ethics, cultural values and beliefs, and in the construction of social relations and hierarchies. The interview highlights the often overlooked histories of feminist pedagogies as a development from the second wave of feminism, and their pioneering attention to the role of emotions in education, learning, and knowledge production. This approach is contrasted with more recent theorizing of affect, that draws on Spinoza (see also Chaps. 6 and 7)

and continues to develop in the work on what is presently termed “new materialism” (e.g. see Chaps. 12 and 20).

In Chap. 3, using an autobiographical reflection, Geert Kelchtermans presents the narrative-biographical perspective on teacher development (both as a theoretical stance and a methodology) and explains how his research on the emotions in teaching is rooted in that work with teachers’ career stories. Concluding he argues for the relevance and power of this perspective in research on emotions in teaching. This perspective allows unraveling the intertwining of the emotional dimension with political, moral and technical dimensions in teaching (see also Chaps. 15, 16 and 21). Second, it grounds the author’s claim about vulnerability as a structural characteristic of teaching. This perspective directs attention to the need of developing methods that explore the construct of ‘vulnerability’; conceptually, this perspective deepens our understanding of teachers’ emotional reactions (e.g., resistance) to educational innovation. It further provides legitimacy for non-instrumental discourses for teachers to think and talk about their job experiences (challenging the increasing hegemony of performativity discourses in education). Finally, the method of working with teachers’ narratives provides appropriate data to describe the particular coping strategies teachers develop to deal with the emotional in their work (see particularly Chap. 21).

In Chap. 4, Reinhard Pekrun shifts our attention to quantitative methods and discusses how he got involved with test anxiety measurement and how this laid the foundations for constructing two highly influential multi-emotion instruments developed over the past 15 years: The Achievement Emotions Questionnaire (AEQ) and the Epistemic Emotion Scales (EES). These instruments assess a broad range of positive and negative emotions that are important for students’ learning, including enjoyment, hope, pride, relief, surprise, curiosity, confusion, anger, anxiety, shame, frustration, hopelessness, and boredom. Pekrun describes the construction of these instruments, which was grounded in theory and guided by the findings of mixed-methods studies (see also Chaps. 13, 17, 18 and 19). In conclusion, he discusses advantages and problems of self-report of emotions and outline directions for future research.

Finally, in the last chapter of the second section, Chap. 5, Chris Day and Belinda Harris discuss (in the format of a conversation between them) personal, theoretical and professional practice issues guiding their emotions’ research in education over the years. Conversational extracts illuminate the influence of personal biography on epistemological and ontological positioning, and consider implications for the roles, responsibilities and ethical conduct of the researcher. It is argued that emotional experiences are situated within a nexus of complex, hierarchical relationships and systemic events. Therefore, researchers need to move beyond an individualist paradigm to understand how multiple, interconnected factors serve to co-create individual and collective experiences in specific environments, and how the research process itself impacts the totality of the situation. A commitment to honor participants’ realities and truth needs to permeate the whole research process. Dialogue with researchers from other traditions is advocated to create a more inclusive emotion-focused research community.

The third section of the book, titled “Affective Terrains while Conducting Research on Emotion in Educational Contexts” focuses on the emotions emerging during the process of researching emotions in education and their implications—e.g. the emotions of researchers and participants; and whether these emotions create obstacles or develop new insights. This section features chapters by Megan Watkins, Kathleen Gallagher, Amy Winans with Elizabeth Dorman, and Maija Lanås. Watkins’ chapter (Chap. 6) sets the stage of this section by discussing the affective terrain of conducting research in educational contexts, emphasizing the meaning and importance of ‘becoming attuned’ to this affective terrain. Then, followed are two chapters that discuss perspectives of how to navigate this emotional terrain as a researcher: Gallagher focuses on imagination, embodiment and embodied knowledge, while Winans and Dorman explore contemplative engagement with emotion. The section ends with a more specific ‘example’ of how emerging emotions may be addressed in a research project from the perspective of post-structural participant ethnography (see also Chaps. 12, 14, 16, 20 and 21).

In Chap. 6, Megan Watkins discusses how affect is very much an elusive phenomenon. It is difficult to pin down, not only in definitional terms as to whether it is an emotion, a feeling, a bit of both or neither, but as an object of research. Thus she asks: How is it that something outside representation can be captured, described and analyzed? Drawing on a Spinozan interpretation of affect and Stern’s notion of the ‘present moment’, this chapter examines how researchers can become attuned to the affective dimensions of education. In particular, it considers how certain moments can be captured through an ethnographic lens as observational or interview data and made tangible to reveal much about educational practice and, at times, social relations more broadly.

In Chap. 7, Kathleen Gallagher describes a research project in which emotion is considered a key resource in the generation of qualitative ‘data’ and ensuing analyses. Methodologically, the chapter draws on improvisational theatre as an activity that stimulates dialogue and the embodied understandings of research participants. Even when research values, and methodologically designs for, embodied knowledge and the exploration of emotions, research participants and researchers can nonetheless be destabilized by such affective encounters. Theoretically, the chapter leans on contributions of 17th century Dutch philosopher Benedict de Spinoza, theatre scholar Bruce McConachie, and cultural theorist Sarah Ahmed who may all agree that our ability to act in the world is inherently relational, as the outcome of both affect and reason by means of the imagination. The chapter arrives at the notion of a critical-affective stance in our methodological pursuits that takes up the challenge of the circulation of (difficult) emotions in research as a vital asset in our efforts to decolonize research relations and the hierarchies of mind and body in the production of knowledge.

In Chap. 8, Amy Winans and Elizabeth Dorman illustrate examples of a contemplative approach to self-study methodology for investigating instructor and student emotions that arise in the process of teaching and researching. Examples are shared from a college English course focused on difference, privilege, and societal oppression. Contemplative practice, particularly in the forms of mindfulness and

bodyfulness, allows Winans and Dorman to learn from their experiences and to apply that learning to work with their students in an interactive cycle of teaching and research. The insights from these experiences involve understanding how habits surrounding uncomfortable emotions work and how those habits might be transformed. Because contemplative practice familiarizes us with our own experiences of discomfort, our attachment to safety, and the fears that can come from engaging with discomfort, Winans and Dorman describe how they can especially attentive to students' embodied experiences of emotional discomfort in the classroom, and they can guide activities to engage consciously with those experiences. The authors argue that a contemplative approach to self-study can open up spaces for change and transformation as awareness is brought to discomfort and to embodied habits of emotion.

Finally, in Chap. 9, Maija Lanas analyzes the emotions emerging in the researcher, in the participant teacher and in the community during reflexive participant ethnography in a sensitive school context based on a fieldwork conducted in a small school in a reindeer herding village in Finnish Lapland. The chapter is informed by reflexive approaches which see the researcher as an essential part of the research, and by poststructuralist perspectives which acknowledge the constitutive effects of emotions as discursive practices. Lanas discusses the methodological implications of emotions for doing participant ethnography, suggesting that a range of ethical questions in participant ethnography can be addressed by attending to so called "positive actions" in the field. The chapter concludes that there is no space "outside" to research.

The fourth section, entitled "Foregrounding Conceptual and Theoretical Frameworks while Researching Emotion in Educational Contexts" focuses on various conceptual and theoretical frameworks that have been developed in researching emotions in education. This group of international scholars—Candace Kuby; Cynthia Lewis and Anne Crampton; Peter Craftl; Lisa Linnenbrink-Garcia, Stephanie V. Wormington, and John Ranellucci; Keffrelyn Brown; Vivienne Bozalek; and Michalinos Zembylas—explore in particular the epistemological and ontological premises of conducting research on emotions in education. Chapters in this section respond to the overarching questions: What methodological demands are created by particular conceptual and theoretical premises made about emotion? Do some conceptual and theoretical frameworks encourage different methods and vice versa? To what extent has researching emotions in education produced methodological innovations? As seen from the wide variety of frameworks discussed in this section, there is a representation of many different approaches and premises in conducting research on emotions in education, ranging from socio-cultural theories (Chaps. 10 and 11), emotional geographies (Chap. 12), affective assessment based on a circumplex model (Chap. 13), critical race theory (Chap. 14), political ethics of care (Chap. 15) and affect and performativity theory (Chap. 16). Clearly, this compilation is not representative of the wide range of theories being utilized in this area of research, yet these chapters provide a sense of the widely different trends in the theoretical premises adopted by researchers of emotion in education. More importantly, the theoretical premises adopted in chapters of this

section can be traced in the methods discussed in previous or upcoming sections of the book. For example, a discussion of self-reports can be traced in Chaps. 4, 13, 18 and 19 with authors looking at the issue from different perspectives: Pekrun provides a historical overview; Linnenbrink-Garcia and her colleagues focus on a particular model, while Azevedo and his colleagues look at the use of advanced learning technologies; finally, Goetz, Bieg and Hall analyze a particular method (experience sampling method). Similarly, a discussion of critical sociocultural and post-structural theories and their methodological implications can be traced in Chaps. 2, 9, 10 and 16 albeit from different foci: Boler provides the wider political landscape of conducting research from these theoretical perspectives, while Lanias takes on a particular example using post-structural ethnography; Kuby discusses the theoretical premises involved and the methodological implications at a more general level, while Zembylas tackles the same issue while choosing a particular theory (affect theory and Judith Butler).

In Chap. 10, Candace Kuby explores how theory(ies) matters in relation to research methodologies and methods of analyzing data. Kuby demonstrates an analytical tool created to study emotions as situated, embodied, and fissured: critical performative analysis of emotions (CPAE). This tool bricolages theories, perhaps viewed as incommensurable: critical sociocultural, narrative (performative), and poststructural (rhizomatic). She illustrates a CPAE with an interaction between a boy and his second grade teacher when he forgot to return books. The chapter concludes with discussions about disrupting traditional ways of studying emotions, expanding theoretical and philosophical assumptions about emotions and how that shapes methodological actions, and creating different approaches of thinking-with-theories rather than reductionist codes for analysis.

In Chap. 11, Cynthia Lewis and Anne Crampton theorize emotion as action mediated by language and other signs and argue that emotion has consequences for learners as it constrains and enables identity production and opportunities to learn. In particular, they apply the theories and methods of mediated discourse—discourse in action—to explain how they can be methodologically useful in the study of emotions in learning. This work foregrounds *action* in social spaces and provides a lens through which to understand the meaning of signs/tools in practice. Particularly important is the concept of linkage across space-time scales that include the histories of participation and practices within and outside the context where the mediated action occurs. Examples from a secondary English/Language Arts class focused on media production and analysis are used to illustrate the methodological implications of the theory of emotion developed in the chapter.

In Chap. 12, Peter Kraftl discusses the ‘spatial turn’ that has been observed in the broader social sciences and has inflected research on emotion and education. This chapter—written from the perspective of a human geographer—examines the implications of such a turn for studying emotion in education. It begins by outlining how geographers have theorised emotion and affect, noting productive tensions between these two terms. Thereafter, it reviews—through four examples—how emotional geographies have inflected research on education. In so doing, it raises a series of conceptual questions that should underpin the planning of research on

education and emotions—especially about the ways in which space ‘matters’ to a particular educational practice.

In Chap. 13, Lisa Linnenbrink-Garcia, Stephanie V. Wormington, and John Ranellucci discuss the assessment of students’ affect based on a circumplex model. The chapter begins by providing an overview of circumplex models of affect. Next, it describes several approaches the authors have employed in their own research using this approach (e.g., multi-item self-report scales assessing each dimension of the circumplex, bi-polar self-report items, observations) and highlight the respective strengths and weaknesses of these various methods. The chapter concludes with more general remarks about the state of the field and suggestions for researchers, focusing on issues such as what forms of affect to measure, the level (trait versus state) at which to assess affect, and consideration of other methods of assessment beyond self-report.

In Chap. 14, Keffrelyn Brown considers the intersections between race, emotions and qualitative research that occurred in the context of two studies conducted by an African American, female researcher with participants who were White and of color. To do this Brown critically reflects on experiences in the field using a conceptual framework she calls *race critical researcher praxis*. This framework is informed by critical emotional reflexivity, critical theories on race, Black political thought and researcher reflexivity on race. Brown proposes that engagement with race critical researcher praxis is useful in two ways. First it critically addresses how race and emotions operate in research. Second it allows one to attend to researcher identities and encounters in the field as everyday, individual level factors and those connected to larger institutional, historically situated patterns of interactions.

In Chap. 15 Vivienne Bozalek describes the five moral elements of the political ethics of care—attentiveness, responsibility, competence, responsiveness and trust, as developed by Joan Tronto and shows their relevance for methodologies in studying emotions in education. The political ethics of care is defined and described and contrasted to principle ethics. The five phases of care and the accompanying moral elements of these phases is presented, with each moral element in the normative framework being elaborated and described in detail in the chapter. To illustrate how the moral elements in the political ethics of care are important in investigating emotions, an example of South African social work students conducting research interviewing their own family members is used.

Finally, in Chap. 16, Michalinos Zembylas turns to affect theory and Judith Butler to think with some of her arguments about affect and emotion and discusses the methodological implications for educational research. The first part takes on Butler’s recent theorization of vulnerability, affect, and grievable lives and shows the methodological possibilities that are opened to study affect and emotion. The second part provides three narrative fragments from the author’s long-time ethnographic work in Greek-Cypriot schools to concretize the methodological moves that are necessary to conceptualize and analyze emotions in education within a Butlerian framework. The conclusion argues that given the insights from Butler’s theory, educational researchers might need to develop more innovative and evocative ways

of writing up their accounts in order to ‘show’ the performativity of emotions and affects they study.

Section five entitled “Foregrounding Research Methods While Investigating Emotions in Educational Contexts” focuses on different methods that are being used to study emotion. This group of scholars analyzes the strengths and weaknesses of the method(s) they use, what research questions these methods are most useful at answering and what questions these methods are least useful at answering. Chapters in this section cover a variety of methods to respond to the overarching questions: What are the researchers’ philosophy of science (nature of knowledge and knowing)? Do any of the existing research methods have any characteristics that create obstacles in researching emotions in education? This section will feature chapters from Paul Schutz, Jessica T. DeCuir-Gunby and Meca R. Williams-Johnson; Roger Azevedo, Michelle Taub, Nicholas Mudrick, Jesse Farnsworth, and Seth A. Martin; Thomas Goetz, Madeleine Bieg and Nathan Hall; Lisa Procter; and Julie McLeod. These chapters are organized from general design (Chap. 17)—in which the emphasis is much more about ‘choosing the methods’ (like Chap. 5) rather than implementation of methods—to the discussion of specific methods of data collection and analyses. The chapters are ‘representative’ of a wide spectrum of methods currently being used in this area (e.g. quantitative, qualitative, narrative, historical approaches etc.)

In Chap. 17 Paul Schutz, Jessica T. DeCuir-Gunby and Meca R. Williams-Johnson talk about the emotions associated with educational settings, which tend to be multidimensional and situated within social historical contexts. They suggest the research methods and methodologies used to investigate emotions in education need to match that level of complexity. The authors discuss the usefulness of approaching emotions in education contexts from a problem solving perspective that engages the use of multiple and mixed research methods. In addition, the authors outline their current theoretical approaches as well as the research methods and models associated with multiple and mixed methods research. Finally, they discuss the strengths and challenges of approaching emotions in education from multiple and mixed methods perspectives.

In Chap. 18, Roger Azevedo, Michelle Taub, Nicholas Mudrick, Jesse Farnsworth, and Seth A. Martin provides a synthesis of several research methods used by interdisciplinary researchers to investigate emotions in advanced learning technologies (ALTs), e.g., intelligent tutoring systems, hypermedia, serious games). More specifically, they: (1) critique self-report measures used to investigate emotions; (2) briefly describe Scherer’s (2009) model as particularly relevant for investigating emotions due to its complex appraisal system; (3) describe three process-oriented methods (electrodermal activity, facial expressions, and eye-tracking) currently used by interdisciplinary researchers to detect, identify, and classify affective states during learning and briefly highlight strengths and weaknesses of each method; and (4) present major conceptual, methodological, and analytical issues related to investigating emotions during learning with ALTs.

In Chap. 19, Thomas Goetz, Madeleine Bieg and Nathan Hall outline the experience sampling method (ESM) and address practical issues when conducting ESM research on academic emotions (sample size, number of assessments, missing

data, hardware and software, measures, analysis). Examples of ESM studies in the field of academic emotions are highlighted, and the strengths (e.g., high ecological validity) as well as pitfalls (e.g., intensive data collection) of ESM for the assessment of emotions in educational settings are discussed. Finally, the chapter highlights opportunities for growth in this research area, including the development of state academic emotions scales and combining real-time self-reports with objective measures (e.g., biological data).

In Chap. 20, Lisa Procter reflects upon the use of visual and performative methodologies to examine the emotional dimensions of children's school lives. The chapter draws upon a collaborative ethnography in a junior school (ages 7–11) where den-building, the construction of small-scale spaces using fabrics and other materials, was used as a way for children to symbolize and examine the role of emotion in their unfolding experiences of school life. Over the course of the workshops children used these dens as catalysts for storytelling leading to the production of their own dramatic plays. Procter focuses upon children's representations of bullying through a den and related impromptu play. She suggests that researching emotion requires using methods that go beyond words. More specifically, Procter shows how the collaborative design and construction of visual, material and digital artifacts provides a means through which constructed and embodied meanings of emotion can be explored.

Finally, in Chap. 21, Julie McLeod refers to a series of oral history interviews with former secondary school teachers who worked in alternative and community schools in Australia during the 1970s. The chapter brings methodological debates about oral history practice and influential arguments concerning the social dimensions and production of memory into dialogue with more recent explorations of the 'affective turn', noting in particular the usefulness of the notion of 'affective practice'. It outlines methodological challenges and opportunities in undertaking oral histories to research emotions, and argues that such research is both complicated and enriched by the vagaries of memory as it is forged and remade in the present, a process that is understood to be simultaneously about narrating history and making-up the self. Oral history, it is argued, offers a valuable method for researching emotion because of its capacity to elicit and illuminate narratives that cross over subjective and socio-cultural dimensions of memory, allowing exploration of the nexus between private and public feelings. Examples from teacher narratives are woven into the discussion to illustrate themes of nostalgia, temporality and self-making, movement from personal memory to generational story, and inter-subjective dynamics in oral history interviews.

The final section, "A Future Agenda for Research Methods on Emotions and Education", which is consisted of Chap. 22, synthesizes the themes that emerge from the other chapters. Additionally, future agendas and challenges associated with research on emotions and education are discussed.

As indicated, there has been a considerable increase in research on emotions and education in recent years. One of the areas that have not been adequately investigated in relation to this field is research methods of studying emotions and education. It is valuable to examine the impact of our methodological choices on

researching emotion as well as the implications of our theoretical premises on the methods of studying emotion and education. In addition, there is often an underestimation of the methodological complexities involved in doing such research. It is our hope that this edited book will begin to address more systematically several of those concerns.

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Part II
Early Work and Reflections on
Researching Emotions in Education

Chapter 2

Interview with Megan Boler: From ‘Feminist Politics of Emotions’ to the ‘Affective Turn’

Megan Boler and Michalinos Zembylas

Abstract In this interview Megan Boler discusses with Michalinos Zembylas her work during the 1980s and 1990s on “feminist politics of emotion”. A feminist politics of emotion is historically grounded in the popular slogan of second wave feminism, the “personal is political”. This shift to understanding emotions as collectively and socially produced and constructed rather than as private and individualized experiences represented a radical shift in theory and praxis concerning emotions and education. A feminist politics of emotion encourages scholars to analyze and understand the role of emotions in epistemology, ethics, cultural values and beliefs, and in the construction of social relations and hierarchies. The interview highlights the often overlooked histories of feminist pedagogies as a development from the second wave of feminism, and their pioneering attention to the role of emotions in education, learning, and knowledge production. This approach is contrasted with more recent theorizing of ‘affect’, that draws on Spinoza and continues to develop in the work on what is presently termed “new materialism”.

Keywords Affect theory • Feminism • Pedagogy • Politics • Emotions • Gender • Second-wave feminism • Social construction of emotions • Consciousness-raising • Feminist pedagogies

Introduction

The purpose of this short introduction is to provide readers a brief overview of Megan Boler’s work on emotions and educations since the landmark publication of her book *Feeling Power: Emotions and Education* (1999) and her highly influential

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contribution to the scholarship on the politics of emotions. Boler's book was one of the first publications in education that not only touched on the taboo issue of emotions in education but also it did so in epistemologically and methodologically innovative ways. She labels her approach 'a feminist politics of emotion'. Highly relevant to education, her approach alerts us to the idea that emotions are a site of socio-political control and therefore cannot be understood outside culture and ideology. Further, her work emphasizes how and when emotions function as a mode of resistance to dominant norms. These epistemological views have important methodological implications in terms of how one studies emotion in education.

In this interview, Boler reflects on the histories of scholarship regarding emotions in their socio-political contexts, and the scholarship on the politics of emotions in particular that emerged both from feminist legacies in educational praxis as well as early feminist interventions from different disciplinary perspectives. Boler discusses the promises and challenges of cross-and multi-disciplinary, as well as politicized approaches to the study of emotions. The interview concludes by highlighting the risks of an apolitical 'affective turn', and contrasts the recent developments in scholarship on affect with earlier, 1980s scholarship on feminist politics of emotion.

Michalinos Zembylas (MZ): *Your book "Feeling Power: Emotions and Education" (1999) explicitly invokes 'a feminist politics of emotion'. Can you tell us why you chose this approach in relation to the study of emotion? What are the strengths and weaknesses of a feminist politics of emotion? How would you describe its methodological valence?*

Megan Boler (MB): I chose this approach because of the longstanding cultural and historical associations of women with emotions, not to mention the fact that at the time I commenced this work it was solely feminist scholars who dared to mention emotion as a legitimate scholarly topic. In the early 1980s when I began graduate studies in philosophy, it quickly became clear that despite increasing interest in pushing epistemological boundaries (e.g., within philosophy of science), the idea that emotion might play a substantive role in our economies of attention, in our conceptualizations of knowledge and processes of knowledge acquisition, in ethical and moral evaluation—such notions were not yet popular by any stretch of the imagination.

This pointed disregard of emotions' roles and place in such arenas as epistemology, ethics, and education is most certainly tied to its gendered associations. The trans-cultural, trans-historical associations of emotion with women represent, to this day, paradoxical contradictions of cultural myths and ideologies. The idea that women are innately, biologically "too emotional" to function as proper political citizens, for example, within the public sphere, is a persistent myth which neatly coincides with cultural demands for women to embody particular kinds of emotion (ality), and to teach proper values and ethics to children by virtue of women's ("natural") emotional sensitivities. These contradictory cultural suppositions about women and emotion demonstrate the critical need for "feminist politics of emotion" to disrupt and intervene in these retrograde and patriarchal ideologies. These ideologies simultaneously penalize women for being "biologically" "over-emotional",

and thus too “irrational” to serve in positions of political power; while also requiring women to cultivate her emotionality in order to serve as ideal mothers and teachers.

The methodological valence of a feminist politics of emotion can be understood as drawing centrally upon a lens that asks us to rethink the rigid binaries defining Western thought. For example, a feminist politics of emotion often begins by drawing from the popular slogan of second wave feminism, the “personal is political,” to analyze and understand the role of emotions in epistemology, ethics, cultural values and beliefs, and in the construction of social relations and hierarchies (Echols 1989; MacKinnon 1989). The feminist rallying cry of the “personal is political” redefined frequently dismissed “personal” issues including emotions and other experiences as in fact highly relevant to politics and to the public sphere. For example, feminist consciousness-raising groups of the 1970s empowered participants to redefine women’s anger as a healthy sign of resistance to oppression, rather than as a pathological symptom of her personal failings. By expressing and sharing previously hidden and silenced emotions in these collective spaces, women had the opportunity to integrate emotions as knowledge with critical reflection, thereby supporting women’s political organization against male-domination (Boler 1999; Campbell 1994).

MZ: As you are suggesting, a feminist politics of emotion has to do with how women are excluded on the grounds of their “irrationality”. But do you think that this approach is still relevant today given that there has been a relative ‘progress’ in women’s positions in the public arena?

MB: Absolutely, this approach remains relevant. Although we’ve seen some progress in terms of women’s inclusion in political and public spheres, the facts of gender inequality speak for themselves: of the top Fortune 500 CEOs, 4.6 % are women; the number of women in governmental positions of power is extremely few, though a handful of women were elected or appointed during the 21st century; and the shocking under representation of women in sectors like science, tech, engineering and math (STEM) reveals a “leaky pipeline”: no matter the vigilance of educational systems trying to increase the number of women being “fed” into these male-dominated fields, the percentage of women becoming PhDs or leading research scientists is not rising. Women remain vastly under represented in spheres of political and economic power; and when women are permitted such positions, they are subject to extraordinary sexual harassment and double-standards not inflicted on their male counterparts.

In the end, more notable than the limited progress increasing women’s positions of power, is the highly successful backlash against feminism and the effective propaganda campaign claiming we are now ‘post-feminist’ and ‘sexism is over!’

What does a “feminist politics of emotion” have to do with questions like gender inequality around the world? For one thing, studies of the “leaky pipeline” failing to feed women into STEM areas, for example, cannot seem to understand or solve the “problem”. At the same time, again and again through the decades we learn that women are excluded by the “culture” (read, hostility, sexual harassment) of “boy’s clubs,” whether that be spaces in academia, politics, or private corporate sectors. The effective exclusion of women depends significantly on the affective realm, on hierarchies that are produced and maintained by ensuring that no one

threatens patriarchal social order (or what bell hooks (1994) refers to as “white supremacist capitalist patriarchy”). Similarly, women around the world are taught to abide by gendered norms that impose compulsory heterosexuality and deny reproductive choice. These gendered norms rely, arguably most stringently, on internalized emotions and affective rules, as evidenced by the scholarship that pioneered a feminist politics of emotion.

In their Introduction to *The Affect Theory Reader*, Gregg and Seigworth (2010) outline eight orientations to the theorization of affect. One of these they describe as “politically—engaged work—perhaps most often undertaken by feminists, queer theorists, disability activists, and subaltern peoples living under the thumb of a normativizing power—that attend to the hard and fast materialities, as well as the fleeting and flowing ephemera, of the daily and the workday... and of ‘experience’ (understood in ways far more collective and ‘external’ rather than individual and interior...)” (p. 7) This formulation most closely parallels what I term the feminist politics of emotion.

So in sum, yes—vigilance is still required in the ongoing struggle to include women in public spheres (see Boler et al. 2014), and to achieve anything like equity in positions of power. A feminist politics of emotion is necessarily inter- and multidisciplinary, drawing from diverse feminist theories and disciplinary frameworks. Whatever its shortcomings, the women’s liberation movement paved the way for women’s studies and feminist theory to find a place within educational and intellectual contexts. And ‘the personal is political’ as a basis for a feminist pedagogies provides a useful starting point for radical educational praxis.

MZ: What was the impact of this approach to education and pedagogy in particular—both as a site of politics and research?

As the women’s liberation movement swept North America and parts of Europe from the late 1960s into the 1980s, the fight for women’s rights included the historic-first establishment of women’s studies programs and ‘feminist pedagogies’. Emotions were identified as core to the liberatory work of feminist pedagogies, which—as a political arm of the women’s movement—served as a politicizing, embodied intervention for social change, seeking spaces for women in the hallowed halls of higher education where women had been not only refused a place at the table, but stereotyped as the antithesis of logos and reason (Rich 1979; Culley and Portuges 1985). Questions about the role of emotions in knowledge and learning, pioneered by feminist educators, developed alongside Freirean, critical and radical pedagogies, though feminist pedagogies received much less recognition, to this day. As one scholar defines it:

Feminist pedagogy is grounded in the primary goal of social change. The foundations of feminist pedagogy can be unlocked by looking at its origins in grassroots political activity. Women’s consciousness-raising groups that formed in the late 1960s were based on friendships, common political commitments, and discussions of shared experiences. Furthermore, they emphasized reliance on experience and feeling, sharing common experiences in collective leaderless groups, and the shared assumption that understanding and theoretical analysis were the first steps towards revolutionary change. (Sayles-Hannon 2007, p. 35)

Feminist pedagogies embrace key principles, such as: attending to power relations (including those between teacher and student); valuing personal experience and emotion as these inform knowledge and learning; and transforming injustice through reflexive praxis. Audre Lorde's inspiring public speeches delivered in the late 1970s and her brilliant essays (collected in *Sister/Outsider*, 1984) challenged not only axioms of Western thought but white feminist assumptions, and consistently highlighted the importance of emotion as exemplified in her essay "Poetry is Not a Luxury." bell hooks' (1981) title invoked Sojourner Truth's demand, "Ain't I a Woman?," reminding feminists of ongoing questions regarding who has the power to define "women," not only during the women's suffrage movement, but still today. Women of color increasingly challenged the unaddressed racist assumptions of second wave feminism, including the white, middle-class concerns common to consciousness-raising, concerns that often didn't apply to their sisters of color (Echols 1989; Moraga and Anzaldúa 1981).

After the early interventions of feminist pedagogies, it is predominantly feminist scholars from the mid 1970s who began to pioneer new scholarly directions related to the politics of emotion. These include the work of anthropologist Michelle Rosaldo (1974), philosopher Marilyn Frye (1983), educational philosopher Nel Noddings (1984). In her groundbreaking work *The Managed Heart: Commercialization of Human Feeling*, sociologist Arlie Hochschild (1983) contributed a study of women stewards' "emotional labor" in the airline industry, illustrating key concepts such as "feeling rules" (p. 17) and "emotion work" (p. 7).

In 1989 philosopher Alison Jaggar follows political theorist Catherine MacKinnon's (1981) assertion that 'consciousness raising is to feminism what labor is to Marxism,' when she develops a significant epistemological intervention in her essay, "Love and Knowledge" (1989): "Critical reflection on emotion is not a self-indulgent substitute for political analysis and political action. It is itself a kind of political theory and political practice, indispensable for an adequate social theory and social transformation" (Jaggar 1989, p. 64). Like MacKinnon, Jaggar's argument counters the Marxist critique¹ that reflecting on subjective experience is a bourgeois cultural endeavor not necessary for political revolution. Outlining "emotional hegemony and emotional subversion", (p. 159) Jaggar coined the term "outlaw emotions" (p. 160) which represents a radical intervention in the hegemonic discourses that naturalize women's emotions as pathological and personal. She argues that "by forming our emotional constitution in particular ways, our society helps to ensure its own perpetuation. The dominant values are implicit in responses taken to be precultural; or acultural, our so-called gut responses" (Jaggar 1989, p. 160; see also Lutz and Abu-Lughod 1990). By contrast, outlaw emotions are "incompatible with the dominant perceptions and values, and some, though certainly not all, of these outlaw emotions are potentially or actually feminist emotions" (Jaggar 1989, p. 161).

¹Also bridging this divide between Marxism and the question of emotions, in 1981 *The Socialist Review* published U.C. Berkeley scholar Peter Lyman's pioneering essay, "The Politics of Anger".

In sum, the women's liberation movement not only developed feminist pedagogies that explicitly valued emotions as knowledge, but as well, laid the groundwork for the first women's studies departments established in higher education. By the early 1980s, feminist scholarship had gained legitimate institutional spaces and tactics (such as feminist pedagogies) to challenge the patriarchal binaries of emotion/reason that silence and dismiss emotions within realms of learning and knowledge creation.

MZ: How, then, do you perceive contemporary scholarship on the so called 'affective turn'?

MB: Affect theory emerged in the mid-1990s, and continues to trend as one of the more popular areas of contemporary scholarship. The "affective turn" may be understood as having two primary lines of inquiry: a trajectory that builds from the psychoanalytic work of Silvan Tomkins; and a second trajectory that draws on the philosophy of Baruch Spinoza as highlighted first by Deleuze and Guattari and then Brian Massumi. This second line of inquiry distinguishes feeling as "personal"; emotion as a "socio-linguistic fixing" or "qualified intensity" (Massumi 1995, p. 7); and affect as "a non-conscious experience of intensity; it is a moment of unformed and unstructured potential. ... [A]ffect cannot be fully realised in language, and ... is always prior to and/or outside of consciousness (Shouse 2005).

The affective turn has done us the major service of popularizing the study of emotion and affect. To date, however, this now fashionable arena relies heavily on a couple of oft-cited readings/uses of Spinoza, and thus a great deal of what counts as "affect theory" is not even secondary but tertiary readings or even further removed, from original sources. This also results in confusions such as presuming that the hypothesized "autonomy of affect" is a concept foundational to all "affect theory" or to Spinoza's philosophy. In fact, the "autonomy of affect" (Massumi 2002) is a concept built on an (unreplicated) empirical study that found a "gap" between the affect experienced in the body and the conscious "registering" of that affect. Scholars have attached themselves fervently to this "gap" and its apparently vast promise of affect's "freedom", giving hope in the bleak, post-post-modernist landscape where "agency" seems lost forever. While there is much more to be said, it is fascinating to witness the incredible appeal of an embodied force not "polluted" or "constrained" by the familiar traps of cognition and consciousness.

Along these lines, affect theorists' centrally engage 'capacities', 'potential', 'how bodies affect one another'—concepts sufficiently open-ended, and bordering on poetic, to enable scholars to interpret/riff on these sexy themes without pushing the more demanding socio-political implications of such accounts. (Quite similarly, Raymond Williams' (1977) concept of the "structures of feeling" expressed a similarly exciting zeitgeist, and since Williams did not develop the concept at length, its open-ended quality allows for generous interpretation; generations of scholars have been able to use "structures of feeling" in every conceivable way).

In their Introduction to *The Affect Theory Reader*, Gregg and Seigworth (2010) outline eight orientations to theorizing affect. One of these they describe as "politically-engaged work—perhaps most often undertaken by feminists, queer theorists, disability activists, and subaltern peoples living under the thumb of a

normativizing power—that attend to the hard and fast materialities, as well as the fleeting and flowing ephemera, of the daily and the workday... and of ‘experience’ (understood in ways far more collective and ‘external’ rather than individual and interior...)”. (Gregg and Seigworth 2010, p. 7) This formulation most closely parallels what I term the feminist politics of emotion.

What I find most puzzling about the ‘affective turn’ is the resounding silence about the feminist interventions we’ve discussed here, interventions that arguably laid the groundwork for the popular uptake of “affect theory” in this 21st century. Thinking generously, one might forgive the absence of attention to feminist scholarly pioneers; but even putting feminist histories aside, given the persisting binaries that link women with emotion, men with reason—surely gender (and race, and class) are central to analyses of affect within patriarchal cultures? Without attention to socio-political hierarchies maintained by “feeling rules” and resisted by “outlaw emotions,” affect theory falls short of its potential as theory that can be put to work. Just as the fields of cultural studies have been challenged to engage their theories with praxis, so must affect theory be concerned with praxis, with materiality and everyday life that grounds such theory. But perhaps this hope merely reveals my own commitments to public intellectualism and activism, to discerning where the rubber hits the road, as they say. Personally, I am less interested in developing techniques for literary and cultural analysis, than I am in the socio-political implications of our scholarship.

Gregg and Seigworth pose a related concern to Grossberg, and ask “Is it possible that affect itself has been over invested by theory? Is there a way that affect lets one off the hook...?” (2010, p. 314)

I do think that affect can let you off the hook. Because it has come to serve, now, too often as a ‘magical’ term. So, if something has effects that are, let’s say, non-representational then we can just describe it as “affect”. So, I think there is a lot of theorizing that does not do the harder work of specifying modalities and apparatuses of affect, or distinguishing affect from other sorts of non-semantic effects, or, as I said, analyzing the articulations between... the ontological and the ‘empirical’. I think that sometimes affect lets people off the hook because it lets them appeal back to an ontology that escapes. (p. 315)

It is worth noting that to the extent that ‘affect’ now functions as the magical catch-all term, it replaces some of the ways in which the psychoanalytic concept of the “unconscious” functioned (prior to the ‘affective turn’) as a way to account for the many ‘leakages’ and escapes of emotions and affect, its myriad ways of resisting our capture, articulation measurement, perception, and consciousness.

Indeed, for those interested in the political significance of emotions and affect, ‘affect’ is now all too easily invoked as a gesture towards the virtual, the possible—potential, and capacities. However, the most recent emergence of “new materialism” and “agential realism” (Barad 2012) suggests promising directions for rethinking the “virtual” and perhaps grounding this more helpfully within entangled material relations.

MZ: *To go back to an idea you said earlier about a feminist politics of emotion being “necessarily inter- and multidisciplinary”, I would like to ask you how contemporary work on affect can benefit from more inter- and multi-disciplinary*

approaches. To put this differently, what does this imply in terms of how we study emotion and affect?

MB: Contemporary analyses of emotion necessarily must draw upon multi-, cross-, and interdisciplinary studies. The need for such interdisciplinary approaches are required precisely because of the complexity of emotion. Firstly, what might we even mean by emotion—the feel, the physiological state? Do we mean fleeting emotions, triggered by obvious environmental events; moods; evaluations, cognitive appraisals nonetheless informed by emotive perceptions? Do we mean emotions as involuntary responses of fight and flight? Do we mean emotions as socially-constructed responses to complex social contexts and cues?

The recognition of ‘where’ emotion or affect might be ‘found’ is, at least, recognized as a trickier question than understood in previous historical periods and within older disciplinary traditions. With the advent of new modalities of data visualization—techniques of tracking and ‘measuring’ affective states—the necessity of new multi- and cross-disciplinary collaboration has never been more pressing. Not only are emotions, as states or objects of analysis, increasingly recognized as inhabiting or existing in different dimensions of the body, self, person, or subject (depending on your disciplinary purview), but there is opportunity for collaborative research and study in and of the overlapping realms in which affect is seen to “inhabit” or “circulate”.

No matter the extent to which scholars develop and expand theories of affect, for example, and no matter what roles neuroscience is understood to play in shaping what we identify and track as emotions, socio-cultural studies of emotion will always require analyses of the contextualizing influence of gendered ideologies that define what counts as acceptable or “good” emotions, etc. My salient point here is that, whatever radical changes in theorizations or sciences of affect and emotion we may witness, the entrenched ideological aspects—such as those that inevitably associate particular emotions, emotional labor, and the social burden of ‘character education’ with women—have not and likely will not change significantly. Although the gendered character of “emotional labor” is recognized a bit more widely today than it was in the 1980s, more often than not emotionality is still used to keep women “in their place,” contained in domestic spheres and excluded from public and political spheres. Indeed, to answer your question, these new areas of inquiry call for research from across the disciplines. Emotion, affect, or consciousness cannot possibly be grasped by any one disciplinary approach except as a highly partial narrative.

MZ: So, if I asked you, then, to describe the most important recent developments (analytical/methodological/theoretical etc.) in studying emotion, affect and consciousness in education in recent years, what would you say?

MB: I would cite the innovative, interdisciplinary, and prolific contributions you have made to educational studies throughout your career, Michalinos, quite seriously. In addition, I would answer this by pointing to the riskiest or most potentially “dangerous” implications of the most recent developments. And here, I see two: firstly, the most challenging and potentially ‘dangerous’ development is represented by neuroscientific accounts of emotion that effectively reinscribe discourses of

emotions as biologically rooted, as entirely matters of nature rather than culture. Secondly, as I have been arguing, it is apparently all too easy to erase or forget the gendered realities of emotion and the feminist scholarship that put emotion on the map. This risk of adding another layer of misogyny into the histories of emotion, by erasing feminists' work, is all too real, especially if affect theorists choose not to ignore the ways in which feminist politics of emotion and affect theory might productively, mutually inform one another. Nonetheless, both risky directions leave ample room to explore the implications for education, teaching and learning. Contemporary scientific investigations and research on the brain and in the areas of neuroscience has potentially radical significance for studies of emotion. However, no matter how advanced these new forms of measurement and data visualization become, there will remain variables, idiosyncratic differences, cultural differences, and differences in social mores and rules that govern emotional behavior, conduct, expression, and reflective practices with regards to human experience of emotions. So while some may anticipate that emotions will be entirely described and predicted by neuro- and brain science in years to come, it would be easy to overstate how and what such measurements and visualizations will contribute to cultural studies of emotion and affect.

MZ: And to go back to the contribution of the 'affective turn' in studying emotion and emotion. How does this bear on questions of emotion and affect?

MB: Critical humanities scholars may finally have an incredible opportunity to intervene in the ethically precarious intersection of brain science, data visualization, and the applications of these techno-scientific information into human (affect) engineering.

Patricia Clough recognizes this potential when she writes:

"Affect is also theorized in relation to the technologies that are allowing us both to 'see' affect and to produce affective bodily capacities beyond the body's organic-physiological constraints. The techno scientific experimentation with affect not only traverses the opposition of the organic and the nonorganic; it also inserts the technical into felt vitality, the felt aliveness given in the pre-individual bodily capacities to act, to engage, to connect—to affect and be affected. The affective turn, therefore, expresses a new configuration of bodies, technology and matter that is instigating a shift in thought in critical theory." (2010, pp. 2–3).

The most promising areas of scholarly development that will, I believe, become increasingly indispensable in our studies of emotion will be work such as that of Manuel DeLanda (2013), Rosi Braidotti (2013) and Karen Barad (2012), often associated with new materialism, who bring complexity theory to bear on studies of the social and biological. Manuel DeLanda's (2013) book *Intensive Science and Virtual Philosophy* outlines dynamical systems theory, differential geometry, and complexity theory, all of which can expand the current invocations of Spinoza's notions of capacities and potentials of bodies. Such analyses of multiplicities and the manifold provide innovative directions for understanding the materiality of entanglements, contradictions, and frictions that constitute the realities of affect and emotions in their relational contexts.

Arguing against notions of ‘essence’ (such as the commonly accepted assumption that the essence of being human is to be a “rational animal,” Massumi 2002, p. 2)—i.e., pre-determined, a priori or otherwise ahistorical traits presumed to transcend individual instances—DeLanda (2013) draws on a Deleuzian ontology that replaces the notion of fixed essence with the morphogenetic process. A focus on this process understands species as “historically constituted entities” rather than a timeless category (DeLanda 2013, p. 8). This underscores a dynamic rather than static way of accounting for identities, differences, and similarities. DeLanda thus radically sidesteps essentialism by drawing on notions of multiplicities and the manifold (2013); drawing from Deleuze, he outlines in this book how “multiplicities specify the structure of spaces of possibilities” (p. 10). Multiplicities are “concrete universals” (p. 13); unlike an essence, the “universality of a multiplicity is typically *divergent*” (p. 22) and the focus on multiplicity over essence allows for a theory of progressive differentiation.

How does this bear on questions of emotion and affect? My suggestion is that, in fact, the most robust work in new materialism can be productively put into conversation with scholarship on emotion and affect from across disciplines. We need an ontology of affects that recognizes the dynamic and non-static relationality within time and space, that simultaneously allows us to speak in some generalities about particular affects or emotions, but also to understand how singular instances of emotion and affect—while part of a dynamic process described by such notions as that of multiplicities—are significant in their very differentiation.

Related to the issue of understanding multiplicity and differentiation as described by dynamical relation theory, another challenge for future studies is to understand how contemporary scholarship on affect can pay tribute to feminist, historical predecessors. The scholars engaging feminist politics of emotion courageously blazed trails into Western Enlightenment theory with radical new theorizations of emotions. These accounts understand emotions to be embedded in the materiality of lived experience. How do socially- and culturally-constructed rules of emotion define identities, determine communities, and which bodies are permitted the privilege to express which emotions?

By taking into account the gendered and feminist histories that form the bedrock of emotion and affect’s ‘place’ within Western culture and discourses, work on affect might be able to deliver much-needed interventions into “binarized” scholarly discourses that still shun emotion and affect. With due recognition to these feminist and gendered histories, scholars can acknowledge the pioneering intellectual and political histories that made the ‘affective turn’ possible.

MZ: *Turning to your current research, how do you position your approach nowadays in relation to the developments in studying emotions in education in recent years?*

MB: Sarah Ahmed’s (2004) work resonates closely with my own commitment to the feminist politics of emotions. As Gregg and Seigworth pose in a question to Grossberg (2010):

There is a strong body of feminist work on emotion and affect and, within affect theory itself, there are definite disciplinary differences within and across philosophy, psychology, critical race studies, and feminist standpoint theory—just to name a few. We’re thinking especially of the way that women have historically been associated with emotion and hysteria as part of a wider effort to distinguish particular groups as incapable of rational thought and hence scholarly practice. Isn’t part of the continued difficulty then in theorizing affect and emotion partly due to how the historical trajectory of both terms has been used to dismiss and trivialize others in the past, and even still today? (p. 316)

It is precisely these ideological aspects of emotion’s lived experience and role in defining social hierarchies of power (intersecting not just with gender but also with race, class, and other identifying/marginalizing categories) that continue to require scholarly attention and intervention.

MZ: And in terms of the key challenges you see for research into emotions and education in the next 20 years?

I see three key challenges:

1. To engage humanities and cultural studies scholarship with work in the neurosciences and in affect theory, to engage non-linear complex dynamic theory to address emotion and affect. While Massumi’s (2002) examples of autonomic responses as significantly constitutive of affect provides a jumping-off point, DeLanda’s (2013) analyses of the manifold and multiplicities and Barad’s (2012) “agential realism” and determination to “queer the binary,” offer nuanced analyses that promise even more persuasive accounts as these are put into conversation with affect theories.
2. In relation to education, to develop pedagogies that can engage emotions and affect as part of the necessary work of “critical pedagogies”—pedagogies that ensure more than what I have termed “drive-by difference” (Boler 2007) and that invite students to reflexively re-evaluate closely-held assumptions, values and beliefs within a socio-historical frame. We urgently need new pedagogies suited to MOOCs and exponential expansion of online learning (Boler 2015).
3. Finally, we will be challenged to work against prescriptive formulations of character education that seek to impose universalized, reductive, and/or dehistoricized ideas of what counts as “correct” and “proper” or suitable emotions. In a closely related vein, the rise of neuroscience as explanatory models for emotion are already working hand-in-hand with prescriptive educational policies and pedagogies; neuroscience can too easily be drawn upon in reductive ways to bolster universalized assumptions about emotions. This underscores the importance of taking up the agential realism and new materialism of DeLanda and Barad as discussed above, approaches informed by and resonant with the work of scholars like Braidotti and Haraway. These radical directions support our ongoing efforts to move beyond violent Western dualisms that threaten, still, to marginalize a feminist politics of emotions. This encourages cross-disciplinary conversation between those interested in radical educational practices of freedom, and the science and policy-oriented arenas that increasingly seek to define static emotional norms.

These last two challenges require ongoing education and interventions into dominant cultural values and systems, such as gendered expectations and roles discussed earlier in our interview. To enact—much less to develop—such pedagogies goes beyond what is emphasized in nearly all teacher education programs. And frankly, the strongest contemporary scholarship in education that engages emotions and pedagogies with finessed socio-political analyses is the body of work you have been contributing since we first met, so many years ago!

MZ: And finally, what impact would you like your work to have on epistemological and/or methodological understandings of and research on emotion in education?

MB: To begin with Gregg and Seigworth's (2010) powerful quote:

There is no single, generalizable theory of affect: not yet, and (thankfully) there never will be. If anything, it is more tempting to imagine that there can only ever be infinitely multiple iterations of affect and theories of affect: theories as diverse and singularly delineated as their own highly particular encounters with bodies, affects, worlds. (Isn't theory— any theory with or without a capital T— supposed to work this way? Operating with a certain modest methodological vitality rather than impressing itself upon a wiggling world like a snap-on grid of shape-setting interpretability?)” (pp. 3–4)

I have already been inspired by the myriad scholars who have taken up *Feeling Power: Emotions and Education* (1999) amongst my other essays in this arena, to build upon and pioneer innovative directions of inquiry regarding emotions and education. In terms of how my scholarship may illuminate epistemological concerns: How can we expand our understandings of emotion and affect without replicating misleading binary divisions between emotion and reason? We can, at minimum, hone our scepticism regarding disciplinary approaches that presume binaristic paradigms. These theoretical challenges map fairly directly onto methodological challenges: How do we investigate various phenomenon related to emotion and affect without reproducing the dualisms so endemic to language, to Western thought, metaphysics, epistemologies? Given the radical and extensive scholarship now available in nearly every discipline that challenges head-on misleading presumptions of binary oppositions as somehow given (whether by nature, God, or even social norms), there is little excuse for engaging overly-reductionistic conceptualizations of emotion and affect.

Trained as I was under the mentorship of scholars such as Hayden White, Donna Haraway, Helene Moglen, and Jim Clifford in the History of Consciousness graduate program—methodology itself must be approached with healthy scepticism, first and foremost with attention to the performance and presentation of any knowledge, claim about its scalability and generalizability. If we can successfully balance this skepticism while developing novel approaches to researching emotion and affect in its sometimes ineffable complexity, then I see hope for the future of inter- and multidisciplinary research into emotions and education that can avoid reproducing such pitfalls as “one size fits all” character education, or easy invocations of empathy as a teachable skill that serves as the panacea for all social ills. To date, my early work in emotion and education has helped to catalyze reflexive theoretical forays and praxis I hoped for but dared not imagine: a generation of

scholars who take seriously the ways in which social hierarchies of power determine who can express which emotions in what forms; who is excluded or included by virtue of emotional norms and behaviors; and how emotions can be granted their full and salient place within educational contexts. Emotion and affect in teaching and learning have a profound role in epistemological and ethical reflexivity, requiring a critical praxis necessary to create inclusive spaces for all voices in the never-finished work of freedom.

I look forward to greater cross-disciplinary conversation between fields such as educational theory, and those disciplines presently engaged in the popularized interest in affect (such as comparative literature, continental philosophy, cultural studies, and feminist and queer theory). The general lack of engagement with educational studies returns us to my central point: a feminist politics of emotion is historically rooted in the pioneering work of those committed to liberatory praxis of feminist, critical and radical pedagogies. And just as emotions have been ignored due to their (female) gendered association, so too is educational theory often overlooked, in no small part because of its gendered associations, which tend to position educational theories outside the respected purview of much scholarship.

MZ: *Thank you very much Megan for this thought-provoking interview!*

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Author Biographies

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Chapter 3

The Emotional Dimension in Teachers' Work Lives: A Narrative-Biographical Perspective

Geert Kelchtermans

Abstract Using autobiographical reflection, Kelchtermans presents the narrative-biographical perspective on teacher development (both as a theoretical stance and a methodology) and explains how his research on the emotions in teaching is rooted in that work with teachers' career stories. Concluding he argues for the relevance and power of this perspective in research on emotions in teaching. First it allows to unravel the intertwinement of the emotional dimension with political, moral and technical dimensions in teaching. Second, it grounds the author's claim about vulnerability as a structural characteristic of teaching. Next the perspective deepens our understanding of teachers' emotional reactions (e.g. resistance) to educational innovation. It further provides legitimacy for non-instrumental discourses for teachers to think and talk about their job experiences (challenging the increasing hegemony of performativity discourses in education). Finally working with teachers' narratives explains the particular coping strategies teachers develop to deal with the emotional in their work.

Keywords Narrative • Biography • Teacher development • Biographical interviews • Teacher vulnerability • Educational innovation • Moral dimension • Political dimension • Life history • Teacher identity

My interest in the emotional dimension of teaching emerged from my narrative-biographical research on teacher development. Starting with an autobiographical account on how that work developed I situate it in the educational research during the late '80s and early '90s of the former century. This story will further allow me to clarify in a second paragraph the theoretical assumptions of my work, as well as to elaborate on the methodological choices resulting from it.

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I conclude with discussing the theoretical and methodological contribution the narrative-biographical perspective makes to our understanding of the emotional dimension in teaching, teachers' work lives and professional development.

Elements of an Autobiographical Self-Positioning: Studying Educational Innovations Left Me Puzzled

In the beginning there was puzzlement. As a master's student in educational sciences I became interested in educational innovation and school reform. In one course we studied the international research on planned educational change, which convincingly showed how difficult it was to change educational practices and reform schools in a sustainable way. Research had already shown that studying the moment of adopting an innovation didn't suffice, but that it was crucial to understand the so-called implementation process: the actual enacting of the innovative ideas in practice (Fullan 1982). Furthermore research on educational innovation in Belgium and the Netherlands in the '80s was strongly influenced by the Concerns-Based Adoption Model (CBAM), developed at the University of Texas in Austin, but translated and validated for the Dutch-Belgian context by R. Van den Berg and R. Vandenberghe (Van den Berg and Vandenberghe 1981). A core idea of the CBAM-model was that teachers' implementation practices of innovations were strongly influenced by the so-called "concerns" evoked by the innovation: "questions that arise with a more or less emotional undertone and thereby signal uncertainty and possible resistance to new situations and/or changes" (Van den Berg 2002, p. 592). This emphasis on how teachers 'felt about' the educational innovation and how that affected the way they dealt with it, was also in line with the emergence and growing influence of the sense-making approach in the study of innovations (Fullan 1982, pp. 22–23)

Implementing educational innovations—I came to understand—was not only a technical endeavor of helping teachers to master innovative contents and pedagogies, but also involved complicated processes of interpretation and sense-making, that were emotionally challenging or troubling. Therefore it shouldn't come as a surprise that many teachers showed hesitation, resistance and reluctance to actually engage in the reform, eventually resulting in things remaining pretty much the same in schools. Yet, the subscript remained that this resistance was a 'problem' and needed to be overcome, because innovations were meant to be an improvement for education. As a side-effect of the emphasis on individual sense-making and individual emotions in the research, teachers were implicitly blamed as being unwilling, conservative, or even lazy...(see also Achinstein and Ogawa 2006).

However, while working on my master's thesis on the so-called Jena-Plan-movement in the Netherlands (together with Ann Deketelaere; Deketelaere and Kelchtermans 1988) I encountered a very different story of school reform, that complicated and even contradicted several research conclusions. The

Jena-Plan was a model for a radically innovative school, developed by the German educationalist Peter Petersen during the 20s–30s at the University of Jena, in the tradition of the child-centered philosophy of the “New Education Fellowship” (or better known by its German name “Reformpädagogik”) (see <http://www.jenaplan.nl/nl/jenaplanschools.html>). Petersen’s ideas had been picked up in the Netherlands in the late ‘50s and when we studied it in the early ‘80s more than 250 Dutch schools were working according to this model. Interestingly, however, this innovation had not been imposed or even promoted by the government, but developed bottom up as an increasing number of teachers and parents had become inspired by the Jena-Plan and decided to start new schools or radically change existing schools. Because they had been trained for teaching in traditional schools, implementing the reform ideas demanded from the teachers a huge investment of study time and an increase of their work load: implementing multi-age class groups, complex innovative pedagogies of differentiation or inquiry-based learning, increased attention to social skills and art education in the curriculum, and so forth. In other words, those teachers almost completely had to give up their professional zones of comfort and embark on the endeavor of enacting radically different ideas of teaching and learning. The labeling of teachers as resistant, lazy, conservative, and unwilling was convincingly contradicted here on a wide scale of enacted practices. Among the many fascinating aspects of that study, I was particularly struck by the ‘stories of conversion’ many of those teachers told us. Particular experiences in their teaching had brought them to radically question their taken for granted practices, forcing them thoroughly to rethink and reconsider their common practices, based on a strong sense of moral purpose and emotional commitment. “Owing it” to the children was the line that kept coming back in those stories.

All these experiences left me with a strong sense of puzzlement when graduating: I realized that apart from facilitating technical interventions, providing support materials and capacity building, implementing educational innovations also demanded understanding complex processes of sense-making, moral commitments and emotional involvement.

Broadening My Conceptual Horizon on Teacher Development

When starting the work on my PhD in 1987, however, I discovered that my puzzles with educational innovation were in interesting ways echoed in the research on teaching and teacher education. Firstly since the mid 80s the “teacher thinking” research (see e.g., Craig et al. 2013) argued that teachers’ actions could only be properly understood by seeing them as guided by their ‘cognitions’, like their ideas and normative beliefs on teaching, children, their subject and so forth. Within the teacher thinking-research, several authors stressed that these ideas, beliefs or cognitions were not emotionally neutral as they also involved normative

and ethical commitments. In order to capture this multilayered and complex nature of teachers' ideas many scholars were drawn to theories of narrative and story-telling (e.g., Polkinghorne 1988) as the prominent genres humans used to make sense of their experiences (Carter and Doyle 1996; Casey 1995; Clandinin 2007; Gudmundsdottir 2001). Furthermore, many of them explicitly linked this narrative approach to teachers' biographies (e.g., Butt 1984), thus bridging the psychological interest in teacher cognitions and sense-making to more sociological traditions. Especially the revival of the life history research (Ball and Goodson 1985; Goodson 1992) as well as studies of teachers' careers and work lives (Huberman et al. 1993; Nias 1989; Sikes et al. 1985), created rich opportunities for conceptual cross-fertilization. The idea that teachers, when talking about their professional experiences, spontaneously chose narrative genres and that these stories needed to be understood as situated in the broader story of their work lives, got intertwined in what I later labeled as the narrative-biographical approach to teachers' professional development (Kelchtermans 2009).

A concept that strongly reflected this entanglement as well as the inherent and obvious emotional dimension in the narrative and biographical accounts is that of "critical incident". Sikes et al. (1985) define them as "key events in an individual's life, ... around which pivotal decisions revolve. They provoke the individual into selecting particular kinds of actions which lead in particular directions" (Sikes et al. 1985, p. 57). The stories of conversion from the teachers in the Jena-Plan-schools clearly exemplified these critical incidents: significant experiences, that caused an intrinsic and compelling need to reconsider and revise one's deeply held beliefs and the practices built on them.

To sum up, my work on teacher development was thus rooted in several lines of research, at the cross-roads of several (sub) disciplines and developing partly parallel in time: the narrative research within (or grown out of) the teacher thinking research, the tradition of life-history research as well as the studies on teachers' careers and work lives, the research on educational innovation and school improvement, but also the tradition of the innovative child-centered school models (New Education Fellowship; Reformpädagogik).

In all these lines of work, the emotional dimension in (innovative) schooling was explicitly acknowledged, even if these emotional aspects were not themselves the core of the research interest.

Theoretical Stance

I have characterized the theoretical stance of the narrative-biographical perspective with five interrelated keywords: narrative, constructivist (or interpretative), interactionist, contextualized, and dynamic (Kelchtermans 1993, 2009). *Narrative* is the spontaneous genre teachers turn to when talking about their professional experiences. In using stories, anecdotes, metaphors, images, and so forth they provide accounts of their experiences and the meaning they have for them. As such the

narratives represent *interpretative constructions* through which the storyteller creates coherence and meaningfulness in the endless stream of events and experiences. As Labov and Waletzky (1973, pp. 79–80) have rightly argued, narrative language performs at the same time a referential and an evaluative function. The storied account refers to particular events and experiences in the past (what happened, when and where?), but at the same time also expresses the storyteller's appreciation of those events and what they have meant to him/her. As such narratives are "emotionally not-indifferent" (Filipp 1990). Even when the narrator doesn't explicitly label the emotions s/he wants to convey, the understanding of the narrative by the audience implies the proper reading of the emotional subtext.

This implies that the narrative construction is not primarily an individual or idiosyncratic process (although stories may differ considerably depending on who's talking), but rather the result of the narrator's perception of and *interaction* with the audience (either the audience present in the listener or reader, or the one that is envisaged or imagined by the storyteller), as part of the context. The present act of the storytelling in itself is *contextualized*, but the content of the story is as well. And this needs to be understood both in a temporal and spatial sense. Narratives are always told at a particular moment in the narrator's life. They are inevitably influenced by his/her experiences from the past (and former processes of narrative sense-making) as well as by expectations of the future. The stories are as such always historically situated. They not only echo the storyteller's life history, but also the history of the school, and the wider socio-historical and policy environment. Simultaneously, the stories reflect meaningful interactions with other people (collective sense-making) and with cultural, structural and institutional environments at those moments in time. This is why the narrative and the biographical are so closely intertwined and why both are relevant for researchers interested in emotions. And finally it is obvious that the narratives, as meaningful storied accounts of interactive experiences with other people and context, are not fixed, but may change over time, as their meaning may develop. Narratives as texts are therefore to be seen as *dynamic* and open to modification, re-telling (Clandinin 2007). The accounts of critical incidents, for example, often mark such a turning point after which stories have been rephrased and (partly) told differently, because the experiences the story refers to had become seen in a (partly) different light.

Methodological Choices

Given my interest in teachers' social constructions of meaning for their professional experiences, it will come as no surprise that I was drawn towards a qualitative and interpretative research methodology. For this narrative-biographical research, I designed a procedure for data-collection and analysis, which I labeled "stimulated autobiographical self-thematization" (Kelchtermans 1994). The procedure included a cycle of three semi-structured biographical interviews, held over a period of 3 months and with interpretative analyses in between. The cycle, however, started

with the respondents filling out a simple questionnaire, thus providing an overview of their formal career. These data constituted a kind of “robot picture” that was used as a rough temporal guideline to elicit the autobiographical career story during the first interview. In other words, the respondents were invited (‘stimulated’) to tell their professional biography (‘autobiographical’), the story that put the narrative flesh to the bare bones of the formal career overview. And because of what Nias (1989, p. 5) has rightly called teachers’ “persistent self-referentialism”, these stories inevitably revealed the respondents’ understanding of themselves as teachers and their sense of professional self. Teachers cannot talk about their work without at the same time referring to or even explicitly talking about themselves.

The second interview focused on the lacunas in the time line, ‘white spots’ (issues that had not been talked about in the first interview) and unclear passages, as well as critical incidents and critical persons. As such the questions were partly specific for that particular respondent and partly identical for all respondents (to allow interpretative comparison).

An interview with the principal (aimed at understanding the school as an organization), as well as three full day observation visits to the school and the teacher’s classroom complemented the biographical interviews.

All these data, as well as the ones from the first two interviews were submitted to systematic coding and interpretative analysis. This process was guided by the principles of grounded theory (Strauss and Corbin 1990), (i.e., the constant comparative method). Eventually the analysis resulted in a written report for each respondent, which we called the individual “Professional Biographical Profile”. This text, structured around a fixed set of paragraphs, identical for all respondents, was sent to the respondent before the third interview and I asked him/her to critically read and comment on it in preparation for the interview.

In the third interview the respondent’s comments were systematically discussed, apart from the collection of additional information or proposed modifications of the text. Ethical concerns of giving the respondent control over the interpretation of his/her story motivated this procedure, as well as strengthening the methodology through this process of communicative validation. Triangulation was further built in by having at least two or three respondents from the same school as well as the information from the principal.

In later studies we modified and compressed the initial extensive procedure by having only two interviews or by adding content-related questions to the preparatory questionnaire, for example exploring beginning teachers’ particular experiences or focusing on leadership issues when studying principals (Kelchtermans and Ballet 2002; Kelchtermans et al. 2009, 2011; Piot et al. 2010). The strategy of combining a formal questionnaire with semi-structured biographical interviews, however, has proven to be a powerful approach to capture teachers’ (and principals’) narrative sense-making of their career experiences, including their strong emotional aspects and meanings. It is clear that the emphasis in the approach was on the respondent’s story and perspective. Information from other actors or observations was used as additional triggers in the interview to stimulate the respondents to deepen, specify, or elaborate their story. The core purpose, however,

was always the same: understanding the individual's sense-making of professional experiences, against the time/space-context in which his/her career developed. The emotional elements or layers in this sense-making were thus clearly positioned in and interpreted against the biographical and social-organizational horizon. Because our data and interpretations were contextualized, it became possible to make secondary analyses that focused in particular on the specific emotional realities (see e.g., Kelchtermans 1996; Kelchtermans and Ballet 2002; Kelchtermans et al. 2011).

Locating and Reading the Emotional: Looking Backward and Forward

Looking back on the place of emotions in my work on teaching and teacher development, I want to stress five insights that in my opinion demonstrate the relevance and power of the narrative-biographical perspective in research on emotions and that as such still hold strong promises for future research.

The first is related to the intertwinement of the emotional dimension with the technical, moral, and political dimension in teaching. Building on Hargreaves (1995), I've argued that one needs to distinguish four dimensions in teacher development: technical, moral, political, and emotional. The narrative-biographical approach of teacher development has proven to be a powerful perspective to deepen our understanding of those dimensions, but also of their intertwinement. This can most easily be illustrated with my work on vulnerability in teaching (Kelchtermans 1993, 1996, 2005, and 2009). Analyzing teachers' narrative accounts of career experiences and in particular of critical incidents, revealed that apparently technical, pedagogical decisions during planning or during actual teaching always involve more than merely instrumental evaluations on what would "work best" in that situation. The issue at stake is not only what is most effective in producing the envisaged learning outcomes in the pupils (technical). Teachers feel not only 'accountable' for the pupils' measurable outcomes, but also 'responsible' for their pupils as human beings. This implies that their relationship with the pupils is not merely technical but also moral. It demands ethical commitment and care, and as such cannot be emotionally neutral (Isenbarger and Zembylas 2006; Zembylas 2009). Technical decisions, therefore, not only involve selecting the most effective strategy and intervention, but also include a moment of judgment on whether this is the right thing to do if one wants to do justice to the pupil(s) in this particular situation. And teachers have no firm ground to make this judgment. They, for example, can't refer to the authority of rock solid scientific findings to justify their decision. As a consequence their judgment can always be contested. As professionals they only can and should argue as good as they can how they judged a situation and acted accordingly, but they can never be certain that it was the right thing to do. Because of that lack of an uncontested truth or knowledge to ground their judgment, the teacher him/herself remains responsible. Therefore these

judgments imply that they themselves are involved and as such this commitment can trigger intense emotions, especially when it is questioned: uncertainty, despair, guilt, fear, and so forth (see also Hargreaves and Tucker 1991; Nias 1996). Furthermore, teachers can never fully prove their efficacy, can't claim credit for pupils' results. Nor can they change the important social, material, and political arrangements that constitute their working conditions and pervasively impact their (possible) practices (regulations, administrative procedures, infrastructural conditions, socio-cultural, ethnic, and economic background of the pupils, formal leadership or the actual composition of their team of colleagues, etc...). The latter is closely connected to the political issues of power and influence: Who decides on and imposes those working conditions? In whose interest am I really working?, and so forth. The interpretative analysis of teachers' narrative accounts, as such, revealed the particular meaning of these instrumental, moral, political, and emotional dimensions, as well as their intertwinement (see also Zembylas 2009). Their further interpretative disentanglement remains an important research agenda for the future.

Secondly, the narrative-biographical approach also enables us to understand the emotions as resulting from what I have called 'vulnerability' as a fundamental structural characteristic of teaching (Kelchtermans 2005, 2009). The experience of being vulnerable, exposed, not in control of essential working conditions, uncertain about personal efficacy, questionable in one's deeply held beliefs... and the broad spectrum of emotions this can trigger, is not just a matter of psychological sensitivity as a person. This vulnerability is structural: It is rooted in the teaching profession as such and there is no escape from it. So, although the narrative-biographical perspective developed from interpretative research traditions, emphasizing the processes of interactive sense-making by knowledgeable actors, the perspective also allows to push the analysis beyond the level of agency to reveal underlying structures that are at work in the experience. See for example our study with principals where we demonstrated how their emotions, as expressed in narratives, could be linked to their formal role as gatekeepers on the threshold between the school team and the community (e.g., parents) outside the school. We contended that their feelings of isolation, of loneliness, of being caught in conflicting loyalties, and of a deep need of belonging were not just to be understood as intrapersonal emotions or social constructions, but rather as reflecting the structural position they held in the school and in the wider educational institution (Kelchtermans et al. 2011): inhabiting a position with the formal responsibilities and duties that went with it, without having colleagues in that position in the organization. In other words, the structural vulnerability we identified in teaching, was found to also have its counterpart in leadership. These two examples show how a narrative-biographical lens on emotions in education opens also opportunities to bridge the traditional gap between agency and structure in educational research and theory building (see März et al. 2013). Thirdly, the narrative-biographical perspective sheds new light on the apparently contradictory observations on teachers' willingness to engage in educational innovation. The core message of any educational innovation is that existing teaching practices need to be replaced by new ones

because they will 'improve' education. The criterion for 'improvement' implies taking a normative stance on what is good, what is best for whom as well as on how to achieve it. Teachers have clear views about this and as such the imposition of a normative view from policy makers may cause serious conflicts with how they see good education, what their norms are for good teaching (and being a proper teacher) and on who is to decide how education should be enacted in their classroom. This conflict may be very emotional, especially when implementing the innovation demands giving up deeply held beliefs on teaching and being a good teacher. Giving those ideas up unsettles, hurts, and possibly demotivates if the experience also involves powerlessness vis-à-vis the policy making. Achinstein and Ogawa (2006), for example, describe teachers' "principled resistance" to change: Teachers' unwillingness to implement the prescribed practices may not result from conservative personality, but rather out of their commitment to normative beliefs on good education that were—in their eyes—jeopardized by the reform. However, the opposite is also true: Finding themselves in an institutional environment that doesn't allow teachers to live up to their norms of good education (in order to do justice to the students) may be a strong motivating force to look for alternative working conditions up to the point of engaging in radically different classroom practices and school organizations. This explains the stories of conversion as well as the radical commitment of the teachers in the Jena-Plan schools we observed. Since the implementation of educational innovations most often creates unintended or paradoxical reactions, including intense emotions, the narrative-biographical perspective provides conceptual and methodological tools to address these seemingly contradictory or irrational findings and make sense of them. A fourth important merit of the narrative-biographical approach in the study of emotions is that it has provided legitimacy for non-instrumental, non-technical discourses for teachers to think and talk about their job experiences. As such the approach actively challenges and resists the increasing hegemony of performativity discourses in educational policy and practices (Kelchtermans et al. 2009). It keeps broadening the research language to capture, make explicit, share and interrogate job experiences in a way that goes beyond the rational and un-(or even anti-)emotional technical language of effectiveness and efficiency. By acknowledging the situated or contextualized nature of teachers' job experiences, as well as their ethical and emotional nature the narrative-biographical approach provides a research language that allows to capture the multilayered meaning of emotions in teaching and schooling. This methodological and political agenda remains of crucial importance to prevent that future research will reduce emotions in education into measurable variables to be controlled as potential threats to effectiveness and efficiency.

Finally the work with teachers' narratives has helped us to understand how the fundamental emotional dimension in teaching causes teachers to develop particular coping strategies to deal with it. In their career stories, teachers for example recalled how they learned to balance emotional commitment in the relationship with their pupils, with the need to "let them go" at the end of the school year. In particular for beginning teachers, who often do short time interim contracts, moving from one school to another, we observed how they learned to "keep their distance", to "not

get emotionally involved” with the students, because all that caused too much sadness, grief or sense of loss as their contract ended and they had to leave the group. Although structurally and institutionally inevitable, it is obvious that this implies intensive emotional labor, which may deeply affect teachers’ motivation and their sense of fulfillment. Further studies on these emotional coping strategies and a refined and nuanced understanding of how they are developed and how they play out, are essential for the enhancement of theory building as well as practical pedagogies for professional development and school improvement.

To conclude, I want to contend that the narrative-biographical perspective allows us to understand the emotional dimension as intertwined with the technical, moral, and political dimension in teaching. Furthermore the narrative accounts of emotions help to capture on the one hand their bodily felt and as such intrapersonal aspects of feelings, while at the same time understanding them as contextualized and socially constructed through people’s interactions with others as well as with the structural realities in the job. It helps both researchers and practitioners to avoid treating the emotions as individual or personal side-effects (which the individual then would need to ‘overcome’ in order to function ‘professionally’), but to acknowledge that they are inevitable in teaching since they reflect ethical stances as commitments and as such are fundamental to the care and responsibility (rather than mere technical accountability) that characterize the professionalism of educational practitioners.

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Author Biography

Geert Kelchtermans studied philosophy and educational sciences at the University of Leuven in Belgium, where in 1993 he obtained his PhD with a narrative-biographical study of teachers' professional development. At this moment he works as a full professor at that same university in the Education and Training Research Unit. He also holds a part-time Visiting Professorship at the University of Oulu (Finland). His teaching and research concentrates on teacher development, schools as organization (micropolitics; professional learning communities), educational innovation, vulnerability and emotions in teaching, and narrative-biographical theory/methodology.

Chapter 4

Using Self-Report to Assess Emotions in Education

Reinhard Pekrun

Abstract Self-report is a primary method to assess emotions. In research on emotions in education, self-report has traditionally been used to measure students' test anxiety. Advances in test anxiety measurement have been at the forefront of methodological development in educational assessment. Emotions other than anxiety, however, were largely neglected. In this chapter, Pekrun describes how he got involved with test anxiety measurement and how this laid the foundations for constructing two multi-emotion instruments that he and his colleagues developed over the past 15 years: The Achievement Emotions Questionnaire (AEQ) and the Epistemic Emotion Scales (EES). These instruments assess a broad range of positive and negative emotions that are important for students' learning, including enjoyment, hope, pride, relief, surprise, curiosity, confusion, anger, anxiety, shame, frustration, hopelessness, and boredom. Pekrun describes the construction of these instruments, which was grounded in theory and guided by the findings of mixed-methods studies. In conclusion, he discusses advantages and problems of self-report of emotions and outline directions for future research.

Keywords Self-report • Achievement emotion • Epistemic emotion • Control-value theory • Achievement Emotions Questionnaire (AEQ) • Epistemic Emotion Scales (EES)

Emotions are multifaceted phenomena that comprise various component processes (Shuman and Scherer 2014). Important components are affective, cognitive, motivational, physiological, and expressive processes, such as joyful feelings, perceptions of task mastery, motivation to continue, physiological activation, and cheerful facial expression in students' excitement about learning. All of these components can be mentally represented in the conscious mind. By implication, humans are able to report about these processes, and self-report methods are suitable to capture a broad range of components involved in emotion. This stands in contrast to other

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assessment methods that typically focus on one type of component only, such as physiological analysis of activation and behavioral observation of expressive behavior. Moreover, for a fine-grained assessment of emotional feelings and thoughts, self-report is the only assessment method available. As such, self-report is an indispensable method to assess human emotions.

Systematic assessment of emotions in educational contexts started in the 1930s, when the first questionnaire measure of test anxiety was developed (Brown 1938). All over the subsequent decades of the twentieth century, research on emotion in education focused on investigating students' test anxiety, and self-report measures were the prime method used. From the 1950s on, test anxiety became a fashionable topic in research on education (Zeidner 1998). I myself made early acquaintance with this field during my undergraduate studies at the Universities of Braunschweig and Tübingen, Germany. For example, in a project course I attended, we constructed a questionnaire measure for test anxiety. I was excited about this topic, because it combined basic research with critical perspectives on educational practices that induced fear of failure rather than fostering students' positive affect and interest in learning.

Since that time, I engaged in acquiring the skills needed to develop self-report measures, and I continued conducting studies and developing measures related to emotions. In my master's thesis, I used mood scales to assess various positive and negative emotions during creative problem solving, thus extending the perspective beyond anxiety. In my dissertation work, I developed an expectancy-value model of anxiety that laid some of the foundations for the control-value theory of achievement emotions (Pekrun 2006; Pekrun and Perry 2014). As an assistant professor, I became a member of the *Society for Test Anxiety Research* (STAR); in the 1990s, I served as Treasurer and President of the society, and subsequently as editor of the society's journal *Anxiety, Stress and Coping*. At that time, leading figures of research on emotion, stress, and education were active in this society, such as Charles Carver, Stevan Hobfoll, Irwin Sarason, Ralf Schwarzer, Charles Spielberger, and Moshe Zeidner. These colleagues served as role models in my development as a researcher. I admired how these scholars achieved synergy between theory, methodology, empirical studies, and guidance for practice.

During my studies, I also adopted standards that can be used to define educational and psychological research as a scientific enterprise. In my view, the minimum standards required for these fields to be scientific disciplines include development and use of theory, falsifiability of hypotheses derived from theory, and intersubjective reproducibility of findings (see e.g., Murayama et al. 2014). Furthermore, it may be important to distinguish between idiographic disciplines, which examine single phenomena (e.g., history), and nomothetic disciplines, which aim to develop general principles that can be applied to all instances of a given kind (e.g., physics). There are specific fields within education and psychology that are idiographic by definition, such as research on the history of education. However, to generate knowledge that can be used to explain, predict, and change educational processes, it is imperative to have knowledge that extends beyond the single case. Consequently, in my research I attempt to contribute to gaining nomothetic

knowledge that can be generalized beyond single individuals, such as one individual student, and beyond single institutions, such as one specific school, to explain multiple individuals and institutional contexts. Part of this effort is to develop instruments that are suited to acquire nomothetic knowledge, such as systematic self-report measures.

In this chapter, I present an overview of some of the contributions to self-report measurement that my colleagues and I have made. Specifically, the chapter focuses on systematic multi-item instruments. In our research, we also use other types of self-report assessment (e.g., qualitative interviews, experience-sampling methodology); these methods are discussed in other chapters in this volume. First, I will provide a brief overview of the development of test anxiety measurement. Next, I will discuss our development of instruments assessing multiple emotions, including the Achievement Emotions Questionnaire (AEQ) and the Epistemic Emotions Questionnaire (EES). In conclusion, advantages and limitations of self-report assessment as well as directions for future research are discussed.

Test Anxiety Scales

In the second half of the twentieth century, test anxiety measurement has been at the forefront of research on emotion assessment. The development of instruments assessing this emotion has made significant progress during this time (Zeidner 1998). Self-report instruments are the most frequently used method, including interviews, think-aloud protocols, single-item rating scales, and multi-item questionnaire scales. Multi-item scales are most commonly used because they are easy to administer, show good psychometric qualities (Zeidner 1998), and can be employed to assess both habitual emotional reactions to exams (*trait* test anxiety) and momentary emotional reactions (*state* test anxiety). Multi-item test anxiety scales comprise items assessing various anxiety-related emotional responses and ask students how frequently or intensely they experience these responses before or during tests. Whereas these basic features of test anxiety scales have not changed, the precision of items and dimensionality of instruments showed a continuous development over the past decades.

As noted, the first questionnaire to systematically assess test anxiety was developed in the 1930s (Brown 1938). This questionnaire did not gain widespread acceptance, maybe because it was not theoretically based and did not fit the behaviorist Zeitgeist of the time. This was different with G. Mandler and S. B. Sarason's (1952) *Test Anxiety Questionnaire* (TAQ). These authors conceptualized anxiety in terms of drives and posited that anxiety influences cognitive performance by triggering task-relevant and task-irrelevant behavioral responses. To test these propositions, they developed a scale with 37 items assessing affective, physiological, cognitive, and motivational components of test-related anxiety. This instrument became the progenitor of many test anxiety questionnaires that followed.

Further progress was made when some of these instruments were subjected to factor-analytic tests of dimensionality. Based on findings that test anxiety comprises

more than one dimension, Liebert and Morris (1967) proposed distinguishing between cognitive components of test anxiety, such as worry and lack of self-confidence (“Worry”), and autonomic arousal (“Emotionality”), and they constructed separate scales for these components. Research has consistently confirmed that it is possible to distinguish between worry and emotionality (Zeidner 1998), and researchers have developed various two-dimensional instruments. Among these instruments, Spielberger’s (1980) *Test Anxiety Inventory* (TAI) became the most popular.

However, subsequent studies have demonstrated that it is useful to further refine the worry-emotionality distinction; a shift that is in line with current multi-component definitions of emotion (Shuman and Scherer 2014). An important advancement came with Sarason’s (1984) *Reactions to Tests* (RTT) instrument that further decomposed both the emotionality and worry dimensions by including four scales measuring affective (“Tension”), physiological (“Bodily Reactions”), and cognitive (“Worry”, “Task-Irrelevant Thinking”) components. Subsequently, a number of multi-dimensional test anxiety scales were developed, including the test anxiety scale from Pekrun et al.’s (2004) *Test Emotions Questionnaire* (TEQ) discussed below. Today, researchers can choose between dozens of instruments assessing this particular emotion and its components.

The sophistication achieved in test anxiety measurement has enabled researchers to successfully analyze the effects and developmental trajectories of this emotion. However, there are still problems that remain to be solved. Whereas all of the major instruments assess affective, physiological, and worry components, there is dispute as to which additional components should be included (e.g., lack of self-confidence, task-irrelevant thinking, manifest behaviors; Zeidner 1998). A second problem is that test anxiety research has disregarded other test-related emotions and has therefore disregarded discriminant validity. For instance, many items meant to measure cognitive components of test anxiety also pertain to hopelessness and despair (e.g., items like “Before taking a test, I worry about failure”; Sarason 1984), and many items tapping into physiological components also assess physiological characteristic of other activating emotions such as anger and shame. It is therefore possible that current test anxiety instruments still measure more than they claim to measure (Nicholls 1976) by assessing a variety of negative emotions in addition to anxiety. Future research in this field should pay more attention to discriminant validity, in addition to internal validity that has been considered over the past decades.

Assessing Multiple Emotions: Development of the Achievement Emotions Questionnaire (AEQ)

Students experience a wide variety of emotions while engaging in academic contexts. These emotions include not only anxiety but also emotions such as enjoyment, curiosity, surprise, awe, hope, pride, admiration, anger, confusion, frustration,

shame, contempt, hopelessness, or boredom. However, until the end of the twentieth century, instruments measuring students' emotions other than anxiety were largely lacking. Due to the lack of instruments, empirical evidence on these emotions was lacking as well—until that time, educational research had neglected the emotions, except for achievement-related anxiety.

In light of the shortage of studies targeting emotions other than anxiety, we started examining multiple emotions in the early 1990s (Pekrun 1992; Spangler et al. 2002). In these studies we asked K-12 and postsecondary students about their emotional experiences during studying, attending class, and taking tests and exams. The prime methods were semi-structured interviews and questionnaires, and students' descriptions of emotional episodes were analyzed using both qualitative and quantitative methods. As expected, the results showed that students experience a broad range of emotions in academic settings. Anxiety was reported most often, which corroborates the importance of test anxiety research and underscores the high-stakes climate of educational institutions. At the same time, however, the findings suggest that the vast majority of emotions experienced pertained to emotion categories other than anxiety. Overall, positive emotions (e.g., enjoyment, satisfaction, hope, pride, and relief) and negative emotions (e.g., anger, anxiety, shame, and boredom) were reported with equal frequency.

These findings encouraged us to develop a self-report instrument assessing students' multiple emotions in more systematic ways (Achievement Emotions Questionnaire, AEQ; Pekrun et al. 2002, 2011). The instrument measures a number of major achievement emotions, including students' enjoyment, hope, pride, relief, anger, anxiety, shame, hopelessness, and boredom. We selected these emotions because they occur frequently, affect students' academic agency and health, and represent the four cells of Pekrun et al.'s (2002) 2×2 (valence \times activation) taxonomy of achievement emotions (*positive activating*: enjoyment, hope, pride; *positive deactivating*: relief; *negative activating*: anger, anxiety, shame; *negative deactivating*: hopelessness, boredom). In its original version, the AEQ assesses college students' emotions and measures these emotions for each of the three main categories of academic situations: attending class, studying, and taking tests (the test emotion scales of the instrument have been published under the name *Test Emotions Questionnaire*, TEQ; Pekrun et al. 2004). The original version measures eight different class-related emotions, eight learning-related emotions, and eight test emotions.

The class-related emotion scales include 80 items and instruct students to report how they feel with regard to class-related enjoyment (e.g., "I enjoy being in class"), hope (e.g., "I am full of hope"), pride (e.g., "I am proud of myself"), anger (e.g., "I feel anger welling up in me"), anxiety (e.g., "I feel nervous in class"), shame (e.g., "I feel ashamed"), hopelessness (e.g., "I feel hopeless"), and boredom (e.g., "I get bored"). The learning-related emotion scales include 75 items and instruct students to report how they feel with regard to studying in terms of the same eight emotions as above. Finally, the test-related emotion scales include 77 items and instruct

students to indicate how they feel with regard to test-related enjoyment, hope, pride, relief, anger, anxiety, shame, and hopelessness.

The construct definitions underlying the AEQ use a multi-component definition of emotion. As such, the items in each of the scales pertain to the affective, cognitive, physiological/expressive, and motivational components of each measured emotion. This is consistent with leading-edge test anxiety measures but extends test anxiety assessment in two important ways. First, most current test anxiety instruments neglect the motivational component of this emotion, which is included in the AEQ. Second, effort was made to construct items that ensure discriminant validity of scales measuring different emotions; this includes differentiating between test anxiety and like-valenced emotions such as test-related shame and hopelessness.

Alternative versions of the AEQ measure students' emotions in specific academic domains (e.g., *AEQ-Mathematics*; Frenzel et al. 2007) and in elementary school students (*AEQ-Elementary School*; Lichtenfeld et al. 2012). Furthermore, by varying the instructions accordingly, the AEQ is able to assess students' general emotional reactions in academic situations (*trait* achievement emotions), emotional reactions in a specific course or domain (*course/domain-specific* achievement emotions), or emotions at a specific time point (*state* achievement emotions). The AEQ has been originally developed in the German and English languages and has been translated into various additional languages (e.g., Chinese, Korean, Finnish, Italian, Portuguese, and Spanish; see e.g., Frenzel et al. 2007; Kim and Lee 2014; Son and Do 2012).

The reliabilities of the original AEQ scales range from adequate to excellent (e.g., $\alpha = 0.75$ to 0.93 in Pekrun et al. 2011). The structural validity of the AEQ scales has been tested in confirmatory factor analyses (Pekrun et al. 2004, 2011). The findings document that single achievement emotions are best conceptualized in terms of hierarchical models representing emotion components (as primary factors) as well as their linkages with the respective emotion (as a superordinate factor). We also examined the overall structure of the instrument. A two-facet approach best represented the data, with different emotions (enjoyment, pride, hope, etc.) represented as separate latent factors and the three settings (class, learning, tests) represented as correlated uniquenesses. These findings confirm that the measurement of achievement emotions should attend both to the differences between discrete emotions and between the various academic settings in which these emotions occur.

As to external validity, the AEQ has been shown to predict students' academic achievement, course enrollment, and dropout rates. Also, achievement emotions as assessed by the AEQ relate to variables of students' learning such as study interest, achievement goals, motivation to learn, cognitive and metacognitive strategies of learning, investment of study effort, and the self-regulation of learning (see Pekrun et al. 2002, 2011, 2014; Pekrun and Perry 2014; Spangler et al. 2002). Further, gender, social feedback, teachers' instructional behavior, and the social climate of classrooms have also proven important correlates of the achievement emotions assessed by the AEQ (e.g., Frenzel et al. 2009).

Measuring Emotions that Drive Knowledge Generation: The Epistemic Emotion Scales (EES)

Given the relevance of academic attainment for one's educational career and future employment, achievement emotions are critically important for students' academic agency. However, not all emotions occurring in academic settings are achievement emotions. Specifically, epistemic emotions that are instigated by the knowledge-generating quality of cognitive problems and cognitive activities are no less important for students' learning and performance, such as surprise, curiosity, or confusion triggered by cognitive disequilibrium. The term *epistemic emotions* was originally coined by philosophers (see Brun et al. 2008) and may be useful in denoting individuals' emotions related to the epistemic aspects of cognitive problem solving and learning. Epistemic emotions can profoundly influence students' interest, cognitive effort, use of deep learning strategies, and academic achievement. Initial empirical evidence supports the notion that epistemic emotions can facilitate knowledge acquisition (e.g., D'Mello et al. 2014). Therefore, it is paramount that measures to assess these emotions are developed.

Previous research using self-report to measure epistemic emotions employed qualitative think-aloud procedures ("emote-aloud"; Graesser et al. 2014), emotion checklists, or single-item rating scales. In our own research, we made an initial attempt to develop multi-item scales measuring epistemic emotions during learning (*Epistemic Emotion Scales*, EES; Pekrun and Meier 2011). The 24-item EES contain seven scales measuring epistemic emotions using emotion adjectives, including surprise (3 items; e.g., "surprised", "amazed"), curiosity (4 items; e.g., "curious", "inquisitive"), enjoyment (5 items; e.g., "enjoying", "happy"), confusion (3 items; e.g., "confused", "muddled"), anxiety (3 items; e.g., "anxious", "worried"), frustration (3 items; e.g., "frustrated", "dissatisfied"), and boredom (3 items; e.g., "bored", "dull"). Respondents are asked to rate how intensely they feel each emotion (1 = *not at all* to 5 = *very strong*). By varying the instructions accordingly, the scales can be used to assess either state epistemic emotions during single learning episodes or trait epistemic emotions occurring habitually during learning.

In a multi-national study on the role of epistemic beliefs and epistemic emotions for students' conceptual change related to issues of climate change ($N = 439$ students from Canada, the US, and Germany), the scales proved reliable despite the small number of items per scale (Alpha range 0.76 to 0.86; Muis et al. 2015). The findings from confirmatory factor analysis showed that the scales are indeed suited to distinguish between the seven emotions. Furthermore, the scales proved externally valid by predicting students' use of learning strategies and their learning outcomes. While these initial findings are promising, more research is needed to examine whether they are replicable across studies.

Advantages and Limitations of Self-Report Instruments

Self-report of emotions has several clear advantages. As noted earlier, self-report can render a more differentiated assessment of emotion than any other method available. Self-report can be used to assess all of the component processes of emotion and is especially important for a nuanced description of emotional feelings and thoughts. Furthermore, from a practical perspective, self-report is more economical and may be the only method applicable in some types of situations. For example, in classroom settings, it may be impractical to assess the emotions of all students using observation, whereas self-report methods such as experience sampling can be conveniently used to trace these emotions (Goetz, Bieg, and Hall, this volume).

However, self-report also has clear disadvantages. Self-report is limited to the assessment of emotional responses that are represented in the conscious mind. Unconscious emotional processes need to be assessed using other methods. For retrospective self-report, an additional requirement is that memory retrieval is possible (for memory biases in self-report, see e.g., Goetz et al. 2013). Furthermore, an important limitation is differences in the use of language. There are differences in the understanding of emotion terms between cultures and even between individuals sharing the same cultural background. As such, measurement equivalence of self-report instruments across groups should not merely be assumed but rather needs to be established empirically. This may even be true for different measurement occasions within individuals over time (Frenzel et al. 2012).

Finally, an additional threat to validity is self-report biases. Whereas it may be difficult to change one's level of physiological activation for purposes of impression management, this may be easy when reporting about perceptions of activation. Tendencies to bias reports towards standards of social desirability may be most important. Such bias may be fuelled by both self- and other-deception and may play a particularly important role for self-report of emotions in teachers whose jobs are strongly bound by emotion rules (Frenzel 2014). Different methods to reduce the influence of social desirability have been proposed, such as partialling out social desirability scores. However, the best strategy may be to shape the assessment such that participants trust that their responses are treated confidentially, making it possible for them to reveal their emotional reactions.

Conclusions and Directions for Future Research

Educational research on emotions has made substantial progress over the past 20 years (Pekrun and Linnenbrink-Garcia 2014), and much of this progress has been made possible by use of self-report instruments. Self-report can provide comprehensive accounts of students' and teachers' emotions as they are contextualized in educational settings, can depict the richness of affective thoughts and feelings

across various categories of emotions, and makes it possible to examine individual emotional propensities as well as developmental processes. The methodological developments made so far are promising, but there are various methodological challenges that need to be tackled to make further progress.

Multiple domains of emotions. Self-report scales such as the AEQ measure a number of important academic emotions. However, a broader range of assessment tools need to be developed to more fully map this domain of human affect. For example, instruments are needed to assess students' social emotions in the classroom, such as their admiration, empathy, sympathy and love, hate, envy, and contempt for their peers and teachers. Similarly, researchers started to examine students' regulation of emotions during testing (Schutz et al. 2014), but instruments are needed to also assess their emotion regulation during learning (e.g., Nett et al. 2010). Furthermore, refined instruments measuring teachers' emotions are needed, as the available instruments are confined to assess burnout and a few major emotions during teaching (Frenzel 2014).

Collective emotions. In an academic context, emotions do not simply occur in the individual but are often shared by one's peers. Collective emotions are important components of the social-emotional climate in the classroom and can contribute to students' and teachers' emotional development. Beyond the classroom, emotions related to education can be shared within schools, communities, regions, and cultures. To make progress in research on these multiple levels of emotion, instruments to assess collective emotions need to be developed.

Construct specificity. Self-report scales are often endangered by construct overlap and lack of specificity. In the development of test anxiety scales, this was not clear, simply because these scales were thought to measure one emotion only. When simultaneously considering other emotions as well (e.g., Pekrun et al. 2011), it is evident that establishing discriminant validity is a major problem, due both to overlap between the components of different emotions (e.g., similar worries in anxiety, shame, and hopelessness) and to the fuzziness of ordinary language used in self-report items. Making progress in terms of specificity is critically important to investigate the specific role of different emotions.

Considering culture and diversity. Research on emotions in education needs to consider the diversity of students and teachers within and across cultural contexts. Self-report is bound to language; however, languages differ in terms of representing emotions, and even speakers of one and the same language can differ in using emotion terms. As such, effort needs to be invested to more broadly examine and establish equivalence of self-report measures of emotions across cultural contexts.

Mixed-methods strategies. Qualitative and quantitative self-report, as well as self-report versus behavioral and physiological analysis, have complementary advantages and disadvantages. As such, multiple methods are needed to more fully capture students' and teachers' emotions. Research has begun to develop strategies for using various methods simultaneously (e.g., qualitative and quantitative self-report, Pekrun et al. 2002; central nervous activation of brain areas and self-report, Immordino-Yang et al. 2009; neurohormonal processes and self-report, Spangler et al. 2002; behavioral classroom observation and self-report, Buff et al.

2011). More research is needed on how to best combine various assessment methods (see Azevedo, Taub, and Mudrick, this volume).

Dynamic affective processes. Self-report takes time. As such, it is not optimally suited to assess the real-time dynamics of emotions in the classroom. Strategies need to be developed how to nevertheless use self-report to capture affective processes and how to align self-report with real-time measures of expressive behavior and physiological processes (e.g., Harley et al. 2015).

Instruments for practice. Educational practitioners need instruments that are feasible but nevertheless reliable and suited to cover a broad range of emotions. Furthermore, instruments need to be normed to ease interpretation. Except for some test anxiety scales, such instruments are largely lacking to date. For example, in its original version, the AEQ (Pekrun et al. 2011) comprises 232 items, rendering the instrument uneconomical for practitioners' purposes, and population norms for the instrument are lacking to date. Instruments are needed that fulfil quality requirements and provide the information needed to plan and evaluate treatment interventions while nevertheless being easy to administer and to interpret. The development of such instruments will help to transfer methodological innovations into practice, thus contributing to the benefits that research on emotions can make to improve students' and teachers' life.

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Author Biography

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Chapter 5

Understanding and Planning Emotions Research

Christopher Day and Belinda Harris

Abstract This chapter addresses personal, theoretical and professional practice issues guiding the authors' emotions' research in education. Conversational extracts illuminate the influence of personal biography on epistemological and ontological positioning, and consider implications for the roles, responsibilities and ethical conduct of the researcher. It is argued that emotional experiences are situated within a nexus of complex, hierarchical relationships and systemic events. Therefore, researchers need to move beyond an individualist paradigm to understand how multiple, interconnected factors serve to co-create individual and collective experiences in specific environments, and how the research process itself impacts the totality of the situation. A commitment to honor participants' realities and truth needs to permeate the whole research process. Dialogue with researchers from other traditions is advocated to create a more inclusive emotion-focused research community.

Keywords Researcher biography • Researcher dispositions • Emotions research • Gestalt • Creative methods

To represent the human anatomy without including the heart is the equivalent of describing a car without mentioning its motor. The crisis in representation stems from forgetting where the power is (Pelias 2004, p. 9).

This chapter will largely draw upon our own personal and professional experiences of research on the part played by emotion in influencing research about, on and with teachers in schools. The chapter will be presented in the form of a series of conversation fragments in which we discuss (i) our 'positionality' in relation to our research experiences; (ii) the roles played by our own biographies in shaping our dispositions and practices—to date, this is a little explored area in accounts of research on emotion. We will also (iii) provide examples from our own and others' research practices. We

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do this primarily as a means of encouragement to those who may feel that this area of research is either too trivial, too complex, too difficult to access, or that they themselves may lack the necessary qualities, skills and knowledge.

Conversation Fragment 1: Positionality and the Biographical Turn

Christopher Day (CD): You have a tremendous amount of professional experience in terms of research, teaching, and consultancy in relation to the understanding of emotions as a part of professional life and activity. Indeed, you grasp the necessity, if we are to understand emotions more than we currently do, of exploring how emotions might be researched and the best ways they might be researched, which might be of assistance to both novice researchers and, indeed, people who are in the business of education but not yet really knowledgeable enough about emotions. I am also interested in, fascinated by, and involved with emotions in education through my work on teacher's work and lives and school leadership.

Belinda Harris (BH): I think what makes this so interesting is that we have complementary experiences. How did you become interested in this area of research?

CD: Well I'd always been interested in the way in which people are and that would include the way in which they respond to each other as well as responding to themselves in different relationships and in different activities. I think that probably came from negative experience in emotional relationships at certain points at home and school, especially the bullying among students and the poor quality of many of my teachers who were more interested in their specialist subjects than their students. And then, when I was learning to teach, I had an almost uniformly positive experience of my tutors and my school experiences.

Later, when I taught in schools as a qualified teacher, then became a teacher educator, school superintendent and researcher, I was particularly interested in the role of emotion in stimulating, building and sustaining learning relationships with children and young people both at schools and at youth clubs where I worked and, indeed, with my peer group. I suppose you could say that one phase in which that interest culminated was in the writing of a book, 'A Passion for Teaching' (Day 2004). I remember that being a hard book to write but it was also something I wanted to do because I passionately believed that efforts to understand and raise the quality of teaching need to take into account teachers' and students' emotions.

BH: There are some quite strong biographical resonances for me also, which influenced my choice of career. I loved primary school and did well until I reached a very seminal point for children in those days, which was at the age of eleven; I failed the 'Eleven Plus' examination, and was bitterly disappointed not to be able to go to 'Grammar' (selective) school. The head teacher of my junior school never spoke to me again and there was never any acknowledgment of, or interest in me or how I was feeling. The clear message was that I was a disappointment, and I felt ashamed. I also felt a sense of injustice at being invisible and written off as a failure.

I was placed in an inner city school where I was badly bullied. That was a time of emotional turmoil when shame dominated my emotional landscape, and a few humiliating experiences with teachers led to complete disengagement from school. My distraught parents complained and exceptionally, I was allowed to sit another examination, which enabled me to transfer to a Catholic girl's school. On arrival I was 2 years behind everybody else academically, which was a rude awakening to the inequalities in the education system. Fortunately, the teachers knew that I'd been bullied and looked out for me, so I felt visible in a positive way, which was transformative for my sense of self. One nun, Sister Mary, was particularly welcoming, giving up her breaks to support and encourage me. She also arranged additional lessons to help me catch up academically, and 3 years later, I left the school having achieved higher grades than my peers. That experience impressed on me the value of a caring, safe and supportive environment, not only to counteract shame but also to create a new relationship to learning.

I later trained and took up a position in a low-income city school area. I understood intuitively that my pupils needed to feel safe, and that building caring relationships between us all was the first step. It was as if I had swallowed Sister Mary and taken her into my adult professional life as a personal support system! Counselling skills training helped to fine-tune my interpersonal skills, and later in my career, psychotherapy training informed my leadership practice.

Learning how to create the conditions within which people could grow and learn became my passion. I was curious to know how to support teachers to risk new behaviours and expand their capacity to connect with and care for children. Experiential learning helped me notice the impact on others when I changed myself, attended to community building and helped people to feel connected and safe, as well as accountable. The whole dynamic shifted to create a learning climate rather than a learning avoidant climate, which was certainly what I had experienced in my first secondary school.

CD: What is interesting, in reflecting on what we have both been saying, is two things really: one is how close our paths have been in our own personal lives and the other are the ways in which our desire for fairness and for the quality of others' educational opportunities as well as our own has permeated our lives and how, at different points in our earlier lives, negatives have become positives, partly as a result of the influence of an individual. So we know, through looking back, that individuals can influence people's lives in a very real and sometimes radical way. Because we've been keenly open to our own and the impact of other's emotional professional lives, we're just as keenly aware of how important it is to attend to emotions.

Key Messages for Researchers

- Researching emotions in education is sensitive work, and researchers have a responsibility to be aware of and able to manage their own emotional history and how it influences the values and assumptions they bring to this work.

- Emotions are experienced in and through relationships and, therefore, researchers need to be sufficiently aware and skilled to create a safe and supportive enough relationship so that participants can share a range of experiences without being overwhelmed by painful emotions, such as shame.

Conversation Fragment 2: Researcher Roles and Responsibilities: The Subjective Turn

CD: One of the key characteristics of successful schools is that there seem to be good relationships between students, between teachers, between students and teachers and between teachers and parents, what Bryk and Schneider (2002) call ‘relational trust’, which they identified as contributing to raised levels of student achievement. But I think the nature of our conversation about the influence of biography opens up the beginnings of a conversation about the nature of research on emotions and the roles that researchers may take. If you were researching emotions you possibly would not use as your main tool a questionnaire; and you probably wouldn’t regard people you were researching as ‘objects’ or even, ‘subjects’ of research. Rather, you would probably regard them as respected participants in the research and perhaps co-constructors. That suggests a particular way of thinking, dispositions if you like, that those who research emotions in teachers might need to have; that engaging in that particular research strand would require particular skills and ethical concerns which may or may not be the same as those for researchers who look at other aspects of the curriculum or the effectiveness of schools. In much small-scale research and large-scale research, very often the values and prejudices of the researchers are not revealed in the writing, except perhaps in the world of psychotherapy. What I’m trying to tease out is whether you have to be somebody different in terms of the research world in order to research emotions.

BH: The most important thing for me, as a qualitative researcher, is that the whole research process is trustworthy, and I particularly appreciate Krefting’s (1991) strategies for assessing the trustworthiness of research reports. There is an inevitable reality that if you believe relationships are co-created, you have to be (a) comfortable with emotionally focussed dialogues, and not fearful of whatever your participants may bring, and (b) aware and responsible for your way of being throughout the research process. It is the researcher’s capacity to be fully present (by that I mean exuding a quality of embodied, open-hearted, mindful attention), which enables research participants to feel respected and accompanied as they explore and communicate their emotional experiencing, what Buber (1958: 11) termed ‘I-Thou’ (as opposed to ‘I-It’) relations.

CD: What does that involve?

BH: Well, if a memory evokes strong emotions for the participant, the researcher needs to be confident in their capacity to stay grounded in their own experience, and also alongside a participant, without panicking or trying to make things better.

It may also be necessary to follow up after the interview to ensure that participants are not experiencing any adverse after-effects, and have relevant information or access to appropriate practical or therapeutic support, if they want it and believe it might be helpful. I also give my participants opportunities to read and edit their transcripts, to comment on the thematic analysis or narrative as appropriate. I need to know they feel seen and understood by me so that any publications emerging from the research honour their truth. Equally, I bear responsibility for how I report critical incidents that have involved other members of their educational community, so as not to inadvertently cause harm to others. Of course, these are fundamental issues for all research. However, I think the risks are greater when studying emotions.

The good news is that when done well, research participants often express appreciation for the way the process was conducted, and report feeling unburdened, as if some ‘unfinished business’ from the past has been completed and no longer holds power over them. Even though it is time-consuming, and can be emotionally disturbing to hear some people’s traumatic experiences in the education system, it is also enriching and humbling to get such deep insights into people’s inner worlds.

Key Messages for Researchers

- To research emotional experience meaningfully requires the researcher to stay fully present and alongside their research participants across the whole range of emotional experience without feeling distressed or trying to make things better.
- An ethical approach to this work involves paying careful attention to communication at each stage of the research process (set up, data collection, analysis, writing up), ensuring that the research participants’ emotional experience of the process is positive. Every decision aims to safeguard the participant’s well-being and can be justified and explained to stakeholders, and ultimately the research audience.

Conversation Fragment 3: The Ontological and Epistemological Turn: The Educator in the Researcher

CD: For me you have to have a particular ontology and a particular epistemological stance in order to conduct this kind of research. I notice that you consider the researcher as part of the participant’s journey and believe that there is no single truth. You associate these facets with ‘rigor and robustness’ in a particular way. This is different from the way that researchers with different ontologies and epistemological stances, would have. So I’m just going to give a contrary example to

that in terms of a more traditional qualitative research stance. I was visiting a school with a colleague recently and we were interviewing teachers about their resilience. Now in that situation, I had no intention of being part of their emotional journey. As an interviewer they were giving me a certain amount of their time and so what I was doing was to win their trust very quickly and be empathic, given the 1 h I had with them. So, although my empathy (a characteristic not always associated with research or researchers) was real, I couldn't be part of their journey. My task, if you like, was to get as much rich data as possible so that I could learn more about what influenced teachers' capacity to be resilient or otherwise. So I had a different primary purpose, though its fulfilment involved accessing or being invited to access teachers' emotions. How does that fit with your view of being an emotional 'participant'?

BH: By being there and asking interviewees those kinds of questions, I am imagining that you also respected what they were sharing and made an impact on their awareness of themselves as resilient professionals. I am sure you handled your interviews with sensitivity and integrity and believe that *how* we conduct the research process is key.

For example, I feel confident in my capacity to facilitate groups, and have often conducted focus groups because schools are busy places and the demands on teacher's time are intense. Group discussions can be tricky depending on the school climate and the degree of trust between staff, and I have a duty to contain the emotional situation so that no longer-term harm ensues.

Interestingly, feedback from schools indicates that communication within school has often improved as a result of the focus group experience. I learned that by supporting multiple realities to be communicated, colleagues share difficult experiences or perspectives for the first time, and experience more understanding and compassion for one another. That has never been my intention. Like you, I have gone into find something out and to explore it with them.

I view the research process as potential emotional leverage for the school community. That may seem arrogant but it is unavoidable that a qualitative researcher of emotions makes an impact because they help bring the 'undiscussable' (Argyris 1990) into the open, and therefore influence the kinds of conversations that take place in staffrooms and classrooms.

Key Messages for Researchers

- The researcher seeking to understand people's feelings and thoughts needs to recognise that their way of being as researcher can make an impact on individuals and the institutional climate. Therefore it is important to be present, inclusive, and welcoming of all participants' emotional experiences to facilitate interpersonal communication in a neutral, yet engaged manner.
- Ensuring that research interviews end responsibly reduces the likelihood of longer-term repercussions.

Conversation Fragment 4: Utilizing Different Methods in Conducting Research on Emotions: Issues of Credibility and Influence

CD: I wonder, perhaps, whether our personal and educational selves combine with our researcher selves to produce a ‘research and development’ model? So the purpose is not only for the researcher to understand but also, through the process, to contribute to the participants’ understandings. We do not enter the research necessarily with this in mind, but because of our particular educative disposition, we have, if you like, an underlying dual aspiration: one aspiration is to gather data so that we can add to the knowledge about whatever it is that we are researching; but the other is to give back something during that process so that both parties benefit from that.

BH: Yes, that really fits for me. At a basic level, my presence as a researcher affects the field conditions, and therefore some degree of change is unavoidable and inevitable (Parlett 2000). Also, as a passionate teacher and educator, I cannot switch aspects of myself off like a light bulb. Instead, I seek to hold what Friedlander (1918) termed ‘creative indifference’, which is a deep, energetic curiosity to find out ‘what is’, rather than being invested in any particular outcome. Of course, participants know I’m there to research but I hope I’m also giving something back, even though I am not going to see the benefits or results of this.

CD: I am not at all sure that everybody who does educational research would subscribe to the ‘research and development’ model. There is, for example, a fair amount of research published on emotion, which has emanated from questionnaire and survey and more traditional forms of qualitative and quantitative research in which researchers do not take a ‘research and development’ stance. Action research is an exception to this, though it is overtly about change and improvement.

BH: Well, in the ‘*methodologically contested present*’ (Denzin and Lincoln 2005:1116, emphasis in original) educational researchers have a responsibility to consider the full range of methodologies and methods open to them, depending on the question they are seeking to address. I am not against questionnaires or surveys and have certainly used them myself, mostly as a way of gaining a sense of prevailing emotional issues, or the emotional climate in a given school or college. This overview has then helped me to shape the interview questions, and even to decide which aspect or area of institutional life to focus on in more depth. Adopting a field perspective (Lewis 1935) challenges simplistic notions of cause and effect and examines every phenomenon as an interaction between multiple influences.

My own view is that emotions always occur within a context, and therefore knowing what emotions are felt, the ways they might be felt and how these affect behaviour is limited in its relevance for complex, hierarchical education systems and settings, where it is impractical, and potentially unethical, to control variables. I am more interested in gaining a rich in-depth picture of conditions that create, nourish or sustain effective learning communities, as well as those that tend to sabotage them. You can only capture a partial picture through a survey, whereas

education is concerned with classrooms, staffrooms and student communities, which are all about interconnections, which is why I am interested in the lived reality of people in those collective spaces—the whole picture.

CD: Small scale research is all very well—it may help individuals and the groups concerned at the time—but, at some point, you’ve got to scale up in order to help, if you like, with the broader understanding of emotions, for example, across the community of teachers or across the community of children. You’ve got to give something also to the research community. Very often, also, research knowledge isn’t built upon in the way that ‘case law’, for example, is the product of learning over time from the experience of a number of cases. So, does it really contribute anything significant, does it really help, for example, in influencing or even shaping pre-service and in-service teacher education programmes? Does it really help heads of schools in learning to be better heads of school? Does it really provide any general findings which are reliable and which could give a more systemic contribution to our understanding and use of emotions?

Key Messages for Researchers

- Emotional experiences are situated within a nexus of complex, hierarchical relationships and systemic events. They need to be researched holistically to understand how multiple interconnected factors may contribute to individual and collective experiences.
- Small scale qualitative investigations enable researchers to investigate a specific situation in depth and to provide some pointers to help the institution move in a constructive direction.

Conversation Fragment 5: Influencing the Wider Constituency of Researchers

CD: Are there special skills that those who do research in emotion in education need?

BH: I think that’s the 64 million dollar question for most researchers, isn’t it? It is true that there is pressure, particularly on qualitative researchers to conform to the government’s agenda of standardisation in all spheres of education and educational research. Qualitative investigations of peoples’ lived experience do not fall within the government’s definitions of what constitutes ‘gold standard’ research in health and education (Nespor 2006). They may therefore fail to attract funding for larger scale studies, which might impact on policy.

My own research has been within certain regions and clusters of schools, where the impact I wanted to have was localised. The fact that I had the capacity, interest, and commission from them to write the learning up has been a bonus. So, I think it's also about where you get published and how you frame the work.

CD: The climate has changed in recent years in that there is more interest in researching emotions. People have strong feelings about what is happening in the world, express their feelings more freely, and are encouraged to do so via social media. However, there has traditionally been some kind of disjuncture between the political, the intellectual and the emotional in many societies; and this is reflected in the different 'tribes and territories', the different disciplinary worlds that many researchers inhabit. Effectively, this means there are many missed opportunities for knowledge creation.

BH: I agree. I also take your point about influencing policy and wider practices. There is a lot to be learned from collaborating across research borders in terms of making a more robust and systemic contribution to the understanding of emotions in schools (Luttrell 2005).

Key Messages for Researchers

- It is important to dialogue with researchers from other traditions to enhance the potential for collaborative work that enriches and strengthens the research process, as well as creating a more inclusive emotion-focussed research community.

Conversation Fragment 6: Research Methods that Are Influencing Practice in Schools

BH: As a researcher I have perceived myself increasingly as a 'bricoleur' (De Certau 1984; Weinstein and Weinstein 1991), with a 'do-it-yourself' approach to the human process of researching. I may for example, use scenarios to give participants a different perspective, and as catalysts for dialogue.

CD: The creation of scenarios is an interesting one and that arises out of talking and listening to people in particular ways. I don't think that, as researchers, we all talk and listen to people in the same way. I don't know of any writing that teases that out. What are the different ways in which we talk and listen to people through our research?

BH: I think this is fundamental. I appreciate Buber's notion of 'I-Thou' and 'I-It' as 'primary words', reflecting an inner attitudinal stance towards others. He recognised both as essential for human survival and acknowledged the importance of being able to move from 'I-Thou' to 'I-It' moments, according to the demands of

the person-environment situation. An 'I-Thou' orientation is an approach that places the relational at the heart of human existence, whereas 'I-It' is more strategic and essential for completing a task. It is the capacity to move flexibly and responsively between both approaches that is key (Denzin and Lincoln 2005, p. 4). Before I go into a school I take time to prepare myself emotionally and mentally so that I feel solid and grounded in myself, so that participants feel safe enough to communicate their emotional reality.

CD: Other people might spend their preparation time looking at the questions they are going to ask. So there is a very different mind-set in approaching the research, isn't there?

BH: Well I think this is an important issue, as in this culture educators are not encouraged to talk about their emotions. Therefore, we need to think very carefully about how we go about data collection. Personally, I value William Blake's (1908) call to 'be mine enemy, for friendship's sake', which is a reminder of the centrality of supportive, respectful challenge for connection, as well as for growth and learning. I believe that a growth-oriented school climate involves educators having difficult conversations sometimes, involving constructive two-way feedback. The challenges are huge when participants have to continue working together afterwards, as emotional talk always involves some element of risk and vulnerability. The researcher's role is to tease out the range of emotions and, in a focus group for example, enable people to talk to and hear one another. Therefore paying close attention to the 'how' of group facilitation is important.

For me, that involves taking sufficient time to set the group up and make it safe. I probably spend more time on this than others would but it is fundamental if participants are to risk being honest and share their feelings in a public space. I would never run a focus group without having collected some data in the school first. Some of that data, perhaps a quotation or two, or a little scenario I had observed would serve as a stimulus to get the group talking. Checking for understanding enables participants to experience my engagement in the process and genuine interest. I am responsive to and appreciative of everyone's contributions and encourage people to say more, or give me an example. I also reach out to those who are quiet, as some people need encouragement to speak, especially if they do not agree with any emerging 'groupthink'. I do not expect teachers to speak from the heart in the early stages of a focus group.

Instead of highlighting the emotional dimension, group members need space to speak their truth and know they have been heard. I am mindful not to focus too much on individual emotional experiences as they are articulated, preferring to check with individuals whether the emotion I am hearing associated with a specific event is accurate for them, and if not, how they would name it. I occasionally summarise the range of emotions I have heard expressed directly or indirectly within the group and ask for their feedback. Clear signals about time, (e.g. 'we are about half way through our session now'), serve to let participants know I am managing the time and space, so they can relax and be themselves.

CD: So we are beginning to talk about the intricacies within the work; and this puts me in mind of a session on mask making, conducted by a researcher-educator,

in which I was a participant. It was a creative way of working in terms of encouraging people to identify and express themselves through the use of masks and that was a particularly powerful way of unpacking their emotions as professionals who were experiencing tough times as professionals. Another way is through drawing. I remember I was part of a class where drawing had to occur. Then we were asked to write about what we'd drawn. It was incredibly powerful as a means of accessing emotions. It is a different way of conducting research from the norm. But if researching emotions is about understanding how the inner self connects with professional thinking and practice and how this may influence teachers' commitment and effectiveness, then it is important to engage in creative methodologies alongside the more traditional.

BH: Yes, definitely.

CD: But aren't they a little bit 'out there'?

BH: That is true. However, that doesn't devalue the importance of creative approaches for the participants as well as the researcher. For example, I invited elementary school children to take photos of their emotional experiences in school over a 1-week period. I then worked with the children to arrange their photos thematically, and left them to decide how they wanted to present their work while I ran a focus group with their teachers. Overall, the teacher's discourse focused on poverty and community challenges and afterwards I invited them 'to see the children's perspective'. When they saw what the pupils had created, their assumptions were challenged and the range of children's feelings and thoughts about school surprised them. That was a powerful turning point for the institution, and the experience led to an emotional literacy curriculum for teachers and pupils (Harris 2007).

CD: I think there is another issue around that. Would anybody, at system level, take research of this kind seriously? That's something we may have to accept: that you can influence individuals and maybe individual schools but it will be hard to influence policy.

BH: I agree I think it is difficult to influence policy but not impossible.

Key Messages to Researchers

- Researching emotions requires the researcher to pay close attention to their interpersonal motivation and style to build a sense of safety and authentic connection over a period of time.
- Creative approaches to data collection can be a powerful means of understanding how participant's inner self connects with their professional thinking and practice. However, they may not be easily communicated or credible to a wider audience, and therefore research planning involves developing a means of 'translating' creative products.

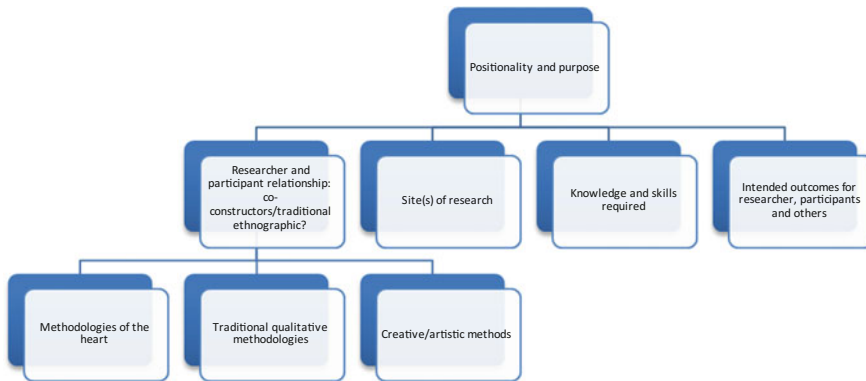


Fig. 5.1 Planning emotions research: a tentative model

Conclusions

We end with a tentative model intended to assist those who are considering undertaking research into emotions in making decisions about their own positionality, intents and influences and ‘fit for purpose’ methods of inquiry (Fig. 5.1).

The model is intended as a heuristic to assist in the planning of this research. It provides a visual representation of the necessary key considerations that researchers into emotions need to take into account before undertaking their work. Being aware and explicit about one’s own value position is important because this is likely to enable enhanced reflexivity in planning and conducting the research. It underpins decisions on the second line concerning relationships and levels of engagement and how and by whom outcomes may be determined and managed, as well as whether particular qualities, sets of knowledge and skills are required of the researcher. The third line lays out the choices of ‘fit for purpose’ methodologies, which should align to the decisions taken on lines one and two.

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Part III
Affective Terrains While
Conducting Research on Emotion
in Educational Contexts

Chapter 6

Gauging the Affective: Becoming Attuned to Its Impact in Education

Megan Watkins

Abstract Affect is very much an elusive phenomenon. It is difficult to pin down, not only in definitional terms as to whether it is an emotion, a feeling, a bit of both or neither, but as an object of research. How is it that something outside representation can be captured, described and analyzed? Drawing on a Spinozan interpretation of affect and Stern's notion of the 'present moment', this chapter examines how researchers can become attuned to the affective dimensions of education. In particular, it considers how certain moments can be captured through an ethnographic lens as observational or interview data and made tangible to reveal much about educational practice and, at times, social relations more broadly.

Keywords Affect · Pedagogy · Spinoza · Emotion · Teaching · Learning · Spatiality · Temporality

The aim of this chapter is to consider the ways in which affect guides and is guided by practice and the valuable insights that are gleaned when one is attuned to its impact. Here, as an object of research, I examine how the affective can be conceived of as data, how, within socio-cultural enquiry, it might be recognised, recorded and analysed to shed light on human practice. Of course, this is of relevance to practice in general but my particular concern here is with education. I firstly revisit some earlier work to think more specifically about this notion of the affective as data in examples of what I term 'pedagogic affect' (Watkins 2006) that emerged in the process of investigating the relation of teaching and learning before examining a more recent example where affect unexpectedly arose as an object of research. In each of these cases the temporal and spatial dimensions of affect are given prominence; how, at particular moments in time and space, affect is heightened, registers as significant and demands attention. Drawing on a Spinozan interpretation of affect and Stern's

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notion of ‘the present moment’, these moments—captured through an ethnographic lens as observational or interview data—are made tangible; snippets of experience that reveal much about educational practice and, at times, social relations more broadly.

The Affective as a Category, Confusion Over Terms

While it may be *de rigueur* to nominalise adjectives within socio-cultural theory—the social, the global—doing so serves a useful purpose. The term becomes a generalised descriptive category capturing a range of phenomena that neither the noun nor adjectival form seems capable of doing. This is the rationale for the use of the category ‘the affective’ here as the intent is to consider a broad range of affective experience. While affect may register at an individual level it can manifest at various scales, even at the level of the global.

Given the speed and reach of global communications and social media, acts of terrorism, political uprisings, international sporting events and even celebrity marriages seem to prompt waves of feeling that envelope the globe leading Kenway and Fahy (2011) to coin the term ‘emoscape’—adding to Appadurai’s categories of global flows—to describe such phenomena. Such a term owes much to Williams’ notion of structures of feeling which similarly aims to capture such incidence of generalised, synchronic affective resonance, though in Williams case it is more sustained, constitutive of a particular time and place; a culture as felt (Williams 1977). Such affective responses, of course, can be far more localised. Given the dynamics of a particular time and place and the relations between those present, spaces become imbued with affect, which in turn influences behaviour and the flow of relations within that space. Affect, therefore, is not merely an individual phenomenon; it has a social valence and is multi-scalar. Affect circulates, impacting on and in bodies, leaving traces and, if repeated and sustained, can accumulate becoming constitutive of individual subjectivity (Watkins 2010). Such a perspective is aligned with that of Spinoza’s wherein affect is understood as both force (*affectus*) and capacity (*affectio*) highlighting its transitive quality—a passing between—that may have residual effect (see Deleuze’s discussion of Spinoza’s notion of affect 1988, p. 49). At an individual level this residue can be conceived in various ways. From a sociological perspective, Bourdieu (1990) theorised the notion of habitus to explain how practice sediments within the body as dispositional tendencies which guide practice. Though never foregrounded in his work, this can be understood as an affective process. As he explains, ‘the child incorporates the social in the form of affects’ (Bourdieu 2000, p. 167), a process that continues throughout life. Practice, as such, *is* affective.

In her interpretation of affect, Wetherell (2012), makes use of the term ‘affective practice’ but it is not clear what she intends by this. Although she writes that ‘we engage in affective practice all the time’ (Wetherell 2012, p. 78), such a category

suggests only some practice is affective rather than all. Part of the confusion with this term arises from Wetherell's explanation that 'Affective practice focuses on the emotional as it appears in social life' (p. 4). In this slippage between affect and emotion, the former assumes a very different meaning to what is intended here where affect and emotion, while related, remain distinct: the former as a predominantly corporeal phenomenon which may or may not receive conscious attention as emotion. In one sense this view seems to promote a form of mind/body dualism but it is actually the opposite. In line with Spinoza's psychophysical parallelism, the mind and body are modes of a single substance and so emotion can be understood as the mindful expression of bodily affect, or more precisely, *affectio*. This distinction, which is not evident in Wetherell's explanation of 'affective practice', is important because, as it is argued here, emotion is something of which we are cognisant, but this is not necessarily the case with affect. Moreover, as *affectus*, it possesses a transitive quality crucial for understanding the affective dimension of practice, which emotion—lodged in the body—does not. Despite this difference in the use of terminology, it is clear that which falls under the umbrella of 'the affective' is crucial for understanding the nature of human practice and subjectivity, adding an ontological depth often missing from many socio-structural accounts.

Psychology too has much to offer in this regard with Tomkins (2008) providing another perspective on what I have characterised as affective residue. He makes use of the term 'script' which seems to function in a similar way to *habitus* in that one learns affective responses from repeated engagement in the world; an embodied memory of felt experience which provides a kind of template for how to respond to future experiences. Tomkins (2008) characterises such responses in terms of nine innate affects with each operating as a kind of continuum from a low to a high level reaction such as interest-excitement and shame-humiliation. The idea that affects are innate and can be categorised as universal types does not sit comfortably within a sociological frame. Wetherell (2012), for example, challenges Tomkins' work in this regard but her critique seems misplaced. Though viewing affects as innate, Tomkins saw them as socially conditioned; biological potentials that are shaped through social engagement, their universality is simply as broad categories inflected with socio-cultural variation. Wetherell, however, is not convinced by Tomkins' focus on categorical affects and argues that such a view misses the variable flow of affective experience. This is a valid point. Affect does not simply surface as significant crests but rather functions as a constant hum, what Stern terms 'vitality affects', interspersed with more significant moments which in one way or another prompt categorisation as they seem to conform to type. It is these crests which generally become the focus of research—moments of significance that require interpretation—though it is not simply individual responses that warrant attention but the context in which they occur, the various relations within a particular time and space that together elicit an affective response. It is for this reason that the broad category of 'the affective' is useful as it can operate at various scales and intensities and is inclusive of both human and non-human as, in line with a Spinozan notion of affect, its focus is relations and their impact.

Researching the Affective, Moments of Significance

In researching the affective, it is often particular moments that capture the researcher's attention. To Stern (2004, p. 6) such moments are characteristic of life itself. He borrows from the Greeks to make a distinction between *chronos*, or linear time and *kairos*, particular moments in time. The latter is significant in that, 'it is the coming into being of a new state of things and it happens in a moment of awareness. It has its own boundaries and escapes or transcends the passage of linear time' (Stern 2004, p. 7). Stern's interest in *kairos* allows him to flesh out what he terms 'the present moment' as a tool within psychotherapy to assist patients to map the affective contours of moments in any one day. These are periods of short duration—no more than three or four seconds—where moments of consciousness can provide revelatory insight. But of course, as Stern explains, these present moments never remain in the present—hence the attraction of *kairos*, which provides a 'temporal thickness' of which the present, as *chronos*, is bereft (p. 25).

Such a perspective on time is useful to an ethnographer intent on recording and interpreting the affective through observation or in an interviewee's remarks. In the latter the 'present moment' may be at a temporal remove if it is an interviewee's recollection of previous experience that serves as the affective data, though the retelling itself may be imbued with affect as may be the exchange between interviewer and interviewee. In fact the discursive is itself of importance here, whether it forms part of the present moment or is simply involved in its reconstruction. This is a point Stern raises in pondering the difference between a moment lived and its later retelling (p. 8). *Kairos*, however, allows for this 'bracketing' of time and a closer examination of the factors that might contribute to a moment of affective intensity.

Together with being moments in time, such instances also occur within particular spaces. Spaces themselves exude affects. They can have an ambience that is palpable or possess affects at lower intensities of which we may not be cognisant. Degrees of light and dark, temperature, odour, colour and placement of objects combine and impact upon bodies to varying effect as does the co-presence of bodies in space, their number, positioning and proximity. Yet rather than simply being a constellation of physical relations, these need to be understood as socially and culturally constituted (Massey 2005), with the affective providing the means through which power differentials are transmitted. To some extent Foucault (1977) captures this process in his notion of discipline but it is the affective—as *affectus*—which allows discipline to leave its mark on and in bodies. Each of these factors require consideration in researching the affective as do those relations between individuals which may or may not be accompanied by language; with words themselves and patterns of discourse having their own affective contours. It is these relations that Goffman (1983) characterises as an 'interaction order', favouring a microanalysis of body-to-body and face-to-face interaction as a technique for explicating the social. In these minutiae of relations Goffman explores how the social can be laid bare, with the influence of social structures not so much one of determining these relations but rather acting as a kind of 'loose coupling',

restricting the options within an exchange. These patterns of interaction are interwoven with affect, momentary shifts of vitality affects prompting individuals to respond in various ways, themselves products of their own socially acquired, affective repertoires.

Moments of Pedagogic Affect

The above argument is of relevance in researching the affective within any context but the focus here is on education and, in particular, schooling. Schools exude affects, their architecture and design producing spatialities that are reflective of a school's traditions and educational ethos (Kraftl and Adey 2008). While part of this wider school context, classrooms have their own ambience and spatiality resulting from their specific interiority and the interrelations of those present, especially between teacher and students, and the students themselves (Watkins 2007). This has been a focus of my research in investigating a notion of *pedagogic affect*; the ways in which different pedagogic practices possess differing affects that in turn affect learning. My work in this area, however, did not start with affect. I was interested in how students display different disciplines to learning. There are those who readily apply themselves to their work and are actively engaged in learning and others who have great difficulty concentrating and working independently. There are various reasons for these differences, many of which relate to factors beyond the school—class, gender, ethnicity, age, etc.—all of which have their own pedagogic affects/effects.

My particular interest was in how a teacher's pedagogy contributes to these differing dispositions to learning especially in students in the primary years of schooling. My attention was initially drawn to students' bodies, what students of varying ability and a class as a whole was doing, together with that of the teacher. I observed a number of classrooms keeping detailed notes on the organisation of the pedagogic space involving: classroom design, its ambience and the use of space; classroom regimen considering noise levels, movement, seating arrangements, students' posture and the teacher's presence and; curriculum implementation, including the pedagogic mode in which lessons were conducted—whether they were teacher-directed or involved group or independent learning or combinations of these—in addition to the content and duration of lessons (Watkins 2012). These notes were supplemented by audio-recordings of each lesson, which allowed me to check exchanges and to transcribe those of note. This approach yielded a wealth of data but in the process of close observational analysis with attention to bodies and the spatial dynamics of each classroom, it was the interrelations of teacher and students that proved especially poignant with certain moments alerting me to the affective dimensions of these relations and how they themselves constituted data.

The first of these moments occurred in a Year 5 classroom of 30 students aged 10–11 years. Most of the students in the class were from a language background

other than English (LBOTE),¹ predominantly speaking Mandarin and various Indian languages, with far fewer of English-speaking backgrounds. They were all considered high achievers in a class for gifted students in a state primary school in a middle-class suburb of Sydney, Australia. Despite the students' achievement in gaining entry to this class Merilee, their teacher, felt their writing was not of a high standard as, at the time, success in a series of multiple choice exams, which did not assess writing, was the basis for entry. Merilee, therefore, was keen to address this using a highly scaffolded approach with considerable teacher direction. Most lessons involved Merilee providing a great deal of explanation followed by questioning and class discussion with students applying the technique under focus to their own writing. There was a great rapport between Merilee and the students and the class operated as a tightly focused and supportive unit. I became aware of this during one particular lesson when Merilee had set students the task of writing a description of a pirate. This was not a one-off activity but rather was part of a unit of study in which students had read *Treasure Island* and other novels with a pirate theme and were working towards writing their own narrative on this topic. The description was one element of this, which had been preceded by several lessons on different literary techniques. Prior to students beginning their descriptions, Merilee revisited these techniques quizzing the class for examples. Students were then allotted time to write their own description spurred on by these examples. When finished several students were asked to read their descriptions to the class. The first to do so was a boy named Adrian who produced a wonderfully descriptive passage and, after reading it aloud, was met with spontaneous applause from his classmates. Adrian beamed in response. It was an exhilarating moment, not only for Adrian but for all those present who together found enjoyment in his success.

As an observer I experienced a similar thrill, caught up in the joy of the moment and cognisant that something significant had happened. The excess of affect was palpable. The room was buzzing. While only of short duration, this moment had a lasting effect; it is a moment I have relived a number of times. For me it was a moment of awareness, of something ephemeral made tangible that could be an object of research that—captured in time as *kairos*—revealed particular insights. It heightened my awareness of the pedagogic relations between teacher and student and the students as a whole, and of a kind of connective tissue, an interaffectivity that ebbed and flowed within the room. Peaks of this nature could be understood in terms of Tomkins' categorical affects—here as interest-excitement—but such affects operate in tandem with those of less intensity. These are modulated by the teacher's pedagogy, which quite skilfully aroused interest and a desire to learn that students embodied *en masse*, buoyed by a corporate engagement in learning. The skill of course was in Merilee's scaffolding of this moment, the countless activities and reinforcement that preceded it constituting affects of less intensity, though no less poignant, as, in their accumulation, they not only provided the basis for

¹LBOTE is the accepted term in Australia to refer to those with a language background other than English.

Adrian's success but the spontaneous recognition of his efforts based on his classmates' capacity to appreciate the skill of his response. This one moment allowed for a deeper engagement with what had transpired. Stern makes use of a line from William Blake—'To see a World in a Grain of Sand'—to capture the significance of such moments, the past experience that produces them and the layers of meaning they connote. In unpacking this incident I became attuned to affect, the ways in which it is embedded in classroom routines and how, through its accumulation, students can acquire a discipline to learn.

Yet the affects transmitted by a teacher's pedagogy, and which students embody, may not be as positive and as enabling as was evident in Merilee's classroom. With many of the other classrooms I observed in this study the pedagogic affects of teachers' practice were far less empowering. Their routines, with their own specific affects, often reinforced poor habits of learning. This insight was not gleaned from any one particular moment, such as that within Merilee's classroom, but through close observation comparing daily practice and the ambience of various pedagogic spaces to which a classroom's décor, seating arrangements and the general regimen within a room all contributed. Each classroom seemed to possess a different 'feel', some enlivened with a focus on learning, others chaotic and lacking direction or dull and routinised. Of course the affective rhythms of each room varied over the course of a day but in mapping their patterns certain trends emerged whereby each assumed a particular affective register which students themselves embodied, influencing their dispositions to learn.

While the affective may be gauged through observation of various elements constitutive of a space over time—and at particular moments—so, too, may interview data yield valuable insights. In discussions with teachers about their practice, their accounts did not only reveal how pedagogic affect impacts on students but the ways in which students' responses then rebounded upon them, suggestive of the affective flows within a classroom and the complex web of relations that affect mediates. One such example was evident in the description a teacher named Nerida provided of a lesson with her Year 2 class of students aged 8–9 years in another middle-class, primary school. Nerida was a participant in a study examining different subjectivities of teaching and how practitioners conceived of their role within a classroom. Given the dominance of progressivist teaching practice within Western systems of schooling (Kalantzis and Cope 1993) that foregrounds student learning and reframes teaching as facilitation, the study sought to gauge the extent to which teachers identified with this approach and how it impacted on their practice. While Nerida was keen to downplay her role in the classroom her accounts of her teaching seemed to suggest otherwise, foregrounding her ability to inspire her students and engage them in learning and the impact that this in turn had on her desire to teach.

Speaking about a lesson that had occurred on the day of the interview, Nerida recounted how her whole class was participating in writing a poem. The students contributed their own descriptive words as they jointly constructed the text but this was orchestrated by Nerida who explained that, orchestrated this:

Well, we made it quite fun. Like I was hopping in and out of them and walking in amongst them and I'm going, 'Okay, what's another descriptive word about this?', and then they would all cheer and I'd write it on the board... (Watkins 2010, p. 282).

She then proceeded to describe the impact of doing this on herself and the class:

You have the same feeling I think as the kids because they are excited about a particular activity, or a particular experience and you think 'Oh'! You are excited for them because what you wanted them to learn is what they're actually learning ... Yeah. And so they did it and it was just like you could see the kids' faces. I mean I know it's like the cliché thing but you could just tell that they were so into it (p. 282).

Nerida's account documents a kind of affective attunement within the class, excitement engendered not only by the fun nature of the activity but each student's ability to participate resulting from numerous previous lessons they had undertaken on this topic. Nerida explained she had spent 'this whole year drumming it into them'. Her efforts in teaching descriptive language had been rewarded with both Nerida and her students feeling the affects/effects: Nerida's joy in her students' achievement and the students' own recognition of their efforts and their teacher's pleasure; what Nerida describes as 'the same feeling'.

The affective dimension of teaching was revealed not only in the teachers' remarks but in their affective responses during interviews. In some instances teachers were brought to tears as they recounted particular moments during their teaching career (Watkins 2011). These tears appeared to be automatic, a bodily response that the retelling had evoked. Such an occurrence was not confined to this one study around teaching desire but was evident in two other studies, which involved practitioners discussing their practice. I came to see the tears themselves as data but this raised both methodological and ethical issues. Each of these interviews was audio-taped and on reading the transcript after this first occasion there was no clear marker that tears had in fact been shed, indicating the methodological difficulties in capturing affective data. Having conducted the interview, I was able to pinpoint the moment when this had occurred but at the time I was taken aback and unsure if the interviewee would want their tears acknowledged; hence my ethical dilemma. The methodological difficulties could be resolved by videorecording future interviews, though I consider such an approach a little intrusive. Alert to the possibilities of the affective on other occasions in which teachers produced a similar reaction—and armed only with an audio recorder—I sought to mark this in some way by questioning the interviewees about their response such as 'You seem quite emotional about this' or 'This seems to mean a lot to you'. Such questions actually led to more detailed accounts of what had provoked the tears. There were instances in which teachers provided an explanation without any further questioning, finding it necessary to account for the depth of their feeling. In some respects the ethical issues this raises are resolved by the anonymity and confidentiality of each interview but such affective displays are a reminder of the sensitivity required in the conduct of research. Methodologically, particularly if relying on written transcripts, this also demonstrates the need to try and capture the extra-discursive, to record the

range of affects, which at moments may be heightened and may in themselves yield important insights as was the case with these teachers' tears.

Affects, Kairos and the Interaction Order

Each of the cases discussed up to this point occurred during the process of undertaking research projects, though the affective was not generally the initial focus. In this last instance—another moment in time—I draw on a common event, a P & C executive meeting at my son's high school. These meetings occur one night a month during the school year and on this occasion 13 members were present. While the president, one or two others and I had served on the executive for several years, most of the others were new. This was the third of these meetings for the year and, together with parents, the principal was also in attendance. I had known the president for a number of years and was friendly with a number of the other parents, though those who were new I had only met at the two earlier meetings. I was also on good terms with the principal having been on his interview panel and organised school working bees together. These relationships are important to consider as individual histories and social position, together with an array of other factors—class, gender, ethnicity, religion, age, education—influence the interaction order. The meeting was held in the school common room and members sat in a circle facing one another with everyone having a view of those present.

My son's school is a state comprehensive boys' high school located in a middle-class suburb, which has experienced considerable demographic change over the last 10–15 years. Having had a predominantly Anglo student population, the number of LBOTE students at the school had increased to 49 percent with most of these from Chinese, Korean, Indian or Sri Lankan backgrounds. Despite the increasing numbers of LBOTE students very few of their parents attended the P & C meetings and just two LBOTE parents were on the executive, though neither was in attendance this particular night. Part way through the meeting the principal raised the possibility of erecting a new sign at the entrance to the school. In response I suggested that 'Welcome' could be written in a number of languages to reflect the cultural diversity of the school community. At this point, one of the new members, Rachel, commented that she did not feel this was necessary, that there were far too many 'other' languages spoken at the school and English was sufficient. This comment was followed by what seemed like a lengthy pause, though it was only a second or two in duration. It was long enough, however, for the convivial nature of the meeting to change, with the room assuming a very different affective resonance. The first break in this deafening silence was from a long-term member named Laura, who similarly felt the sign should be written only in English, expressing a wider concern at the use of Chinese and Korean language signs in the local shopping centre. This momentary pause had in effect licensed what could be viewed as a racist response accompanied by greater uneasiness by others who had not yet spoken, shifting in their chairs and looking askance.

The notion of *kairos* is useful here as, although the pause was only a moment in time, it seemed to pass very slowly. From my perspective, having raised the issue, I was conscious of surveying the group, looking from Rachel to Laura and back again, at the president and also the principal. In this slowing down of time following Laura's support of Rachel I knew the next comment was important. In classical rhetoric *kairos* is understood as a point at which to intervene in debate and it seemed that this was required here. I reiterated how the school needed to be explicitly welcoming of the LBOTE community, at which point the principal agreed, as then did others. In light of this, Rachel and Laura backed down and the meeting moved on to other matters, yet relations within the group had changed. It was a significant moment not simply in terms of what it revealed about an underlying racism within the school but the circumstances in which racism is reproduced, how in an instant it can be given credence or not, and the role of affect in relation to this. This is a matter of significance not only in this context but in terms of broader social relations where, within the minutiae of practice, certain values and understandings are transmitted with the affective mediating this process.

Conclusion

The affective, therefore, can be a powerful object of research. It can manifest in various ways, intensities and scales. It may be—as has often been the case in my own research—that it is not the initial focus but certain moments in time and space arise that cannot be ignored when the affective provides unique insights into human practice. Becoming attuned to affect requires an ethnographer's close attention to detail, an awareness of various relations and the affective force these generate. In the context of schooling, a focus on the affective in examining pedagogy can demonstrate the powerful influence of a teacher's practice, how daily routines and the ambience they create can engender different dispositions to learning in their students. These are insights that are of value in investigating any context but they are reliant upon a researcher's ability to gauge the affective, to conceive of time in terms of *kairos* and to take advantage of the temporal thickness this affords, to find, as Stern explains, 'The World in a Grain of Sand'.

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Author Biography

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Chapter 7

Navigating the Emotional Terrain of Research: Affect and Reason by Way of Imagination

Kathleen Gallagher

Abstract This chapter describes a research project in which emotion is considered a key resource in the generation of qualitative ‘data’ and ensuing analyses. Methodologically, it draws on improvisational theatre as an activity that stimulates dialogue and the embodied understandings of research participants. Even when research values, and methodologically designs for, embodied knowledge and the exploration of emotions, research participants and researchers can nonetheless be destabilized by such affective encounters. Theoretically, the chapter leans on contributions of 17th century Dutch philosopher Benedict de Spinoza, theatre scholar Bruce McConachie, and cultural theorist Sarah Ahmed who may all agree that our ability to act in the world is inherently relational, as the outcome of both affect and reason by means of the imagination. The chapter arrives at the notion of a critical-affective stance in our methodological pursuits that takes up the challenge of the circulation of (difficult) emotions in research as a vital asset in our efforts to decolonize research relations and the hierarchies of mind and body in the production of knowledge.

Keywords Affective economy • Theatre/improvisation • Drama methodology • Embodiment • Critical-affective stance • Research relations • Social situatedness • Socio-economic inequality and polarization • Imagination • Youth

When the mind considers itself and its power of acting, it rejoices, and does so the more, the more distinctly it imagines itself and its power of acting. (Spinoza, Pt. III, Post. 53)¹

...creation traces a path between impossibilities ... [t]ak[ing] place in bottlenecks
A creator who isn't grabbed around the throat by a set of impossibilities is no creator.
(Deleuze 1995, p. 133)

¹I adopt the following abbreviations for Spinoza's *Ethics*: Pt. refers to part, and post. denotes postulate. (e.g. Pt. III, post. 53 refers to *Ethics*, part III, postulate 53). These citations come from the two texts of the translated works of Spinoza cited in my bibliography.

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Spinoza considered ‘affections’, as he called them, bodily phenomena that impact our ability to act, but he also regarded these affections as ideas within the mind. A repeated refrain of his work is that affections are both bodily processes and ideal manifestations of the mind. ‘The mind and the body are one and the same thing’, and, he writes further, ‘each one governs everything from his affect’ (Pt. III, Post. 2). Despite recent movement in qualitative research, rich post-positivist, poststructural, feminist paradigms which challenge positivism’s long-standing commitment to the schism of mind and body, the fact remains that many research methods textbooks continue to counsel researchers to “either ignore emotions... or warn against allowing emotions to enter into the process of data collection” (see Cain 2012, p. 396). Yet, emotion erupts in almost all human interactions, research being no exception. Sometimes, particular areas of research are especially fraught, laden with social importance, or personal investment. Other times, the seemingly benign moments of research, ‘ordinary’ interactions with participants, alert the researcher to a feeling, or deeply held conviction, an affective intensity in a participant that releases the researcher’s own ambivalence or complicated embodied and emotional response to an idea. In this chapter, I will explore how the embodied activities of drama, leveraged methodologically, favorably altered participant-researcher relations and bracketed out ‘emotional stories’ in a way that invited situated and collaborative analyses.

In the discussion, I will move between the terms ‘feeling’ ‘emotion’ and ‘affect’. While Sara Ahmed finds distinctions between these terms unhelpful, my use of these terms has been informed by a valuable distinction made by Canadian theatre scholar Erin Hurley (2014), drawing herself from Neuerburg-Denzer’s critical taxonomy of feelings derived from the neuroscientific models of Antonio Damasio. In Hurley’s understanding, *affect* “...names an immediate response to a stimulus... *Emotion* then describes the ‘events’ of affect, that is the visible and invisible bodily changes... and *feeling* is the conscious registration of emotions where the event of emotion is given shape and meaning through narrative.” (p. 7, emphasis added). My chapter, then, will consider the place of affect, its attendant emotions and feelings, in the generation and analysis of data in a particular study on youth homelessness in Canada, which exploited theatre methodologically.

Rather than argue for, or against, the use of emotion, or the ‘events’ of affect, I wish to underscore how the intentional mobilizing of emotions in a research process allows researchers to consider how such experimentation complicates our readings of our research participants and ourselves as situated collaborators in the production of knowledge. To do this, I will draw primarily on the work of theatre scholar Bruce McConachie and cultural theorist Sara Ahmed who, despite offering different routes to understanding cultural phenomena, may agree that our ability to act in the world is inherently relational, as the outcome of both affect and reason *by means of the imagination*. Inspired also by Spinoza’s articulations about ‘affections’, though I am not a scholar of Spinoza’s corpus, his emphasis, nonetheless, on affect as a constitutive rather than a derivative construct is also at play in my understanding of the function of affect in research. In particular, and as methodically explored by Williams (2007), I will refer to Spinoza’s unique and materialist rendering of

imagination through which, Williams argues, he exposes the “non-rational, imaginative sources of reason and the affective composition of individuals and groups...” (p. 350). Williams further maintains that through such a reading of Spinoza’s works, one can come to understand “the political functions of imagination as a conductor of affects within and between bodies, as a structure of identification and communication, as a tool for shaping the political imaginary and as a key dimension in the construction of knowledge” (p. 350) and hence research.

The Research Project: Imagination as a Conductor of Affects and Understanding

Our recent work at a shelter for homeless youth is part of a 7-year, multi-disciplinary Social Science and Humanities Research Council of Canada-funded National Partnership Grant, called *Neighborhood Inequality, Diversity, and Change: Trends, Processes, Consequences, and Policy Options for Canada’s Large Metropolitan Areas (2012–2019)*. Socio-economic inequality and socio-spatial polarization are realities in many global Western cities. Our partnership (which includes scholarly, community, national, governmental and non-governmental organizations) focuses on urban inequality and socio-spatial (i.e., neighborhood) polarization in six Canadian metropolitan areas (CMAs): Vancouver, Calgary, Winnipeg, Toronto (including Hamilton and Oshawa), Montréal, and Halifax. Currently, 3 years into the research, and with our partners, we have been exploring: trends in urban and neighborhood change since 1971; processes responsible for these changes; the consequences of change that lead to inequality and social polarization; and policy and program options that address inequality and thereby improve human well-being and urban environments. Such forms of inequality are also clearly emotion-laden research subjects with profound material consequences for our own society and that of future generations. Though we are studying policies, trends, and interventions, such a project is, at its core, about human hardship; inequality is a material reality but it also affects our ability to function well, and be in control of our emotional worlds. Attention to affect, therefore, is a vital component of such research on the material and social well-being of communities.

For my qualitative case within this larger project, we have completed 16 weeks of research in a shelter for homeless youth, in the outskirts of Toronto, Canada. *Seeking Shelter* (a pseudonym) provides shelter and a variety of programs to alleviate the many challenges faced by homeless youth. In this inner suburban community where the shelter is located, 25 % of families live below the poverty line and the school dropout rate is 50 %. It is estimated that in Toronto, between 1500 and 2000 youth are homeless and this represents 28 % of the homeless population in the city. Although poverty is not the only cause of homelessness, we wished to understand more fully its consequences for youth being housed in shelters. Through

collaborative discussions with Project: Humanity, an acclaimed, socially-engaged Toronto-based theatre company committed to bringing theatre, free of charge, to shelter youth, our qualitative case study was born: *The Temporary Neighborhoods of Homeless Youth in Shelters: Their perspectives on, and the implications of, social-spatial polarization*. Through this study, facing the vulnerable nature of it head-on, we proposed to use drama techniques to explore issues and experiences of spatialized inequality in young people's temporary neighborhood of a shelter. Methodologically, drama would be employed as a means for the youth to give creative expression to their neighborhood experiences and the negative attributes of localized poverty.

The relational aspects of drama are one of its strengths. Our research team of four (myself and three research assistants)² worked closely with the theatre team of four workshop facilitators. The group of shelter youth changed almost weekly over the 16 weeks we spent with them, for 3 h every Friday morning.³ Each week, we worked with about 7–10 youth. At the end of the workshop, our team would interview individuals or small focus groups of 2–3 youth. Over the 16 weeks, we interviewed a total of 23 youth. I also interviewed two shelter staff. After each session, when we parted ways, we gave the theatre workshop practitioners a recorder to take home during their hour-long car ride back into the heart of the city in order to record their facilitator debrief sessions each week. Finally, we recorded our final debrief meeting between the research team and the theatre practitioners.

As a workshop practice, we came to understand the worth of the facilitators' pedagogy of, what they called, 'value lines', where extreme views on a single issue would instigate discussion with the youth.⁴ These value lines almost always provoked emotional responses to issues particularly relevant to their lives. This represents, methodologically, the intentional mobilizing of emotions to instigate dialogue among participants and let important ideas and values circulate in the room. The first part of the workshop would usually begin with some familiar drama activities that would invite the group to focus on the ideas to be explored in the workshop. The value lines followed this and often moved into more extended improvisational activities as the facilitators aimed to use theatre strategically to engage the young people in sustained and embodied conversations about the research ideas.

²Gratitude to my research team of graduate students, Anne Wessels, Rebecca Starkman and Dirk Rodricks.

³The transient nature of the shelter youth population will preclude discussion on one of Spinoza's most important notions, that of the collective producing a new social body through working joyfully as a collective. Despite this limitation, it is still the case, I would argue, that confronting the pleasures and disturbances of affective drama work opens up certain otherwise unimaginable possibilities for social coherence.

⁴My deep appreciation then and now for the skillful work of facilitators Daniel Chapman, Andrew Kushnir, Antonio Cayonne and Catherine Murray.

Embodying Drama and Social Being⁵

In this section, I will illustrate how a drama methodology that calls on the body to engage with other bodies can galvanize emotions during the process of conducting research. In other words, the facilitators used improvisation to explore difficult ideas and experiences reported by the young people, inviting them to recreate scenes in which they may have felt powerless or persecuted, which had the consequence of opening up these difficult and emotional experiences to the collective analysis by, and empathic responses of, others. Iris Young (1996) is critical about the absence of the body in the forms of dispassionate and disembodied speech often privileged in democratic practices, and instead calls for corporeal forms of communication and interaction, tied as they are to affective expressions, in order to make room for differences and alternative perspectives within our deliberative processes. On this particular workshop day, the facilitators decided to start with a value-line on 'the police', to intentionally mobilize polarizing feelings about the police. Youth relationships with the police had come up previously in several of our group discussions and in individual interviews; the facilitators decided it was time to get inside these ideas through the embodied work of drama.

After a very heated debate coming from the value line and extremely polarized views expressed on whether the police help young people, or were a threat to their safety, Dan (white, male facilitator) moved the group into improvised scenes. In the following excerpt Keeji (a young black man) plays the cop, Ramir (a Hispanic young man) and Markesh (a Hispanic young woman) are getting stopped and Kayman (a young black man)⁶ is acting as a 'coach' from the sidelines:

Keeji (as the cop): Hey, you two! Did you hear what's going on in this neighborhood nowadays? There's some incidents-

Ramir: No, I haven't been here for like a week from now.

Markesh: What happened?

Keeji: There's a female and a male hijacking cars. Do you guys know anything about that?

Ramir: No.

Keeji: Funny thing is, you two match the description of the two-

Ramir (calling 'out of role' to Kayman who is acting as the coach for this scene):

Ok, I need help. I was thinking in my head, do I tell them an honest lie?

Alan (white male in the audience): If you have nothing to worry about, just be honest with them...

⁵The data included here come from one particular workshop that aimed to address the relationship of the youth to the police.

⁶I signal some of the social identity markers of the research participants because I do not want to get too far away from situated experience, despite efforts here to transcend individualism and highlight the social relations of emotion.

The material representation of emotion through drama can both symbolize and externalize difficult emotions, giving researchers something representational to look at in order to discern the place that emotion is playing in participant reported events and in our subsequent understanding of such accounts. It makes the emotion, often an ephemeral, intangible thing, something we can focus on with intention and watch together, rather than something that might cloud our interpretation or remain unclear. It also invites participants into the analysis of their own emotions so that they are engaging with us, the researchers, from a position of power and authority. Accessing emotion through improvisation, or re-imagined events, creates both an interesting distance, and an intimacy, through which to interpret such events and behaviors. It sets emotions on a stage and invites us to speculate about what the emotions are conveying to us in the scene. We do this through what is both an intimate act of performance and, simultaneously, a performance that effectively creates the distance between the character being conveyed and the actor conveying it. In this way, distance and proximity co-exist, which gets researchers out of the typical traps of either being too up-close and uncritical or too distanced and unsituated in their readings of people and social relations.

Further, it was very powerful to watch the way the youth supported each other as they revealed, in increasingly greater detail, their negative experiences with the police. The stories were mostly terrible, full of overt racism and persecution. But there was also a palpable sense of bonding and identification among the youth as they shared their stories and then acted as coaches to one another in the context of the improvisation. Before our eyes, the improvisation turned into a kind of peer-coaching session with real-world consequences in which they were helping each other know and practice their rights as citizens. The authority of knowledge was shared in the room. The participants knew more than the researchers and could leverage their emotions to teach us about their experiences. Kayman's passionate re-telling of his experiences, his emotions bubbling on the surface of his story, inspired the improvised scene excerpted above with Keeji, Ramir and Marakesh, which in turn ignited our own private reflections, as we became audience to our own and each others' emotions.

McConachie (2008) has helped me examine more closely this experience of emotions arising in the course of research. Working from within the theatre studies subfield of audience reception and drawing primarily from neuroscience and cognitive psychology, McConachie (2008) argues that our emotional responsiveness to characters/actors is biological, that evolution has equipped us to attune our bodies to the emotions of other people (p. 67), whether these are fictitious or real others. McConachie is extending the earlier work of Niedenthal, Barsalou, Ric and Krauth-Gruber in the 1970s who, in their study on emotion and consciousness, demonstrate four major claims: (1) individuals embody other people's emotional behavior; (2) embodied emotions produce corresponding subjective emotional states in the individual; (3) imagining other people and events also produces embodied emotions and corresponding feelings; and (4) embodied emotions mediate cognitive responses' (in Barrett, Niedenthal and Winkielman 2005 cited in McConachie 2008, p. 66). McConachie's notion of "emotional contagion" (p. 92) is

built from this work and various theories of emotion coming from neuro- and cognitive science, while also recognizing that the precise causes and effects of emotion are open to wide debate. The key point of interest for McConachie, however, is also of interest here:... “emotions...continually exert regulating and energizing influences on cognitive processing which, in turn, can help to channel emotional energy into social action” (p. 93).

McConachie’s explanations are different from, and may even be in some tension with, cultural theorists like Ahmed (2004) or Brennan (2004), who explained affects as physiological shifts accompanying a judgment. But, all three share a perspective that our emotional lives are socially configured and not simply interior or private experiences. Such a perspective is especially important for empirical research, like my own, that considers how knowledge is collaboratively built in a research space. McConachie’s neuroscientific lens used to understand performance-audience relations helps to explain the powerful ways in which emotion circulates in research encounters and should be read as valuable sign posts of knowledge not aberrant interference with clear researcher understanding. For her part, Brennan laments the fact that the once common knowledge that affect or emotions transmitted between people has “faded from the history of scientific explanation” (p. 2); McConachie has offered a renewed understanding of that process based on his studies of audience reception. Both Brennan and McConachie are interested in how affect works and moves between people, signaling their interest (and my own) in the intersection between biology and culture. Transmission is social in origin, but heralds bodily or physiological changes, that we experience as emotions.

Or, as Spinoza wrote, again seeing no artificial schism between mind and body: When the mind considers itself and its power of acting, it rejoices, and does so the more, the more distinctly it imagines itself and its power of acting. (Spinoza, Pt. III, Post. 53). And correspondingly as Ruddick (2010) outlines from her reading of Deleuze in relation to Spinoza’s work:

Deleuze explores the unhinging of sensibility, imagination, memory and thought in a discord, an ungrounding of accepted rationality that opens the possibility for thought: ‘It is not at all a matter of giving privilege to the body over the mind. It is a matter of acquiring knowledge of the powers of the body in order to discover in a parallel fashion, powers of the mind that escape consciousness’... to discover more in the body than we know and hence more in the mind than we are conscious of. (Deleuze, 1988: 90 in Ruddick 2010: 36).

It was clear throughout our performance work with the youth that emotional states in the room were igniting other emotional states and that embodying those emotions through improvised drama triggered cognitive and embodied responses from participants and researchers alike. But it is finally, in the next section, to Ahmed that I will turn as I underscore the value of using drama intentionally to mobilize emotions in the process of research. Emotions, for Ahmed, are always witnessed and this process allows for the individual, the social, and the political to be demarcated as separate but related objects and practices of research.

A Critical-Affective Stance

Using theatre methodologically doesn't only create emotion but allows one to *experiment* with the place of emotion in a research process, to understand what emotions enable or disable in the complex ecosphere of research relations and knowledge production. Using theatre to liberate affective responses also means that researchers, too, may find themselves questioning their own complex ways of appraising their encounters with research participants. In tracing the emotional terrain of ethnographic fieldwork, researchers might better understand the ways in which our affective responses must be considered alongside our analyses. I am making a case here for what might be called a *critical-affective stance* in relation to the feelings and ideas we encounter in the course of our research. To take such a stance means taking affect seriously, recognizing its constitutive value in the production of thought.⁷ Using drama methodologically creates a kind of social field that allows those involved to, at least temporarily, imagine a collectivity and the ways in which our affective responses interact. As Kayman was speaking at one point during the deliberations in the room, I became aware of my own uncomfortable affective response as a researcher:

Kayman: I haven't been on charges for 3 years. So when the cops pull me over they know they're wasting their time. I'm going to go to school, I have a kid now-'oh you have a kid?'" That's a good look. Once you tell them you have a kid-oh that's a good look, congratulations. I haven't been pulled over in 2 years...

This marks one moment when my own conflicted emotions entered the scene. Until this point, I had been impressed by Kayman's ability to share openly and help others, by the other young people's interest in listening to him and offering, in turn, their own stories about encounters with the police and by drama's ability to create a forum in which careful listening could happen. The building of trust in the room and what McConachie has called "emotional contagion" (p. 92) or what Ahmed (2004) might call productive "feminist attachments" (pp. 183–189) were clearly at work. The improvisations seemed to be helping so many of the youth understand their experiences as shared. And then, in an instant, Kayman had introduced more detail of his life and suddenly the earlier stories that pointed so obviously to his struggles, inducing empathic impulses from his peers, the facilitators and researchers, seemed, for me, rather suddenly complicated by the "good look" having a kid had given him. As Spinoza suggests, the "sad passions" or what I read as the destabilizing moment of the encounter is "equally deserving of our investigation" (E III, Pref.). I wondered immediately where this child was, where was the child's mother and how was Kayman supporting them? Clearly, living in a shelter himself and without prospects of work, likely meant he could offer very little material support to others. The impact of generations of discrimination and social

⁷For a comprehensive discussion of Spinoza's ideas as they challenge Descartes' celebration of the *cogito*, see Ruddick, S. *The Politics of Affect: Spinoza in the Work of Negri and Deleuze*.

disinvestment for racialized people was instantly clear. That having a child, as a young, black, unemployed, homeless man, was the only way to ‘improve’ his cultural capital in the face of oppressive authority was difficult to process. This was also a moment that made me acutely aware of my own political investments and of the challenging task of navigating difficult emotional experiences in the field. To critically examine this uncomfortable reflexive moment, I returned to the important work of Sara Ahmed.

Emotions circulate between people, Ahmed (2004) argues. Emotions themselves are neither good nor bad, but are always in relation to histories and context. And yet at this moment, I was arrested in my thinking because all of the good feeling and positive emotion I had been experiencing with Kayman was suddenly and unexpectedly called into question or, at least, complicated by my feminist politics and by what I experienced as modest, personal feelings about the protection of children and (my own queer) motherhood. How unprepared we are for intersectional responses, ones that might help us respond from a variety of subject positions and political stances at once. In her chapter, “Queer Feelings”, Ahmed however considers how ‘life as we know it’ can become a kind of ideal which others may threaten because of their lack of adherence to that ideal. In this case, it may have been the ideal of childhood or parenting or family that was suddenly de-stabilized for me. And yet, before me was a young man who himself had been let down in so many ways, the target of social disinvestment and racist ideologies. Their drama work, and disclosures, had made vivid how bodies and lives both adhere to and resist such normalizing narratives that always already saturate our fields of study, our field-work and our relations.

This instance also importantly illustrated how the white bodies in the room did not have the same negative experiences with the police from which to draw. The ‘stop and search’ practices of the Toronto police have come under considerable scrutiny and have been especially challenged for the disproportionate number of racialized youth, living in ‘poor, urban’ neighborhoods who are subjected to the random nature of the stops and the subsequent documentation by police of young people, mostly men, who have not committed any crime.⁸ From the facilitator debrief in the car after the session, Andrew comments:

...but I also....living in Toronto, Canada...in a gay neighborhood...I mean...I live in a really safe little pocket and particularly given that it is Toronto...and I, as a gay person in the village, feel like I have special protections. I was going to share a story about the most unsafe I’ve felt with police are when I’ve travelled abroad...and particularly in the Ukraine...and I thought, “well that’s fucking privilege...that I get to take a trip to Ukraine to experience discomfort with the police.” In my Canadian context, I actually think I am very protected. I’m not the stuff of profiling, you know?

⁸For a compelling discussion of these policing practices and their impact on racialized youth in Canada, see Wortley, S. & A. Owusu-Bempah (2011). The usual suspects: police stop and search practices in Canada. *Policing and Society*. 21:4, 395-407.

Ahmed's project explores how emotions "shape the surfaces of individual and collective bodies" (p. 1). Through this work she explores the material (drawing from Marx and others), the psychoanalytic (drawing largely from Freud, Lacan and others) and the symbolic (drawing from an array of cultural theorists) to make the case that basic human emotions like hate and fear do not reside in individual subjects or objects but circulate in the public domain and become narratives by which we all live.⁹ Emotionality, then, depends on relations of power and endows others with meaning and valence. Her quest to ask not what emotions *mean* but what they *do* offers researchers a particularly productive position from which to examine the reactions they have and the meanings they ultimately make from their 'data' in view of the regimes of power and historical conditioning of the contexts and relations they have inherited through their fieldwork. Taken to its obvious conclusion, Ahmed's contribution urges researchers to make central what is still, more often than not, relegated to the margins in social science and humanities research: the affective economy.

I often turn, methodologically, to the kind of creative drama work with youth described in this chapter because I want to create a context in which the affective economy and difficult emotions can be expressed through the distancing mechanism of 'the stage' in order that we might all look at them directly without the self-consciousness or sense of invasion and hierarchies of power that direct questioning can sometimes invoke. Making theatre together in this way can also work towards decolonizing research relations because creators and audience must take each other in with intention, must make visible things like power and cultural capital that often exist as a backdrop, unspoken but lurking. Such work, then, helps researchers take a *critical-affective stance*. As Oliver (2004), echoing Spinoza, points out in her project that considers the colonization of psychic space,

...affects are not purely mental phenomena or epiphenomena but, rather, energetic forces that link the mind and the body in ways that challenge any presumptions of a neat separation between mind and body, psyche and soma, subject and object, self and other, black and white (p. 46).

This kind of work also requires, however, that unexpected or uncomfortable emotional responses be taken very seriously. They become windows onto the larger social, cultural and political contexts that already shape our inquiries, the tacit though deeply felt narratives circulating in a space, and before that even, in the conceptualizing of our research. Admitting such emotional sparks into our formal analyses, we risk understanding why we are really there, doing this kind of work, with this group of people, beyond the stories we may tell ourselves. What this also allows is a reckoning with what Ahmed might describe as the myth of the interiority of emotions. Clearly adding to the discourse about the psychology of our emotional worlds, Ahmed's 'sociality of emotion' (p. 8) joins with other sociologists and anthropologists in considering the cultural and social practices of emotion. Ahmed

⁹It would be impossible to do justice to Ahmed's singular work on emotions in the context of this short chapter.

offers to this binary of emotions from within and from without or, those we understand as ‘inside us’ and those that affect us from without, a model of emotional sociality which considers that “emotions create the very effect of the surfaces and boundaries that allow us to distinguish an inside and an outside in the first place” (p. 10).

Finally, I return to the broader project, which inspired our work with youth living in shelters, and our attempt to glean some qualitative understanding from groups who have been categorized and separated out by virtue of their neighborhoods in the new global metropolis characterized by extreme forms of socio-economic polarization. To begin such work without understanding the economy of emotions, without the will to admit rather than efface emotional intensities as they arise, may make it near impossible to imagine better social forms of being. Scholarship on emotions, like Ahmed’s contribution, help empirical researchers approach the emotional terrain of texts and bodies, while revealing how certain discourses, through repetition and normalizing practices, create and maintain an ‘us’ and a ‘them’.

In this brief chapter, I have focused on emotions that occur during the course of conducting research and have illustrated the value of using theatre methodologically to invite emotions that may openly confront the terms of engagement and social relations of the act of research. I have also theorized what is at play in the transmission of such emotions and the challenges that may occur for researchers who wish to engage the affective economy with methodological intention. In my estimation, qualitative research could begin to lead the way, through its attention to what Spinoza called our ‘affections’, to better understand what the surfaces of bodies feel (like) when they come into contact and how our internal landscapes as researchers and the subcultural knowledges we become privy to in our research processes might be reconciled with dominant social forms and narratives already shaping ‘the field’. The intimacy of using theatre to symbolize our experiences and create characters that put us at some distance from those experiences opens up new possibilities for analysis, an analysis that would attend both to our situatedness as individuals and to the circulation of emotions in our social worlds. For me, doing drama together remains one generative way forward, for such creative work opens our analyses, commonly idealized as detached and cerebral, to the affective economy, which continuously shapes and is shaped by our relations in the field.

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Author Biography

Kathleen Gallagher is a Distinguished Professor at the University of Toronto. Gallagher has published many articles on theatre, youth, pedagogy, methodology and gender and travels widely giving international addresses and workshops for practitioners. Her research focuses on questions of youth civic engagement and artistic practice, and the pedagogical and methodological possibilities of theatre. Her most recent book is *Why Theatre Matters: Urban Youth, Engagement, and a Pedagogy of the real* (University of Toronto Press, 2014). Her most recent edited collection is: *In Defence of Theatre: Aesthetic Practices and Social Interventions* (2016, with Barry Freeman, University of Toronto Press).

Chapter 8

Contemplative Engagement with Emotion: Embodied Strategies for Transformation and Change

Amy E. Winans and Elizabeth Dorman

Amy E. Winans (1966–2015) passed away during the time she was writing this chapter. She was a consummate scholar and a generous and compassionate teacher, colleague, and friend. Amy's interests ranged from Early American and African-American Literature, to structural racism, to the applications of mindfulness and bodyfulness in the classroom. Amy's research and teaching informed each other. In particular, she pushed herself and encouraged others to engage with questions of power, privilege, and justice—questions that might make us uncomfortable, but which she considered a crucial part of a liberal arts education. Whether promoting the creation of a community garden, traveling to South Africa to investigate a study abroad program, or introducing her young daughter to yoga and meditation, Amy sought a more just and compassionate world through her lived experiences and connected these to her intellectual work. As a friend and colleague, Amy was a generous reader of works in progress and a mentor to early-career academics. At the memorial service for Amy at Susquehanna University, where she was Associate Professor of English, the relatively new chaplain described how Amy arrived at his office, inquired about his vision, and soon recruited him to co-teach KORU mindfulness classes with her, a commitment beyond her teaching load. Students mentioned how Amy reached out in weekly emails, checking on how they were doing and urging them to slow down. Amy's life serves as a model for all of us who seek to create more just, equitable, and compassionate communities, both inside and outside of our classrooms.

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Abstract This chapter proposes and illustrates examples of a contemplative approach to self-study methodology for investigating instructor and student emotions that arise in the process of teaching and researching. Examples are shared from a college English course focused on difference, privilege, and societal oppression. Contemplative practice, particularly in the forms of mindfulness and bodyfulness, allows us to learn from our experiences and to apply that learning to work with our students in an interactive cycle of teaching and research. The insights from these experiences involve understanding how habits surrounding uncomfortable emotions work and how those habits might be transformed. Because contemplative practice consistently familiarizes us with our own experiences of discomfort, our attachment to safety, and the fears that can come from engaging with discomfort, we can be especially attentive to students' embodied experiences of emotional discomfort in the classroom, and we can guide activities to engage consciously with those experiences. A contemplative approach to self-study can open up spaces for change and transformation as awareness is brought to discomfort and to embodied habits of emotion.

Keywords Contemplative pedagogy • Contemplative practice • Self-study • Practitioner research • Mindfulness • Bodyfulness • Emotion • Transformation

That we do nothing without our bodies would seem to go without saying: our thoughts, our emotions, and our very souls are experienced through our bodies, although they are not contained within them. However, the culture of higher education in the U.S. often seems to encourage us to live as though we are each a disembodied brain on a stick. In the “more-faster-better” culture of speed explored by Levy (2006), Taylor (2014), pursuing cognitive outcomes with increasing speed in a technology-intensive culture is highly valued, even as the lives and bodies that create those outcomes might be approached as simply a means to an end. Yet the body must be at the heart of research and teaching on emotion in education because emotion is fundamentally an embodied experience. Bodies are central to the work of gaining insight into emotion, its functions, and its relationship to thought and knowledge creation (Michalak et al. 2012).

In order to engage with my experience of emotion—something that is a fundamental part of my work as an instructor and researcher—I must attend to my own body with conscious, intentional awareness; without this attention, my experience of emotion would be an obstacle to teaching and research, rather than a locus of insight and possibility. As feminist scholars have long argued, the body and the embodied

life of the teacher and researcher are foundational to who we are and what we do.¹ Still, our introduction to U.S. norms of higher education typically means learning that we should disregard or seek to transcend our bodies, particularly when that “we” consists of privileged white people in the racial majority. Acclimating to the cultural norms of research has often entailed claiming one’s neutrality and objectivity, yet it is those with white bodies, especially white male bodies, who often have the privilege that comes from presenting themselves as universal.

At the small liberal arts college where I teach, my research on emotion in education is always research that is happening within the context of my own classes.² My roles as instructor and researcher are inseparable, as is typically the case when using practitioner research methods (Borko et al. 2007). The insights that emerge from this interwoven experience have the potential to open up deeper understanding of emotion in education, especially through using a contemplative self-study approach. Too often such learning from emotion does not occur, because many of us arrive in our academic positions lacking the skills to approach embodied experiences of emotion as generative sites of knowledge and insight for our teaching and research. We are likely to have trained ourselves to ignore our embodied experiences of emotion by powering through a moment of stress, for example, rather than approaching emotion in ways that guide us toward insights that could benefit our students and ourselves.³ Bringing conscious awareness to the body, and to the embodied, emotional experience of the instructor-researcher is crucial if we are to engage fully with our intellectual work. Given the wealth of insight that is embedded in our embodied experiences of emotion, we must find strategies for navigating and understanding those experiences and to work with our own bodies differently so that we can work with students differently.

The purpose of this chapter is to propose and illustrate a contemplative application of self-study methodology for researching emotions that arise during the process of teaching and conducting research. This approach can enrich our understanding of how emotion works in the classroom, for both the teacher and the students. I consider how I can better understand and work with my embodied experience of emotion in order to offer insights that benefit me as teacher researcher seeking to strengthen student learning surrounding emotion. The contemplative framework I use informs my pedagogy and offers a means to attend to my own emotions, particularly as they emerge in relation to students. Contemplative practice can open up spaces for change and transformation as awareness is brought to discomfort and to embodied habits of emotion.

¹As Wallace (2006) explains, for educators in the field of English Studies, although many might briefly reference their embodied identities and experiences in their published work, they frequently do so largely as a disclaimer, and then move on to what they consider the real yet separate content of their research.

²The use of first person is left as it was initially written by Amy Winans when she referred to her personal experiences of teaching.

³As Parker Palmer’s decades of work have shown, such an approach—of subduing or denying one’s emotional life—can result in teachers separating their deepest sense of who they are as human beings from what they do as teachers. The result is damaging to the lives of researchers and the lives of students.

Contemplative Practice and Pedagogy: Mindfulness and Bodyfulness

Contemplative practice and pedagogy offer an invaluable way for instructors and researchers to bring conscious, intentional awareness to their embodied experiences of emotion. Forms of contemplative practice and pedagogy are many (see the “Tree of Contemplative Practices” in Barbezat and Bush (2014) for examples). The present chapter draws specifically from practices in *mindfulness* and *bodyfulness* (Caldwell 2014). Although there are countless instructors, researchers, and teachers from many contemplative traditions who have defined mindfulness, I begin this discussion with Kabat-Zinn’s (2005) because it is so widely known and because it is framed in secular language. In the words of Jon Kabat-Zinn (2005), the creator of the internationally known Mindfulness-Based Stress Reduction (MBSR) program, “mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally” (p. 4). One notices what is happening, inside or outside the self, and accepts that it is happening, thereby laying the groundwork for understanding rather than for judgment. Neuroscientists have illustrated how contemplative, mindfulness-based practices such as meditation transform the brain (Baime 2011; Hölzel et al. 2011). This transformation can be experienced throughout the body, by strengthening abilities of emotional awareness and emotional regulation. Indeed, the contemplative practices that form the core of the MBSR curriculum include yoga, body scans, and breath work, thereby nurturing awareness of one’s embodied experience. The most common locus of attention in numerous meditative traditions is the breath itself, which directs our attention to the body. Another definition that might prove useful is the definition offered by Winston and Smalley (2010, p. 11): “Mindfulness is the art of observing your physical, emotional, and mental experiences with deliberate, open, and curious attention.”

According to Caldwell (2014), although the word ‘mindfulness’ has been used for centuries, it may often be poorly defined or have some problematic connotations highlighting mental processes, while including embodiment practices. This can generate confusion, she argues, and does not pay adequate attention to the body. Therefore she proposes a new term, bodyfulness, in order to put the center the often marginalized voice of the body in contemplative practices. In Caldwell’s terms,

[b]odyfulness begins when the embodied self is held in a conscious, contemplative environment, coupled with a non-judgmental engagement with bodily processes, an acceptance and appreciation of one’s bodily nature, and an ethical and aesthetic orientation toward taking right actions so that a lessening of suffering and an increase in human potential may emerge. (p. 73).

Applying bodyfulness within the setting of our teaching and research helps us approach our own interiority skillfully, a move that allows us to engage with the larger world compassionately, consciously, and strategically, thereby increasing our human potential, and that of our students. This bring me to the notion of ‘contemplative pedagogy’.

According to Barbezat and Pingree (2012),

Contemplative pedagogy uses forms of introspection and reflection allowing students the opportunity to focus internally and find more of themselves in their courses. [...] What unites [all the forms of contemplation] is a focus on personal connection and awareness, leading to some insight. (p. 180)

Contemplative practice entails conscious engagement with our interiority (Hart 2008) through mindfulness and bodyfulness. Contemplative practice—as well as historical and contemporary theory that has emerged from practice—can help us to approach our experiences as opportunities for insight and change, rather than as obstacles to transcend. It can train us to guide our attention, to recognize the experience of embodied cognition, and, paradoxically, to experience the ways in which we are neither our thoughts nor our emotions. At its root, contemplative practice can help us to become more conscious of what is happening inside us and to act more effectively as teacher researchers. This in turn allows us to apply the insight from our own experiences constructively rather than responding reactively to our emotions or simply disregarding them.

Self-study Methodology

Self-study methodology grew out of the literature on reflective practice (e.g., Dewey 1933; Schön 1983, 1987), teacher thinking (e.g., Clark and Peterson 1986) and teacher as researcher investigating one's practice (e.g., Cochran-Smith and Lytle 1993, 1999). The method was formally named and codified by teacher education scholars in the mid-1990's (Hamilton 1998; Loughran 2004, 2007; Pinnegar and Hamilton 2009) and has continued to evolve since then as a genre of systematic qualitative research in which “the boundaries between research and practice often blur” (Borko et al. 2007, p. 6). Tidwell and Fitzgerald (2004) even claimed that self-study *is* teaching. As Pinnegar and Hamilton (2009) remarked,

In self-study, the self has a part in the work, but the focus occurs where self, practice, and context (Bullough and Pinnegar, 2004) intertwine a third space (Bhadha 1994) that serves to diminish the gap between theory and practice (Bullough 1997; Hamilton 2004). (p. 104)

Furthermore, LaBoskey (2004) proposed five distinct elements of self-study methodology which continue to be codified in the literature: “it is self-initiated and focused; it is improvement aimed; it is interactive; it includes multiple, mainly qualitative methods; and it defines validity as a process based on trustworthiness” (Pinnegar and Hamilton 2009, p. 71). The examples in this chapter reflect not only these elements but also a distinct contemplative approach to self-study that highlights the importance of *self-awareness, especially in the present moment*, for teacher-researchers as well as students, drawing from the engaged teaching framework (Kessler 2000; Weaver and Wilding 2013).

“The Present Moment”: An Intersection of Contemplative Practice and Self-study Methodology to Research Emotion in the Classroom

Self-study methodology fits naturally with contemplative practice and pedagogy because of the way our self-awareness of the present moment (Stern 2004) is heightened through mindfulness and bodyfulness. According to Pinnegar and Hamilton (2009), self-study research “is at its heart about studying and changing practice in the moment of practice” (p. 23). They continue,

Present moments are not just segments of time that we live, but those moments when we are aware and conscious of our experience which is felt as a whole. This insight into the construction of understanding and action in moments of practice brings [self-study] researchers new ideas for exploring worlds of practice. (p. 23)

Stern claimed, “In these [present] moments, change occurs and our lives unfold” (2004, as cited in Pinnegar and Hamilton 2009, p. 23). These present moments are valuable sites for studying emotions as they arise, as long as we are mindful enough to notice and learn from them by engaging the self-observer (or facilitating students’ ability to do so).

My contemplative practice over the last decade or so has played a fundamental role in helping me navigate my own experiences, in the moment, in the classroom as a teacher and researcher. It has also played a fundamental role in my understanding of students’ experiences of emotion and in crafting the pedagogy that has emerged from that understanding. Bringing awareness to one’s embodied experience of emotion and navigating that experience with nonjudgmental awareness allows one to engage intentionally (rather than reactively) with whatever is unfolding in the moment. As teacher-researchers engaging in contemplative self-study gain conscious, embodied awareness of their experiences of thought and emotion, new possibilities for setting intentions and adjusting goals emerge. Simply put, rather than *reacting*, we act—consciously, compassionately, and mindfully.

Self-study methods for capturing and studying present moments of emotion in the classroom are enhanced by the self-awareness cultivated by contemplative practice. To document my own self-awareness and that of my students around emotion in my Civil Rights and American Literature course, data sources in this contemplative approach to self-study included my written reflections on teaching episodes and critical incidents; lesson plans; notes on interactions with students; and student assignments.

Examples from the Field: A Contemplative Approach to Pedagogy and Research on Emotion in the Civil Rights and American Literature Classroom

Much of my teaching and research focuses on critical engagement with difference, especially racial difference. Given the challenges these topics pose to students, emotion is seldom far from the surface. Moreover, my contemplative practice

consistently informs my work as teacher-researcher in the self-study framework. During class, it allows me to be less reactive and to take students' emotional responses less personally, which in turn impacts my understanding of emotion. I attend to how students' emotions are functioning for them individually and in social and cultural contexts, rather than ruminating and creating negative storylines in my mind regarding the meanings and likely outcomes of students' emotional challenges. Furthermore, contemplative practice directly informs my pedagogy and my research on emotion as I work with students' embodied experiences in the classroom. It guides my pedagogy and research in terms of my seeking to

- a. help students bring conscious awareness to their own experiences of emotion and thus to recognize how those experiences are impacting their thoughts and assumptions;
- b. help students work with unquestioned habits and uncomfortable emotions so they will understand how those habits and emotions impact themselves and others, both inside and outside the classroom. This work disrupts the "pull yourself up by your bootstraps" rugged individualism that is widely celebrated and unquestioned in many facets of U.S. culture. It values the insights that emerge when one attends to experiences of interconnectedness; as such it is grounded in the work of non-violence and in Nina Asher's (2003) "pedagogy of interbeing."

To illustrate this work, I offer several examples drawn from a recent teaching experience in an English course centered on difference—"Civil Rights and American Literature"—and composed mainly of second-year non-English-majors, twenty-five of whom were white and five of whom identified as non-white. These examples illustrate how a contemplative approach to self-study can open up spaces for change as awareness is brought to discomfort and to embodied habits of emotion.

Using a Contemplative Approach to Self-study to Be Present with Students' Emotions During Classroom Discussions on Race and Privilege

Working with students in my Civil Rights and American literature class illustrated the embodied, emotional discomfort that many students experience as they learn that the U.S. is not a race-neutral meritocracy; that some classmates' views about what constitute race, racism, and white privilege likely differ significantly from their own; and that sharing their views and insights openly will often entail disagreeing with others, an experience that fills many with dread. Many students have little experience navigating conflict, particularly face-to-face. As my teaching reflections suggest, students sometimes felt confused, caught off guard, challenged, sad, guilty, or even angry. Were their embodied experiences of emotion not approached as a site of learning, students would be more likely to withdraw, grow quiet, or adopt a defensive posture.

Certainly some productive work with emotion can happen analytically and cognitively. For example, we explored how Civil Rights activists such as Moody (1992) navigated their own experiences of challenging emotions during their work; Moody talks specifically about needing to address her hatred of whites if she is to become an effective advocate and cross-racial collaborator. However, what I want to highlight here is how my contemplative practice—especially the related skills of careful listening and nonjudgmental awareness—directly guides my pedagogy and my self-study research during emotionally charged classroom moments.

Students' comments in my overwhelmingly white, segregated, rural U.S. college classroom often express their confusion over and frustration with topics such as race, racism, white supremacy⁴, and white privilege. Few students have explored these topics previously, so they feel caught off guard in ways that seem more unsettling to them than new learning in other courses might. Although this confusion can often manifest itself in the form of a protective silence, the silence is eventually broken by rather quizzical, frustrated speech of white students, many of whom grew up in segregated white settings. This composite comment drawn from numerous classes represents the frustration that can emerge: "I don't get why we're talking so much about racism and how it affects black people. I think that these days there's a lot more reverse racism against white people than there is against black people." Similarly, this composite comment reflects a common theme reflected in the speech and writing of multiple students: "I'm not racist, but I don't understand. It seems really unfair for it to be OK for black people to be able to say the n-word but for it not to be OK when white people say it."

The first times that I heard comments like these, I used the engaged teaching framework (Weaver and Wilding 2013) to be present, engage the self-observer through mindfulness and bodyfulness (Caldwell 2014), and keep my heart open. My thoughts raced, and I felt my heart pounding louder in my chest as my body grew warm and as I considered possible responses to students' strong emotions and their limited knowledge of contemporary and historical racism and white privilege in the U.S. At an instinctive level, I wanted to escape. If I had turned analytically to my emotions, I likely would have discovered that my stress emerged in part from my desire to "fix" my students and their erroneous beliefs about racism quickly so that I might believe that I had done my part to address racism—or, perhaps more accurately, to assuage white guilt. Cognitively, of course, I recognized that the difficulty students were experiencing reflected not only their limited historical background surrounding race and racism, but, more significantly, the emotion bound up with issues of race, racism, and white privilege. The questions students offered emerged from embodied experiences of uncertainty and worry: if they accepted what we were learning in class, then their very identities as well-intentioned, hard-working white college students—people who got what they

⁴In understanding white supremacy, I find the definition of Yancy and Mills (2014) helpful: "By 'white supremacy' I mean a system of sociopolitical domination, whether formal (*de jure*) or informal (*de facto*), that is characterized by racial exploitation and the denial of equal opportunities to nonwhites, thereby privileging whites both nationally and globally".

deserved and deserved what they worked for—were called into question. Determining what I would do in that moment—in ways that attended to my embodied experience in a responsive and non-reactive way—required drawing on my contemplative practice, especially being present, engaging the self-observer, cultivating an open heart, and developing emotional capacity. Noting and documenting my own responses also served as data sources in this contemplative approach to self-study research on emotion in the classroom.

Within the framework of bodyfulness, as an instructor-researcher I navigate my embodied experiences of thoughts, sensations, and emotions, and I approach them with acceptance and awareness as a means of learning from them. For example, rather than responding unconsciously and reactively to students' comments (about reverse racism, for example) that make my heart sink, I can approach my embodied experience of emotion with conscious awareness and in the spirit of first, acceptance, as I recognize what I am feeling and where I am feeling it in my body rather than disregarding it; and, second, inquiry, as I question the nature, function, and consequences of the feeling. As I feel and observe mindfully my emotions of sadness and frustration, space opens up for me to recognize what informs those feelings and how, if responded to reactively, I would do damage. Rather than remaining caught in emotions and interwoven beliefs, something that could lead to reactivity, I can pause, listen deeply to students and to myself, and determine whether mindful speech or practicing silence and deep listening, as elucidated in the work of Palmer (2007), Rosenberg (2003), and others, is called for. This example also illustrates the inherently interactive and cyclical nature of self-study research: as teacher-researchers in this contemplative framework, we pay close attention to our students' reactions to content, and then to our own responses to their reactions.

Heightening Self-awareness of Emotional Discomfort in the Classroom Through Writing and Embodied Responses

In order to prepare students to attend to the process of their emotions and their embodied habits, I guide their attention to their experiences of emotional discomfort. As scholars and practitioners of contemplative pedagogy such as Zajonc (2009) have noted, contemplative inquiry as a mode of knowing can move students beyond a habitual cognitive response, to a response that engages them more deeply and opens up new insight.⁵ For example, part way through the semester, by means of guided inquiry, I asked students to respond in writing to this prompt: "Bring your attention to where you are sitting. Why might you be sitting in that particular seat?"

⁵In this sense, guided inquiry has the potential to disrupt oppositional thinking in a way that bears resemblance to the way a koan requires a fundamentally different mode of (intellectual) engagement than is often asked for in addressing a question or problem (Sedgwick 2003).

Respond to that question, and once you have done so, ask yourself ‘why else? And then ‘why else?’” Students might begin by writing, “Well, I just sat here the first day because I walked in with my friend and wanted to sit with her. And then I just sat here every time after that.” Returning again and again to a simple question can sometimes help students move from the more habitual response to the rationale that might underlie that response. Beneath “I just kept sitting here” was “well, this really feels like my space now, like my territory. I feel comfortable here, so if somebody else sits in my space, I feel a little protective.”⁶ As students recognize an embodied sense of ownership, they are practicing bringing conscious awareness to the ways emotion habits are woven into daily life. As the concept of embodied discomfort linked to space became woven into our classroom culture, students recognized the significance of seemingly small requests I made about changing where they sat.

In one difficult conversation, as documented in my teaching reflections, I began by redirecting students’ attention away from the contents of a racially charged debate and toward their embodied experience of emotion. I encouraged them to guide their attention to any physical sensations of emotion (tension in their shoulders or stomach, a pounding heart). This allowed them to realize that they as human beings are not interchangeable with their experiences of emotion. From there, students reflected in writing on how their experiences and expression of emotion impact their listening to and experience with their peers. As one student later commented in a conversation in my office, “I just felt really confused and like I don’t want to say anything because I know that X knows a lot more than me, but still don’t think she’s necessarily right, so I’ve been starting to tune her out when she talks.” As students recognize that emotions impact their patterns of attention by guiding their attention away from listening to certain classmates, opportunity opens up for them to respond differently. Ultimately, then, I guide students to attend to their *process* of emotion, to help them recognize that they *do* have choices regarding their emotional habits, especially when they practice mindfully being present and engaging the self-observer.

Tracking in writing the outcomes of students’ embodied learning surrounding emotion in this self-study framework proved challenging, in part given the class time involved and in part because I was asking students to make what was often unconscious and automatic visible—sometimes for a broader audience. In one instance of attempting to facilitate and document their awareness around emotion, I created a “discomfort and habit” blog for the class, in which students were asked to blog about experiences of navigating the discomfort of breaking a habit and attending to their thoughts and emotions. Students referenced a range of embodied responses to discomfort—from playing with their hair, to biting their nails, to seeking out the seemingly safest seat on the first day of class, although their descriptions were brief—perhaps because of the public nature of the forum. Some

⁶Attending to small daily actions is crucial to the work of disrupting unquestioned habits, something that student in my Civil Rights class could see more deeply as they considered how de jure and de facto segregation governed the location, manner, posture, and appearance of racialized bodies.

students followed the instructions and attended to the experience of breaking a habit, while most simply brought conscious awareness to their habit (such as tracking their mode of speaking to an unfamiliar person of a different race) in their post. Thus, the blog served as a helpful data source in this contemplative self-study on embodied emotion.

A longer writing assignment in which students applied concepts of the literature to their own lives offered an opportunity for students to bring conscious self-awareness to embodied discomfort, if they so chose. One student wrote about her experience navigating a conversation with her uncles after a racist joke. Listening openly, drawing attention to her embodied experience, set the stage for mindful speech. As she described in her paper,

I was forced to navigate the strong discomfort I felt speaking out against my uncle's action. I would describe this discomfort as a fully body experience that started at my numb feet and worked its way to my dry mouth. When I could have chosen to bite my tongue and remove myself from the conversation, I knew this would have no effect on my uncles. Standing up for the beliefs of myself, my school, and my family was something I knew I was ready to do. To comfort my discomfort, I picked words that did not add fuel to the fire.

The trajectory she describes echoes Caldwell's (2014) notion of bodyfulness: she brings conscious attention to her embodied self, and by approaching her experience non-judgmentally, she is able to attend to her ethical goals surrounding her uncles' speech.

As seen in this and prior examples, students' writing and speech serve as insightful data sources as we engage in contemplative self-study on emotion in the classroom.

Heightening Self-awareness of Emotional Discomfort in the Classroom Through Physical Movement

Contemplative pedagogy involving guided or improvised physical movement during class can help students recognize how emotion and embodied cognition work and gain knowledge from their embodied experience of emotion. A body-focused approach can assist students in recognizing physically, emotionally, and cognitively how habits are experienced bodily, how intuitive this process is, and how difficult it can be to dislodge a habitual pattern. For example, as documented in lesson plans and teaching reflections, one day in class I asked my students to stand up and to make enough space so that they could easily take five steps forward. Then I asked them to take those steps forward, next to return to where they began, and then to take five steps again. Afterward I asked them which foot went forward first—and whether that movement is typical. Most smiled with recognition at their preferred right foot. I invited them to walk forward, beginning with the other foot, to see how that felt, and to consider why it might feel that way. "Beginning with my other foot feels strange, kind of awkward, really," one

explained. “I just don’t walk that way.” Although they could do it, clearly conscious awareness was needed to make it happen. Attending to very low-stakes bodily discomfort sets the stage for students to bring their conscious awareness to other experiences of discomfort—perhaps during a class debate about a contemporary racial issue.

Conclusions

This chapter proposed and illustrated examples of a contemplative approach to self-study methodology for investigating instructor and student emotions that arise in the process of teaching and researching. Contemplative practice, particularly in the forms of mindfulness and bodyfulness, allows us to learn from our experiences and to apply that learning to work with our students in an interactive cycle of teaching and research.

The insights from these experiences involve understanding how habits surrounding uncomfortable emotions work and how those habits might be transformed. Because contemplative practice consistently familiarizes us with our own experiences of discomfort, our attachment to safety, and the fears that can come from engaging with discomfort, we can be especially attentive to students’ embodied experiences of emotional discomfort in the classroom, and we can guide activities to engage consciously with those experiences.

Since we cannot see inside our students’ hearts, we can structure activities and assignments to help them identify and express their embodied emotions and thoughts in various ways: writing exercises, discussions, physical movement, dramatic exercises such as Theater of the Oppressed (see Placier et al. 2005). The artifacts that are generated through these methods also become rich data sources for a contemplative approach to self-study research.

A contemplative approach to self-study goes beyond the “improvement orientation” of the standard self-study approach and has the potential to transform habits surrounding uncomfortable, unpleasant emotions. Using contemplative practice and pedagogy in a self-study research framework can serve as a vehicle for transformation of relationship to emotion for teacher-researchers and for students, and indeed, of the teaching and learning process.

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Chapter 9

Emerging Emotions in Post-Structural Participant Ethnography in Education

Maija Lanas

Abstract The chapter, based on a fieldwork conducted in a small school in a reindeer herding village in Finnish Lapland, analyzes the emotions emerging in the researcher, in the participant teacher and in the community during reflexive participant ethnography in a sensitive school context. The chapter is informed by reflexive approaches which see the researcher as an essential part of the research, and by poststructuralist perspectives which acknowledge the constitutive effects of emotions as discursive practices. The chapter discusses the methodological implications of emotions for doing participant ethnography, suggesting that a range of ethical questions in participant ethnography can be addressed by attending to so called “positive actions” in the field. The chapter concludes that there is no space “outside” to research.

Keywords Participant ethnography • Reflexive ethnography • Emotions • Poststructuralism • Teacher • Rural school

This chapter is based on a reflexive participant ethnography conducted in a small school in a reindeer herding village in Finnish Lapland above the Arctic Circle. In participant ethnography the researcher takes part in the surroundings pursuing some level of immersion in the field. The village school in which the ethnography was conducted was, at the time, a forum for multiple personal, local and societal sensitive issues and conflicts, all of which contributed to the emergence of multiple challenging emotions in the participating community—including the researcher—during the fieldwork. Conducting reflexive participant ethnography in this context meant finding ways to be sensitive to multiple emotional issues.

This chapter is informed by poststructuralist perspectives of emotion, which acknowledge the constitutive effects of emotions as discursive practices (Zembylas 2003; 2005a, b; 2007b). Discourses are understood as bodies of ideas that produce and regulate the world in their own terms, rendering some things common sense

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and other things nonsensical (Youdell 2006, p. 36). Seeing emotions as discursive practices means that emotions not only *emerge within* but also *produce* specific discourses.

Although researchers' emotions in the field and with research participants are increasingly recognized as a part of the research process, they are still often seen as external to the research (Davies 1999; Lumsden 2009; Mosselson 2010). Researchers' emotions are not commonly discussed openly, and personally engaging with emotions still often carries an air of 'unprofessionalism' in research. Reflexive researchers contrast this notion by positing that researchers' emotions, be what they may, are an integral part of the research. Here, reflexivity in research refers to two things: (1) A form of research that fully acknowledges and utilizes a researcher's subjective experience as an intrinsic part of research (Davies 1999; Denzin and Lincoln 1998; Mosselson 2010). (2) Critical reflection on the broader theoretical, cultural, political, ideological, and narrative contexts of the interaction (Alvesson and Skoldberg 2009, p. 269).

In reflexive participant ethnography, the researchers construct the field on which they tread. In other words, the field is not just "there", waiting to be found and documented, but it responds to a particular researcher in a particular way, just like the researcher responds to the field in a particular way. Emotions are a part of these responses, and in the process both, the field and the researcher are transformed. Thus, there is no "recipe" for participant ethnography, but it relies on a constant negotiation and a never-ending process of seeking for appropriate ways of doing research (Lanas and Rautio 2014; Puroila et al. 2012). In this chapter, based on the fieldwork in a village school, I will propose that when constructing the field, the researcher can navigate the emerging emotions by pursuing 'positive actions' in the field. Secondly, I will also discuss how the researcher may be appropriated by participants in the field in unprecedented ways, which has an emotional toll on the researcher.

The chapter contributes to the emerging poststructural body of research, which explores how research itself produces subjectivities for both the researcher as well as participants. Taking the perspective that researcher not only represents reality but produces it, the chapter concludes that in participant ethnography, there is no space outside the research.

Poststructuralist Take on Emotions

In poststructural approaches, the line between the outside and the inside of an individual, between the Self and the Other, is seen as ambiguous. The subject (one's self) is seen as discursive constitution, something that we both *receive* and *do*. We *receive* it from each new other we encounter (in the given power relations), and we *do* it by taking on, performing and resisting various positions as a subject in various discourses. Depending on how discourses intersect (e.g. ethnicity, gender, class, cultures, geography), various subject positions are available to us. Different positions

carry with them different opportunities for using power, and 'come with' different emotions. This process of taking on and performing subject positions while constituting self is deeply intertwined with emotions and with questions of "having" the right emotions and not having others. In this way, emotions are not additional or external to the process of making selves, but constitute selves. This approach to emotions includes three main aspects.

Firstly, instead of viewing emotions simply as individual, private possessions or as sociocultural constructions, poststructuralist approaches view them as both: as personal and as emerging within specific material-discursive contexts. Moreover, it is argued that such both/and conceptual schema perpetuates assumed boundaries between the individual and the social by affirming their separate territories (Zembylas and Fendler 2007). Instead of drawing boundaries between the individual and the social, poststructural approaches allow one to recognize that "where one begins and the other ends is not clear; there are crossovers between you and me, here and there, inside and outside." (Game 1997, p. 394). Furthermore, it is precisely through the movement of emotions that the very distinction between inside and outside, or the individual and the social, is effected in the first place (Ahmed 2004a, p. 28, b).

Secondly, poststructuralist perspective views emotions as performative (Ahmed 2004a; Thien 2005; Zembylas 2007b). Emotions do not simply exist; they are brought into existence by 'doing' them, by performing them. Moreover, emotional practices produce "a" reality. "The words used to describe emotions are not simply names for 'emotion entities', pre-existing situations with coherent characteristics; rather, these words are themselves 'actions or ideological practices' that serve specific purpose in the process of creating and negotiating reality." (Zembylas 2005a, p. 937). Emotional expressions are not only performative but also productive, they make individuals into socially and culturally specific persons engaged in complex web of power relations.

Thirdly, emotions reflect societal power relations. Emotions are, to some extent, products of previous experiences, influenced by social, historical, and cultural contexts (Zembylas 2007a). Like habitus (Bourdieu 1984), emotions are embodied history internalized as second nature, and so, forgotten as history (Williams 1977; Zembylas 2007a). Power relations are a part of all discourses about emotions because they determine what can, cannot or must be said about self and emotion, what is taken to be true or false about them, and what only some individuals can say about them. In this way, emotions are not only shared by groups or individuals, but also significant in the formation and maintenance of political and social subjectivities. Emotion discourses establish, assert, challenge or reinforce power or status differences (Zembylas 2005a, p. 937).

People choose from various discourses in which specific social, cultural, emotional, and historical positions are available to them, or act to resist those discourses. Emotions emerging in, for example, the teacher, the parents, the students and the researcher, link to the subject positions available to each in the given context, telling something about the discursive context. The researcher's emotions are thus not private or external to the research process, but emerge through

negotiations with the particular surroundings. Different research methods and methodological approaches have potentially different levels of emotional involvement—in participant ethnography, the researcher is emotionally implicated in the field.

Research Context

The participant ethnography from which this chapter draws was conducted in a small Lappish reindeer herding village school as a part of a larger research project “Life in Place”. The purpose of the project was to learn more about the lives and the educational contexts in northern rural villages. As a part of this project, my research focused on analyzing how popular representations of rural northern youth, of their surroundings and of their actions impacted student lives in school. I conducted school ethnography for 4 ½ months, living in the village with my partner and two children (not yet in school). Prior to the field work I had visited the village with a team of researchers, discussing the goals and local usefulness of the research, and we had conducted 25 narrative interviews in the village with the help of locally hired research assistant. During the field work I and my family participated in the everyday life in the village. I spent from two to seven hours in the school daily, observing and actively participating in discussions with teachers and students, and taking part in everything to which I was invited, and initiated new activities together with the people in the school. That year, the number of full time teachers in the school had decreased to one. The teacher was engaged in the reflexivity, which was rewarding to both of us (see also Gildersleeve 2010 for engaging participants in the reflection). With the students I talked, played, visited their homes, and engaged in various activities initiated by them: watched You Tube, made the school paper, played games, looked at pictures... I also met all parents more than once, making it clear that they could approach me any time if they had any wishes or concerns about the research or my presence.

The reindeer herding village school proved to be a very sensitive context for conducting ethnography. There were silenced yet locally well-known emotional issues that had long historical roots and that all contributed to the emotional undercurrents in the field: personal-social issues such as traumas (Lanas 2011a), conflicts between the school and the village, and lack of representative power in northern villages which tend to be represented as the national other (Eriksson, 2010; Lanas et al. 2013; Ollila 2008; Ridanpää 2007). Mainly, navigating the field required two acknowledgements about local emotions.

Firstly, the national issues, such as economic and cultural inequality of northern and southern Finland manifested for example in the economic imbalance between reindeer herders and south-trained schoolteachers. In the past years, the locals had experienced that the teachers tended to overlook some crucial and relevant life-skills of the students, or treat these as problematic. These included for example hunting, fixing motors, driving motorized vehicles or being absent from school to

go reindeer roundups. In addition, there were cultural differences, generally unrecognized in national education and resulting in the invisibility of reindeer herding culture in national education. Furthermore, the perspective of child was different in the village and in the school. Whereas in the village, children were treated as reindeer herders, active and responsible participants in the community, in school they were expected to take on a position as submissive child, which they experienced as demeaning (Lanas 2011b; Lanas and Kiilakoski 2013; Lanas et al. 2014). As the result, there had been severe disagreements between villagers and school representatives of the purposes and methods of education, resulting in multiple open and emotional conflicts between school and villagers.

Secondly, the social-personal issues such as substance abuse and deaths through own hand or that of another, were implicitly present in the school. While such issues were no more common in the village than in other places in Finland, the community was tight-knit, and all local traumas had an impact on most of the villagers for at least a decade or more. These traumas surfaced in the everyday life of the school. For example, children's bickering during recess could escalate into a full-blown conflict, if there were unresolved traumatic issues between the children's families. Even when parents anticipated and tried to prevent such escalations, their actions easily seemed like overreacting and irrational to a teacher unfamiliar with the emotional undercurrents in the village.

Emotions linked to these broader national inequalities between north and south as well as to the local traumas were performed in the everyday in the village and in the school. As I engaged with the villagers and with the teachers, I felt the tug and pull of these various emotions.

“Positive Actions” as Methodological Choices

When conducting reflexive participant ethnography, the researcher cannot be fully prepared. Accepting this requires submitting to the flux of a research process without being able to entirely anticipate the outcome. The issues are navigated step by step in the field, each step constructing the field on which the researcher treads. For this reason, reflexive researchers in general tend to see research ethics as central for trustworthiness in research, and speak of relational ethics rather than procedural ethics (Rallis 2010; Hyry-Beihammer et al. 2012). In participant ethnography, the relationships become the data (Davies 1999) and the emotions emerging in me are a part of these relationships. While, on the one hand, my emotions felt extremely personal and as something to be hidden in my personal diaries, on the other hand they emerged as a part of the discursive context.

As I entered the village with my family, I found myself amongst multiple combinations of different positions and emotions linked to the societal power relations. I carried some subject positions in my body: I was a woman, young, short, a mother, I looked like locals, in a heterosexual relationship. Others were meanings inscribed for example in my demeanor, background and family ties: I was a

representative of education, a southerner, a university person, a researcher, a wife to a man who stayed at home with the children while I worked. These different positions linked to different discourses and shared emotions. For example, it was one of the only contexts in the world in which I was defined and addressed as a “southerner” (my regular home is located 200 km south from the Arctic Circle). As described above, there was a power inequality between south and north. Thus, to the word “southerner”, multiple layers of power-relations were inscribed, as well as emotions linked to these power relations.

The intersections of various subject positions allowed entrance various discussions: as a representative of the school I had access to the teachers’ coffee tables, as a mother I had access to the mothers’ stories in the village, as a researcher, in turn, I had access to the stories of injustices locals wished to make public. In each, different emotions became performed, and through performing the emotions, discourses were produced and resisted. In this way, once I was in the field and in the discussions, I was appropriated in the performing of various emotions and producing or resisting discourses. -The choices I made in the field similarly acted to perform and resist various discourses. For example, when discussing with a visiting teacher, it became apparent that she expected me to position myself hierarchically in relation to the village, as southern and educated, thus trying to base our relationship on a shared sense superiority and constructions of the villagers as “Other”. I tried to find alternative bases for our relationship.

In participant ethnography there are no “right” answers or “right” actions. However, when trying to navigate among various discourses, actions should be respecting and appreciative to all participants in the field. I have suggested elsewhere (Lanas and Rautio 2014), that relational ethics could be seen as sharing ‘*positive actions*’ during the research. These ‘positive actions’ rely on the effort to signal respect and appreciation to each other, and acknowledge the others’ efforts to do the same. However, what respect and appreciation might mean and how they might be communicated, cannot be pre-decided because respect and appreciation can only be defined through the relationship. ‘Positive actions’ can thus be characterized as a constant question directed at itself: what would be a positive action in this context, right now? Thereby, analyzing what entails a positive action requires alertness to the field and to how these ‘positive actions’ evolve.

To begin with, I focused on listening to everyone: If a name presented itself to me in discussions, I made sure to introduce myself to the carrier of the name, so that our relationship (whether distant or close) would be one based on the act of listening. I also invested effort into listening to various ways of communicating. These ways were not always verbal. Especially in the case of children and youth, some communication seemed, at first, as not communication at all and was in risk to be overlooked. I will illustrate with an excerpt from my field journal:;

My time here is 3/4 gone. For my first 2 months here, Joni didn’t make any contact with me outside of casual jokes and comments. I have taken this to mean that he is not interested in establishing any kind of relationship with me. I have resisted the urge to change this by pushing him towards making contact with me so that I would feel like I was a good

adult/researcher/professional educator. I have kept to my decision to focus on 'listening', and haven't tried to push it with him.

Today, Joni asked me to help him staple the school paper. I joined him in the office. He closed the door. We sat on the floor for over an hour, neither one of us saying a word. (I took my lead from him.) We heard only the clatter of two staplers, with an occasional laugh when a staple went awry. It was a warm hour, like a quiet, still water in the middle of rapids. After that, he asked me to help him every time he was stapling. I realised that while I had interpreted his actions as him not establishing a relationship, he was, in fact, establishing a relationship in which he was comfortable: one based on silent respect of space, and in which we could share a space quietly and peacefully. Had I pushed him we would not be here now. (translated from Finnish to English by author)

Attending to the emotions in the situation ultimately helped me understand how Joni navigated the challenging emotions at the center of which he often was in school: He 'cut out spaces' for himself in his everyday life in school (Lanas and Corbett 2011). I was allowed into such a space once he had decided I would not disturb it.

Although positive actions are defined within the parameters of each relationship, they must acknowledge the implications to other relationships. Sometimes I could not respond to participants as they hoped, as in the case of the visiting teacher described above.

Being Appropriated for Transformation and Transforming Self

As I became a part of the participants' everyday lives, the participants utilized or 'appropriated' aspects of the research and my existence in the village in their lives (see also Gallacher and Gallagher 2008). I was appropriated in ways I could not predict and which had emotional consequences for me. For example, students who had previously lacked the space to express their emotions and tell their stories in the school felt empowered after being heard (by me), and eventually used this new empowerment to bully the visiting teacher with whom they had had difficulties. Also, since I lived in the village and since our children played together, the parents trusted me, whereas they did not initially trust the schoolteacher (since she was a representative of the school). Therefore, as the practices in the school began improving, the parents attributed many of the positive changes in the school to my being in the school, even though the changes that took place were actually the teacher's (Lanas and Zembylas 2015). After being initially very troubled by this, I ultimately began to see this phenomenon as not about me and credit, but as an essential part of the process. The families appropriated me as a 'mediator of trust' until they had established a trusting relationship with the teacher and the school (Lanas and Kiilakoski 2013). The appropriation of an outsider researcher provided an opportunity for the field to change itself. The process was emotional:

The teacher is so afraid. She is constantly worried that a parent will suddenly storm in and yell at her for something, because that's what has always happened. She is sure that the

parents hate her. I tell her they're all on the same side. She is suspicious. Then I worry at night: what if I'm wrong. What if everything will turn out bad again this year and they will hate each other again? She is in such turmoil and I feel she puts so much effort in changing it all now, and so much trust in my being here and helping her through it. What if I can't? What if I fail at this task I never took on? Or, what if she gets tired of the change she is trying to make in the school culture, and turns back to the old ways, with the threats, put downs, arrests, and talking down to parents and children? How could I sit here watching as children throw up in the middle of the school day again, just because it's too much for them? What if I can't stop it from happening? And worse, what if I've given everyone false hopes by having a positive attitude? (excerpt from field journal, translated by the author).

The emotional discursive context is not limited to the village. Participant ethnography which produces new knowledge is essentially a transformative process also to the researcher. For example, when conducting research in rural North, it is not only the representations of rural North that become challenged, but various discourses within which 'rural north' is signified become questioned, simultaneously challenging the researcher's self constituted within these very same discourses. For example, when the participants criticized the discourses and representations that portrayed rural North as 'remote' or 'lacking progress', they also criticized popular conceptualizations of 'center', and contemporary education's take on 'progress' and on situations in which 'success' can occur (Lanas et al. 2012).

As I presented my research in national and international forums, I was repeatedly struck by how static the perceptions of northern villages in the academic community were, and how eager the academic community was to maintain these perceptions. This had less to do with rural villages and more to do with how the academic community wanted to see itself in relation to rural villages: successful, progressive, vivid. In this way, being constituted within and by the research relationship is not only an issue for the research participants but also for the researcher.

Conclusion

In this chapter I have described participant ethnography as a process in which researcher not only makes decisions regarding the field, but may also be appropriated by participants. The ways in which the researcher may be appropriated is not entirely under the researcher's control. For the surprising situations that may occur in the field, there is no ready recipe or "right" answers. However, the researcher can approach the situations by attending to the "positive actions". Attending to "positive actions" is a methodological as well as ethical exercise, since making judgments about what "positive actions" in the field might entail, requires alertness to the meanings particular to the field.

I will conclude by suggesting that the researcher's responsibility for 'positive actions' does not end with the field work. Everything a researcher claims about a field of ethnography produces some discourse—a discourse within which both, the researcher and the field are constituted. In other words, there is no 'outside' of the research, no pure space from which the researcher can make claims. I have tried to

be sensitive to this by imagining all my participants in my audience whenever I write or talk about the field. With this, it is important to recognize that being sensitive to emotions does not mean silencing them. The main thrust of the research was that emotions do not stay outside the walls of school buildings, or outside the researcher, but are nevertheless generally unrecognized and silenced within schools. Had I chosen to silence stories that were told to me, I would have acted out of my own worry or insecurity at the face of publishing these emotions, not at the request of those sharing them with me. Therefore, I would have continued the culture of silencing difficult emotions (and thus silencing difficult societal issues) from educational discussion. So as not to do this, I chose to be open about the personal and sensitive emotions shared with me.

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Part IV
Foregrounding Conceptual
and Theoretical Frameworks
While Researching Emotion
in Educational Contexts

Chapter 10

Emotions as Situated, Embodied, and Fissured: Methodological Implications of Thinking with Theories

Candace R. Kuby

Abstract How one theoretically defines emotion influences methodological actions. Defining emotions as verb or as collisions of contact between people presents opportunities to invent new ways of researching emotions. This chapter explores how theory(ies) matters in relation to research methodologies and methods of analyzing data. Kuby demonstrates an analytical tool created to study emotions as situated, embodied, and fissured: critical performative analysis of emotions (CPAE). This tool bricolages theories, perhaps viewed as incommensurable: critical sociocultural, narrative (performative), and poststructural (rhizomatic). I illustrate a CPAE with an interaction between a boy and his second grade teacher when he forgot to return books. The chapter concludes with discussions about disrupting traditional ways of studying emotions, expanding theoretical and philosophical assumptions about emotions and how that shapes methodological actions, and creating different approaches of thinking-with-theories rather than reductionist codes for analysis.

Keywords Emotions • Performance • Narrative • Sociocultural • Rhizome • Poststructural • Methodology • Theory • Early childhood

I remember sitting in my dissertation advisor's office and her asking me what a particular theory would ask of my data. Essentially, create a method of analysis rooted in the assumptions of a theoretical perspective.

After spending a summer doing research with five-and-six-year-old children around critical literacy, a way of reading the world and texts for power, position, and privilege, I had re-entered the data for analysis. I was interested in the emotions of doing critical literacy. I had engaged in discussions with children about racial segregation and the Civil Rights Movement in the Southern United States as well as conversations about power

Author's Note: I am grateful for my collaborative relationship with Tara Gutshall Rucker and Jessica Kirchhofer. Thank you both for thinking with me about Tara's interaction with Liam.

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inequities between adults and children on our playground bench (Kuby 2011a, b, 2013a, b). These were emotional, often difficult conversations for me (and the students). Emotions mattered.

As my advisor encouraged me to read about emotions, I was drawn to the scholarship of Boler (1999), Micciche (2007), and Zembylas (2007). However, finding research studies that demonstrated how to put feminist and poststructural theories about emotion to work with data was lacking.

Theories are critical for educational research—and so are methodologies—they should be inextricably woven together.

I did not know it at the time, but my advisor's question gave me permission to be inventive as a methodologist. To play-around-with-theories and create new methods of analysis.

This chapter explores how theory(ies) matters in relation to research methodologies and methods of analyzing data.¹ Often theory is a separate section of an academic paper and it is not clear how the theory was put into conversation with data for analysis (Jackson and Mazzei 2012; St. Pierre 2011a). It is as if the theory frames the study, but is not an active agent in the analysis. As the opening vignette illustrates, asking the question, what would theory ask of data, propels analysis into an entanglement of data and theory. What could this approach produce for researching emotions?

St. Pierre (2011b) states that qualitative research has become “conventional humanist qualitative inquiry” and critiques that to a great extent it has been “so disciplined, so normalized, so centered...that *it has become conventional*, reductionist, hegemonic, and sometimes oppressive and has lost its radical possibilities ‘to produce different knowledge and produce knowledge differently’” (p. 613, emphasis in original). St. Pierre (2011b) urges educational researchers to put different theories to work because “theories...can change the world. History, of course, tells us that” (p. 614). As researchers of emotion, how can the theories we put to work with data change the world (of education)? An important question that demands action.

In this chapter I demonstrate one way of putting theories and data in conversation with each other to research emotions. I share an analytical tool created to study emotions as situated, embodied, and fissured: critical performative analysis of emotions (CPAE) (Kuby 2010, 2013b, 2014). This tool bricolages perspectives that might be viewed as incommensurable: critical sociocultural (Lewis et al. 2007), narrative (Riessman 2008), and poststructural (Deleuze and Guattari 1987) theories. I illustrate a CPAE with an interaction between a boy and his second grade teacher when he forgot to return books. The chapter concludes with discussions about disrupting traditional ways of studying emotions, expanding theoretical and philosophical assumptions about emotions and how that shapes methodological actions, and creating different approaches of thinking-with-theories rather than reductionist codes for analysis.

¹Methodology refers to the set of guiding principles and assumptions that frame a research design, while method refers to particular data production and analysis tools.

Thinking with Theories as a Method of Analysis: A Critical Performative Analysis of Emotions

I discuss elsewhere how emotions are traditionally viewed in educational settings (Kuby 2013b, 2014). Briefly, emotions historically are viewed from as psychological stance that defines emotion as something that a person feels inside; other perspectives include emotions as social constructions, as discourses of social practices, and as skills to be learned in a developmental order (Hyson 1994; Lutz and Abu-Lughod 1990). Lupton's (1998) scholarship supports the notion that there are two major perspectives: (1) emotions are inherent to self and (2) emotions as sociocultural products. While these two positions present a dichotomy, some scholars link them together (Averill 1985).

None of these perspectives fit how I understood emotions. What was missing from these bodies of literature was the view that emotions are *performed* in situated contexts. Emotions are made visible on our bodies through posture, facial expression, voice, movement, and through the performance of language. *Emotions are a verb, something we do*. Therefore as we do emotions, in relationship to others, they are not always predictable—emotions happen in collisions of contact *between* people.²

Believing emotions are made visible through verbal interactions with others and bodily reactions, demands researchers to move beyond mainstream psychological, developmental, discourse, and sociocultural approaches (Micciche 2007). This is easier said than done. It is tricky because researchers not only need to focus on words said but on the performances of the body and the situated contexts, which are difficult to capture in transcriptions. To theoretically agree that emotions are performed are one thing, but to find ways to study emotions as situated performances are another thing. Theories demand creative, new tools for studying emotions. Researchers cannot use old tools for new theories if the tools paradigmatically do not align with the theories.

I created an analytical tool that bricolages tenets of three theoretical perspectives (i.e., critical sociocultural, performative, and rhizomatic) (Table 10.1). I decided to use a critical sociocultural perspective (emotion as situated) because I understood emotions to be relational, historical, and ideological in nature; contexts across time, space, and with materials matter in understanding emotions (Lewis et al. 2007). However, I understood emotions to be more than discourses. Emotions happen in collisions of contact between people so a performative stance was appropriate to include (emotions as embodied) (Riessman 2008). The body is not simply a vessel for conveying or illustrating emotion; rather the body actively performs emotions dialogically with others (and also between two selves). Finally, based on my experiences teaching I felt unexpected emotional collisions with children (emotions as fissured). Deleuze and Guattari (1987) discuss the rhizome, a root tuber

²Even if people are not physically near each other, collisions of contact happen for example, based on memories or conversations via technology.

Table 10.1 CPAE: questions to ask of data

Emotion as situated (critical sociocultural theory)
1. What is happening socioculturally?
2. How are emotions used in relationships (aspects of power and agency)?
3. How are emotions used to understand the topic and/or content of the conversation?
Emotion as embodied (narrative theory)
1. What is happening performatively?
2. In what ways are narratives shaped through “doing emotions”?
3. How do students and teacher use performance to better understand the topic and/or content of the conversation?
Emotion as fissured (rhizomatic theory)
1. What is happening rhizomatically?
2. In what ways are students and teacher “becoming” over time in relationships?
3. How are emotional collisions “doing” things (producing) in interactions?
4. How are moments of emotional ruptures working (affordances/constraints)?

underneath the ground that spreads erratically in unpredictable directions (e.g., crabgrass). The nodules shoot out, in unexpected ways or fissures, taking up lines of flight in new directions. I experienced rhizomatic departures or fissures from macro ways of being in schools and micro ways of being teacher with students. I was prompted to consider rhizomatic theory, which embraces the fissures of performing emotions within situated contexts.

The Lost Books Conversation: Demonstrating a CPAE

My doctoral student, Jessica, turned on a video camera after she heard Tara Gutshall Rucker, a second grade teacher, say to Liam, “Did you have time to look for the books?” Tara was referencing books Liam (pseudonym) had at home and it appeared that this was not the first time she had asked him. The two were sitting on the floor with a tub of books in between them. Tara’s body was relaxed. She was sitting with her legs folded to the right side and she was propping her body up with her left arm. Her voice stayed at the same soft, calm level for almost all of the six-minute conversation. Other students were scattered around the room reading independently. In the transcript below, the regular font text indicates words spoken and *the italicized text describes body movement, facial expressions, intonation, length of wait time, and contextual information.*

Tara: *In a quiet, firm but loving tone, I need you to show me your eyes. Is it yes or no? She waits patiently, without moving and with eye contact for 1 min and 45 s while Liam sits quietly, head down. Toward the end he begins to wiggle his hands a little and shrugs shoulders.*

Tara: *Again, in a quiet, firm but loving tone, Right now, you are losing reading time and kids are losing reading time with me. I'm going to ask you one more time. I'm not mad I just need to know. Did you bring those books back? You need to use your words. You need to look at me. Tara gently takes Liam's chin in her hand and holds it up at eye level. Did you bring back the books today? Eyes are here. Eyes are on my eyes. She states this as she points to her eyes. Liam, we have to talk about this today. Did you bring back the books today? It is hard to tell on the video, but it appears Liam gives some sign that his response is no.*

Tara: *Checking or confirming that she understands, she questions, No? Did you look for the books last night? Could you not find them? Tara gently takes Liam's chin in her hand again. Look at my eyes. Then at recess we have to make a plan because those books have to be found. Tara gently takes Liam's chin in her hand again. Look at my eyes. I'm not mad. You need to take ownership for it. Tara begins to duck her head and chin down on her chest; You can't just duck your head, looking back up at Liam, we've worked through that. That is not how you respond. 5 s pause. Liam is still sitting in the same position, looking at Tara in the eyes as she talks.*

I don't think that is what Jake would do and I am certain that is not what the dragon would do. 4 s pause. *Jake was a life size boy that Liam created out of colored paper and yarn that hung on the whiteboard all year. Liam said that Jake gave him ideas for writing from Liam's childhood. Liam also created a pet dragon for Jake and it hung next to Jake. Liam donated Jake to Tara at the end of the school year to allow future students to use it as writers; Jake still hangs in her classroom.*

They would hold their head high and they're going to take ownership for it. *Tara slightly lifts her chin higher and then back down again. Do you know what that means?...*

Liam: *Nods no.*

Tara: *...To take ownership? Liam looks down. If you lost the books, you need to say, Tara takes Liam's chin in her hand and holds it up at eye level, look at my eyes, Miss Gutshall, I looked last night and I can't find them. I need more help. You're owning it, you are saying it. You did not find them, Tara ducks her chin down again, not just duck your head. Tara looks up with a 4 s pause, Liam is looking at her. Animals who duck their head, they probably will get killed by hunters and their predators. Tara turns her head away from Liam for the first time and looks to her right. 5 s pause with her eyes back with Liam's. Keep your head high. 4 s pause. Can you say that? I will keep my head high? 5 s pause. I want to hear you say it.*

Liam: *Speaking softly and looking down towards the ground, I will keep my head high. Liam brings his hands up to chest level and fidgets with his fingers.*

Tara: *Tara takes Liam's chin in her hand and holds it up at eye level, Look at me and say it.*

Liam: *Speaking slightly louder, looking at Tara, and fidgeting with his fingers, I will keep my head high.*

Tara: That's right. *Looks to her right again and then back to Liam.* You keep your head high. *Liam rests his hands in his lap, but continues to fidget with his fingers while looking at Tara.* At recess, we need to come up with a plan and we probably need to call mom or dad and talk to them. *4 s pause and Liam looks down.* Alrighty?

Liam: *No visual or audible response, Liam looks down and begins to pick up a book from his book box.*

Tara: Look at me. Alrighty? *Tara asks with a little more emphasis, slightly louder, and leans forward trying to make eye contact with Liam.*

Liam: *No visual or audible response.*

Tara: No. *Tara shakes her head.* Alrighty?

Liam: *Slightly nods yes. It is hard to tell on the video, but it looks like he moves his mouth slightly possibly to say yes.*

Tara: *Looking down and picking books up from Liam's book box while his hands are also on books,* I want you today to read this book. I'm glad you still have this book. *Picking up a second book.* Have you finished this book? I want you to re-read and practice reading and this time practice reading more fluently. Remember when we tried to practice that?

Liam: *Liam is looking at the books on the ground.* Yes.

Tara: Look at my eyes.

Liam: *Looks at Tara's eyes.* Yes.

Tara: *Picking a third book out of the box,* Then why don't you try this one. I want you to start with this one first because you haven't read it yet and we are going to be talking about it. Then you can read this one and then this book. *Tara points to each book as she talks. 4 s pause.* Do you understand?

Liam: Um, hum (yes).

Tara: Do you understand?

Liam: Yes.

Tara: You have an eyelash here on your face. *Tara gently picks an eyelash off his face.* You can make a wish on it and blow it away if you want. Make a wish.

Liam: *Blows the eyelash on Tara's finger.*

Tara: I'm going to hold onto this for you (the box of books). When you finish these three (books) come get these from me (the rest of the books and an open ended response sheet). Do you understand?

Liam: Um, hum (yes).

Tara: Oh, try it again looking at me. Do you understand?

Liam: *Looking at Tara,* Yes. *Tara gets up with the book box and leaves Liam with the three books they discussed.*

Insights from a CPAE

I could read Tara and Liam's talk and try to code for words that indicated the emotions of Liam and Tara. However, Tara only said one phrase explicitly with emotion words ("I'm not mad"). It appears this type of coding would not produce many insights regarding the complexity, performance, and even spontaneous moments between Liam and Tara. A talk-only transcript, without the italicized phrases about body language, intonation, wait time, and gestures, is less visible about the situated, embodied, and fissured aspects of emotions. While I acknowledge the politics of transcribing and that research is not neutral, making attempts to account for the various ways we communicate, perform emotions, and the situated context is important when defining emotion as a verb.

There are a few important things to note that speak to the sociocultural nature of this interaction. The conversation happened 5 months into the school year. Tara had already worked with Liam extensively on holding his head high, speaking up about his opinions, and taking ownership for his actions as she mentioned in this interaction. This conversation was not solely about the lost books, but working with Liam on gaining confidence and taking ownership. During this conversation, not one child interrupted Tara which speaks to the sociocultural nature of the classroom. Other children were engaged in reading and Tara's demeanor with Liam was calm, soft, and in no way gave an indication that she was disciplining or working through a difficult issue with him.

From a *critical sociocultural or emotions as situated stance* that values the historical, relational, cultural, and contextual ways of being together, this clip is an example of children being socialized into the "right or school way" of feeling and showing emotions. Tara was teaching with her words and demonstrating with her body societal expectations for children to be confident and have others take them seriously, to not shy away or lack responsibility for actions. This was critical to Tara, to help Liam find a voice and grow in confidence.

More specifically, Tara established a community over time that supported the tone and body position she had with Liam even in a moment of working with him on not being responsible. Her doing of emotions sent a message about expectations and opened a space for a difficult conversation. At the beginning of this conversation, Tara articulated sociocultural expectations of being efficient readers and working hard. Repeatedly, Tara took Liam's chin gently in her hands, there was a history to their relationship, as Liam did not flinch or respond negatively to this gesture. Liam appeared to trust and feel comfortable with Tara.

Tara articulated that they needed to come up with a plan instead of a punishment for not bringing the books back. Another sociocultural indicator was that instead of wasting Liam's reading time to solve the problem, Tara privileged Liam as a learner and told him to read several books. This move, instead of having Liam write a note or call his parents then, did not provide opportunity for peers to see Liam being punished or "in trouble." Tara handled discipline privately and never in my 4 years of being in her classroom did I see her scold or call-out a child in front of peers.

She typically had an arm wrapped around a child's shoulder and whispered expectations privately.

From a *performative or emotions as embodied stance* that values the ways people dialogically perform; Tara used the performance of her emotions to create a comfortable space to have a difficult conversation. Even if Tara was frustrated or feeling any negative emotions towards Liam, these emotions were not obvious or evident. She was intentional in how she positioned her body, the tone of her voice, long wait times, where her eyes looked, and the words she chose to say. The performance of emotions seemed to help Liam develop his voice and take responsibility for his actions. Tara also used performance to demonstrate Liam's actions when she ducked her chin and supported his chin to look up, instead of just using words. The only time her voice changed in urgency and tone was when she said, "Look at me. Alrighty?" Perhaps Tara was frustrated that Liam resorted to looking down and not speaking confidently, however, the change in intonation was very slight but it appeared enough for Liam to feel a difference in Tara.

Liam was also performing emotions, but it was more difficult to observe and describe. Tara used talk, gestures, and paralinguistic features to perform her emotions. However, Liam did not say a lot nor move his body much beyond ducking his head and fidgeting his fingers. Yet, this clip produces a deep emotional response in me as the viewer and the emotional collision between Tara and Liam is evident in the back-and-forth between them. It is as if his performance of silence created emotional collisions (Mazzei 2007). For example, Liam fidgeted with his fingers perhaps to show a nervousness, sadness, or even shame for not bringing the books back. Liam repeatedly ducked his hand, barely moved his lips to speak, and uttered in a soft voice. Again, these actions illustrate Liam performing his emotions. Note however the difficulty, methodologically, in writing up in-between-ness or emotional collisions between two people. How does a researcher show emotions happening *between* people instead of writing separately about two people's performance?

From a *rhizomatic or emotions as fissured stance* that values departures from typical interactions between people, there were a few instances that seemed unexpected in the conversation. Tara brought up Jake and the dragon. This did not seem to fit the topic of conversation, however Tara was bringing in something important to Liam as a way to help him understand her main point (sociocultural). Tara discussed two inanimate objects and gave them voice and actions; Jake and the dragon would hold their heads high and take ownership. Shortly later, Tara referenced animals and predators. This seemed a bit off topic. However, socioculturally Tara knew Liam's interests. As a reader, writer, and researcher Liam spent a lot of time reading about dinosaurs and animals. Again, she was using what she knew about Liam to get her point across metaphorically.

Finally, the moment of the eyelash demonstrated aspects of all three theoretical perspectives happening simultaneously. The act of touching his face demonstrated a trust and closeness between the two (a sociocultural history). This performance by Tara perhaps shows a love or affection through a light-hearted action at the end of a difficult conversation. This moment was unexpected, a fissure, to the direction of

the conversation. Even though brief, it seemed to be an important moment, sending a message to Liam that Tara really was not mad, she wanted the best for him but also held him accountable for his actions.

Urgency of Putting to Theories to Work: A Call to Action

My hope is the example above demonstrates why the theoretical position(s) a researcher approaches the study of emotion matters. The theory(ies) should not only be a section at the front of a manuscript, but woven through all aspects of the research methodology: how data is co-produced, interactions with participants, analysis, and disseminating insights. One of the struggles I experienced was how to transcribe the above interaction with a CPAE in mind. It was important to not separate in a two-column format words from actions, intonation, wait time, and so forth. I wanted the reader to feel like they were witnessing the interaction *in-between* Tara and Liam. How does one show emotional collisions or in-between-ness on paper? Perhaps transcripts need to look differently, with a column in the middle to indicate the collisions of contact, what is produced in the performance. For example:

Liam: *Speaking softly and looking down towards the ground,*

I will keep my head high.

Liam brings his hands up to

chest level and fidgets with his fingers.

Lack of confidence.

Perhaps scared of getting in trouble or letting Tara down.

Tara reads this performance.

Tara: *Tara takes Liam's chin in her hand*

and holds it up at eye level,

Look at me and say it.

A firmness, yet gentle security between them.

Liam: *Speaking slightly louder, looking at Tara,*

and fidgeting with his fingers,

I will keep my head high.

Through Liam's words, a security and
moment of OK-ness between them.

Tara: That's right.

Looks to her right again and then back to Liam.

You keep your head high. *Liam rests his hands in his lap, but continues to fidget with his fingers while looking at Tara.*

At recess, we need to come up with a plan and we probably need to call mom or dad and talk to them.
4 second pause and Liam looks down.

Alrighty?

Tara's words about contacting parents

produces a shut-down from Liam. No response.

Liam: *No visual or audible response,*

Liam looks down and begins to pick up a book from his book box.

As researchers, thinking of different ways to write transcripts, to include the nuances and complexities of emotions performed, is needed.

I hope that a CPAE framework demonstrates *one way* of disrupting expected techniques in studying emotion through the merging of theories that might not traditionally be used together. Methods are not pre-scripted formulas to plug data into. Instead methods are tools, often not yet invented, that are created in response *to* and *with* theories. Many times methods materialize in the process of reading and thinking with theory(ies). As researchers, let us be bold in tinkering-with-theories-as-methodologies-and-methods and work to make transparent what the joining of theories helps us understand that other approaches do not.

Researchers are exploring how data are viewed as passive objects (Koro-Ljungberg and MacLure 2013) and how traditional methods of coding data into themes are boring and do not really produce newness (St. Pierre 2011a). Some researchers question if coding data really equals data analysis. St. Pierre (2014) argues that analysis is (or should be), at minimum, a theoretical reading of data closely tied to philosophical assumptions of theories. The process of coding data forces emotions into neat categories and therefore diminishes complexity. This practice reduces the *in-between-ness of doing* emotion. Coding data assumes that what we embody, the collisions of contact between people can be divided and separated into categories and easily counted. St. Pierre and Jackson (2014) state that they believe we teach analysis as coding because it is teachable and that thinking

with theory is harder to put into words and/or teach. However, all of these scholars urge us to move beyond codes into more complex, nuanced, and theoretical and philosophical informed research; to start with theory and philosophical roots and then think of methodologies and methods. To think. Not to use step-by-step, pre-determined processes to code emotions. To think and document thinking (your method) as a researcher. What if analysis was thought of as thinking, not simply plugging data into codes?

I encourage researchers to read, read, read. And think. Read theories, ones you are not familiar with, and think about how to put these theories to work with data. I also encourage researchers to theorize and create methodologies based on embodied experiences (Fogel 2013). We need educators to create innovative ways to research emotion, to help educators to better understand the complexities of teaching and learning. Returning to the opening vignette I ask, what theory(ies) are you fascinated with? What questions would that theory(ies) ask of data? Give yourself permission to create a method of analysis rooted in the assumptions of a theoretical perspective. Give it a try. The field of educational researchers as well as teachers, students, and families needs you to.

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Chapter 11

Emotion as Mediated Action in Doing Research on Learning

Cynthia Lewis and Anne Crampton

Abstract In this chapter, the authors theorize emotion as action mediated by language and other signs and argue that emotion has consequences for learners as it constrains and enables identity production and opportunities to learn. In particular, Lewis and Crampton apply the theories and methods of mediated discourse—discourse in action—to explain how they can be methodologically useful in the study of emotions in learning. This work foregrounds *action* in social spaces and provides a lens through which to understand the meaning of signs/tools in practice. Particularly important is the concept of linkage across space-time scales that include the histories of participation and practices within and outside the context where the mediated action occurs. Examples from a secondary English/Language Arts class focused on media production and analysis are used to illustrate the methodological implications of the theory of emotion developed in the chapter.

Keywords Emotion • Mediated discourse analysis • Nexus analysis • Classroom discourse • Identity • Race • Critical media literacy

In this chapter, we theorize emotion as action mediated by language and other signs and argue that emotion has consequences for learners as it constrains and enables identity production and opportunities to learn. We are particularly interested in how emotion circulates and mobilizes and how emotion functions as an *action* through the use of language, bodies, and movements in relation to social actors and objects of learning. The chapter focuses on the methodological impact of theorizing emotion as mediated action in doing research on learning. In particular, we apply the theories and methods of mediated discourse—discourse in action—from the work of Scollon and Scollon (2003, 2004) and Norris and Jones (2005) to explain how they can be methodologically useful in the study of emotions in learning. This work foregrounds *action* in social spaces and provides a lens through which to

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understand the meaning of signs/tools in practice. Particularly important is the concept of linkage across space-time scales that include the histories of participation—or practices—within and outside the context where the mediated action occurs. The concept of linkage is important from an analytic perspective because it connects emotion to a chain of mediated actions that must be considered for a full analysis. Examples from a secondary English/Language Arts class focused on media production and analysis are used to illustrate the methodological implications of the theory of emotion developed in the chapter.

Emotion as Mediated Action: Theory and Method

We use the term ‘emotion’ rather than ‘affect’ to signify an emphasis on *motion* and the observable or audible actions that index emotion, including speaking rate and pitch. In school structures, emotions are expressed bodily, in words, intonation and movements. This can feel exciting and dangerous; it can work to elevate classroom discourse and it can also derail it. No doubt the structures of schooling remain and imprint the living, feeling bodies, but so, too, will the structures move with the collision or pressure exerted on them. Emotion can never be fully regulated by teachers, not only because students’ fears and needs are embodied (e.g. fear of exposure, or the need for inclusion), but also because emotions are not anchored.

In the examples of classroom discussion we include in this chapter we will illuminate how we used mediated discourse analysis as a methodology for analyzing emotion as action. In the interactions we highlight, we understand the teacher’s contributions to be those of someone who is thoughtful and committed to educational equity, yet caught up in the complex classroom dynamics common to the daily life of teachers. We state this up front to emphasize that viewing emotion as action requires a reading of classroom dynamics that honors its complexity and understands emotion to be linked to other actions historically and spatially within and beyond the classroom. Such linked histories are what Scollon and Scollon (2004) refer to as a nexus of practice where actors, histories, and discourses all meet at a site of engagement. The site of engagement is used to describe a convergence of trajectories from the participants, who engage in actions to create a sort of social occasion (de Saint-Georges 2005, p. 157).

Mediated discourse analysis offers both a theoretical and a methodological framework for researching social practices, social change, and agency. It is rooted in the idea that meaning lies in the *actions* people take with discourse, more than in the discourse itself. The nexus of practice is the focus of the mediated discourse analyst, who engages in nexus analysis by undertaking the three central tasks of engagement, navigation, and instigating change (Scollon and Scollon 2004). In using a mediational means, or tool, an actor inevitably transforms it, even if only just a bit from its original use. So, too, the tool may transform its user. Studying the nexus of practice in a site of engagement for such developments offers opportunities

to look at ongoing patterns of power and dominance, and possibly disrupt them, as well as to investigate and expand moments of agency. The emphasis on tracing trajectories in time and space connects analysis of any site of engagement to the larger social world and all of the messiness that it entails.

In the remainder of this chapter, we engage a nexus analysis of the English-Language Arts classroom, moving through the three main tasks of engagement, navigation, and transformation (Scollon and Scollon 2004).¹

Engaging the Nexus of Practice

In the first of these tasks—engaging the nexus of practice—the researcher is attempting to narrow the focus of study prior to collecting and analyzing data. How is this accomplished? Scollon and Scollon (2004) suggest following a particular path, briefly summarized: (1) identify a social issue or problem; (2) hone in on key social actors at the site; (3) observe the interaction orders of the participants; and (4) notice the central discourses. In our example, however, the first part of the study is perhaps more akin to the action of a coin circling around a hyperbolic funnel device before dropping deeper into the bucket (the study); it swerves across multiple aspects of the nexus of practice rather than moving neatly through a series of steps. The researcher must trace a fairly wide, nonlinear route at a site of engagement, not yet knowing how the research questions connect to the specific place, the participants, and the complex histories and actions that converge there. To engage in the nexus of practice, then, is to attempt to gain a preliminary understanding of these intersections across time, space, and place.

The place in this study was an urban high school that was both racially and ethnically diverse, whose students would be classified as high poverty, contributing to a fairly low-status position within the district. In an interview, the teacher (Ms. H.) referred to her school as a “default” school that parents typically did not choose as a considered option for open enrollment. Initially, Lewis was interested in opportunities to learn in an English Language Arts class at the school in which the teacher had a reputation for motivating students to engage in complex intellectual work with a variety of texts and talk. Lewis intended to connect the micro interactions and social identities (related especially to race/ethnicity) of the classroom to the macro institutional structures of the school, the district, and beyond.

As it turned out, in engaging the nexus, emotion was made salient early in the study, as Lewis’ attention was drawn to how Ms. H. shaped the discourse and tone of classroom interactions. She spoke often to her students about their own agency,

¹The authors wish to thank Jessica Dockter Tierney, who joined Lewis in collecting the data used in this chapter and contributed analytic insights that resulted in the conception of emotion as mediated action (see Lewis and Tierney 2013).

her belief in them, and the sacredness of the class, using an evangelizing oratorical style filled with repetition and emphatic gestures of clapping, chopping, or landing a hand atop a desk. The next section on “Navigating the Nexus” provides more detail about Ms. H. as a social actor, supported by a specific example. Emotional demonstrations helped to underscore what mattered in the class for students, too, including many who stood out for their willingness to participate vigorously and intensely in dialogues about racial inequality, which was clearly being established as a central discourse in the class, along with the less remarked but clearly notable one of emotion.

Emotion was also visible in how students interacted with each other, both verbally and nonverbally. To observe the interaction order in the class, Lewis looked at how they grouped themselves, as physical bodies in the space, and as social beings in relationship to each other. Scollon and Scollon (2003), following Goffman (1971), suggest noticing whether or not participants move as units, together, or alone. For example, the idea of togetherness, or what Goffman called the “with,” shows a connection over time, a shared history or perhaps friendship. We explain how this plays out later, in “Navigating the nexus of practice.” In paying attention to the interaction order in this classroom, Lewis considered how histories, roles, discourses of emotion, and race met in potentially transformative ways at the site of engagement. Lewis sought to understand how emotion circulated through its space-time relations to other objects and texts in activity. Examples of circulation include not only how emotion gets attached to social actors based on interactional patterns over time (e.g. a student saying to a peer “you always get really offended”) but also the increased intensity and frequency of paralinguistic features within a single interaction (e.g. building volume or emphasis).

Navigating the Nexus

The analytic stage that Scollon and Scollon (2004) have called “navigating the nexus” was at the center of our analytic process. To examine the nexus of practice, the unit of analysis is mediated action with a close consideration of how all of its components play a role in the action: the site of engagement, social actors, mediational means, and historical and future practices. (See Appendix 3 for graphic.) In this case the mediated action is emotion, particularly during classroom exchanges related to race through which emotion circulated.

The following four analytic processes as outlined by Norris and Jones (2005) are part of navigating the nexus: (1) analysis of *social actors* and their histories within and beyond the site of engagement; (2) analysis of *mediational means* with emphasis on how signs are transformed through mediated action (in this case, how signs were transformed as a function of emotion and the language used to circulate it); (3) analysis of *timescales and histories of participation* for all parts of the mediated action; and (4) analysis of *how actions are distributed* among social actors over time and space. It is important to note that these processes were not discrete,

but rather were recursive as we connected the discussion/video transcripts to field notes taken on the day of the discussion, to other relevant discussion and video transcripts and field notes, and to relevant interview and focus group data.

Ms. H. as Social Actor: Considering Timescales and Mediational Means

As noted, Ms. H. was passionate. She was especially passionate about social critique and social change, and she wanted to produce students who shared these qualities. In this class that fully engaged students in examination of complex identities, communities, and ideas, particular dispositions and attendant emotions were promoted over others. In a sense, passion was required by the ethos of the class. Ms. H. was well aware of the role of emotion in her classroom and knew that the regulation of emotion would not always result in emotions that could or should be regulated. She understood emotion to be actively in motion.

Teaching in this way meant that Ms. H. shared her own emotions, both joys and frustrations, with her students. For example, after a particularly nonproductive class discussion, she lamented that her students weren't ready to tackle the documentary project, knowledge that she described to her students as an emotional and physical understanding: "I don't feel it in my heart, I don't feel it in my gut, I don't feel it in my brain ... This class is not ready." The next day, Ms. H. reported back to her students about the traces their discussion left on her body.

In the following transcript, each line is an idea unit (Gee 1996, p. 74) introducing new information. We chose this method of transcription because it foregrounds oral qualities of communication rather than written qualities. These oral qualities include intonation patterns such as rising and falling intonation that have communicative effects. (See Appendix 1 for transcription conventions; ellipses signify a time lapse with utterances omitted.)

↑yesterday, I went ↑home
 I was devastated.
 I'm not gonna < lie to you >.
 I went home.
 and I was makin' my dinner.
 and all I thought ↑about was this class.
 ↑in my, in my head.
all your faces kept comin' up in my head.
 because I kept, reliving it.
 and reliving how °disappointing it was to me°.
 ...

However, she continued in a "rallying" mode:
 this class is °sacred° to me.

...
 you know ↑why
 because I have seen
 what this class can do.
 this class can change you.
 ...
 the reason I'm being °so harsh. right now°.°
 is because this class matters to me.
 ...
 because I expect something of you.
 because I know you can do it ↑ok
 ...
 what happened yesterday doesn't define us.

Timescale is significant in Ms. H.'s work with her students. She understood her role as teacher to be one of shepherd to her students' emotional expressions in the classroom and their emerging sense of themselves as political and social actors. In saying: "What happened **yesterday** doesn't define us," Ms. H. took pains to move into a present (**right now**) and future *with* her students. She imagined her students occupying the same time and space as those with access to a more mainstream, dominant culture. She created an imagined picture through the use of language and gesture of how they would need to participate in the dominant culture, or the "real world," as she called it, in order to make their documentaries:

((points at students)) in order for you to get out ↑there
 ((points at students)) and have the guts to call up ↑people
 ((chops with left hand)) and make ↑interviews
 ((chops with left hand)) and dress ↑nice
 and take a ↑camera
 and a ↑microphone
 ((forms shape of microphone with left hand and juts forward)) and stick it in
 people's faces
 ((slaps one hand into other)) and ask your ↑questions
 ((continues slapping and ends with firm slap of left hand in right)) you're gonna
 have to start believing in yourselves a little bit more.

The weight of this interaction was carried through multiple mediational means: talk is important but so are gestures, body, and movements. Here Ms. H.'s gestures were deictic and emphatic and her speech was clipped and declarative, yet with rising tone to emphatically delineate the actions required of students to be successful. Her speech patterns and gestures refuted low self perception based on the students' positions as urban kids of color who often communicated their lack of confidence to her. We decided to represent the action with gestures before words because of the importance of these physical actions. If one could see her gestures but not hear her words, one might imagine a different text for those gestures—an

angry rather than rallying message. Together, however, the message animates—as an imperative—what it will be like for them to be empowered and have agency.

Emotion as Mediated Action: Veronica's Film Pitch

As mentioned earlier, emotion in this classroom was an action typically mediated by representations of race, through media, writing, and talk. The particular instance of emotion as action that we wish to examine in the remainder of this chapter is a discussion exchange that occurred just before students started work on documentary films. In advance of this class session, each student was asked to prepare an idea for a documentary film, which would then be pitched to their peers and any adults in the room. The purpose of the activity was to generate discussion about each film pitch and eventually form 5 video groups for documentary film production; final, polished films would be screened for a large audience. Using a video-recording of Veronica's sharing session, we viewed Veronica as a social actor, considered the mediational means, conducted a timescale analysis, and analyzed how emotion as action circulated and was distributed among social actors, cultural tools, and discourses during this film pitch exchange (Norris and Jones 2005, pp. 202–203) as summarized in Appendix 2 and elaborated in the following section.

Analyzing the Actor and Her Histories of Participation

Veronica was a 12th grade Ojibwe student who was deeply connected to her cultural community and close with Ms. H., who had previously had her siblings in class and knew her family. As an Ojibwe female, Veronica worked to navigate across identities imposed by dominant discourses and those she desired. She was deeply concerned about negative media representations of her culture as savage, alcoholic, or spiritual. She had experienced discrimination at her middle school and believed that having a strong cultural identity could result in a positive self-image that could potentially keep her peers from joining gangs. During three out of five major units for the course, Veronica cried, twice in class and once in a research interview.

Our analysis included an examination of Veronica's histories of participation in the class and beyond. Early in the fall, she had experienced her peers rejecting the idea that 'savage' was a hurtful word during a class critique of the film *Pocahontas* and she had cried throughout that discussion. Veronica said little during the discussion, but she heard some of her peers say that they did not think Disney meant to be racist in the song "*Savages, Savages*" and that they had never heard of using that word in a stereotypical or racist way. After class on the day of the discussion, Veronica stayed after to talk to her teacher and cried, telling Ms. H. that her grandmother said: "Don't ever let anyone call you a savage." When *Pocahontas* came out, kids at her previous school sang the "*Savages, Savages*" song to her

(something a white classmate during this discussion said would “never happen”). She also recalled in 4th grade wanting to be white, so that when her older sister once was talking about their tribal heritage, Veronica said, “What are you talking about? I’m white.”

In the first major project of the year, Veronica created a medicine wheel collage to express her identity as someone connected to her cultural heritage as White Earth Ojibwe. She told Lewis that the medicine wheel represented health and healing, which she was able to experience through her passion for pow wow. Later in the year, during a unit in which students were creating podcast memoirs, and after listening to *Ghetto Life* (Jones and Newman 1993), Veronica considered focusing on her deep love of pow wow and dancing regalia. “It’s kind of like your dress and your dance style is your autobiography,” she told Lewis during an interview. As she considered developing a podcast about pow wow, she cried, explaining that “Pow wow, dancing regalia ... mean too much to me ... And I don’t want to do that to the circle.” She worried that her classmates would see the memoir as an assignment and would dismiss the deep meaning she gave it. Worse, she felt that this deeply felt cultural resource would dissolve in the impasse of meaning between incommensurable histories. Zembylas and Vrasidas (2005) referred to witnessing as “a call to action—action as a result of learning to see differently” (p. 76). But Veronica worried that her classmates would not witness in a way that would lead to seeing differently, in which case her autobiography—her self—would dissolve as would the meaning of pow wow. And, as she said, she could not let that happen to the circle.

Embodied emotion, here, acts to navigate difficult power relations. In the end, Veronica mustered the courage to focus on pow wow and kept her head down on her desk as she played it for her classmates, later telling Lewis how much she felt she was able to help others understand her “*passion*,” as she referred to it. Another student who was both African American and American Indian said that her mother used to take her to pow wow, but she didn’t understand the meaning. “I didn’t know what it—if it was spiritual or if they were just dancing to be dancing, you know, I never knew what the pow-wow was until Veronica explained it.” Emotion, in this example, is in motion across space-time, in and through bodies.

Film Pitch Day

On film pitch day, the class sat in a circle with Ms. H. and Lewis sitting together, prepared to listen and comment on students’ ideas for documentary films. A filmmaker hired to help with the project was also part of the circle. Veronica sat between two white females who had been her two best friends for many years. She started by looking down and saying “I hate my idea,” which caused Ms. H. to launch into the emphatic speech we included earlier in the section on Ms. H. as social actor, during which she implored students to “get out there” with confidence. Right away, one best friend put her arm around Veronica, gazed at her protectively, and smiled. When the teacher used this comment to talk about the need to believe in

oneself and have a voice, Veronica's other best friend slapped the desk and moved her body in a "We have to buck up" movement—sort of a farce of what Ms. H. was saying, not combatively, but in order to comfort Veronica. Then all three smiled when the teacher said she knew that Veronica had good ideas. Dasia, a student who was comfortable expressing her exasperation with (and often her love for) her teacher tried to speak:

Dasia: (*right hand slightly raised; flat palm toward teacher*) can I say some ↑thing
↑Ms. H

Ms. H: no. I don't wanna hear it.

Dasia: it's not an ↑argument.

I'm just saying something

that's ↑real and ↑truthful and ↑honest

We include this exchange to show how emotion typically circulated through bodies, discourses, and space in this class. Dasia wanted to explain that the issue is not always lack of confidence. She implored her teacher to listen to her with rising intonation. Although we don't include more of the transcript in the interest of space, Dasia's next sentences explained her position with falling intonation and, finally, a dismissive gesture to her teacher. Ms. H. responded and, importantly, Dasia directed the class back to Veronica. There were important paralinguistic elements—such as pitch, intonation, amplification—involved in Dasia having her say that put her emotion in motion.

Ms. H. then persuaded Veronica to begin, but once speaking, Veronica wiped tears from her eyes, stopped speaking, and then quickly read a complex one-sentence idea about how bias stereotypes in the media affect indigenous people. Her teacher didn't think the class had followed her, so she asked her to repeat it: "Can you say that again? Da:ang," she said, in order to communicate, in a light-hearted way, how impressed she was with the sophistication of Veronica's idea and syntax. Dasia said they needed a "transformation" (when she meant to say was "translation"). Another student jokingly corrected her and said "translation." Laughing at her own mistake, Dasia said "I knew that." Laughter and a little banter ensued. Smiling herself, but also with tears flowing, Veronica handed the paper to her best friend, who read the sentence aloud for her, while she held her hands over her mouth. Both friends looked only at Veronica and put their arms lightly around her shoulders. Others asked Veronica questions politely, but probed to move the idea forward. When a student paraphrased Veronica's thesis, one of Veronica's best friends gave the thumbs up. This all happened quickly, with students and Ms. H. supporting, questioning, elaborating, and touching to show their support and interest. Veronica was intensely concerned about "... mainly what they say about Native Americans ... how we're segregated into gangs with other minorities and stuff and saying that we have no sense of culture for ourselves." As she spoke, Veronica cried, laughed, and blushed, almost seeming to do these simultaneously.

The cultural flows that Veronica navigated were complex temporally and spatially. They were mediated and re-mediated through dominant discourses, media

representations, and popular culture. She felt the pain of these representations, knew that having passion about a topic was a central ethos of this class, yet found her passion to be overpowering, possibly more than she could handle at school. Her excess of emotion (not usually seen in school) juxtaposed with an ordinary school artifact (her writing on a piece of paper) made the writing a complex mediational means that had to be handled by her trusted friend—someone who would understand but did not have the same vulnerability. Wohlwend (2007) referred to such artifacts as “pivots” between the context and relational identity. Thus, as her words and tears brought incommensurable histories into the present, she depended on her friends to shield her. They represented a “with” (Goffman 1971, p. 19), meaning that they were situating themselves to show that they were with each other and, to some degree, separate in their “withness.” Others also supported Veronica in various ways throughout. The teacher didn’t stop her or act with any fear or embarrassment for her. She just took seriously what Veronica was trying to say and helped her to deepen her idea; Veronica was agentic in this episode, but not alone. It was collective agency.

The tears seemed to be connected to her strong feelings about the project combined with the intensity of bringing voice to her idea. There was something in the play between anger, fear of exposure, protectiveness about her cultural identity mixed with the possible joy of sharing something internal with the larger world (the class) that was disturbing but potentially productive. If classroom discourse is to move students, it must at times be an unsettling experience in which language shows itself to be unfinalizable and dialogically multivoiced (Bakhtin 1981). Beyond these utterances, by this time in the term there were also traces of an emotional interactional history in the classroom space, which, like a collective and heteroglossic body, held the echoes of past words, movements, and emotions as well as cues for future interactions. In fact, what followed was a brief exchange in which two African American students, one male and one female, talked about the connection between Veronica’s thesis and their sense of how gangs work for black males. They spoke quietly, solemnly, with the female looking down, about how gang affiliations are passed down among males in families, ending with “That’s just the way it is” shortly before the class was over. Thus, the conversation took on a somber tone, honoring the seriousness of Veronica’s pitch, the sadness of it moved through the room with solidarity and a sense of belonging.

In Conclusion: Transforming the Nexus

One of the stages of nexus analysis is transforming the nexus. In this stage signs are transformed or resemiotized through action, and action itself is transformed into mediational means that participants use for further action. Throughout the year-long class, Veronica enacted what Stetsenko calls a “Transformative Activist Stance” which holds that “collaborative purposeful transformation of the world is the principled grounding for learning and development” (2008, p. 471). Stetsenko builds on Bakhtin (1981) by arguing that learning is “ineluctably dialogic” (p. 523),

with human activities existing in their answerability and addressivity. Veronica was afraid of the opposite: that engaging with others would make the most central parts of her life dissolve and result in a kind of unraveling for herself and her most intimate circles. Yet, through her engagement with fellow students and teachers whose histories were incommensurable with her own, she transformed the signs and objects of feeling (Pocahontas, pow wow, the paper that held her film pitch idea) for herself and others. Micciche describes how the “circulation of emotion transforms signs into ‘objects of feeling’” (2007, p. 28); as Veronica put emotion in motion in her classroom, these signs became objects of feeling in new ways for her classmates as well. Veronica, as social actor, transformed how others experienced these signs and, in turn, how she experienced them in relation to others. Fittingly, then, she referred to the class as “magical” in her final interview, but what was most striking was that it was magical because of her own transformation (i.e. her cultural sustenance through pow wow). Using mediated discourse analysis to study emotion as an action that occurs within a nexus of practice makes it possible to understand how social actors actively engage in producing identities that are constituted in histories and linkages across space-time scales to other sites and practices. Following the action of emotion in dialogical “flows” of social interactions (Wetherell and Beer 2014) places the emphasis on meaning making between bodies, rather than leaving meaning stagnant or somehow sealed off inside a social actor. While social actors’ histories (linkages across space-time) sometimes resulted in identities that *stuck* in ways that mobilized alliances and differences (Ahmed 2004), mediated discourse analysis is a method that can trace that stickiness and, potentially, change its course. For Lewis, long-term engagement at the site allowed her to see how social actors, like Veronica, participated in and altered signs and meanings. Although at times Veronica was framed by fellow students as overly sensitive and creating discomfort to others with her tears, a combination of discourse, bodies, and space kept emotion in motion in ways that led to a transformation of signs that were unfamiliar to some in the class but central to her. In such cases, social actors are able to mobilize emotion to transform texts and signs in activity—in other words, and importantly, to learn and to invent possible futures.

Appendix 1

Transcription conventions

Descriptive text	(())
Indicates emphasis	<u>underline</u>

(continued)

(continued)

Decreased volume	◦ ◦
Short pause	(.)
Falling intonation	↓ word
Rising intonation	↑ word
Faster relative speech	<word>
Deleted utterances or speaker turns	...

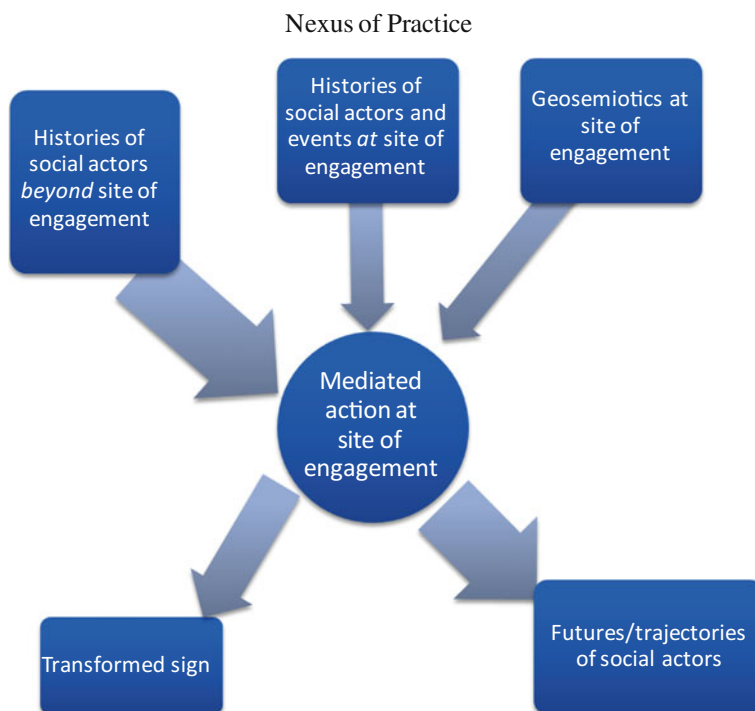
Appendix 2

Areas of Analysis

Areas of Analysis	Data
<i>Mediated action</i>	Emotion. Veronica crying as she explains her film idea about media representation of indigenous people on pitch day and circulation of emotion related to that act
<i>Social actor</i>	Veronica was a 12th grade Ojibwe student who was deeply connected to her cultural community and close with Ms. H. who had been Veronica's teacher in 11th grade as well. As an Ojibwe female, Veronica worked to navigate across identities imposed by dominant discourses and those she desired. She was deeply concerned about negative media representations of her culture. Veronica cried, twice in class and once in a research interview
<i>Mediational means</i>	Spatial arrangement, gesture, eye gaze, oral language, sound, – writing/paper, race as a sign
<i>Timescales/histories</i>	Veronica's middle school experiences with racism and the word 'savage.' Her close relationship with her teacher. Her identity as someone who cries easily and needs to be treated tenderly. The care she receives from two best friends throughout the year. Crying during a critique of the film Pocahontas and a long conversation with her teacher after class. Veronica's hesitancy to create a podcast about pow wow, yet feeling proud for having done so. Another student whose indigenous heritage was not available to her learned from Veronica's podcast
<i>Actions across time/space</i>	Movement, emotional tenor, race and emotion, deficit view of the school/students and emotion

Appendix 3

Nexus of Practice



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Chapter 12

Emotional Geographies and the Study of Education Spaces

Peter Kraftl

Abstract Both emotion (and affect) and education have become important topics for disciplinary human geographers over the past decade. Simultaneously, a ‘spatial turn’ has been observed in the broader social sciences that has inflected research on emotion and education. This chapter—written from the perspective of a human geographer—examines the implications of such a turn for studying emotion in education. It begins by outlining how geographers have theorised emotion and affect, noting productive tensions between these two terms. Thereafter, it reviews—through four examples—how emotional geographies have inflected research on education. In so doing, it raises a series of conceptual questions that should underpin the planning of research on education and emotions—especially about the ways in which space ‘matters’ to a particular educational practice.

Keywords Geographies of education • Spatial turn • Affect • Atmosphere • Feeling • Scale • Politics • Voice • Ethnography • Policy analysis

Introduction: A ‘Spatial Turn’ in Education Studies and/or ‘Geographies of Education’?

Education has always entailed a spatial dimension, if only implicitly. As philosophies of education have shifted, so too have the designs of schools and classrooms where they are put into practice (Burke and Grosvenor 2008). A look across different pedagogical approaches—from Montessori to Steiner to personalised learning—sees classrooms, learning materials and teachers/learners organised in different ways (Kraftl 2013b). At a larger scale, schools reflect social and economic processes within the communities in which they are situated. As Reay (2007, p. 1191) demonstrates, the consequences of policies for school choice are

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“geographies of schooling which are highly class differentiated”, leading to the further characterisation of disadvantaged inner-city schools—and the communities they serve—as troublesome, marginalised, and deficient places. At a larger scale still, education has become increasingly entrained in neoliberal discourses of flexibility, individualisation and choice. These discourses have led to effects at both local and global scales: not least a general upswing in recent years of students migrating between countries to pursue Higher Education (Brooks et al. 2012).

In many ways, then, education is an inherently, if not explicitly, spatial practice. Yet it is only since the mid-2000s that scholars have subjected the education spaces to concerted analyses. As Brooks et al. (2012) point out, since then, there have been (broadly) two strands of research. On one hand, education studies scholars have sought to inflect their discipline with a ‘spatial turn’ (Gulson and Symes 2007), especially in terms of an acknowledgment of the different geographical scales at which education takes place. The examples above speak of just some of these scales. For instance, cognisant that urban restructuring is not simply a local process of regeneration, Gulson and Pedroni (2011, p. 165) observe how education policies are co-constituted with the “interplay of globalization, neoliberalism, the city, cultural politics, and policy, [which] unfolds in a variety of national and geospatial contexts”. On the other hand, human geographers have come at the same topic from a different angle: by increasingly choosing education spaces as sites for geographical analysis. For instance, early work by Valentine (2000) uncovered how, in the corridors and dining halls of a school, young people negotiated and articulated narratives of identity that reflected gendered and sexualised norms outside the school. Very differently, Butler and Robson (2003) charted how processes of gentrification in London re-calibrated circuits of school choice to the advantage of the middle classes. Collectively, these divergent lines of enquiry have come to be termed ‘geographies of education’ (Holloway and Jöns 2012).

Arguably, geographers now dominate research on education spaces, and the take-up of the ‘spatial turn’ has been rather patchy in education studies. Nevertheless, it is also heartening to observe a proliferation of interdisciplinary scholarship—in conference sessions, journal special issues and edited books—that has brought together these two fields of scholarship, alongside scholars from various other disciplines (e.g. Brooks et al. 2012; Mills and Kraftl 2014). Despite this, it is sometimes a little unclear what is meant by ‘space’ in the terms of a ‘spatial turn’. Here, and especially for those readers unfamiliar with the spatial lexicon, it is useful to offer a couple of definitions drawn from disciplinary geography (for a fuller introduction, see Horton and Kraftl 2014, Chap. 14). By space, geographers have traditionally referred to geographical extent, distance and surface. Early, Euclidean conceptions of space viewed it as an inert container for human (and other) action, which could be mapped in three dimensions and, thus manipulated by humans. Indeed, this view of space renders it ‘dead’, waiting to be enlivened by the historical forces of social action (Massey 2005). Place, on the other hand, denotes most fundamentally a space that has been given meaning. A place is a point on the map; but more than this, it is a location whose meaning is articulated through naming, memory and, most significantly, emotional attachment (Cresswell 2004).

Perhaps the simplest example of a place is that location we call ‘home’ (although that does not mean that the emotions attached to home will inevitably be positive). The third (of many) more recent terms, and one which has inflected the spatial turn in education studies (e.g. Gulson and Symes 2007), is spatiality. The concept of spatiality expresses how, in fact, space is not inert, or divorced from the flow of history. Instead, geography and history—or rather, space and society—are inextricably linked such that it is reductive and superficial to talk of one or the other in isolation. Thus, ‘spatiality’ captures how “society and space are simultaneously realized by thinking, feeling, doing individuals” (Keith and Pile 1993, p. 6).

It should be evident that emotion—whether attachment to place, or ‘feeling’ as a constituent of spatiality—is central to the geographical oeuvre. However, as the next part of this chapter demonstrates, it is only recently that geographers have begun to talk of ‘emotional geographies’ as a distinct sub-set of research within the discipline. The second part of the chapter reviews how geographers of education have deployed emotional geographies in their research. It proceeds, through several brief examples, to highlight some key methodological implications of emotional geographies, for education researchers. The chapter concludes by re-framing these as prompts for future research.

Emotional and Affective Geographies

Notwithstanding the apparent centrality of emotion to geographical scholarship noted above, as recently as 2005, it was observed that geographers had tended to downplay the significance of emotion (Bondi 2005). In part, this silencing was the result of the bias of a masculine gaze, in which emotions were viewed as frivolous, irrational, feminine traits with no proper place in geography (Rose 1993). Whilst this bias has not entirely disappeared, it is now more common to see geographers both following a turn to emotion in the wider social sciences and extending debates therein (Davidson and Milligan 2004). Indeed, it is feminist geographers who have been at the forefront of an emotional turn in geography (see Horton and Kraftl 2014).

The first, key contribution of feminist geographers was, like their counterparts in other disciplines, to dismantle the taboo that research had to be detached and objective. Rather, emotions provide hugely important, “alternative sources of knowledge” (WGSG 1997, p. 87) that opens up new methods—in-depth interviews, life-course interviewing, autoethnography—as valid tools for investigating space, place and spatiality. In particular, the validation of different forms of knowledge enabled research with different social groups (women, children, sexual and ethnic ‘minorities’, travellers and many more) and in different *kinds* of spaces (homes, bedrooms, classrooms, cafes, bath-houses, clubs, and many more).

The second contribution of feminist geographers was to highlight how emotion was central to everyday experiences of exclusion and marginalisation that, fundamentally, constitute the meanings attached to places. For instance, they demonstrated how women are marginalised through feelings of fear associated with public places,

which reinforce an assumption that public places are ‘for’ men (e.g. Valentine 1989). Moreover, feminist geographers have made an equally important move to demonstrate how emotions are not simply felt at the most local, intimate scales. Rather, in her groundbreaking work on women’s experiences of domestic violence, Pain (2014) re-casts the concept of ‘terror’ to connect discourses around global terrorism with the everyday terrorisms felt by women (and men) in their homes.

The third (and by no means final) contribution of feminist geographers has been to focus attention on the places in which emotions are managed, controlled or changed. This work reflects an emphasis upon institutional geographies:

[referring] to those material built environments [...] which seek to restrain, control, treat, ‘design’ and ‘produce’ particular and supposedly improved versions of human minds and bodies. (Philo and Parr 2000, pp. 513–514).

Emotions—such as care—are central to debates about the changing role of institutions in individual and social life, as Milligan (2000) shows in her study of the de-institutionalisation of care for older people in the UK. Most significantly, however—as the next part of this chapter shows—education spaces provide some of the most widespread and significant examples of institutions in which emotions are produced, managed, and controlled.

Although the contribution of feminist geographers to an emotional turn has been profound, it has, increasingly, been held in a productive tension with theories of affect (Pile 2010). Given the focus on affect in other chapters in this volume (e.g. by Boler, Linnebrink-Garcia, Schutz, DeCuir-Gunby, and William-Johnson), the term will only be briefly discussed here. However, it is worth noting that geographers have defined and mobilised the term affect—in distinction to emotion—in some particular ways. In much geographical scholarship, emotion is theorised as a feeling that can be expressed to others and that belongs to an individual (but see Bondi 2005, for a critique). Thus, emotions can be expressed through certain categorical terms: ‘anger’; ‘happiness’; ‘sadness’. By comparison, affects are feelings that cannot be articulated through such terms, if at all (and are thus central to a so-called ‘nonrepresentational’ turn in geography: see Anderson and Harrison 2010). Affects are embodied but not necessarily contained within or by an individual. Rather, they are “distribute[d] [...] throughout the world, through, for example, the nervous system, hormones, hands, love letters, screens, crowds, money” (Anderson and Harrison 2006). Affects might also be viewed as ‘atmospheres’: shared feelings that pervade a space like a library or church, but which are produced through contingent (and planned) combinations of physical materials and human action (Anderson 2009; Kraftl and Adey 2008). Thus, for Thrift (2004, p. 64), affect is a “sense of push in the world”, a productive, infinitely variable force, of different intensities and speeds, which presages life-itself.

The following section provides a couple of examples of affect in action, in studies of education spaces. Before moving to those examples, it is worth making two important reflections on emotional and affective geographies. First, the line between emotion and affect is a blurry one. Thus, there have been productive debates between (broadly-speaking) feminist geographers whose work ties emotion

to processes of marginalisation and exclusion, and (broadly-speaking) poststructuralist geographers, interested in the contingencies of moments, events and atmospheres (e.g. Thien 2005). A key implication for readers studying emotion in education spaces might, then, be to examine how these tensions around emotion and affect play out in other disciplines—and whether and how it might be useful to focus more on one or the other in their work. Second, affective geographies have, in particular, been critiqued for their lack of political edge; for their apparent withdrawal from longer-standing concerns—such as social justice—in favour of the ephemeral, everyday and banal (Mitchell and Elwood 2012). Yet, whilst true in some cases, this charge is also unwarranted in many others. On one hand, even early work on affect was concerned with how, increasingly, powerful interests were being served by the manipulation of affects at various scales and in insidious ways—from city planning to advertising (Thrift 2004). Indeed, it has been argued that life-itself is increasingly being governed and regulated through affect (Anderson 2014; Kraftl 2015). On the other hand, an attention to affect opens out a broader sense of ‘what matters’, beyond the representational economies of, for instance, voice, politics or agency (Kraftl 2013a; Horton 2014). Thus, for example, it enables a re-casting of concepts like ‘activism’ to account for those implicit acts that, at times, can be as productive of social change or community resilience as spectacular forms of protest (Horton and Kraftl 2009; Zembylas 2013). A key implication for readers studying education spaces might be to consider the multiple ways in which affect (and emotion) might *matter* in their research. Again, as a couple of the examples below demonstrate, this might mean extending beyond traditional notions of ‘politics’ or ‘agency’.

Doing Geographies of Emotion and Education

This section of the chapter provides a series of examples from recent research on the emotional geographies of education. It draws out some methodological implications for those planning to do geographies of education and emotion. Before examining these examples, it is instructive to note that Kenway and Youdell (2011) provide a helpful entry-point to the broad conceptual sweep of such research, drawing on the debates in emotional and affective geographies reviewed above. They outline four potentially key contributions that a focus on emotions and affects can have for examining the geographies of education, which are fleshed out below. First, such a focus allows greater attention to how subjectivities are “constituted and related” in everyday behaviours, habits and uses of space, generally within the micro-scale confines of the classroom and its environs (Kenway and Youdell 2011, p. 132). Indeed, theirs is also a call for engagement with the embodied, not only the emotional, production of subjectivities in education spaces (Cook and Hemming 2011). Taking affect as it was defined in the previous section, this allows an acknowledgment of the affective, inter-corporeal forces that, in turn, provoke profound emotions amongst teachers and pupils (Watkins 2011). Second, they

argue that it is through emotions that we can better understand how ‘larger-scale’ tensions maybe negotiated within the micro-scale spaces of the classroom (Zembylas 2011). For instance, Gagen (2004) powerfully illustrates how processes of (and fears about) nation-building in the early-twentieth century USA were translated into policies for individual playgrounds in particular areas of New York City dominated by immigrant populations. Third, Kenway and Youdell (2011) note the importance of psychoanalytic theories for attending to the negotiation of emotions in the classroom, especially those expressed relationally between adults and children (Blazek 2013). Again paralleling the work of feminist geographers (Bondi 2005), they argue that acts of ‘transgression’ by pupils can both be fundamentally productive to, and a creative force within, the ordinary running of classroom spaces—as a kind of ‘push’ in the world (Thrift 2004). Finally, Kenway and Youdell (2011) observe the importance of up-scaling the emotional geographies of education to evaluate how collective emotions are expressed through, for instance, national policy documents about the curriculum (Blazek and Kraftl 2015). Such emotions and affects may act powerfully in binding together collective senses of identity; or, they may herald cleavages within or between nations that provoke significant socio-political tensions.

In light of this theoretical framework, the first examples come from a concern with *power relations* in the classroom. Pike (2010) uses a Foucauldian conceptualisation of power to examine the interaction between children and lunchtime supervisors in the dining hall of a British primary school. She uses participant observation and interviewing to gain a detailed, ethnographic sense of how supervisors combine talk with micro-scale spatial strategies (like the layout of the hall) to manage children’s behaviour. However, she observes not only how children internalise those rules, but how they attempt to subvert them through carefully-planned spatial practices:

[t]here appears to be a route that children take when they want to sneak to the bin. It’s right past me on the right-hand side of the dining room in between the tables and the wall and then there is a bit of gym equipment to squeeze past to get to the bin. This route is the one which takes you furthest away from where the lunchtime supervisor stands in the dining room. Especially if she is down at the other end, away from the bin. (extract from Pike’s field diary, cited in Pike 2010, p. 284).

Pike’s work demonstrates the importance of observational methods—and, specifically, attention to the distributed and entangled articulation of power—in drawing out the complex choreography of school spaces. However, scholars have also orientated observational methods to quite different ends. Horton’s (2008, 2010, 2014) work offers one of the most sustained attempts to carve out a sense of ‘what matters’ to children, in and beyond the classroom. Volunteering as a teaching assistant in a primary school, he uses his experiences to examine children’s intersections experiences of popular culture. Through participant observation—a method favoured by some nonrepresentational theorists (Thrift 2000)—he moves beyond a sense that popular culture (and, indeed, any aspect of children’s everyday experience) is always tied to signification and meaning. Rather, he demonstrates

powerfully how popular cultures *matter*—from ‘just having fun’ to tying together friendships in ways that exceed nameable identities or subcultures. From this vantage point, though, he is able to provide a rich, provocative, poignant and in some cases humorous series of ethical reflections on the everydayness of research ethics with children. He recounts a series of examples (Horton 2010), in which emotions—of children, of the researcher, and of the reader—are evoked that challenge commonly-held ethical precepts. For instance:

A note from my research diary: Miscellaneous questions posed by a group of 10-year-old interviewees: ‘you know that football song about Pakis?’, ‘do you beat people up?’, ‘do you have fights outside the football?’, ‘have you ever done it?’, ‘do you think [that girl] is ugly?’, ‘do you think [insert name of latest pop music starlet] is fit?’ etc. What do you say to any of those? Really, what do you say? (Horton 2008, p. 364).

The second example comes from a concern with *scale*. In this instance, the focus is upon how emotions might be scaled-up (Kraftl 2013b). Innovative research by Dickens and Lonie (2013) has critically evaluated non-formal education settings in which music is used to engage ‘disadvantaged’ young people. They argue (Lonie and Dickens, forthcoming) that emotions are deployed in complex and sometimes contradictory ways in these settings. On one hand, musical styles like rap enable young people to find their emotional voice; Dickens and Lonie (2013) provide a careful and nuanced account of how anger, hope, and despair are articulated through both lyrics and the sonorous qualities of music itself. On the other hand, they argue that—on the basis of the very same research findings—policy-makers and funders reduce these diverse, rich emotional registers to nameable emotions that serve instrumental ends. Frequently, policy-makers re-frame such emotions in the parlance of ‘positive outcomes’. Emotions are, therefore, up-scaled such that ‘what matters’ to young people is translated into the rather different, more limited, emotional language of formal youthwork policies.

From a methodological perspective, an important implication of Dickens and Lonie’s work is the juxtaposition of policy analysis with young people’s voices. Their work is all the more powerful because they worked for the musical charity that provided non-formal music education for young people. They were, therefore, caught not only between the tension between ‘applied’ and ‘pure’ research, but between the two emotional registers highlighted above. Perhaps equally important, however, is the way they articulate ‘voice’ (also Kraftl 2013a). The empirical examples are drawn not only from interviews but from the music itself: one of their papers, in fact, does not merely re-print those lyrics but provides an opportunity for readers to follow a link and listen to recordings of young people performing their music (Dickens and Lonie 2013). Thus, they provoke reflection upon how we might not only garner ‘voice’ in ways that represent learners’ emotions, but how we might *present* that research in ways that convey that emotion and may be affecting for those reading about it.

Third, as Kenway and Youdell (2011) note, geographers of emotion and education have sought to emphasise the *affective atmospheres* that constitute education spaces (Anderson 2009). Like Horton (2010), in my own work (Kraftl 2006), I spent

several months volunteering as a classroom assistant: not in a mainstream school, but in the kindergarten of a Steiner school. I used a mixture of participant observation, interviews, visual methods (painting and drawing with children) and informal conversations to build a picture of how teachers and children worked in conversation with the building to create particular kinds of learning affects. As one of my respondents put it, a Steiner kindergarten is intended to be enclosing, protective and, especially, to project a feeling of *home* (notwithstanding the rather more problematic associations attached to home recounted above). That feeling is constituted in several ways: through the building itself, with its grass roof, sinuous walls and cubby holes; through the materials and decorations therein, including soft pastel pink curtains, hardwood furniture and toys; through the smells created from baking and cooking; through the performances of the teacher, who is supposed to adopt a ‘motherly’ persona (even though one of the teachers was male). An extract from my observations offers a sense of the particular *kind* of home-affect that was intended:

I am sitting at the table, my knees bumping the table, on the child-sized seats. Some of the children are carefully grating carrots. Others are mixing cheese with millet and flour. A smell of oven heat wafts through the room. Anna [teacher] calmly ushers instructions to the children, who calmly respond and do the tasks they are set. The millet bake [carrots, cheese, flour, butter] is put together in a dish. We wash up whilst it cooks, the smell of fresh cooking now filling the room. Then, we sit back around the table, very quietly, a candle is lit in the centre of the room and the lights turned off. Anna whispers a prayer and we eat. (notebook extract from Kraftl 2006, p. 499).

It is worth noting that I did not use any particularly innovative methods in my research. My observations were underpinned by an attentiveness to the role of nonhuman material objects as they interacted with human action. Inspired by Actor Network Theory and theories of affect, my approach is one that extends the notion of ‘spatiality’ to afford material objects a more prominent (if not equal) role in the constitution of education spaces. An arguably more significant implication of this conceptual position is outlined in my more recent work (Kraftl 2013b). There, I considers how—given the swirling emotions, affects, practices, materials and sensory stimuli in the example above—scholars might move beyond emotion or affect to consider ‘feeling’ (Kraftl 2013b, p. 120). In my view, this term captures a little more the relatedness of emotion/affect with/in how spaces are practiced, sensed, embodied and materialised.

Finally, several geographers of education have critically analysed policies and professional practices, particularly questioning how they respond to, produce, or seek to manage particular emotions (Blazek and Kraftl 2015). Notably, much of this work combines research with young people with documentary analysis. For instance, an important study by Brown (2011) offers a critical reading of the UK New Labour Government’s attempts to encourage more working-class young people to attend University. He argues that a key strand of this policy worked at an affective level: in attempts to ‘raise aspirations’—for instance in the organisation of ‘wow moments’, designed to recalibrate young people’s attitudes to university. Yet, from his research with young people, he argues that—like Dickens and Lonie (2013)—the policy effaces the full range of aspirations that young people have, and,

moreover, the significance of those other aspirations, which “often rest upon the desire for emotional security and happiness” (Brown 2011, p. 7). Elsewhere, Gagen (2015) also uses documentary analysis to examine the implementation of SEAL (Social and Emotional Aspects of Learning) in UK schools. The intention of SEAL was to include emotional learning as an integral part of secondary school education. Yet Gagen argues that far from being a policy to produce happier children, SEAL was an attempt to produce “a new form of citizenship”, predicated upon the insights of contemporary neuroscience (Gagen 2015, p. 140). As others observe, emotions have therefore become central both to processes of education and to how young people understand local or national ‘citizenship’ (Ecclestone and Hayes Ecclestone and Hayes 2009; Pykett 2012). Notably, with an emphasis on pupil voice in much geographical research on education, critical analyses of the spatialities of school policies and professional practices remain rare.

Conclusions

This chapter has been based upon two fundamental premises. On one hand, that scholarship under the banner of ‘geographies of education’ and the ‘spatial turn in education studies’ has much to offer. Indeed, cognisant of the analytical power of terms like ‘space’, ‘place’ and ‘spatiality’, it is encouraging to see increasing collaboration between these two fields of research. On the other hand, that the emotional and affective turns in geography have much to offer education studies. Geographers have mobilised these terms in ways that both overlap with and depart from their use by other scholars. Yet these different conceptual strands offer significant opportunities and, it is hoped, prompts for education studies scholars.

First, emotional geographies of education draw attention to the micro-spatial practices through which power is negotiated and felt in school spaces. Importantly, this entails far greater acknowledgment of the banal, happenstance, even daft goings-on in a school—an openness to that which ‘matters’ rather than that which can be readily reduced to ‘politics’ or ‘identity’, for instance. Such an acknowledgment might require researchers to ask different questions about—and to attend better to—the apparently mundane, insignificant happenings they come across in their work. Researchers interested in micro-spatial practices require a suite of methodological tools, both conventional and non-conventional. Specifically, observation or observant participation, together with the thick description of ethnography, can articulate such micro-scale practices. However, it may be that researchers also seek more specifically to ‘map’ micro-spatial practices, through visual methods like drawing or photography that can be used as further prompts in research with children. Moreover, as Horton (2008) reminds us, such an openness to ‘what matters’ can evince ethical conundrums that, themselves, evoke emotional responses, and about which education researchers should reflect in their research design, analysis and dissemination.

Second, the juxtaposition of policy analysis with young people's voices—perhaps in particular in the context of applied, evaluative research—highlights a need to analyse how policy-makers and young people may be operating in different emotional registers. Moreover, this contrast becomes starker still when methods are deployed that expand traditional approaches to garnering young people's voices—as is the case in Dickens and Lonie's (2013) inclusion of rap lyrics, created by young people, in their work. One implication for future scholarship is that in the design of critical policy analyses, greater room be afforded to asking explicit questions about how policies are mobilised by, and mobilise, emotions at different geographical scales. A second implication is that policy analyses (for instance undertaken through documentary analysis) should not be divorced from the production of other research 'texts' (whether interviews or rap lyrics). Indeed, many studies seek to bring these methodological approaches together. Yet, thinking geographically, it is by directly comparing such different texts that not only are different emotional registers illuminated, but scholars can pay greater attention to the iteration of different scales in the process (e.g. from national policy-making to local professional practice and back). Since they are frequently deployed as justifications for a particular kind of intervention or emotional register, those scales are crucial to how emotions work through—and *upon*—the bodies, practices and institutions in which education happens.

Third, affective atmospheres produced in schools warrant attention. Investigating affect can demand a rather different empirical focus: upon intersections of emotions, bodies, sensory stimuli, practices, materials and architectural volumes and, ultimately, upon *feeling* rather than emotion or affect. Again, these atmospheres may be witnessed through observation and ethnography, although education researchers may also engage with an increasing range of approaches that attempt to articulate the role of various bodily senses in everyday social practices (Pink 2009). Indeed, for instance, Gallagher's (2011) innovative use of audio recordings in a school illuminates how the sonic geographies of an education space can speak to longer-standing questions about adult-child power relations. His work also demonstrates that methods for witnessing atmospheres need not be confined to predominantly visual registers. Fourth, critical policy analyses illuminate much about how, increasingly, attempts are made by policy-makers to intervene into children's lives in the realm of emotions—whether through discourse ('you need to raise your aspirations'), 'wow moments' or through the translation of scientific knowledges into the classroom. The advent of neuroscience and therapeutic education, and the exercise of biopolitical forms of governance through schools, make these kinds of critical analyses a priority.

In closing, it is worth noting that there is still enormous potential for engaging emotional and affective geographies in the study of education spaces. As noted above, schools and other learning spaces are increasingly characterised and constituted by amorphous attempts to intervene into the emotional and affective lives of schools and other education spaces. The approaches discussed in this chapter might provide one set of tools—and, at least, prompts—to subject these policies and practices to critical analysis.

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Chapter 13

Measuring Affect in Educational Contexts: A Circumplex Approach

**Lisa Linnenbrink-Garcia, Stephanie V. Wormington
and John Ranellucci**

Abstract In this chapter, Linnenbrink-Garcia and her colleagues discuss the assessment of students' affect based on a circumplex model. First an overview of circumplex models of affect is provided. Next, several approaches they employed in their own research using this approach (e.g., multi-item self-report scales assessing each dimension of the circumplex, bi-polar self-report items, observations) are described in order to highlight the respective strengths and weaknesses of these various methods. The authors conclude with more general remarks about the state of the field and suggestions for researchers, focusing on issues such as what forms of affect to measure, the level (trait vs. state) at which to assess affect, and consideration of other methods of assessment beyond self-report.

Keywords Affect · Emotion · Circumplex · Activation · Valence · Multidimensional · Dimensions · Measurement · Self-report · Observational · Trait · State

Over the last two decades, research on emotions in education has steadily increased (Pekrun and Linnenbrink-Garcia 2014; Schutz and Pekrun 2007). As more educational researchers begin considering emotions' role in education, they are becoming increasingly aware of the challenges associated with measuring affective

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experiences. This chapter focuses on one perspective for studying affect¹ in educational contexts: a circumplex model. We first review affective circumplex models and then describe our approach to studying affect using this perspective. We conclude with general remarks about the state of the field and suggestions for researchers, focusing on what forms of affect to measure, the level (trait vs. state) at which to assess affect, and consideration of alternative methods of assessment.

A Multidimensional Model of Affect

Any consideration of assessment must be grounded within a theoretical conceptualization of the construct being measured. This is especially true for affect, where there are numerous conceptualizations of the fundamental nature of the construct itself (see Barrett 2006; Izard 2010). Thus, before turning to measurement concerns, we provide a brief overview of circumplex models of affect.

Numerous theorists have mapped affect based on the underlying dimensions of valence (positive/negative) and activation (e.g., Russell and Barrett 1999; Tellegen et al. 1999; Thayer 1986; Yik et al. 2011). While the rotation of dimensions within these models differs somewhat (see Yik et al. 2011), we draw on Barrett and Russell's (1998) conceptualization. These authors contend that the intersection of *activation*, referring to arousal, mobilization, and energy, and *pleasantness*, referring to valence or hedonic tone, can be used to describe an array of core affects, resulting in a circumplex model of affect (Fig. 13.1). The crossing of these dimensions is also important, such that activated pleasantness (e.g., excitement) is distinct from deactivated pleasantness (e.g., relaxation). Each affective state within the circumplex can also vary in intensity. In educational settings, the distinction between activation and valence may be especially important. For instance, activated unpleasant affect may lead to more intense engagement than deactivated unpleasant affect. Happiness (neutral activation, pleasant) may also relate to learning and engagement differently than excitement (activated pleasant). Several recent reviews relating emotions to motivation (e.g., Linnenbrink-Garcia and Barger 2014) and engagement (e.g., Pekrun and Linnenbrink-Garcia 2012) highlight the importance of considering different forms of affect along these dimensions, noting that patterns of findings vary as a function of the dimensional quadrant.

¹We use the term "affect" to refer broadly to both affective states (including both moods and emotions) and traits (i.e., an individual's general way of responding to the world that is relatively stable over time; see Rosenberg 1988). We prefer the use of the term "affect" rather than "emotion," as "emotion" refers to a more specific phenomenon (e.g. emotions are typically described as short, intense episodes that occur in response to particular event or person, Schwarz and Clore 1996). We find that people often use the term emotion more broadly, but we prefer a more narrow definition and thus think that the term "affect" more accurately reflects our conceptualization of the construct.

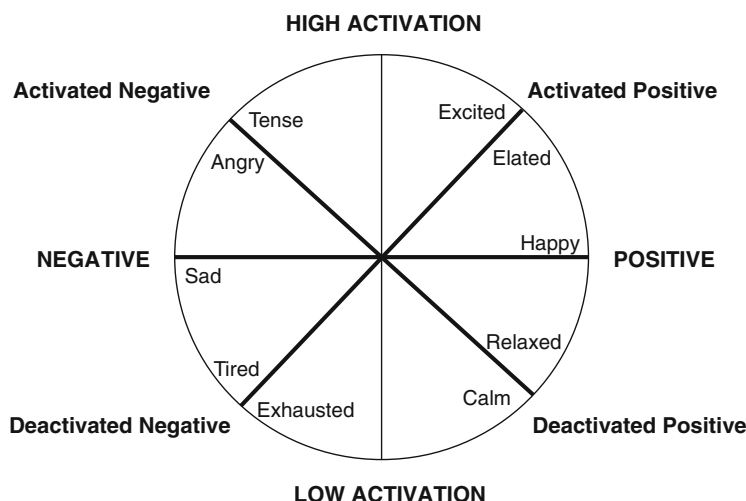


Fig. 13.1 Affective circumplex. Model adapted from Barrett and Russell (1998)

As we discuss below, we find the circumplex framework useful in capturing a variety of affective responses in educational settings and have employed this approach in much of our research (see Linnenbrink 2007; Linnenbrink and Tyson 2006; Linnenbrink-Garcia and Barger 2014; Linnenbrink-Garcia et al. 2011; Linnenbrink-Garcia and Tyson 2007). Other researchers have also embraced multi-dimensional approaches to conceptualizing affect. For instance, Pekrun's control-value theory (Pekrun 2006; Pekrun and Perry 2014) conceptualizes achievement emotions, based on the object focus (activity emotions, prospective outcome emotions, retrospective outcome emotions), valence (positive/negative) and activation (activating/deactivating). Davis et al. (2008) also utilized a circumplex model for studying emotion regulation during test taking. Even when studying a particular type of emotion such as boredom, researchers consider whether its position within the circumplex has implications for engagement and learning (see Goetz et al. 2014). Thus, while Barrett and Russell (1998) use the circumplex to describe core affect, we and others (e.g., Davis et al. 2008; Goetz et al. 2013; Pekrun 2006) use it as an organizational framework for studying various forms of affect including emotions, moods, and broader affective states.

Measuring Affect Using the Circumplex Model

When adopting a multidimensional model of affect, researchers can employ numerous approaches. Below, we describe three of our approaches: multi-item self-report indicators, bi-polar self-report measures, and observations. We discuss

the benefits and challenges inherent to each approach and summarize findings from our research.

Multi-item Self-report Indicators

One approach we frequently employ is to use multiple-item scales to assess affect in four quadrants: activated positive (e.g., excited), deactivated positive (e.g., calm), activated negative (e.g., tense), and deactivated negative (e.g., tired). Our measures, based on Watson and Tellegen’s (1985) and Thayer’s (1986) mood structures, ask students to rate their feelings using a Likert scale (Ben-Eliyahu and Linnenbrink-Garcia 2013; Linnenbrink 2005; Linnenbrink-Garcia et al. 2011). These scales can measure affect in the moment (e.g., how do you feel right now), as well as affect in relation to a particular class or when studying a particular subject matter (e.g., When I’m in [math] class, I generally feel...”). We use different forms of these scales depending on age level (Table 13.1).

Using both experimental and correlational designs, we have examined multi-item indicators of affect in relation to academic correlates such as achievement goals, engagement, emotion regulation strategies, and performance. Results suggest that positive affect—regardless of activation level—is positively associated with mastery goals (Linnenbrink 2005; Linnenbrink and Pintrich 2003), self-efficacy (Linnenbrink and Pintrich 2003), reappraisal (Ben-Eliyahu and Linnenbrink-Garcia 2013), and

Table 13.1 Multi-item measures of affect for upper-elementary and undergraduate students

Positive activated		Negative activated	
<i>Elementary</i>	<i>College</i>	<i>Elementary</i>	<i>College</i>
Excited	Excited	Tense	Annoyed
Enthusiastic	Enthusiastic	Nervous	Irritated
I had a lot of energy	Energetic	Worried	Agitated
Thrilled	Joyful	Uneasy	
	Happy		
($\alpha = 0.77$)	($\alpha s = 0.87, 0.88$)	($\alpha = 0.72$)	($\alpha s = 0.86, 0.87$)
Positive deactivated		Negative deactivated	
<i>Elementary</i>	<i>College</i>	<i>Elementary</i>	<i>College</i>
Calm	Calm	Tired	Tired
Relaxed	Relaxed	Worn out	Worn out
Comfortable	At ease	Worried	Agitated
	Pleased		
($\alpha = 0.75$)	($\alpha s = 0.81, 0.88$)	($\alpha = 0.86$)	($\alpha s = 0.82, 0.83$)

Note The elementary sample is from Study 1 of Linnenbrink-Garcia et al. (2011); the college sample is from Ben-Eliyahu and Linnenbrink-Garcia (2013). Reliabilities for the college sample include students’ ratings in favorite and least favorite classes, respectively. All items begin with a stem asking students to focus on a particular activity (elementary, “I felt..”) or class (college, “When I’m in my favorite class, I generally feel...”)

positive group interactions (Linnenbrink-Garcia et al. 2011). Additionally, positive activated affect relates to greater persistence (Linnenbrink-Garcia and Tyson 2007) and less suppression (Ben-Eliyahu and Linnenbrink-Garcia 2013), while positive deactivated affect is associated with reduced social loafing (Linnenbrink-Garcia et al. 2011) and decreased rumination (Ben-Eliyahu and Linnenbrink-Garcia 2013). Both activated and deactivated negative affect are generally associated with less adaptive outcomes, such as lower mastery goal endorsement (Linnenbrink 2005; Linnenbrink and Pintrich 2003), lower reappraisal and increased rumination (Ben-Eliyahu and Linnenbrink-Garcia 2013), and greater social loafing (Linnenbrink-Garcia et al. 2011). Negative deactivated affect in particular is associated with undesirable outcomes such as poor performance (Linnenbrink-Garcia and Tyson 2007) and less positive group interaction (Linnenbrink-Garcia et al. 2011).

Because several items are used to assess each quadrant, a benefit of this approach is that reliabilities can be calculated. In our work, multi-item measures demonstrate good reliability among elementary to college-aged samples. Some quadrants, however, are moderately to highly correlated with one another, with correlations as high as 0.62; consequently, issues with statistical suppression are a concern (Ben-Eliyahu and Linnenbrink-Garcia 2013; Linnenbrink-Garcia et al. 2011). Moreover, in our earlier work, we had some difficulty differentiating among the four dimensions (see Linnenbrink and Tyson 2006 for a discussion). For instance, in one upper-elementary sample, the activated and deactivated dimensions did not separate (Linnenbrink 2005), although we could differentiate among the four dimensions in another upper-elementary sample (Linnenbrink-Garcia et al. 2011, Study 1). Elementary students' difficulty differentiating dimensions may occur because children may not have the same knowledge of emotions or may not understand the various terms that were used to describe the different types of affect. Indeed, during survey administration for the Linnenbrink (2005) study, many of the participants asked for clarification of the terms such as "irritated" and "annoyed." An additional limitation is that we generally do not include indicators of positively and negatively valenced affect with neutral activation (e.g., happy versus sad), although see Linnenbrink-Garcia and Tyson (2007) for an exception.

Bi-Polar Self-report Measures

A second approach for measuring affect within the circumplex model is through bi-polar self-report measures. Our bi-polar measures include three items assessed on a continuous scale (either 9-point or a sliding 100-point) with opposing affective states anchoring each endpoint around the circumplex. One item represents valence (sad-happy) and two capture the cross between valence and activation (deactivated positive [calm] to activated negative [tense]; deactivated negative [tired] to activated positive [excited]). These bi-polar indicators relate to academic correlates such as achievement goals (Linnenbrink and Pintrich 2003) as well as behavioral, cognitive, and social engagement (Linnenbrink-Garcia et al. 2011; Linnenbrink and

Pintrich 2003). Results are largely consistent with multi-item indicator findings. In one study with middle school students, students who reported mastery-approach goals during a mathematics task also reported feeling more happy than sad, calm than tense, and excited than tired (Linnenbrink and Pintrich 2003). Similarly, high levels of excitement predicted increased engagement (Linnenbrink and Pintrich 2003; Linnenbrink-Garcia et al. 2011).

There are several advantages to using bi-polar measures of affect. With the happy-sad dimension, researchers can include a measure of neutral activation. Using three single items also utilizes less survey space. Finally, bi-polar indicators should be less highly correlated, although we found that tired-excited and sad-happy were strongly correlated in one sample (latent correlation = 0.71, Linnenbrink-Garcia et al. 2011). There are also challenges associated with their use. Single items preclude researchers from calculating reliabilities (but see Gogol et al. 2014 for evidence on the acceptability of single-item measures of emotion). Moreover, bi-polar measures may make interpreting findings challenging. For instance in multiple regression, one examines incremental changes along the bi-polar measure and thus interprets findings relative to each end-point (e.g., feeling more calm than tense). It is difficult to compare these indicators to multi-item dimensional scales, as incremental changes for multi-item measures indicate variations along a single dimension (e.g., feeling more or less tense/anxious). Finally, bi-polar measures force respondents to indicate feelings on one side of the assessed dimension; one cannot report feeling both tired and excited thus precluding the reporting of multiple emotions.

Observational Approaches

A final methodology we employ is an observational approach. For instance, Linnenbrink-Garcia et al. (2011) video-recorded students working in small groups and coded for affective indicators including body language (e.g., arms crossed), facial expressions (e.g., furrowed brow), tone of voice (e.g., anger), and affect-laden statements (e.g., “I’m bored”). Findings included associations between social loafing and negative activated and deactivated affect (e.g., boredom, frustration), particularly frustration during small group work.

Observational assessments of affect provide several benefits. They allow researchers to assess affect in real time and allow a more in-depth examination. Moreover, observational approaches move circumplex research beyond a sole reliance on self-report measures. We return to this point later in our chapter. However, observational measures also have limitations. For example, some emotions (e.g., activated emotions) may be more easily observed than others. Some observational approaches also require a great deal of inference, such as our reliance on tone of voice and body language (Linnenbrink-Garcia et al. 2011). Observational methods are also labor intensive with respect to data collection and analysis.

Integrating Measurement Approaches

Each approach described above presents unique benefits and challenges. One way to address the relative benefits and weaknesses is to employ multiple measurement methods simultaneously. For example, multi-item measures can help ensure reliable measurement, bi-polar indicators can help to assess neutral activation, and observational measures can capture affect as it unfolds in real time.

As an illustrative example, we (Linnenbrink-Garcia et al. 2011) utilized self-report and observational methods together to investigate upper-elementary students' affect and engagement during small group instruction. In Study 1, students' affect during small group work was assessed using multi-item self-report measures. Students worked in three-person groups on a challenging 30-minute task before completing measures of affect, social loafing, and quality of group interactions. Study 2 examined associations between affect and small group engagement in a separate upper-elementary sample over a 5-week mathematics unit. We measured affect after three small group activities using bi-polar self-report measures and video-recorded a subset of participants during small group activities.

Findings from each methodology complement and extend one another. Quantitative results indicated a positive association between (1) both activated and deactivated negative affect and social loafing and (2) neutral to deactivated positive affect and positive group interactions. Observational data suggested that the quality of group interactions impact subsequent affect but not vice versa. More interesting is the unique information provided by different methods. Observational data highlighted the role of frustration in small group settings, an emotion that was not assessed using self-report measures. Self-report measures, conversely, allowed us to assess deactivated emotions that were difficult to detect via observations. Thus, the use of multiple forms of measurement provided a more nuanced view of affect and engagement.

Situating Circumplex Model Research in Broader Context of Affect in Education

In the preceding section, we described a circumplex approach to studying affect in educational settings. However, it is important to situate this research within the broader literature. We now turn to several key questions and concerns relevant to researchers studying affect in educational settings, including (1) whether to assess discrete emotions versus circumplex quadrants, (2) measuring affect at the trait versus state level, and (3) utilizing other types of assessments beyond self-report measures.

Measuring Discrete Emotions or Affective Dimensions

Many researchers measure discrete emotions such as boredom, anxiety, or enjoyment (e.g., Goetz et al. 2013, 2014; Pekrun 2006; Pekrun et al. 2009, 2011). While discrete emotions can and have been classified using circumplex models (e.g., Pekrun and Perry 2014), research on discrete emotions focuses on examining how different emotions—rather than dimensions of affect—relate to academic correlates. Thus, one question for researchers seeking to measure affect is whether to measure discrete emotions or dimensions of emotions. The answer depends on both theoretical and practical considerations.

Theoretically, one must consider which approach best fits one's conceptualization of affect and its hypothesized relation to other outcomes. For instance in Pekrun's (2006; Pekrun and Perry 2014) control-value theory, distinct hypotheses are made for discrete emotions that fall within the same circumplex quadrant. However, one must also weigh the value and drawbacks of dimensional or discrete approaches based on the empirical and methodological implications associated with these respective approaches.

First, measures of discrete emotions tend to be quite long. The Achievement Emotions Questionnaire (AEQ, Pekrun et al. 2011), a frequently utilized measure, assesses class-related (80 items), learning-related (75 items), and test-related (77 items) emotions. Though researchers often focus on one context (e.g., class-related), such a long survey may result in participation fatigue, frustration, and boredom (Robins et al. 2001; Wanous et al. 1997). To circumvent this concern, researchers may measure a smaller number of emotions particularly relevant to their research questions. Alternatively, researchers may utilize single item indicators of discrete emotions (e.g., Goetz et al. 2013; Gogol et al. 2014). Related to this single item approach, one could also measure discrete emotions using dimensional composite measures. For instance, our multi-item self-report measures can assess both discrete emotions and capture the circumplex dimensions, although some discrete emotions (e.g., angry) would need to be added. The benefit of this approach is that it provides considerable flexibility.

Second, discrete emotions also tend to be highly correlated. In one study by Pekrun and colleagues (2011), latent correlations among positive emotions (enjoyment, hope, pride) ranged from 0.78 to 0.82 and correlations among negative emotions (anger, anxiety, shame, hopelessness) ranged from 0.72 to 0.90. Circumplex models, which group similar emotions into affective quadrants, may partially mitigate issues concerning multicollinearity, although we have also encountered moderately high correlations among affective quadrants (e.g., Ben-Eliyahu and Linnenbrink-Garcia 2013).

Third, one must consider the added value of measuring multiple, highly correlated emotions (e.g., those within the same circumplex quadrant) when predicting various outcomes. For instance in Pekrun and colleagues' (2011) study, most emotions within the same affective quadrant (e.g., enjoyment, hope, pride) were highly correlated and related similarly to academic outcomes, suggesting there may

not be much added value to measuring discrete emotions separately. However, this may not be the case for all emotions. In this same study, the negative activated emotions of anger and anxiety were both negatively related to grade point average (anxiety: $r = -0.14$; anger: $r = -0.32$), but the strength of the relations varied.

Given these practical considerations, we recommend that a dimensional approach may provide a more efficient and flexible method for assessing emotions in many instances. However, researchers should carefully consider their approach to measuring emotions based on theoretical foundations and specific hypotheses.

Measuring Affect at the Trait Versus State Level

Another consideration is whether emotions should be measured at the trait or state level. Trait-like affect varies by person but is relatively stable over time, while state-like affect reflects a response to the situation rather than personal tendencies (Rosenberg 1998). In educational research, the trait versus state approach is somewhat muddled, as affect is often assessed at the class or domain level (e.g., in math, I generally feel...). One could argue that class-level emotions are state-like because they emerge in response to a particular context (e.g., this math class). Alternatively, they may also reflect a tendency to respond to that domain in a particular way, suggesting trait-like qualities. Moreover, domain or class-level assessments require some cognitive evaluation or synthesis of one's experiences (e.g., what we *think* we feel rather than what we actually feel, Goetz et al. 2013) and thus may not capture actual emotions.

Researchers studying affective states may be particularly interested in how emotions or moods emerge in response to an academic task or context and in turn shape engagement. In our own research, we have relied primarily on retrospective accounts, asking students to report their affective experiences following a particular task (e.g., Linnenbrink-Garcia et al. 2011). However, other researchers have employed experience sampling methodology (ESM). ESM involves measuring individuals' self-reported experiences, behaviors, and cognitions in context, often via prompts to respond to single Likert-scale items at random intervals during class time with a personal digital assistant (Zirkle et al. 2015; Goetz et al. this volume). Whether one decides to assess more stable affective traits or in-the-moment feelings will depend on one's research questions. Researchers interested in understanding the dynamic processes through which emotions emerge and relate to engagement in school settings may be better served by a state perspective. A trait view may be more useful in trying to understand the overall social or emotional experiences of students across levels of schooling or domains. Assessing both traits and states would be useful for researchers studying the relations between them (see Zeidner 1998).

Moving Beyond Self-report Measures

Recently there has been a push for researchers to move beyond self-report measures (Azevedo 2015; Baumeister et al. 2007). This is in response to the numerous limitations associated with self-report methodologies, such as concerns regarding responding in socially desirable manners (Loo and Loewen 2004), poor recall reliability (Koskey et al. 2010), limits of temporal granularity (Golder and Macy 2011), and the impact of subjective beliefs based on trait- versus state-based self-reports (Goetz et al. 2013). Consequently, researchers are developing and drawing from alternative approaches for measuring affect in educational research such as physiological measures (e.g., heart-rate, electrodermal activity), neuroimaging approaches (e.g., fMRI, EEG, MEG), think-alouds, and classroom discourse analysis (Charoenpit and Ohkura 2013; Immordino-Yang and Christodoulou 2014; Kreibig and Gendolla 2014; Reisenzein et al. 2014; Shen et al. 2009; Strain et al. 2013). Similarly, researchers have used facial expression software (e.g., Face Reader; facial action coding) to assess discrete emotions from video-recordings of participants (e.g., Sideridis et al. 2014). Combining multiple types of these indicators is a powerful approach that provides a comprehensive assessment of the affective experience. For instance, D'Mello and Graesser (2010) developed a "multimodal affect detector" that integrates three affective data sources: conversational cues, gross body language, and facial features. All three data sources rely on trace data, thereby avoiding limitations commonly associated with the self-report.

One benefit to these alternative assessments is that they may be less biased by beliefs or social desirability than self-report measures. Furthermore, these methods do not necessitate conscious awareness of ones' emotions, and can therefore capture unconscious phenomena. Despite these advantages, the specificity of emotions that can be captured by physiological, trace, and behavioral measures is limited and may be more suitable for assessing circumplex dimensions than discrete emotions (Mauss and Robinson 2009). For instance, detecting emotion from natural vocal expressions can generally only capture the valence and arousal level of emotions (Reisenzein et al. 2014). Similarly, the sympathetic and parasympathetic nervous system measures discussed by Kreibig and Gendolla (2014) can only capture participants' arousal. Moreover, some approaches such as neuroimaging are expensive and generally only suitable for lab-based studies (Immordino-Yang and Christodoulou 2014).

Another alternative technique garnering recent attention is text mining. Text mining involves an automated extraction of meaningful patterns from large datasets (see Klossgen and Zitkow 2002), allowing researchers to measure emotions via oral or written discourse. Affect researchers have used validated lexicons or algorithms (e.g., Linguistic Inquiry and Word Count) to evaluate positive and negative affect in online discourse (i.e., Twitter; Golder and Macy 2011). These approaches, while powerful, have primarily assessed valence (Kramer et al. 2014). In our own work (Ranellucci et al. *in press*) we have attempted to design a matching algorithm to assess discrete emotions; however, thus far there are concerns with low inter-rater reliability between human coders and the algorithm.

Conclusions and Recommendations

In this chapter, we described three approaches to measuring affect using the circumplex model, and considered how circumplex approaches fit into the broader literature on affect in educational settings. Reflecting on lessons we have learned from our own work, we conclude with recommendations for researchers wishing to measure affect in educational contexts, especially for those interested in applying circumplex models.

First and foremost, researchers should be guided by the underlying theory as well as their research questions and study aims. Doing so will, for example, enable researchers to make critical decisions regarding whether to measure traits or states. When research questions focus on understanding the dynamic interplay between affect and engagement, we encourage researchers to measure affective states as close to the event as possible so that respondents are reporting on experienced affect rather than a cognitive construction of their recollection of affect. Similarly, researchers need to consider whether broader circumplex dimensions adequately assess affect or whether discrete emotions should be measured based on their theoretical models and hypothesized relations.

Second, researchers need to consider how to measure affect. With respect to self-report measures, we suggest using multi-item assessments (see Table 13.1). This approach allows researchers flexibility to measure discrete emotions or collapse similar emotions into the four affective quadrants. This flexibility would be particularly useful when there is not a strong theoretical basis for measuring discrete emotions. Additionally, multi-item self-report measures are easier to interpret than bi-polar measures and do not preclude measuring multiple emotions simultaneously. We also encourage researchers to consider alternative, non-self-report methodologies. However, these “real-time” indicators may need to be supplemented with self-report measures because they are often limited to assessing a single dimension (e.g., activation). Finally, we suggest that researchers utilize multiple approaches to assessing affect within a single study. Multi-pronged assessments are particularly needed when attempting to study affect in classroom settings, where both ethical and practical considerations constrain how researchers can implement affective assessments.

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Chapter 14

Where Race, Emotions and Research Meet: Moving Towards a Framework of *Race Critical Researcher Praxis*

Keffrelyn D. Brown

Abstract This chapter considers the intersections between race, emotions and qualitative research that occurred in the context of two studies conducted by an African American, female researcher with participants who were White and of color. To do this Brown critically reflects on experiences in the field using a conceptual framework she calls *race critical researcher praxis*. This framework is informed by critical emotional reflexivity, critical theories on race, Black political thought and researcher reflexivity on race. Brown proposes that engagement with *race critical researcher praxis* is useful in two ways. First it critically addresses how race and emotions operate in research. Second it allows one to attend to researcher identities and encounters in the field as everyday, individual level factors and those connected to larger institutional, historically situated patterns of interactions.

Keywords Qualitative research • Emotions • Race critical researcher praxis • Teachers • Critical race theory • African american

In this chapter I explore the critical role that race and emotions played in my work as a qualitative researcher. To do this I critically reflect on two U.S. based research studies that I, an African American woman conducted in two different spaces: one with practicing teachers who were White and another with preservice teachers who White, biracial and of color. Through these critical reflections and employing what I call *race critical researcher praxis*, I illustrate how race and emotions coexist in the research process. I attempt to account for a researcher self and encounters in the field that are individual and historical, local and institutional, while simultaneously bearing witness to and validating how a researcher of color negotiates the interstices of emotions and research when attending closely to race.

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Theoretical Perspectives: Conceptualizing a Race Critical Researcher Praxis

In foregrounding my critical reflections on race and emotions in research, or what I call *race critical researcher praxis*, I draw from the theoretical considerations of critical emotional reflexivity (Zembylas 2008, 2014) and a bricolage lens of critical reflexivity on race informed by critical theories of race (Bell 1992; Dixson and Rousseau 2006; Ladson-Billings and Tate 1995), Black political thought (Du Bois 2007[1903]) and an engagement of researcher reflexivity on race positionality (Milner 2007). Collectively these lenses offer a point of entry into purposeful, critical reflection of how race and emotions operate in the context of qualitative research. In the case of my own research, these theories provided a reflexive, conceptual lens to illuminate the emotional challenges I encountered when I foregrounded race as part of my critical reflections on the actual research process.

Critical Emotional Reflexivity

Critical emotional reflexivity refers to “critical reflection of one’s emotions” (Zembylas 2008, p. 62). This framework, conceptualized in the context of teaching about issues of inequity, discrimination and diversity, offers a way to acknowledge how emotions operate in the research process. Research is not positioned as an undertaking objectively separate from the embodied, emotional experiences of the researcher. Emotions—anger, fear, elation, surprise, frustration, anxiety and disappointment—are legitimate feelings that researchers experience while conducting research. Emotions, however, are not simply individual, personal feelings. They are implicated in power relations that require first recognition and disentanglement. To understand how one feels, requires making sense of how emotions are constructed in the relation to the sociocultural contexts where they exist. This would include not only the contextual factors immediately in purview (setting, people, etc.), but also the historic and institutional practices that inform the identities and environments that exist alongside any emotions felt (Zembylas 2014).

Critical Race Theory

While all research is fraught with emotional engagement, research critically attuned to race, one of the most contentious and enduring sociocultural factors in U.S. social relations, intensifies the emotional experiences of the researcher. Critical theories of race (CRT) in education recognize race and racism as endemic to U.S. society and impactful across multiple social relations (Dixson and Rousseau 2006; Ladson-Billings and Tate 1995). In this chapter, my critical reflections draw from

three constructs associated with CRT: racial realism, counter-storytelling, and Whiteness as property. While I did not design either of the studies I discuss in the chapter with a direct focus on explicating race, I noticed how race bubbled to surface when reflecting on my experiences during and after collecting data in the field. CRT offered a useful framework to interpret these experiences. Racial realism (Bell 1992) recognizes the enduring, pernicious presence of race. Challenging a color-blind stance (Bonilla-Silva 2006) that fails to avow either/both the existence and significance of race, racial realism requires keen insight into overt and more insidious workings of race. Collectively, the critical reflections I present offer a counter-story to the overwhelming presence of Whiteness (Sleeter 2001) that positions (good) research, and the researcher, as objective, neutral, apolitical and emotionally detached from the inquiry process. Finally, some of the critical reflections I present highlight the CRT construct of Whiteness as property (Harris 1993; Ladson-Billings and Tate 1995), where the experiences, values, behaviors and symbolic representations (i.e., skin color) associated with White people and Whiteness serves as valued commodities in social relations. These transactions simultaneously confer privileges upon people in accordance to how their selves embody, reflect, support and reaffirm the normative values of Whiteness.

Black Political Thought: Double Consciousness

In 1903, W.E.B. DuBois asked: How does it feel to be a problem? When posing this rhetorical question, DuBois illuminated an ontological dilemma of Blackness that Black Americans faced in early twentieth century America. Recognizing one's self as competent and fully capable of the high levels of performance, while simultaneously seeing how the White, dominant society positioned that same self as deficient and incapable. Du Bois (2007[1903]) argues that movement between these two frames of reference punctuated the existential reality of Black people in the U.S. In describing this condition, DuBois characterizes Black people as:

a sort of seventh son, born with a veil, and gifted with second-sight in this American world,—a world which yields him no true self-consciousness but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder (p. 1).

The counter-stories I share illustrate how my role as a Black, female researcher working with teachers who were both White and of color, moved in and between multiple worlds immersed in racialized power relations. This movement allowed me double vision: viewing myself as I imagined me to be: a novice, yet capable researcher and teacher who cared for and possessed experiential knowledge about

students of color who were often marginalized in school; but also as I presumed others likely did: a novice Black, female researcher and teacher who was lacking.

Researcher Reflexivity on Race Positionality

Targeted, critical reflection on the role race plays in the qualitative research process (Brown 2011, 2013; Dixson 2006, 2014; Milner 2007; Hopson and Dixson 2013) can illuminate the impact of race and its emotional excess in the life of the researcher. Engaging collectively in critical reflexivity on research and race asks the researcher to remain self-aware of the overt and subtle ways that race informs the research process, including the emotions of the researcher. This stance makes it impossible to claim emotional detachment from the research enterprise. Rather, it asks that a researcher remain alert, cognizant and transparent concerning the power of race and emotions. I argue that this potentially allows the researcher to engage the research deeply and in more authentic and ethical ways.

Empirical Example: Research Context One

My first stint at field-based, qualitative research took place in a small, suburban city in the Midwest. I recruited four (4) White upper-elementary teachers to examine how they understood academic achievement and risk in the context of their work as classroom teachers. Two of these teachers, Dylan and Zoë, taught fourth grade; Julia and Isabelle taught fifth grade. The participants volunteered to be a part of the study and as a result, opened their classrooms to me for a full semester. I visited classrooms weekly, taking notes and participating in different activities and discussions the teachers lead with their students. I also conducted several formal and informal interviews with the participants to understand their approach to teaching, their experiences with their students and their perspectives on students around academic learning and achievement.

I was quite familiar with schools, upper elementary classrooms and teaching. I went into the field with prior experience as a fourth and eighth grade teacher, a K-8 school administrator and a university-based teacher educator. I had worked in schools with a racially, linguistically and economically diverse student population. I was not surprised with the challenges my participants faced working with students whom had different levels of academic preparation and engagement with school. Observing in classrooms brought back memories from my own teaching. I laughed to myself when I saw a child do something unexpected or inappropriate in order to garner a laugh from students, the teacher, or both. I had empathy when teachers struggled to help students understand a difficult idea or concept. I felt the pang of anxiety when teachers unsuccessfully tried to engage an uninterested student in a lesson or activity. These moments drew me close to the teachers and they kept me

humble. They were the bridges that connected me to my participants in a shared understanding and humanity of what it meant to be a teacher. Receiving no material incentive to participate in the study, I respected their willingness to open their classroom to a stranger and the vulnerability they displayed in allowing me to bear witness to the work they were charged to do. The norms of conducting field research as I knew them, required that I mitigate power dynamics with my participants by building rapport with them and finding ways to reciprocate their generosity in allowing me entry into their professional (and in some cases, personal) lives (Goldstein 2000). Yet at the same time, I also found myself frustrated at things I saw and heard as a researcher, teacher and a Black woman committed to social justice in these very same classrooms. These complicated interactions ushered conflicting emotions of guilt and fear, mainly at what I found in the space. This made it difficult to reconcile the gratitude I felt for their allowing me entry into their sacred teaching spaces. These feelings, coupled with my position as a novice, graduate student researcher led me to struggle with how to engage my participants, while remaining true to my stance as a researcher committed to social justice.

Early in my fieldwork I noticed that in each of the classrooms I observed students of color were the ones primarily positioned as low achievers. If the teachers recognized this pattern they never mentioned it to me. While this might seem strange, perhaps this was because these students were not the only ones the teachers viewed as “at-risk” for low academic achievement. I recognized this at the study’s conclusion when I asked the teachers directly if there were any students in their classes they felt were “at-risk”. Teachers offered names including those of students of color pulled from class to receive special education services, in addition to White students, some of whom received supplemental services and others who were characterized as “at-risk” because they presumably received little attention from their highly successful, yet distracted, busy parents.

Race—specifically Whiteness as property (Harris 1993; Ladson-Billings and Tate 1995)—bubbled close at the surface. For instance, Zoë, a fourth grade teacher in the study, recognized a White, economically privileged student as “at-risk” precisely because she assumed that the student should not be having problems due to her privileged position. Zoë stated that this student has had “every luxury in life. Every life experience possible, but there’s something wrong...And her parents won’t believe it. They think she has a learning disability. [But] there’s something that’s causing her to be anxious” (2nd interview). Zoë continued that some students are “at-risk” because of damage they incur in the context of their families. She noted that families are no longer “normal,” highlighting that only five families out of the total number of students in her classroom have a “natural mom and dad at home. The rest are either single [or] step-parents.” She later argued the need for more diversity training to understand different family configurations and their resultant impact on student achievement in schools (Zoë, 2nd interview).

Zoë’s recognition of White, upper and middle class students as “at-risk” appeared to trouble popular risk discourses that placed students of color and those from low-income backgrounds as “at-risk”. Yet at closer glance hegemonic Whiteness informed Zoë’s perspectives. These were illustrative in her normative

expectations for how familial relationships and White male/female student classroom performance *should* exist but did not among some students in her classroom. Interestingly the only student of color Zoë identified as “at-risk” did not display deviance from White, normative expectations, but rather was identified because of behaviors he exhibited that aligned with longstanding tropes of Blackness and deviance. This student was a Black male who Zoë described to me in an informal conversation as “a bully, overly mature and sexual”. In response to these comments, I felt a range of emotions—anger, disgust, but mainly sadness—over the basic denial of childhood innocence given to the student. I wanted to say something, but wondered if I should. Would I compromise or bias the study by inserting my own thoughts? Would I damage the relationships I cultivated with my participants? Or would I say nothing and allow problematic racialized discourses negatively impacted the education of Black (male) students to flourish?

Additionally across the multiple contexts where I observed and had teachers directly comment on students who were viewed as “at-risk” in their classrooms, I experienced extreme and conflicted emotions. In one moment I struggled with feelings of helplessness as I witnessed Black students pulled out of the content area lessons. This was particularly the case in Julia and Isabelle’s classrooms where three Black male students (one in the former and two in the latter) *always* left the classroom when I observed. As a researcher, and a novice one at that, I did not know how to approach the racialized nature of this issue in a fruitful, productive way that would not negatively impact my research and relationship with the participants. I also felt frustrated and sad at how normative Whiteness colored the perspectives teachers held about some students in the classroom. Whether moving from normative expectations of the “good” student, expressing beliefs about students that draw from stereotypic images of the Black male as brute and hypersexual, or witnessing the routine dismissal of Black male students from everyday classroom instruction, I experienced an emotional toll (Jarzabkowski 2001) in managing my researcher role around race concerns.

To be sure the emotional toll from this navigation process was intense due in large part to how I was expected to act in the field with my participants. Whiteness played out in these subtle relationships I navigated with my participants. An example of this occurred when Dylan, a fourth grade teacher, questioned why I wanted to share with him his interview transcripts and my field note observations of his class. As a Qualitative researcher I had learned the value of sharing data with participants as a method to establish trustworthy findings. Upon asking, he looked at me askance, questioning if this would impact the fidelity of my work. I shared with him the features of qualitative research, pointing out its focus on digging deeply into context, primarily through building relationships in the field and as such, this meant trusting participants to see the actual data we collect. My words feel on deaf ears. Didactically viewing myself from my own internal lens of self and the larger historic, institutional discourses of race and gender that surrounded Black females, I felt trepidation at what this interaction would mean for my work with Dylan in the field. How did he view the study I was conducting? How did he view me as a researcher? Would he pull out of the study? Racial battle fatigue (Smith

et al. 2007) set in as I negotiated my self-knowledge with a set of deficit-oriented racially discursive knowledge that I knew existed, even if not consciously acknowledged or activated by my participants. Ultimately, my anxiety in the field never materialized into anything other than my own internal confusion about maintaining friendly, gracious relations with participants while simultaneously reflecting competence and integrity as a Black female researcher.

Empirical Example: Research Context Two

With some field-based research experience under my belt, I entered my next research context in a different position. I had just started my first year in an assistant professor, tenure-track faculty position at a research university. I was excited and anxious to continue my burgeoning research trajectory and to do this I needed to initiate my next research study. On the advice of my department mentor I decided to conduct a study that examined the understandings of sociocultural knowledge that a set of preservice teachers who took my undergraduate course on sociocultural influences acquired after completing the course and their change across the duration of their teacher education program. The premise of the study intrigued me and I began it full of anticipation and excitement about what I might find.

When crafting the course I wanted students to examine how race, social class, gender, culture, language, and sexuality operated in schooling in relation to pedagogy, curriculum, school organization, education policy, and societal discourses. Students read articles, watched films, engaged in large and small group discussions, wrote session write-ups summarizing course readings, created educational autobiographies, presented group projects and researched relevant topics of interest. Drawing from the extant critical multicultural teacher education scholarship, I specifically wanted the course to address the problems with holding deficit-oriented knowledge about students of color. This knowledge is fully racialized, positioning students, families, communities or cultures as unsuccessful because of the values, comportment, knowledge and/or experiences they presumably lack (Weiner 2006). Holding such knowledge, I argued, compromised teachers' ability to provide students the opportunity to have an equitable, socially just educational experience.

After classes ended and I had posted final grades, I sent an email, soliciting participants to all of the students in the class scheduled to begin the professional development sequence (PDS), or the elementary education teacher certification program. My sociocultural course was one in a set of prerequisite courses students took prior to beginning the generalist or bilingual elementary teacher education program. It was the only teacher education course focused specifically on the study of race, culture, teaching, and curriculum. Twelve (12) students agreed to participate in the study, with nine (9) of these continuing for the duration of the study (three semesters). Of the original group, all were females. Two (2) were Latina; one (1) was Black; one (1) was biracial—Asian and White; one (1) Asian American and seven (7) were White. By the end of the study, two (2) Latina, one (1) biracial—Asian

American and White; one (1) Asian American and five (5) White participants remained in the study.

Race emerged in the study in subtle, insidious ways. These moments elicited emotional responses that moved from excitement, anxiety, shock, and frustration. In my study with the four elementary teachers, I experienced an emotional toll because of the schism that existed between what I expected to find in the field and my inexperience in handling what I actually encountered related to race. In this study, I was both dismayed at what I experienced, but with the added feeling that the stakes were much higher with this study because of its relationship to my identities as a researcher and teacher and my efforts to secure tenure. While it was important that I publish scholarship in peer-reviewed journals, I was constantly aware of my position as a Black, female assistant professor working in an institutional space that was overwhelmingly White. I also recognized the challenges Black faculty face when teaching in predominantly White institutions. These become exacerbated when teaching contentious topics like race, diversity, equity and power (Dixson and Dingus 2007). Black faculty working in these conditions often experience student resistance to the course and receive negative teaching evaluations from students. Both of these reflect poorly on faculty. At my university, college and department, teaching was highly regarded. Conflicting feelings of eager anticipation and anxiety accompanied my entry into this new professional community, all while remembering that I was an untenured, Black, female assistant professor working at a Research 1 university. In my mind, I knew this much was true: I had to research *and* teach well. My dissertation research left me with questions regarding the power of sociocultural knowledge and how university coursework might effectively guide students towards deeper, more complex understandings of this knowledge. Thus I made the decision to conduct research on my teaching because it allowed me to initiate my research agenda, while also giving me space to attend closely to my teaching.

End of semester evaluations indicated that students engaged in reflective, critical learning experiences, while also enjoying and learning in the course. For instance, Laura, a Latina, elementary bilingual preservice teacher said the course “opened her eyes” (interview 1) to all that sociocultural influences could be. Before taking the course she “thought it was just your family, your teacher, maybe your religion and that was kind of it” (interview 1). The course helped her to see that sociocultural influences are also related to pervasive (often negative) societal discourses and stereotypes about certain groups, including Black males as the abject athlete that she herself unwittingly held (interview 1). Tiffany, a White generalist candidate felt the course helped her to “be conscious...[and] try not to make a judgment” that will lead to differential treatment by teachers in the class. One participant, Brittany, a White, female elementary generalist candidate, indicated learning more about the dangers of teachers holding a color-blind perspective that ignored and/or disavowed the significance of race.

These findings, however, told only one part of the story. My interviews indicated that many of the participants left the course still holding race-based, often deficit-oriented knowledge that the course was expressly designed to challenge. For example, participants noted that family was the salient factor influencing students’ academic achievement, or lack thereof. Laura, a Latina, elementary bilingual

preservice teacher pointed out that when considering students' academic achievement one cannot:

just focus on the student. You can't try to help a student...without looking at their family, without looking at, and even extended family too...I mean what if the extended family is their primary. You know what if that is who takes care of them and you have to focus on everything not just on what they're doing in school (interview 1).

Brittany, a White, female elementary generalist candidate recognized students of color as holding self-defeating beliefs about education that lead to their underachievement. Along with her belief that "[achievement] has to do with your family and your home life" (interview 1), she said:

I think people that are from minority groups that don't have so much educated backgrounds or whatever, they think it's like not in their cards like to go to college and my opinion about it like in today's world, anybody can go to college I think" (interview 1).

Tiffany, a White, female elementary generalist candidate recognized Mexican-American students and their parents as coming into school lacking knowledge that the school expected them to already know. Responding to my question of why students experience low academic achievement, Bettie, a biracial Korean and White female elementary generalist candidate stated, "I feel like parent involvement has to do with it if they don't get to practice or work with their parents at home" (interview 1).

Listening to these interviews, I felt confused, frustrated and conflicted. Students clearly gained knowledge in the course about the important role teachers could play in either using or challenging race-biased perceptions about students. Yet at the same time, they also drew from deficit-oriented explanations the course directly challenged. What, if anything, did these responses say about my teaching? Was I incorrect in my assumptions the students had learned in the course or was their prior sociocultural knowledge so hegemonic that they simply folded what they thought they had learned in the course back into their original beliefs? Further, did I have a responsibility to question what they told me during my interviews? Should I push them? Or remind and attempt to reteach them about the ideas we had covered in the course given their eventual work as classroom teachers? And finally, what would it mean for these students to continue in the program, taking courses with my colleagues while still holding and presumably expressing such knowledge after having taken my class?

Implications and Conclusion

A growing body of education research focuses on the intersection of race and qualitative research (Brown 2011, 2013; Dixon 2006, 2014; Milner 2007; Hopson and Dixon 2013). Concurrently, scholars note how emotions operate both in qualitative research and in the teaching and learning process, particularly for teachers (Schutz and Zembylas 2009; Zembylas 2003, 2008). When considering the crucial role that race has played in U.S. societal relations—at the everyday and

institutional/structural levels—it is clear why one should critically engage its impact in the research process. In the context of qualitative research conducted with human subjects, this process invokes emotions through its social engagement. People interact, meeting one another at the crossroads of the personal and the historical, the local and institutional. Yet while these interactions involve the idiosyncratic, individual natures of researcher-participant selves, these selves are not simply individual. They are constitutive of a set of histories of relations between peoples, groups, nations and states, and in the case of the U.S., an institutional set of oppressive, inequitable and often violent, (actual and symbolic) practices affirmative of power and White privilege.

Drawing from a theoretical approach I call *race critical researcher praxis*, in this chapter I considered how as an African American, female researcher, race and emotions operated in the research I conducted with teachers who were White, Biracial and of color. This stance requires that a researcher actively attend to how emotions and research intertwine when centering race in one's critical reflections of the process. I did so both during and after conducting my research.

This undertaking illuminated several key points for consideration. First, there is a need to bring awareness to and more understanding around navigating the emotional challenges presented by race in qualitative research. Second, given the saliency of how race operates in research, researchers need to enter their work equipped to notice when and how it enters. The tenets of CRT offer a set of tools to accomplish this task. Third, along with simply understanding how race and emotions operate, a *race critical researcher praxis* asks that researchers engage the complex work of making sense of themselves, others and the research context as everyday, individual level factors and as those connected to larger institutional, historically situated patterns of interactions.

The work of qualitative research enacts emotional, racialized encounters that require thoughtful and critical consideration. Engaging in *race critical researcher praxis* provides a way to unpack these complex relationships. At a time when race proves its durable relevance in the U.S. (e.g., Trayvon Martin; events in Ferguson, MO and the death of Michael Brown; events in New York and the deaths of Eric Garner and two New York police officers, Wenjian Liu and Rafael Ramos) race continues to matter. Making a space, then, to feel, recognize and validate its affect is necessary work. This however, is not only important for researchers, but also for those who prepare them, evaluate them, and who ultimately consume the very knowledge they often painfully create.

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Chapter 15

A Political Ethics of Care Perspective in Researching Emotions

Vivienne Bozalek

Abstract This chapter describes the five moral elements of the political ethics of care—attentiveness, responsibility, competence, responsiveness and trust, as developed by Tronto (1993, 2013) and shows their relevance for methodologies in studying emotions in education. The political ethics of care is defined and described and contrasted to principle ethics. The five phases of care and the accompanying moral elements of these phases is presented, with each moral element in the normative framework being elaborated and described in detail in the chapter. To illustrate how the moral elements in the political ethics of care are important in investigating emotions, an example of South African social work students conducting research interviewing their own family members is used.

Keywords Ethics of care • New feminist materialism • Relational ontology • Interviewing • Emotion

This chapter shows how a political ethics of care approach as developed by theorists such as Joan Tronto and Selma Sevenhuijsen is particularly useful for researching the emergence of emotions. As a normative framework, five moral elements viz. attentiveness, responsibility, competence, responsiveness and trust, which emanate from the phases of care developed by Tronto (1993, 2012b) have great significance for revealing emotions in the context of the research relationship. This chapter outlines how these moral elements of care are needed in order to discern emotions in research practices. Because the ethics of care is predicated on a relational ontology, the moral elements which are embedded in the phases of care provide excellent guidelines for researching emotions, if one is departing from the position that emotions are relational (Ahmed 2015; Puig de la Bellacasa 2012). This chapter includes other feminist relational materialist frameworks in order to provide an enlarged and richer understanding of the moral elements of the phases of care and

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their role in researching emotions. The ethics of care and feminist materialist frameworks will be read diffractively in order to achieve this. With a diffractive methodology, it is possible to read the insights from texts, disciplinary or theoretical positions through one another, in a productive way where creative and new concepts and ideas can be formed (Barad, 2007). A diffractive reading in this case is used to strengthen the discussion of the moral elements of care by an incorporation of common ethical elements of care and feminist material approaches to provide new insights which are useful to think with for investigating emotions (Davies 2014b).

The chapter is structured in the following way: firstly affect and emotions are briefly discussed from a relational perspective, after which the political ethic of care is described and defined, and compared to principle-based ethics. The chapter then moves onto the five moral elements of care in terms of their value as methodological tools for researching emotion. The moral elements of care are then illustrated through examples of South African social work students' life history interviews of their own family members to gather data for their Family-in-Community profiles, an assignment which they conduct in Child and Family course.

A Brief Note on Affect and Emotion

This chapter approaches affect and emotion from a relational perspective—how they are imbricated, produced and caught up in and between bodies, spaces and things in process of everyday practices of living. In this chapter affect is regarded as a more overarching concept than emotions in that it is regarded as a life force which circulates between and through humans while emotions are the manifestation of this life force experienced as bodily intensities in intra-action with other intensities (Davies 2014b). This envisioning is critical of the classical liberal ideas of social justice which separate reason and emotion, and regards them as residing in the mind and the body (Braidotti 2013). The critique of the classical liberal understanding of affect and emotion is consonant with a political ethics of care approach, which starts from the premise of relationality, rejecting the notion of atomistic individuality, and a separation between self and other, subject and object (Sevenhuijsen 1998a). Emotions are also seen as traversing public, political and private realms (Ahmed 2015; Cvetkovich 2012) as well as inhabiting individual experiences.

The Political Ethics of Care

If affect and emotion are regarded as relational and as both public and private, the political ethics of care provides a fruitful methodological framework for researching emotions, in that it is firmly located in a relational ontology. Dialogue and communication are considered essential to obtaining knowledge of emotions in an ethics of care approach. This stance requires an openness to difference and the

‘other’, an affirming of difference and the ability to listen carefully and understand in connection and relation with others (Braidotti 2013; Sevenhuijsen 1998a). Adopting a relational ontology such as that of the ethics of care allows one to critique the prevalent but erroneous conception of humans as self-sufficient, autonomous, atomistic, equally placed, rational and independent- seeing them rather as interdependent and vulnerable embodied beings (Berlant 2010; Mackenzie et al. 2014). The ethics of care alerts us to the reality that dependency is an inevitable and normal condition of human life. As a consequence, relationality and connectivity are seen as being embedded in all of the social world, as humans need each other and the environment to flourish.

Barad’s (2007) notion of ‘entanglement’ takes relationality further in that she allows us to understand how entities do not pre-exist relationships, but only emerge or materialise through relationality. She calls this an *intra-active* rather an inter-active relationality, which prioritises relations in such a profound way that everything is seen as happening within them and nothing exists outside of relations (Thiele 2014). Intra-action is also interesting from the perspective of researching emotions in that it sees the subject and object of research as inseparable and entangled. From this post-identitarian perspective identities are neither fixed nor separate. The scholars who use a political ethic of care framework also prioritise relationships in this way and care has been defined in the following way:

a species activity that includes everything that we do to maintain, continue, and repair our ‘world’ so that we can live in it as well as possible. That world includes our bodies, our selves, and our environment, all of which we seek to interweave in a complex, life-sustaining web’ (Fisher and Tronto 1990 in Tronto 1993, p. 103).

The reader should note that there are a number of differences between this approach to care and others. Firstly, it does not only pertain to humans but is extended to objects and to the environment. This was very forward looking in 1990 and resonates well with a posthuman view (Barad 2007; Braidotti 2013; Haraway 2008; Thiele 2014), which includes the material. It is also unusual in that it does not see care as a dyadic relationship (as theorists such as Ruddick (1989) and Noddings (2002) have been inclined to assume in their conception of care relating to the mother-child relationship), but as traversing private/public boundaries. A ‘species activity’ where one is maintaining, continuing and repairing our world alerts the reader to the idea that care is an ongoing practice rather than just a disposition. This definition implies that we are active contributors to the world—for example, it is not just research respondents but also researchers themselves who are actively engaged in the research process. To ‘live in the world as well as possible’ is similar to material feminist or posthumanist notions of ‘worlding’ which involves living together well with and interconnections between humans and non-humans in the world (Barad 2007; Haraway 2008). A further unusual feature about Fisher and Tronto’s (1990) definition of care is that it includes self-care, which many other definitions of care tend to omit, focusing only on care of other humans. Inclusion of bodies also resonates with the embodiment proposed by feminist materialist approaches such as Braidotti’s (2013), Barad’s (2007) and Haraway’s (2008) as

does the notion of endeavouring to ‘interweave in a complex, life-sustaining web’ in its foregrounding of human and interspecies entanglements in the world. Difference, a central concept in feminist new materialism, especially from an affirmative stance, is also important to researching emotions from a political ethics of care perspective. In short, Fisher and Tronto’s definition of care resonates well with the relational ontological positions of new feminist materialists, in its inclusion of matter, the non-human as well as the human in their lively intra-actions and becomings in the world.

Principle Ethics Versus Ethics of Care

At universities, requirements for research ethics generally concentrate on general rules of conduct derived from principle ethics- such as do no harm (beneficence), anonymity, ability to withdraw from the research process etc. An ethics of care researcher, on the other hand, foregrounds moral elements such as attentiveness, responsibility, competence, responsiveness and trust (Tronto 2013). The difference between these two approaches to ethics is that the former—principle ethics, is based on notion of the individual as autonomous and atomistic, whereas the ethics of care is based on a relational ontology which emphasises connections and relationships between people and material objects. Another difference between principle ethics and a political ethics of care is that principle ethics is a generalised stance following universalised rules whereas a political ethics of care approach focuses on the concrete, the particularised and the situational. Principle ethics is based on rights theory, which as Donovan and Adams (2007, p. 5) point out,

was developed in the seventeenth and eighteenth centuries, the so-called Age of Reason, and reflects its rationalist roots, relying on a mechanistic ontology of territorial atomism. It envisages a society of rational, autonomous, independent agents whose territory or property is entitled to protection from external agents.

The focus of rights and rule-based principle ethics is therefore the rational, which is foregrounded and the emotional is regarded as less than, ignored, denied or denigrated as the domain of women. Rights and principle approaches thus tend to exclude any attention to emotion in research methodology. The political ethics of care and its related moral elements of attentiveness, responsibility, competence, responsiveness and trust provides a useful normative framework for researching emotions, as this chapter is intended to show. It is primarily through relationality and particularity rather than generalised rule-based principles that emotions can be accessed in the research process- as Donna Haraway (2008, p.89) aptly describes it ‘the issue lies not in Principles and Ethical Universals but in practices and imaginative politics of the sort that rearticulates the relations of minds and bodies’.

The next section focuses on the moral elements which correspond with each of the five interconnected phases of care which Tronto (1993, 2013) has identified and explicate how they each relate to investigating emotions in research.

Attentiveness

Attentiveness is the first element of care which involves the recognition that a need exists and requires us to activate the ‘sensitivity of all our embodied faculties’ (Lenz Taguchi 2012, p. 272). Attentiveness involves regarding and listening carefully, opening ourselves to being affected by the other and making an effort to suspend our own concerns (Tronto 1993). As Young’s (1997) notion of asymmetrical reciprocity implies, it is not possible or even advisable to put oneself in the shoes of another person, due to different social locations, but rather it is important to be able to recognise the other person’s embodied difference—to be open to the other and also the other in oneself. This means that as a researcher one needs active attention towards oneself as well as one’s relationships and other material aspects which would give rise to emotions.

Sevenhuijsen (2014) identifies a number of attentive activities besides active listening which which would be conducive to ascertaining emotion in the research process. The first is to be present for the other, which can be shown through a turning towards the other verbally/silently with one’s body or just showing one’s presence through gestures. Another activity is a watchfulness or seeing and discerning, which would be essential in order to gain access to affect and emotions in the research process. A further activity is accountability which looks at the quality of our intra-actions and the fragility of situations where it is important to be sensitive to discomfort of the other in research endeavours and to react to this. Sevenhuijsen (2014) sees compassion as part of attentiveness too. For emotions to be expressed and recorded in the research relationship, the researcher would need to have a sensitivity to the other’s joy and pain which compassion brings.

In order to remain open to the unpredictability of expressed emotions, and the possibilities of both flourishing and harms, the researcher would need to be mindful of not seeing the situation with preconceived ideas. Difference would be regarded in an affirmative light from the perspective of attentiveness with a concentration on how the researcher affects and is affected through intra-activities with other bodies in the research process and situation. Barad (2007, p. x) sees attentiveness as ‘the ongoing practice of being *open* and *alive* to each meeting, each intra-action, so that we might use our ability to respond, our responsibility, to help awaken, to breathe life into ever new possibilities for living justly.’

Responsibility

The second phase of care relates to taking actions towards meeting the need once it is perceived, and the core moral element associated with this is *responsibility*. Tronto (1993) differentiates between obligation- which she sees as emanating from a sense of duty or formal/legal ties—and responsibility which is a response after recognising a need for care. In the research relationship, the researcher taking action

on a recognised need would make a research participant more willing to respond in a positive way to the research encounter. For Barad (2008) the concept of responsibility is related to mattering, which relates to care and concern. In her interview with Dophijn and van der Tuin (2012, p. 69) where she describes ethics as being about ‘responsibility and accountability for the lively relationalities of becoming, of which we are a part’. She sees responsibility as enabling responsiveness—that is why she and Haraway sometimes refer to responsibility as ‘response-ability’. Bardad refers to doing collaborative research ‘in ways that enable *response-ability*’ (Barad 2015, p.155). Haraway (2008) reminds us that response-ability is not solely located in dualistic but also multidirectional relationships which are not only human but which can include other species, recognising as well the asymmetry of these relationships. This asymmetry needs to be borne in mind with regard to responsibility in research relationships, and the power differentials which occur between researchers and research participants when investigating emotions in their mutual relations.

Competence

The third phase of care has to do with the hands-on direct practice of giving care and the moral element which arises from this is *competence*. Being able to provide adequate care would depend on what resources one has access to—both personal and material. For the research encounter to be conducted and for emotions to be discerned, the researcher has to be competent and have the required knowledge to carry out the research process. To be competent as a researcher in relation to emotions is to be able to engage in a research relationship where one is sensitised to the entanglement of emotions—ethically, ontologically and epistemologically in the process of the encounter.

Responsiveness

Responsiveness is the fourth element of care and arises from a receptiveness or a response to the care which is given. As noted in the section on responsibility above, Barad (2015) and Haraway (2008) combine the notions of responsibility and responsiveness in their neologism *response-ability*. When thinking about how this may play out in the research relationship, the entanglement of the researcher’s responsiveness to the needs of the participants intra-acts with the degree of responsiveness and openness of the participants to the research encounter. Davies (2014a, p. 36) writes about intra-active-becoming as receptiveness which is ‘toward the not-yet known (self and other), and toward emergent possibilities of thought and being where being includes all beings, human, animal and earth’.

As researchers, it is necessary to be responsive and receptive to the affective forces and emotions which are happening in the researcher relationship. Providing feedback to research participants and allowing them to provide feedback about the emotional responses is what this element of care makes explicit.

Trust

Trust was originally identified by Selma Sevenhuijsen (1998b, 2003) as being an intrinsic part of caring practices, although Tronto did not initially pay much attention to this. However, latterly Tronto (2012a, b, 2013) has now incorporated trust as emanating from a fifth phase of care—caring with. This phase incorporates solidarity and the expectation that care will be continuing. Sevenhuijsen (2003) uses the work of the American philosopher Annette Baier to define trust as the willingness to let someone look after something which one values—as she puts it trust involves ‘reliance on another’s competence and willingness to look after, rather than harm things one cares about which are entrusted to the caregiver’ (Baier 1994, p. 128 as cited in Sevenhuijsen 2003, p. 185). In terms of being able as a researcher to access emotions it would be important to show that one is trustworthy towards research participants. This means that as a researcher you would have to be regarded as reliable and someone who will not abuse the trust of the research participants or let them down. It would also mean a willingness on the part of the researcher to place trust in the research participant. Relationships of trust require a consciousness of differential power relations and the effects that these would have on the relationship. Investigating emotion would require an ability to initiate and sustain connections so that research participants feel comfortable to express their emotions. Generally, the establishment of close relationships in the research process leads to more trust than one which is distant or unknown.

While the above moral elements may be considered part of good researcher ethos, they are particular to the ethic of care and together form the integrity of care (Tronto 1993). Thus it would not be considered good enough for a researcher to be able to be attentive without being responsive in terms of researching emotions.

Care Ethics in Social Work Student Interviews of Their Own Family Members

An example of how the moral elements of care ethics are used to reveal emotions in the process of research can be seen in research conducted by South African social work students who interviewed their own family members. These students conducted life history interviews of family members as part of a research exercise for a course on Family and Child Care, during the December-January long summer vacation at the end of their second year of study. This was a time when they went

back to their families and had access to them for interviewing and gathering information. The Family-in-Community Profile assignments which students wrote at the University of the Western Cape provided students with the opportunity of reflecting upon and articulating the circumstances and coping strategies of their families in the context of the socio-cultural landscape of South Africa through the analytical lenses of race, gender and generation. The important thing to note in the excerpts from the students' Family-in-Community profiles is that emotions are produced as an intra-action (Barad 2007) between the interviewee and interviewer. Only a few excerpts from the many indicating the elements of care are indicated in this chapter because of word limitations.

Students' reports indicated a high degree of *trust* between interviewee and interviewer, which made the possibility of intimate details being revealed much more likely than with a stranger or complete outsider to the situation. For example, one student noted 'My mother and myself have always open to each other about many issues, but in the interview with her, she just opened up and poured her heart out to me' (Family Profile 9).

The fact that they had already had the time and space to establish and maintain relationships with their family members put them in an advantageous position regarding their family members' entrusting of their stories and the emotions which accompanied these.

In their reflections on how they felt when interviewing family members for their life histories, it is evident that the process had a profound impact upon students. They responded with a great deal of empathy in relation to the situations in which family members found themselves. Many students reported *crying with* their family members, and feeling relieved when the interview was over, as they had felt so much *with* their interviewee, particularly in relation to the pain and grief expressed over difficult life circumstances—thus intra-acting with the intensities expressed by their kin who were interviewed (Davies 2014b). Students reported strong emotional responses, evoked by hearing life histories of their family members which revealed events and issues of which students had had no prior knowledge. They experienced anger towards the source of pain that their interviewee revealed, and strongly identified with the stories told. They expressed feelings of admiration for the resilience and strength which family members had demonstrated in dealing with the difficulties in their lives. Students often re-assessed their own positions after hearing of the hardships of their parents and grandparents, regarding themselves as privileged or spoilt, and resolving to make the best of their circumstances out of a sense of appreciation for what their family members had gone through.

There were some instances where I would feel sorry for what my grandmother was going through at that time. I was angry with my grandmother's mother for denying her the opportunity to become something in life. And I was grateful that I was living in this time where children choose to become what they want to become. My happiest time during the interview was when my grandmother finally found her own house to live in instead of living in other people's backyards (Family Profile 110).

I was feeling the grief with my uncle and encouraged him to talk. I have taken his problem as if it is mine. I did feel happy and relaxed when the interview was completed

because the life history was not a happy one. The story also made me feel angry towards the farmers did not value education of black people but sent their children to school while forcing black children to work on their ploughing fields. At the same time I was having feelings of empathy while I was interviewing my uncle, I listened to him attentively taking his situation as if it is mine (Family Profile 14).

In the above excerpt, the student gains knowledge of the political and economic subjugation his uncle suffered as a farm worker and as a child and feels deeply for him. His attentiveness is expressed in a complete immersion in his uncle's experiences.

I had mixed feelings in the interview. At a time, I felt a bit shy or I don't know exactly, but uncomfortable. Also, a sense of admiration for my mother's courage to withstand life's challenges, grew more intensely. I realised that she must have been and still is a very strong person. Once the interview was completed I felt sort of enlightened, and more appreciative, especially towards my mother. I also felt relieved in a sense that the interview was completed because I could not absorb any more. In the sense that the information that I obtained was too personal (Family Profile 74).

In the excerpt above, it is evident that some students felt discomfort when the situation became highly personal. The way in which students wrote about their sensitive reactions as interviewers of their family members' vulnerability relates to the fourth element of the care ethic, *responsiveness*. They, in turn, were able to make themselves vulnerable in their reports by expressing the emotional effects of the interviews on themselves. The above excerpts also serve to illustrate that students showed a great deal of compassion (crying with the person, feeling their pain deeply), something associated with the first element of the ethic of care, *attentiveness*. It is clear that they were able to engage in *emergent listening*—'opening up the ongoing possibility of coming to see life, and one's relation to it, in new and surprising ways' (Davies 2014a, p. 21).

Students also showed *responsibility* in acting on the emotional responses and needs expressed in the interviews, encouraging their family members and responding with sensitivity to the personal information revealed. The sensitivity to the interviewee's needs and the preparedness to act on this and emotional response to the situation is evident in the excerpts below. The students' responses showed that they were able to engage in a deeply felt way while also learning from their experiences in how to conduct their own lives. In this sense they were able to reassess their own circumstances and learn from how their family members had responded emotionally to difficult times, also intra-acting in a competent way with regard to emotional sensibilities of the situation (providing encouragement, extending physical comfort etc.):

The fact that I was close to her had a great influence in capturing the information. I was very attentive and empathetic to the person. I gave her words of encouragement and congratulated her for her hard efforts in bringing up her four children alone. I also gave her a warm hug appreciating her efforts. I think this also gave her confidence to give me an abundance of information. When the interview was finished I felt so glad because some of the information was hurting the person. I was glad when I finished as to avoid exacerbating hurtful experiences (Family Profile 39).

Students had the opportunity to reflect on how their closeness to the respondents affected the quality of the information they gained. Students reported that there were

some instances where information was not revealed because of the closeness of the relationships, to protect the students from information which could cause distress, or as a result of generational and cultural factors, but generally they reported that family members had felt that in a relationship of *trust* they were willing to reveal the intimacies of their lives. The following are some excerpts from students' reflections on the effects of the closeness of their relationships on the information received:

I think the fact that the interviewee was my father and in a sense we were "close", he probably did withhold some of the more colourful events in his life, although he denied it! However, the quality of the information was quite detailed and also interesting (Family Profile 35).

Some students reported that the experience of conducting the research for the Family-in-Community Profile assignment was beneficial to their relationships.

Personally I think perhaps that is the one good thing that came out of it, it gave the family a chance to talk about things they could not previously talk about. It was painful and sometimes embarrassing but at least we have the incentives to do something about our problems and seek outside help if possible (Family Profile 10).

These excerpts from the students' Family-in-Community Profile assignments are indicative of the complex emotional responses which conducting research on members of their own families evoked—both for the students and their family members. As Sevenhuijsen (2003, p. 186) notes 'Trust is aided by the willingness to be open not only to 'others' and 'the world', but also to 'the other in oneself''. Their closeness to those that they interviewed caused students to identify strongly with the emotions evinced by their respondents as well as with the content of the stories, engaging in a 'becoming with' (Haraway 2008) rather than a separation from what was emerging in the interviews. A positive outcome for many students was a new apprehension of family members—particularly mothers and grandmothers who had led exemplary lives of struggle for their survival and that of their kin. In terms of care ethics, the students' *attentiveness* to their respondents was most evident in their abilities to sensitively listen to the details of the family members lives, as was their *responsibility* to handle with care the delicate emotions emanating from what happened in the interview (they reacted to feelings of distress by attempting to comfort their interviewees, for example). They appeared to feel most *competent* in interviewing their family members because of their familiarity with them, which led to a relaxed situation. They were *responsive* to the feelings and issues raised in the interviews. Their sensitive handling of the situation was facilitated by the high degree of *trust* between interviewee and interviewer due to their prior relationship, and the implication that this would facilitate goodwill towards each other (Sevenhuijsen 2003). From the perspective of the general definition of care, the students very much had the well-being of their interviewees at heart, and were sensitive not to abuse their positions as researchers and the vulnerability of their family members in this situation. As can be seen from the above analysis of the students' interviews with their family members, the elements of the ethics of care were important in being able to elicit emotional responses between students and their family members. This is just an example of how the elements of

the ethics of care can be used in researching emotions. It is as applicable to interviewing as it is to ethnographic research and as applicable to intra-actions between researchers and respondents who know each other and those who do not. The elements of care are a fruitful way in which sensitise researchers who wish to investigate emotions could be sensitised to important aspects of the encounter. This ethics of care approach can be seen as similar to a diffractive encounter, where

a researcher's task is not to tell of something that exists independent of the encounter (producing the appearance of truth), but to open up an immanent subjective truth—that which becomes true, ontologically and epistemologically, in the moment of the encounter. An encounter in this sense is experimental—the researcher does not know in advance what onto-epistemological knowledge will emerge from the experimental mix of concepts, emotions, bodies, images, and affects (Hultman and Lenz Taguchi 2010; Lenz Taguchi 2012; Davies 2014b, p.1).

Conclusion

From the excerpts of students' accounts in relation to the moral elements of the ethic of care and the emotions which emanated from the practices of these elements, it is clear that these elements and emotions traverse both public and private realms that emerge from the intimacy of trusting relationships as well as the political and public experiences related in the lifestories. What is also evident is that is the emotions which emerge are as a result of affective intensities—entangled in-between the researchers and researched and their intra-actions. The five moral elements of care—attentiveness, responsibility, competence, responsiveness and trust in themselves separately and as an integrated whole are vital for a knowledge of affect and emotions to emerge from the relational spaces of embodied research encounters. Using an ethics of care approach to study emotions would require the use of the sort of methodologies which make it possible for the moral elements of the political ethics of care such as attentiveness, responsibility, competence, responsiveness and trust to make mappings of emotions intelligible in the research process.

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Chapter 16

Affect Theory and Judith Butler: Methodological Implications for Educational Research

Michalinos Zembylas

Abstract This chapter turns to affect theory and Judith Butler to think with some of her arguments about affect and emotion and discusses the methodological implications for educational research. The first part takes on Butler's recent theorization of vulnerability, affect, and grievable lives and shows the methodological possibilities that are opened to study affect and emotion. The second part provides three narrative fragments from the author's long-time ethnographic work in Greek-Cypriot schools to concretize the methodological moves that are necessary to conceptualize and analyze emotions in education within a Butlerian framework. The conclusion argues that given the insights from Butler's theory, educational researchers might need to develop more innovative and evocative ways of writing up their accounts in order to 'show' the performativity of emotions and affects they study.

Keywords Affect theory • Judith butler • Vulnerability • Emotion • Cyprus • Ethnography • Performativity

In recent years, there has been an increasing interest in the role of emotions in education (e.g. Boler 1999; Leathwood and Beatty 2007; Pekrun and Linnenbrink-Garcia 2014; Samier and Schmidt 2009; Schutz and Zembylas 2009). However, little attention has been given to emotion *methodologically*, and especially, how particular theories and theoretical assumptions have specific methodological implications for researching affect and emotion in education. This chapter turns to affect theory and Judith Butler to think with some of her arguments about affect and emotion and discusses the methodological implications for educational research. Butler theorizes affect and emotion from a 'performative' rather than a 'representational' perspective; the latter falling into the trap of trying to figure out what a subject really *means* or *feels*, while the former frames affect not in terms of an essentialized inner reality but rather as a force that cannot ever be entirely transparent to us (Braunmühl 2012). As such, emotion and affect for Butler are

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historicized, relational and performative practices. Butler, of course, is not alone in theorizing affect and emotion from a 'performative' paradigm, yet her insights on the entanglement of emotion, ethics and politics—particularly her theorizing of the subject as 'vulnerable'—have important methodological implications for how to research emotion and affect.

To do so, the present chapter is organized in the following manner. The first part takes on Butler's recent theorization of vulnerability, affect, and grievable lives and shows the methodological possibilities that are opened to study affect and emotion. The second part provides three narrative fragments from my long-time ethnographic work in Greek-Cypriot schools to concretize the methodological moves that are necessary to conceptualize and analyze emotions in education within a Butlerian framework. The conclusion argues that given the insights from Butler's theory, educational researchers might need to develop more innovative and evocative ways of writing up their accounts in order to 'show' the performativity of emotions and affects they study.

Judith Butler and Affect Theory

I draw upon the work of Butler (1990, 1993, 1997, 2004a, b, 2009) because she is one of the scholars who, in my view, push us persistently and critically to rethink psychoanalytic paradigms and the challenge that psychic elements pose to the prospects of social and political issues (and vice versa). Butler's increasing turn to emotions and affectivity in recent years makes a profound contribution to the central concern that drives this chapter, how to rethink our methods and methodologies as a result of particular theoretical assumptions we make about emotion and affect. Butler's work allows for the emergence of fruitful methodological openings that enable educational researchers to consider emotion and affect from a perspective that neither privileges the social nor it disavows the psychic (see also Zembylas 2014). I begin with a discussion of her recent work on vulnerability, affect, and grievable lives; then, in pursuing the methodological implications of this discussion, I maintain that in order to invent more 'critical' methodologies of researching emotion and affect in education, we need to make conceptual spaces for methods and methodologies that enable us to capture the multiple and complex entanglements of the psychic and the social.

Vulnerability, Affect, and Grievable Lives

In Butler's work following September 11, she is especially concerned with grief and how we are bounded emotionally to others in ways that interrupt our illusions of self-autonomy. As she writes in *Precarious Life*:

What grief displays is the thrall in which our relations with others holds us, in ways that we cannot always recount or explain, in ways that often interrupt the self-conscious account of ourselves we might try to provide, in ways that challenge the very notion of ourselves as autonomous and in control. [...] Let's face it. We're undone by each other. And if we're not, we're missing something... despite one's best efforts, one is undone, in the face of the other, by the touch, by the scent, by the feel, by the prospect of the touch, by the memory of the feel (2004a, p. 23).

In this quote, Butler highlights how our affects, such as grief, show the strong entanglements between our psychic lives and the social and political consequences of those affects that often interrupt the self-centered stories we tell. Butler sketches a process of interruption that is very vivid and affectively powerful; the face, the scent, the touch and other feelings are all involved in the processes of social and political reproduction as well as in the prospects of transformation.

Butler is particularly preoccupied with hierarchies of public mourning, the distinction between grievable and less grievable lives (see also Butler 2009), and the repudiation of grief in the very discourse that seeks to redress it, thus exposing how we are all confronted with what we cannot control: our own vulnerability. As she writes, "each of us is constituted politically in part by virtue of the social vulnerability of our bodies... Loss and vulnerability seem to follow from our being socially constituted bodies, attached to others, at risk of losing those attachments, exposed to others, at risk of violence by virtue of that exposure" (2004a, p. 20). Butler argues that "we cannot ... will away this vulnerability. We must attend to it" (ibid., p. 29) and poses new questions about the relationship of grief, violence, and vulnerability:

Is there something to be gained from grieving, from tarrying with grief, from remaining exposed to its unbearability and not endeavoring to seek resolution for grief through violence?... If we stay with the sense of loss, are we left feeling only passive and powerless, as some might fear? Or are we, rather, returned to a sense of human vulnerability, to our collective responsibility for the physical lives of one another?... To foreclose that vulnerability, to banish it, to make ourselves secure at the expense of every other human consideration is to eradicate one of the most important resources from which we must take our bearings and find our way. (ibid., p. 30)

In her use of vulnerability, Butler is after a social and political theory that renarrates grief as a point of departure to do justice to the lives of others. Admittedly, her theory does not tell us precisely how we do this—as with much political theory—it just says we need to do it.

In her more recent work, *Frames of War* (2009), Butler expands her theorization of precariousness, vulnerability, injurability, interdependency, and exposure and suggests that although post-Deleuzian approaches have considered bodily vulnerability, they failed to take into account the political implications. As she writes:

That responsiveness [to the world] may include a wide range of affects: pleasure, rage, suffering, hope, to name a few. Such affects, I would argue, become not just the basis, but the very stuff of ideation and of critique. [...] Hence, precariousness as a generalized condition relies on a conception of the body as fundamentally dependent on, and conditioned by, a sustained and sustainable world; responsiveness-and thus, ultimately, responsibility-is located in the affective responses to a sustaining and impinging world (p. 34).

Here, Butler draws from social and political affect theory (e.g. she cites Ahmed and others scholars from the field of critical emotion studies) to suggest that ‘frames of war’ establish “domains of the knowable” (p. 6) that “produce norms of recognizability” (ibid.). These norms, as she argues, operate at the level of social and political affect, as shown from the differential affective responses to the suffering of lives around globally. Precariousness for Butler, then, is a social and political condition of being differentially exposed to others and their suffering. Therefore, the description of the world in terms of grievable and ungrievable lives is sustained through networks of social and political affect.

Methodological Implications

In her analysis of Butler’s theoretical position on emotions and affectivity, Braunmühl (2012) suggests that Butler has reformulated psychoanalysis in a way that frames emotions “neither in terms of an essentialized ‘inner reality’ of the subject nor as being social determined entirely [...], but, rather, as a force that follows its own logic: that of the psyche or, more precisely, of an unconscious reconceived in terms of ...a *constitutive outside*” (p. 222).¹ Butler, in other words, frames the subject in a perspective that “enables us to attend to emotions’ subversive potential without *biologizing them*” (Braunmühl 2012, p. 223), thus emotions are theorized “in terms of *both* a social *and* a psychic dimension” (ibid., p. 224). Butler’s theorization of emotions and affectivity has important methodological implications.

First, once we consider how emotions and affects are embedded in the psycho-social operations of power—and produce, for example, “who will be a grievable human” and what “acts” are “permissible” for “public grieving” (2004a, p. 37)—then we begin to seek methods and methodologies that enable us to describe and analyze how the regulation of social and political affect establishes different subjectivities. As researchers, therefore, we need methodologies that allow us to critically evaluate the conditions under which people live their lives, acquiring certain subject positions based on regulatory norms of social and political affect. Butler joins other affect theory scholars (e.g. Ahmed 2004; Berlant 2004; Cvetkovitch 2003; Sedgwick 2003) “in calling for [...] a critical focus on and appreciation of affect” (Hemmings 2012, p. 148). Butler’s view that we must begin “with the question of the *representability of life itself*” (2009, p. 51) urges us, as educators and researchers, to consider more seriously the ethical and methodological challenges of knowing certain lives in their precariousness. In contrast to

¹The ‘constitutive outside’ is a recurring term in Butler’s work and is used to denote the idea that every discourse is essentially formulated by what is excluded and cannot be recognized. By claiming that the unconscious functions as a constitute outside, Butler suggests that there is always an “unassimilable remainder to any distinction between (psychic) ‘inside’ and (social) ‘outside’” (Braunmühl 2012, pp. 223–224).

methodological arguments that are stuck in dilemmas of representation—falling into the trap of claiming what a subject really *means* or *feels*—Butler's theory offers us a critical analysis of subjectivity as *performative* and thus as *becoming*. That is, emotions and affects are performative in the sense that they constitute as an *effect* the subject they appear to express, to paraphrase Butler (1996, p. 380). People do not 'choose' their emotions; emotions get produced and performed as people repeat themselves (cf. Jackson and Mazzei 2012). This idea does not imply however that 'agency' is lost and individuals have no control over their emotions; what is emphasized by the performative paradigm is that there are no longer binaries between the 'individual'/'agency' and the 'social'. Instead, the emphasis is on how emotions and affects are enacted and performed in the psycho-social context, partly in virtue of the fact that individuals have some control over their emotions.

In terms of particular research methodologies that can adequately explore emotions and affects within the theoretical framework presented here, ethnography in general (Denzin 1997; see also Chaps. 9 and 20 in this volume) draws attention to the dynamic and interactive nature of verbal and non-verbal expressions of emotions and affects through the study of subjectification processes *over time* (Sturdy 2003). Critical ethnography (Carspecken and Walford 2001), in particular, is committed to a critical exploration of existing power hierarchies and pays attention to the exclusionary and inclusionary process of subject formation in schools, while refraining from assumptions that essentialize distinctions between a social (outside) and a (subjective) 'inside'. Ethnographic research entails all encompassing data collection—of photographs, documents, fieldnotes, videotapes, interviews and observations—all of which reveal different dimensions of participants' emotional expressions in context. The collection of the data calls for staying in the field for a considerable amount of time. Usually a few weeks to several months are necessary to collect empirical evidence at the micro-level which is entangled with exclusionary socio-political discourses and practices at the macro-level.

In alignment with Butlerian perspectives, a *holistic* type of data collection and analysis implies that all the texts (fieldnotes from observations, interview excerpts) are considered holistically: that is, the researcher looks for explicit or implicit evidence of participants' emotions and affects within a social and political context. In this type of analysis, the focus is on major ideas emerging from the texts as a whole and thus attention is given to the interrelated manifestations of emotions². This methodology, then, moves beyond 'traditional' qualitative data analysis tools in order to engage with the multiple complexities of emotional life. In particular, in relation to the writing up of texts, experimental forms of ethnographic writing such as autoethnography, ethnographic poetry, anthropological and sociological poetry,

²Contrary to holistic analysis, categorical analysis looks for specific segments of evidence which are counted and categorized by the researcher on the basis of certain criteria that are relevant to language use—e.g. at the lexical level (words), the syntactical level (sentences) and prosody (rhythm, stress, intonation, etc.) (see Kleres 2009).

evocative and layered accounts/narratives, short stories, performance texts, ethnographic fictions and ethnographic novels, and narratives of the self, are some of the new ways of writing up ethnographic accounts that connect the psychic with the social and the political (Denzin 1997). To concretize the Butlerian theoretical perspective of conceptualizing emotions and affects through the use of critical ethnographic methods, I shall now present an empirical example from my long-time ethnographic work in Greek-Cypriot schools.

Butlerian Methodological Openings: Three Narrative Fragments

In this part of the chapter, I share three narrative fragments from my long-time ethnographic research in Greek-Cypriot multicultural schools to show the manifestations of difficult issues—in particular, race and racism—cropping up in schools³. These fragments show the affective encounters through which racialization operates in schools, and how each ‘subject’ does not pre-exist the citations she or he engages in, but rather each subject is constituted via power-ridden (discursive and performative) processes of, and struggles over, exclusions and inclusions (see Braunmühl 2012) entailed in the classroom. The theoretical promise held by a Butlerian perspective upon emotions and affects, argues Braunmühl, is that it accentuates their disruptive potential, in contrast to the socially determining framing of accounts that assume emotions to be merely psychic, constructed or essentialized entities. What we, as critical ethnographers, may find illuminating and exciting about thinking with Butler’s theoretical frame is how it makes visible the constitution of affective subjects in the intersections of the psychic and the socio-political as those are manifest in everyday encounters and enactments of affective differentiation between bodies. I now turn to the three narrative texts that I produced through my ethnographic writing which I want to use as examples for highlighting accounts rendered in accordance with the theoretical frame stressing how emotions and affects are embedded in the psycho-social and political operations of power.

³My long-time ethnographic research which extends over the past 10 years investigates how school practices and discourses in Greek-Cypriot schools are entangled with emotions and affects in relation to issues of race, ethnicity, peace, and conflict. In particular, I am interested in exploring the ways in which teachers’ and students’ emotional practices and discourses are ‘racialized’ and ‘ethnicized’ in everyday school life. The narrative fragments that are presented in this chapter are drawn from different ethnographic case studies collected in three primary schools (see Zembylas 2010a, b, c, 2011).

Narrative Fragment 1: Toxic Affective Encounters in the Classroom

The lesson was over and a group of Greek-Cypriot girls, who sat next to two Turkish-speaking girls during the previous class period (their teacher asked them to do so), went to complaint to the teacher and asked her to change seats. The teacher listened carefully and told them it was time for a break and that they would discuss this later. In the next class period, these girls changed seats without receiving any permission from the teacher. The teacher did not say anything to them. The two Turkish-speaking girls sat by themselves in the last row of the classroom; nobody interacted with them. They were simply drawing on their notebook throughout the whole class period. The teacher did not exchange any words with them. At the end of this class period, we [the research team] asked the Greek-Cypriot girls why they had changed seats. The teacher, who was also present in the conversation, explained that nobody wanted to sit next to these girls. She then asked the Greek-Cypriot girls, in our presence, if anyone wanted to sit next to the Turkish-speaking girls. There was no answer. Then the teacher picked one of the Greek-Cypriot girls and told her to sit next to Melike (one of the Turkish-speaking girls). The Greek-Cypriot girl did not respond and looked down. Then Melike intervened and said, "It's OK here, Mrs. B." Melike's facial expression indicated that she had understood very well what her classmates' feelings were about her. The teacher then asked another Greek-Cypriot girl if she wanted to sit next to Melike. This girl said "OK, I don't have a problem." Two boys were heard to say "Yiax"⁴, while the Greek-Cypriot girl stood up and began walking to sit next to Melike, repeating "I don't have a problem, I don't have a problem." When the Greek-Cypriot girl sat next to Melike and accidentally touched her, one of the boys said to the Greek-Cypriot girl: "The black touched you! Yiax!" The teacher did not say anything (Field notes, 6th grade, School 1).

Narrative Fragment 2: A Racialized Soccer Game

The children had their physical education lesson out in the schoolyard. There were a few minutes left so the teacher told them to play whatever game they wanted. The Greek-Cypriot boys formed two teams and started playing soccer. Two Turkish-speaking boys stood in the sidelines and waited to be included but nobody paid any attention to them. They waved to the other students to be included in the teams, but the Greek-Cypriot boys ignored them. The teacher, who saw what happened, told the two boys to choose any other game they wanted to play by themselves. The boys looked down and slowly went to pick up a ball and played by themselves. When I later asked the Greek-Cypriot boys to explain why they had not included the two Turkish-speaking boys, one of them responded: "They are Turks! They get into fights all the time, so we don't want them to play with us." So I asked them again, "But soccer players get into fights all the time, don't they? (smile). *You* even got into a small fight earlier today, if I remember well." The Greek-Cypriot student responded immediately, "Yes, but we don't beat each other. These guys are wild... besides they don't understand any Greek." So, I kept on asking yet again: "But does it really matter if they don't understand the language? Don't you know any famous soccer players who play with each other yet they don't speak each other's language?" The students seemed

⁴An expression of disgust in children's everyday language.

unwilling to continue the conversation. The bell rang at that moment. I later tried to engage the teacher in a conversation why he had told the two Turkish-speaking boys to choose another game, but he dismissed me politely, saying he had to teach and we could talk about this on another occasion. During my subsequent observations at this school I tried repeatedly to engage with him, but I got the impression that he was trying to avoid me (Field notes, 5th grade, School 2).

Narrative Fragment 3: Different Affective Connections

Principal Andrews was an exceptional case of a school leader. He was aware that most of his staff members felt uncomfortable with the presence of Turkish-speaking students, yet he always tried to nurture meaningful, compassionate and caring conversations with everyone. He would challenge his staff to critically engage with their feelings and recognize the consequences of their everyday judgments instead of telling them, “you should do this,” or “do that!” Once, during a staff meeting, he distributed a short story about how a Greek-Cypriot immigrant struggled with racism and discrimination in the United States some 50 years ago. The story was moving and clearly touched teachers, who gradually began to share their own feelings about immigration in general, migrant children and their families in Cyprus, and their everyday interactions with migrant children in their own school. One teacher admitted in front of all of her colleagues that she could not hug Turkish-speaking students because they reminded her of the Turkish troops occupying her house in north Cyprus. After a difficult emotional conversation that followed (with many silences and awkward moments), the teacher admitted that she might have been unfair to Turkish-speaking students, because these children had not harmed her in any way. The meeting ended after a long and emotional silence and everyone departed without saying much. The following day, the teacher who made the confession in the previous day, stood at the school gate and began greeting all of her students, like she had never done before. She hugged each and every one—including her Turkish-speaking students—and apologized to them (in tears) for not doing this before. The Turkish-speaking students looked at her in amazement. Principal Andrews was standing outside his office, watching from a distance. Later, he told me that this was one of the most moving and emotional moments in his career (Reconstructed through conversations with the principal, the teachers and the students; School 3).

The three narrative fragments just presented illustrate the *citational* character of emotions and effects, namely, how emotions and affects constitute performances of which the ‘subjects’ being performed are effects materializing over time and through psycho-social and political operations of power, rather than authorial sources—whether in the seating arrangements of a classroom, the children’s soccer game, or the actions of a teacher who is uncomfortable with the ‘other’ but begins to make a bold move to overcome her discomfort. In particular, in narrative fragment 1 race is organized around pigmentation, disease and abjection (‘the black touched you!’); in narrative fragment 2 race is organized in practices of civility (the Greek-Cypriot boys characterize the Turkish boys as ‘wild’); and, in narrative fragment 3, regarding the teacher’s coming to terms with ‘her’ racism, emerges a form of confession and transformation. These narratives (of the abject, savage and confession) often feature in philosophical, sociological and educational analyses of

race; however, they often presented through theoretical frames subscribing to identitarian modes of conceptualizing emotions and affects, rather than in a Butlerian perspective in which emotions and affects are effects of psychic power and socio-political organization. These narratives collected through methods and methodologies inspired by a Butlerian frame show not only that technologies of power are circulating in the classroom but also illustrate the moment-to-moment, performative, citational production of emotional (affective) communities that are both psychic and social/political.

When theorized in these terms and when written in accounts are aspire to be evocative and layered, stories like the ones narrated here have nothing “mysteriously archaic or ‘pre-social’... being propelled” (see Braunmühl 2012, p. 232), but rather provide a sense of both the unconscious, habitual performance (in this case, of race) in interactions of bodies, and the social/discursive processes that are taking place in historical context. Methodologically, then, nothing is taken for granted, as pre-existing, or essentializing identities, but the intersection of the psychic and the social hints at the inventiveness of phenomena (such as a race and racism) that can come to mean very different things to different people (see Swanton 2010). Considered from this theoretical perspective, these narrative fragments also begin to show the varying affective intensity and power through which bodies come together and entail transformative possibilities or “becoming otherwise” (Butler 2004b, p. 173). Butler’s theorization of subjectivity and vulnerability creates openings for analyzing ourselves not in accordance with conscious intentions or with a ‘will’ that is self-determined, but rather as a process of ‘critical desubjectivation’ (Butler 1997, p. 130). This implies that transformation needs to be approached as a subjectivation process that entails historically specific psycho-social forms that cannot be anticipated in advance.

For example, the three narrative fragments shared here begin to suggest why new theoretical and methodological work on affect might be needed to show the complex ways in which emotions and affects operate in everyday school life—in the ways that children sit in classrooms or play, in averted gazes and body postures, in the habitual tendencies of teachers and children—and why it is important to do so. There is a lot to be gained from a deeper understanding of the affective intensities and modalities through which emotions and affects are performed in schools, providing evidence of teachers’ and students’ allegiances and investments (see Wetherell 2012). Paying attention to the operations of emotions and affects through ethnographic methods of data collection and writing reveals the consequences of teachers’ and students’ activities of categorizing, othering, differentiating and positioning and the tensions of negotiating difference and coexistence. Here is precisely where the potential of transformation comes up. For example, “Recognizing the differing intensities of existing interaction,” writes Swanton (2010), “troubles policy descriptions that suggest that more interaction is automatically a good thing” (p. 2343). However, the issue is not more interaction but a *different* kind of interaction. Engaging with a careful theoretical analysis of affective encounters in schools opens up possibilities for more productive accounts of the successes and failures of living with difference as well as with different interactions.

In order to alter interactions, therefore, we might need to follow the dynamics of emotions and affects orchestrating certain kinds of power relations in schools, which can be complex and tricky, yet necessary work.

Conclusion

Butler's work on vulnerability, affect, and grievable lives opens productive methodological venues to study affect and emotion because it invites new opportunities to engage ethically and politically with difficult issues in educational research. I have suggested that in conjunction with critical ethnography, this approach draws attention to the verbal and non-verbal nature of emotions and affects through the study of subjectification processes over time. Altogether the methodology of critical ethnography constitutes an 'interpretivist' approach that is deeply descriptive and aims at bringing emotional experiences 'alive' (Denzin 1997). This approach pays attention to capturing emotions and affects 'in process', that is, showing how they come alive in schools. The major advantage of critical ethnography is that it offers a promising avenue through which to recognize the workings of insidious power and tenacity in certain manifestations of emotions and affects in schools.

In light of Butler's theoretical insights and their methodological implications, educational researchers might need to develop more innovative and evocative ways of writing up their accounts in order to 'show' the performativity of the emotions and affects they study. New ethnographic practices such as the ones discussed by Denzin (1997), Lather and St. Pierre (2013), St. Pierre (2011) and Lather (2014) (e.g. narrative, auto-ethnography, performance texts, life history, collective biography, arts-based inquiry and poetic inquiry) can inspire the endless exploration of "the subjection and subjectivation, resignification and subversion, and power and pleasure" (Athanasίου et al. 2008, p. 14). This is where Butler's theory challenges the dichotomy between the social and the psychic, because it alludes to processes that encompass an opening up to both—not as pre-determined characteristics, but as integrated performances in the subjectification processes. An important contribution of Butler's work is precisely this persistent commitment not to settle this exploration in deterministic terms. Much more theoretical work needs to be done to invent new ways of addressing the methodological challenges that lie ahead in critically engaging with affects and emotions in educational research.

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Part V
Foregrounding Research Methods
While Investigating Emotions
in Educational Contexts

Chapter 17

Using Multiple and Mixed Methods to Investigate Emotions in Educational Contexts

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Abstract The emotions associated with educational settings tend to be multidimensional and situated within social historical contexts. As such, the research methods and methodologies used to investigate emotions in education need to match that level of complexity. In this chapter the authors discuss the usefulness of approaching emotions in education contexts from a problem solving perspective that engages the use of multiple and mixed research methods. In addition, the authors outline their current theoretical approaches as well as the research methods and models associated with multiple and mixed methods research. Finally, they discuss the strengths and challenges of approaching emotions in education from multiple and mixed methods perspectives.

Keywords Ecological dynamic systems perspective • Mixed methods • Multiple methods • Personally enacted social-historical contexts • Socially constructed

Researchers interested in emotions in education have produced an increasing amount of scholarship over the last 15–20 years. In addition to the advances, these scholars have also made it clear that studying emotions in education is complex and challenging. In this chapter, we discuss our approach to dealing with the complex and challenging aspects of engaging in inquiry on emotions in education. We begin

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by describing our current inquiry worldview (i.e., our current conceptions regarding the nature and philosophy of science). Next we situate our understandings about the nature of emotion in education within the context of our inquiry worldview. We then define and make the case for multiple and/or mixed methods approaches to investigating emotions in education. Finally, we provide conclusions and describe future research directions.

Inquiry Worldview

In previous work, we have explicated more fully our views about the nature of inquiry and science (see Schutz 2014; Schutz et al. 2004, 2009). As such, here we will focus on our key assumptions and how those assumptions are related to the investigation of emotion in education. Our first assumption is that human theories about the nature of the world are socially constructed (Schutz et al. 2004). In other words, we develop particular meanings about “our” world, how “our” world works; then we transact based on those socially constructed meanings. In the area of inquiry, this assumption implies, among other things, that there are many potentially useful ways of looking at the world. For researchers, this also suggests that the same or similar data has the potential to be reasonably explained by different theories (Guba and Lincoln 1994; Reichardt and Rallis 1994; Schutz 2014; Schutz et al. 2004).

Second, such constructed views about the world tend to be complex and nested (House 1994; Schutz 2014; Schutz et al. 2004, 2009). For example, in the United States, students transact within classrooms and schools that are nested within communities, within states, and within a nation that is part of a global community. For emotion researchers, this suggests a need to investigate and develop understandings of transactions at multiple levels (e.g., at the individual as well as classroom emotion level).

Third, these complex, nested, social-historical contexts are continually changing transactional open-systems (Reichardt and Rallis 1994; Schutz et al. 2004). This means there is the potential for continual change and the emergence of innovative and original processes, suggesting that current transactional patterns may not look the same in the future. For example, since the introduction of the internet and the subsequent development of instructional technology applications, classroom transactions have changed, and they will continue to change in the future.

Last, it is also important to emphasize that we tend to approach inquiry from what could be termed a “universalist” perspective, where we assume there are some basic psychological and sociological processes that tend to be more universal or the same across cultural, national and/or ethnic groups (e.g., basic human needs). We also suggest that those processes are influenced by social-historical constraints and affordances (Berry et al. 2002; Schutz 2014; Zusho and Clayton 2011). Thus, we would suggest, that it may not be useful to assume that a researcher’s findings from

a study of predominantly “white” 18 to 23 year old college students can be generalized to a group of veteran teachers working with students in rural elementary schools.

Based on the aforementioned assumptions, we think that our socially constructed worldviews tend to influence our perceptions of what inquiry problems we should investigate, the methods used to investigate those problems, and the interpretations made about our findings. In other words, because our realities are socially constructed and, as researchers, we are enmeshed within a complex and layered social historical context, what we choose to investigate and how we choose to investigate those issues will be a function of that constructed worldview (Guba and Lincoln 1994; Lincoln and Guba 2000; Reichardt and Rallis 1994; Schutz 2014; Schutz et al. 2004). Based on these assumptions, we see research as a problem solving activity and, as such, we have chosen to investigate problems related to emotions in classrooms and other schooling contexts. To aid in our exploration, we continue to develop a content theoretical framework regarding emotion and how the study of emotions in education could be useful in solving problems using multi- and mixed method research designs.

Theoretical Framework

The nature and definition of emotional episodes has been a subject of debate for a number of years (e.g., see Barrett 2006; Izard 2007). Yet, over time, common themes have emerged. At this point, most scholars would tend to agree that an emotional episode, at a minimum, consists of cognitive appraisals, affective feelings, physiological responses, and behavioral tendencies (Schutz 2014; Frijda 1993; Izard 2007; Russell and Barrett 1999). Furthermore, Schutz and colleagues (2006) also emphasized the importance of social and historical aspects by describing emotional episodes as “socially constructed, personally enacted ways of being that emerge from conscious and/or unconscious judgments regarding perceived successes at attaining goals or maintaining standards or beliefs during transactions as part of social-historical contexts” (p. 344). In this chapter, we focus on the phrase “socially constructed, personally enacted ways of being” to be more specific, it is that multifaceted nature of emotional episodes (i.e., socially constructed yet personally enacted) that frames our discussions about the research methods and methodologies we use during inquiries on emotions in education.

Ecological Dynamic Systems Perspective

In order to develop understandings regarding both socially constructed and personally enacted aspects of emotional episodes, over time, we have developed and adapted what we have come to describe as an *Ecological Dynamic Systems*

Perspective (Schutz 2014; Schutz et al. 2010). Our attempt is to investigate both the social historical contexts (ecological) in which emotional episodes occur and the dynamic transactions, which take place during particular emotional episodes (dynamic systems).

Socially Constructed

To explicate the “social constructed” aspect of emotional episodes, we adapted Bronfenbrenner’s (1986) ecological model (Cross and Hong 2009; Schutz 2014; Schutz et al. 2007, 2010). This model helps to clarify the broader social-historical contextual constraints and affordances related to the emotions in education by representing classroom transactions as functioning within a series of nested systems where, in this case, teachers, students and other educational stakeholders transact. Using Bronfenbrenner’s model, we start with the macrosystem, which represents the larger society and social-historical influences on other systems. Some examples of macrosystem influences on students and teacher in a classroom in the USA would be governmental proposed educational mandates on the use of high stakes testing, or the historical treatment of various groups within the USA.

Nested within macrosystems are what Bronfenbrenner refers to as exosystems, which include systems and organizations that affect teachers and students, even though the students and teachers may not be directly involved with the activities of that system. These systems could include the community where the school is located, the school the teachers and students attend, or the local newspaper that reports about schools activities. Exosystems are influenced by the macrosystems in which they are nested. Thus, to go back to the previous example, the government mandates related to high-stakes testing influence what content is covered in the classrooms at the school, which in turn influence the students’ and teachers’ classroom activities.

Next, from the perspective of students, the microsystem involves their closest personal relationships and activities. It would include their families, friends, teachers and the transactional activities that occur at school and home (e.g., class preparations for mandated testing at school or discussions at home). In Bronfenbrenner’s model, the various microsystems that students are involved in are nested within mesosystems that represent the transactional activities among students’ various microsystems (e.g., a student’s parent transacting with his/her teacher regarding mandated testing). Finally, the chronosystem adds the dimension of time or change as it relates to teachers’ and students’ transactions. For example, the passing of the No Child Left Behind Act of 2001 changed the fundamental way in which teachers transact with students (Schutz 2014).

We use this model to remind us that particular school events do not occur in a vacuum. Each transaction is a part of a complex social-historical contextual web. Thus, students’ anxiety related to high stakes testing does not occur in isolation—there are social historical constraints and affordances that influence the potential personal enactment of test related anxiety episodes.

Personally Enacted

In terms of the personally enacted dimension of emotional episodes, Schutz (2014) discusses how educational stake holders' personal goals, standards, and beliefs represent reference points they use to judge where they are in relation to where they want to be (Carver and Scheier 2000; Powers 1971; Schutz 2014). In other words, these personal goals, standards and beliefs emerge during transactions as part of social historical contexts and represent ways stakeholders think classrooms should and could be, as well as the ways they would not like those classrooms to be (Schutz 2014).

As reference points, goals, standards and beliefs provide directionality to stakeholders' thoughts and activities and tend to be used to judge how successful they see themselves during those activities (dynamic systems). Consequently, for teachers and students, the type, intensity, and duration of emotions emerge based on their appraisals of how successful they perceive their pursuits within a particular educational context. These appraisals emerge from their goals, standards and beliefs related to the world and are involved in making comparisons among other goals, standards, and beliefs. Such judgments arise from where students, for example, perceive themselves to be in relation to achieving or not achieving their goals. In most cases, these judgments tend to occur without awareness, yet researchers see these judgments as being key to the emotional episodes (Frijda 1993; Lazarus 1991; Pekrun et al. 2007). Thus, an unpleasant emotional episode such as anxiety related to testing, tends to be tied to students' goals to do well on a test combined with judgments regarding their perceived lack of control and the efficacy they would need to deal with the perceived challenges associated with the testing situation.

Socially Constructed and Personally Enacted

In order to explicate how these two perspectives transact within the context of a particular episode, we use an example discussed by DeCuir-Gunby and Williams (2007) who describe an emotional episode for Barbara, an African American student attending the predominately white and prestigious, Wells Academy an independent K-12 school. Barbara described an emotional episode where a Civil Rights leader came to speak at the school about the history of race and racism in the South:

It was really an emotional day. [The Civil Rights Leader] was only supposed to speak for forty-five minutes. He ended up staying for over two hours. Classes were cancelled, students stayed in the auditorium to argue with him, [and] people started to forget how they were supposed to respect their elders (DeCuir-Gunby and Williams 2007, p. 205).

The Civil Rights Leader discussed the social-historical nature of race and racism. In essence, DeCuir-Gunby and Williams (2007), using social historical evidence

regarding segregation and Jim Crow, described how school contexts are a place where racist attitudes, White privilege, and the emotions associated with them often fester. For our purposes, this school context and the history of racial prejudice and discrimination within schools in the USA provide the *socially constructed* (ecological) dimension to the emotional episodes that occurred on this day at Wells Academy.

In terms of the *personally enacted* (dynamic systems), it is clear that the Civil Rights Leader's presentation and comments confronted some of the White students' beliefs and identities related to who they were and from where those beliefs and identities came from. Again, Barbara describes the event:

This young white man was talking about the Confederate flag and how it meant [Southern] pride to him. The civil rights leader [asked him]: 'What do you have to be proud of?' This student couldn't answer; his friends couldn't answer it. The boy would say, 'But it is Southern heritage.' And the civil rights leader [said], 'Well, explain your heritage... You don't know how to answer that question. The only way students at this school have verified the Confederate flag was by saying it's for Southern heritage; it's for pride. And [you] don't have anything to back that up with' (DeCuir-Gunby and Williams 2007, p. 213).

At the emotional episode level, to the "young white man," this flag represented his "southern heritage", in other words—a key aspect of his identity—which is connected to the student's goals, standards and beliefs. Yet Barbara's impression is that he perceives a discrepancy between his beliefs about his own identity and the critique provided by the Civil Rights Leader. The resulting emotional episodes described by Barbara, were:

They were acting like toddlers, two-year-olds. They were sitting in their seats, waving around. They couldn't stay still. They were raising their hands, walking out, huffing and puffing, turning red. You could tell that this was the first time that they've ever had to meet an opposing view (DeCuir-Gunby and Williams 2007, p. 214).

Thus, this unpleasant emotional episode for the "young white man" represents the *personal enactment* (dynamic systems), and shows how emotional episodes tend to be self-organizing dynamic processes which emerge from the flow of individuals' activities within particular contexts that are nested within social-historical contexts (Fogel et al. 1992; Schutz 2014). This view of emotions as part of a dynamic, changing system suggests that emotions are not static but are in a constant state of flux. In other words, students' and teachers' emotional episodes involve interrelated transacting situational (e.g., the broader social-historical contexts) and individual systems (e.g., teachers' goals, standards, beliefs and identities) to create transient emotional episodes (Schutz 2014; Schutz et al. 2010).

Therefore, in order to develop an understanding of these self-organizing dynamic processes, we suggest blending ecological perspectives with dynamic systems approaches. The goal would be to provide the multiple lenses needed to develop useful ways of investigating problems associated with emotions in education. In other words, this blending may provide frameworks for ways of both

investigating the social-historical contextual issues that provide the constraints and affordances for educational transactions and developing understandings of the dynamic processes involved throughout various educational episodes.

Defining and Making the Case for Multiple and Mixed Methods

To reiterate, our basic assumptions about inquiry lead us to view research as a problem solving activity. From this pragmatic position, any ethical research method that could help in solving the problem(s) should be considered as a tool in the inquiry process. As indicated, problems associated with emotions tend to be complex and challenging, requiring a number of different research methods used in an effort to handle those complexities.

Multiple Methods

The idea of taking a multiple methods approach suggests employing various quantitative or qualitative strategies within one study. The idea is to view a particular phenomenon from multiple perspectives. For instance, in a qualitative study, this would consist of conducting observations as well as interviews; while in a quantitative study it, might mean collecting survey data as well as academic ability data. Utilizing a multiple methods approach enables the researcher to better investigate both the socially constructed (ecological) transactions in which emotional episodes occur and the dynamic transactions that occur during particular personally enacted emotional episodes (dynamic systems).

Mixed Methods

Mixed methods research, on the other hand, involves using both quantitative and qualitative approaches within a study or a program of inquiry. Traditionally, mixed methods can be viewed as “research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or program of inquiry” (Tashakkori and Creswell 2007, p. 4). However, some researchers have expanded the definition of mixed methods to include the influence of philosophical lenses, in order to address social inquiry (Greene 2007). Specifically, as referenced in Johnson et al. (2007), Jennifer Greene defines mixed methods as the following:

an approach to investigating the social world that ideally involves more than one methodological tradition and thus more than one way of knowing, along with more than one kind of technique for gathering, analyzing, and representing human phenomena, all for the purpose of better understanding (Johnson et al. 2007, p. 119).

Similarly, other researchers suggest that issues of power should also be included within definitions of mixed methods research (Mertens 2007). Specifically, as referenced in Johnson et al. (2007), Donna Mertens defines mixed methods as the following:

Mixed methods research, when undertaken from a transformative stance, is the use of qualitative and quantitative methods that allow for the collection of data about historical and contextual factors, with special emphasis on issues of power that can influence the achievement of social justice and avoidance of oppression (Johnson et al. 2007, p. 120).

For the purpose of this chapter, we use a combination of the aforementioned definitions of mixed methods. Mixed methods inquiry, influenced by one's theoretical perspective, involves the collecting and analyzing of both quantitative and qualitative data within one study and, when applicable, is used to address issues of power. Such an approach to mixed methods inquiry is necessary in order to best explore the range and complexity of emotions that can occur within the school context by investigating both the social historical contexts (ecological) in which emotional episodes occur and the dynamic transactions that occur during particular emotional episodes (dynamic systems).

Concerning mixed or multiple methods research, Greene et al. (1989) suggest there are five purposes: triangulation, complementarity, development, initiation and expansion. In *triangulation*, the goal is to use quantitative and qualitative methods to demonstrate how the findings converge or explain a lack of convergence. With *complementarity*, on the other hand, the qualitative and quantitative methods examine overlapping but different aspects of the phenomenon that is being explored. A third purpose, *development*, involves using quantitative and qualitative methods in a sequential manner with one method informing the other. Fourth, *initiation* includes using one method to explore contradictory or paradoxical findings that resulted from the other method. Last, *expansion* involves using one method to extend a study that was conducted using another method.

Benefits of Multiple and Mixed Methods Approaches

Using multiple or mixed methods allows for the examination of a phenomenon from a variety of perspectives. For example, when exploring emotions in the classroom, it is important to examine a variety of ways in which emotions can be experienced and interpreted. Also, using multiple or mixed methods approaches helps to add additional evidence to claims made from research findings. Finding similar responses using a variety of tools adds credibility to any claims that are made. Lastly, multiple and mixed methods approaches are beneficial in that they

allow for a more thorough examination of any phenomena. When you use a singular approach, you are limited in what that one method allows you to find. Using multiple or mixed methods approaches potentially allows you to make various findings.

Making Connections Among Methods (Multiple and Mixed), the Theoretical Framework, and the Inquiry on Emotions in Education

To summarize, we see inquiry as a problem solving activity. As such, in order to understand and solve the complex problems associated with emotions in education, we think that multiple and mixed methods should attempt to develop understanding regarding both the social historical context (ecological levels) and the dynamic transactions that occur during particular emotional episodes (dynamic systems). Thus begging the question: How does that look methodologically?

In order to provide some clarity, we will return to the aforementioned example of Wells Academy (DeCuir-Gunby 2007; DeCuir and Dixson 2004; DeCuir-Gunby and Williams 2007). The overall goal of the Wells Academy studies was to investigate the identity development and the emotions associated with that development for a group of African American high-school students. In terms of developing data at the social historical contexts (ecological) levels in this study, DeCuir and others relied on multiple methods, including the collection of historical, demographic, and interview data with a diversity coordinator at the school. Access to these data sources allowed the development of an in depth description of not only the physical, psychological, and social layout of the school but also some of the social historical background data associated with the development of schools in the south, including Wells Academy.

This ecologically focused data, collected at both the macrosystem and exosystem levels proved useful in *triangulating* the data, which was then used in the *development* of a specific description of the school contexts in which these African American students entered on a daily basis (DeCuir-Gunby 2007). Accordingly, the particular anger emotional episodes of the “white students” (dynamic systems) during the Civil Rights leader’s speech as previously described in interviews from Barbara, are more relevant within the social historical contexts in which we find these students at that particular point in time thus providing *complementarity* among the ecological and dynamic system data collected. Therefore, through in-depth interviews, data collected from the African American students at the dynamic systems level and analyzed from a critical race theory which focuses on the pervasiveness of racism (see DeCuir and Dixson 2004; DeCuir-Gunby and Schutz 2014; Ladson-Billings and Tate 1995) we were able to learn about the identity development and the emotions associated with the social-historical context in which the African American high school students found themselves.

Conclusions and Future Directions

As suggested throughout this chapter, the understanding of emotions in education is a complex process. To address those complexities, we have focused on the importance of developing understandings of both the socially constructed, as well as the personally enacted, aspects of emotional episodes. To do so, we have suggested that the study of emotion in education requires researchers to employ multiple and mixed methods approaches which will allow them to investigate at multiple levels and address the problems associated with emotion in education.

In terms of our own programs of research, in this chapter we have explicated our beliefs about the nature of inquiry, our content theoretical framework and how those perspectives are played out during our inquiry on emotions in education. From our current perspectives on the nature of emotion in education, there exists an intricate relationship among the social-historical context and emotional episodes.

One area we are beginning to research is the emotional episodes and experiences of African American students who discuss racial microaggressions within predominately White university settings. Racial microaggressions are “brief, everyday exchanges that send denigrating messages to people of color because they belong to a racial minority group” (Sue et al. 2007, p. 273). We contend that microaggressions and the emotions associated with those microaggressions have the potential to impact students’ physical and mental health, sense of belonging, and academic achievement.

In an effort to address racial microaggressions, it will be important to develop understandings about the social historical contextual constraints and affordances associated with African American students who attend predominately White university settings. This would involve collecting both qualitative and quantitative historical data, from insiders at particular universities, related to the history of the racial make-up of students, current racial make up of the students, as well as the historical make up of faculty, staff, administration, and the stated and unstated policies associated with race (e.g., policies regarding recruitment and retention of African American students). This data would provide an understanding of the social historical context in which African American students experience racial microaggressions. At the personally enacted level, it will be important to collect both qualitative and quantitative data related to the emotions associated with microaggressions and their potential influence on African American students’ sense of belonging, sense of racial identity and health choices/outcomes (e.g. drug use, sexual behavior, overeating, depression, etc.).

Viewing research as a problem solving activity, our goals would be to help students develop useful strategies to deal with microaggressions from faculty, peers, or college staff as well as help faculty, other students, and college staff to understand how the use of microaggressions may affect the students they transact. Due to the complexity of this issue, it will be important to develop understandings at multiple levels by using multiple and mixed methods within studies such as the one highlighted here.

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Chapter 18

Interdisciplinary Research Methods Used to Investigate Emotions with Advanced Learning Technologies

Roger Azevedo, Michelle Taub, Nicholas Mudrick, Jesse Farnsworth and Seth A. Martin

Abstract This chapter provides a synthesis of several research methods used by interdisciplinary researchers to investigate emotions in advanced learning technologies. More specifically, the authors: (1) critique self-report measures used to investigate emotions; (2) briefly describe Scherer's (2009) model as particularly relevant for investigating emotions due to its complex appraisal system; (3) describe three process-oriented methods (electrodermal activity, facial expressions, and eye-tracking) currently used by interdisciplinary researchers to detect, identify, and classify affective states during learning and briefly highlight strengths and weaknesses of each method; and (4) present major conceptual, methodological, and analytical issues related to investigating emotions during learning with advanced learning technologies.

Keywords Emotions • Affect • Advanced learning technologies • Measurement • Research methods • Processes • Affect dynamics • Temporal sequencing • Physiological measures • Facial expressions • Eye-tracking • Models • Learning • Pedagogical agents • Self-regulated learning

Emotions play a critical role in learners' ability to monitor and regulate their learning about challenging topics and domains while using advanced learning technologies (ALTs, e.g., intelligent tutoring systems). A recent increase in research

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has led to a slew of new interdisciplinary methods, tools, devices, and analytical techniques to measure emotions during learning with ALTs. These include the use of physiological sensors, software to detect and classify facial expressions, and observation tools and protocols to examine emotions from different modalities (e.g., physiological signals, audio files, video streams; Azevedo and Chauncey Strain 2011; Calvo et al. 2014; Lester et al. 2013). The tools are used under the assumption that a multimodal approach to measuring emotions during learning with ALTs is conceptually and theoretically aligned with models and theories that define emotions as multicomponential (i.e., emotions experienced and expressed in different ways, such as an elevated heart rate or feeling anger; Graesser and D'Mello 2014; Gross 2015; Scherer 2009; Pekrun et al. 2006, 2011). Accordingly, multimodal approaches also allow researchers to circumvent the constraints of individual channels, especially when emerging evidence indicates that the dynamic nature of emotions plays a critical role *during* learning, performance, problem solving, and self-regulation with ALTs. Despite this increase in evidence, capturing emotions during learning with ALTs has been predominantly studied using self-report measures (Pekrun and Linnenbrink-Garcia 2014; Schutz and Zembylas *in press*). Unfortunately, self-report measures are limited in many ways that hinder our ability to examine critical issues related to understanding the role of emotions *during* learning with ALTs.

Our chapter provides a synthesis of several research methods used by interdisciplinary researchers to investigate emotions in ALTs. More specifically, we: (1) critique self-report measures used to investigate emotions; (2) briefly describe Scherer's (2009) model as particularly relevant for investigating emotions due to its complex appraisal system; (3) describe three process-oriented methods (electrodermal activity, facial expressions, and eye-tracking) currently used by interdisciplinary researchers to detect, identify, and classify affective states during learning and briefly highlight strengths and weaknesses of each method; and (4) present major conceptual, methodological, and analytical issues related to investigating emotions during learning with ALTs.

Self-reports: Traditional Measures to Study Emotions

Historically, self-report measures have been used extensively to measure emotional experiences prior to, during, and following some learning activity. A general assumption is that students can accurately self-report their current emotions at the time when the measure is administered by a researcher or ALT (e.g., pedagogical agent; Azevedo 2015). Such questionnaires require students to report how they currently feel, how they feel about completing learning goals, or how they normally regulate emotions. Our team has used an ALT, MetaTutor, to measure students' emotions throughout the learning session while they learn about the circulatory system (Azevedo et al. 2013; Harley et al. 2015; Mudrick et al. 2014).

Despite the obvious ease with which self-report measures can be administered and scored, there are also major weaknesses in using them to collect emotions data during learning with ALTs. First, self-report data rely on reports from each participant, which may not be reliable. At times, participants may not want to reveal their true emotions, or they may want to please the researchers and report emotions that seem ideal (i.e., response bias). Furthermore, Likert scales are difficult to compare between participants because they can be perceived differently between subjects. Finally, students may complete the questionnaire quickly, which can result in them generating the same response to all items without spending time carefully reading and considering each question. Therefore, self-reports can help measure emotions, but we cannot forget potential shortcomings that can greatly influence the data validity, especially considering fluctuations in affective states during learning with ALTs.

Due to the benefits in using self-report data for measuring learners' emotions, this has led to a few studies that used these measures to investigate emotions as learners use ALTs. When self-reports are administered multiple times during learning, as with MetaTutor, we can measure how learners report emotions at different instances, further allowing us to determine potential fluctuations in emotions (Taub et al. 2014). In sum, despite a long-standing tradition in psychological and educational research, self-report measures have several weaknesses that can be addressed with interdisciplinary tools that capture, detect, and classify emotions. The remainder of the chapter starts with a leading theoretical framework followed by describing three process-oriented methods for understanding the role of emotions during learning with ALTs.

Theoretical Framework for Understanding Affective Processes with ALTs

Several theories, models, and frameworks have been proposed to understand the nature of emotions and affective states experienced by humans in different contexts, including learning with ALTs (Calvo et al. 2014; D'Mello and Grasser 2015; Gratch and Marsella 2014). As expected, each differs along several dimensions, including the nature of emotions and affective states; types of emotions (e.g., learning-centered vs. basic emotions); duration of affective states; temporal dynamics of affective states; role of cognitive, metacognitive, motivational, and contextual factors that may induce emotions and impede self-regulation; and emotion detection, generation, and regulation (Gross 2015). Here we briefly describe Scherer's (2009) component process model (CPM), which aims to provide an architecture detailing the multi-componential, faceted nature of affect, and the multilevel dynamics related to the appraisal process. We argue that Scherer's model is by far the most comprehensive model of emotion that can be used to understand the role and dynamics of affect based on a complex set of appraisal mechanisms.

According to Scherer (2009), an event that occurs (e.g., a pedagogical agent verbally interrupts a learner to consider the adequacy of a learning strategy) leads to an appraisal if this event “is highly pertinent to the needs, goals, and values of an individual.” The CPM follows that when an event occurs, people go through four phases of processing and emotive action—relevance, implications, coping potential, and normative significance—which are recursive (i.e., at any point, one can go back to reassess a previous phase). Appraisals made during each cycle are complex and lead to multicomponential expressions of emotions (e.g., physiological arousal, pupillary dilation, eyelids raised) and thus are best captured by multichannel data, described below. Formal and comprehensive review of appraisal systems is beyond the scope of this chapter.

In sum, this model provides a description of the appraisal process with an underlying architecture of dynamic responses that can be particularly useful in ALTs. What distinguishes this model from many other models of emotion is not only its recursive nature, allowing for re-evaluation of previous appraisals, but its predictive platform based on physiological responses. This can reveal what phase of the appraisal process learners are in and how they respond in that phase. One of the challenges in ALTs is teetering the balance of cognitive equilibrium, challenging students to learn without getting bored (Graesser and D’Mello 2014). The CPM provides understanding of how learners are engaged based on their expressive feedback. Based on its predictive valuation, the CPM could be informative of the appraisal pattern the person is following and what kind of intervention the ALTs could provide to be more conducive to learning on an individualized basis. That said, the CPM, having not been designed specifically for ALTs, does not specifically outline the appraisal implications of learner-centered emotions, which will be discussed later. In the next section, we describe strengths and weaknesses of various process-oriented emotions data from physiological signatures, facial expressions, and eye-tracking data, all of which can be conceptually and methodologically connected to Scherer’s model.

Physiological Measure of Affect: Electrodermal Activity

Electrodermal activity (EDA) refers to changes in the skin’s ability to conduct electricity. It is measured by well-established and relatively nonintrusive techniques that provide unique information about different aspects of cognition during emotional arousal, increased cognitive workload, and task engagement (Chauncey Strain et al. 2013; Healey 2014). There are three modes of relevant EDA—tonic activity levels (baseline activity), phasic responses (sudden impact of a stimulus), and spontaneous fluctuations (nonspecific skin conductance response)—that are related but reflect different psychological processes. Overall, the higher the conductance value, the more elevated the subject’s emotional arousal.

As EDA is a good predictor of cognitive load, task difficulty, and task engagement (Shi et al. 2007), we might be able to predict boredom, disengagement,

and frustration during learning with ALTs like MetaTutor. For example, consider participants equipped with EDA devices while one of the pedagogical agents in MetaTutor prompts them to engage in a metacognitive judgment of learning. As a result of the positive or negative valence of the judgment, the participants' EDA reflects their affective processes that occur in tandem with these metacognitive judgments.

The limitations involving the use of EDA are often positioned around the difficulty of extracting information from the raw EDA signal. Pour et al. (2010) indicate there can be significant daily variation in participants' electrodermal response signals. Thus, it is imperative to collect a baseline reading before each ALT session. However, other literature offers contradicting recommendations regarding pretreatment (Figner and Murphy 2011). Furthermore, studies have demonstrated that EDA levels increase linearly throughout the day (Hot et al. 1999) and are even influenced by season (Venables and Mitchell 1996).

The ability to process physiological signals allows us to further expand ALTs. Current research, such as the work of Papadopoulos et al. (2013) with learner modeling and automatic engagement recognition with robotic tutors, suggests that the best results will come from capturing and processing multiple modalities of psychological and physiological data, including but not limited to EDA.

Facial Expressions of Affective States: Basic and Learner-Centered Emotions

A fundamental process-oriented approach to classification and detection of affective processes is through automatic facial expression detection and recognition software, which relies on video data streams of learners' facial expressions to detect and track their affective states and fluctuations. Commonly, such software draws on Ekman and Friesen's (1978) Facial Action Coding System (FACS), which describes facial expressions objectively through the combination and composition of numerically denoted action units (AUs) that roughly correspond to individual facial motor muscles. For example, a combination of AUs 1, 2, 4, and 5, which correspond to brow raising, frowning, and eyelid tightening, indicates a prototypical expression of fear (Grafsgaard et al. 2014). It is a comprehensive, widely supported method to objectively describe facial expressions of emotions (Calvo and D'Mello 2010; D'Mello 2013; D'Mello and Graesser 2010). Commercial facial expression recognition software, such as Noldus FaceReader 6.0 (Noldus n.d.) and the FACET module of Attention Tool (iMotions® n.d.), have been developed to automate this coding process.

Recently, we employed the Attention Tool 5.3 FACET module to analyze facial expressions of emotions as learners use MetaTutor, because the software affords us the capability of capturing facial expressions of learner-centered emotions in addition to basic emotions. The software analyzes each video at 30 frames per

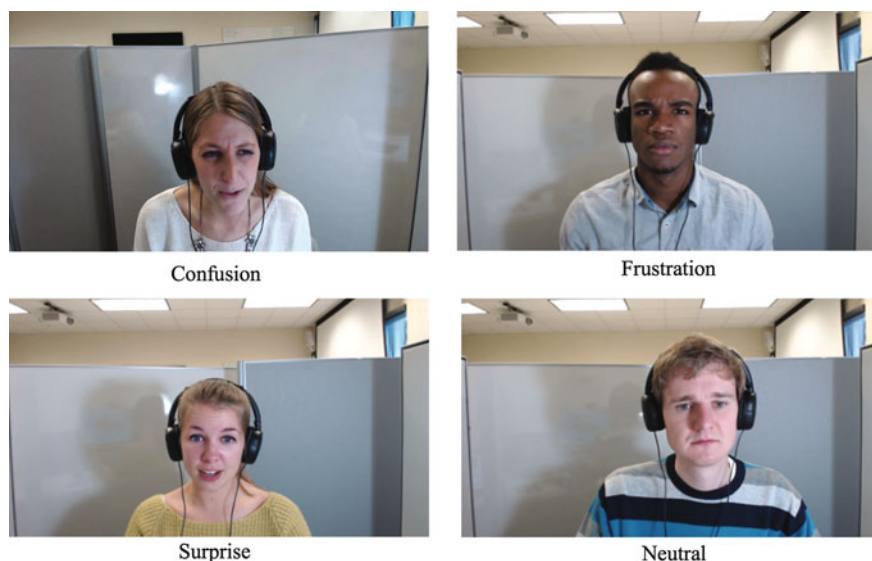


Fig. 18.1 Four learners' facial expressions while interacting with Sam the Strategizer

second and classifies 19 AUs, 7 basic emotions (joy, anger, sadness, surprise, fear, contempt, disgust), 2 learner-centered emotions (frustration, confusion), and neutral states.

To exemplify the role of facial expressions of emotions as a useful data channel, we used specific instances of learners using MetaTutor (see Fig. 18.1). For example, the learner expressing confusion could have potentially not fully read or understood the content that she needed to summarize. The learner expressing frustration could be doing so due to his judgment that summarizing in this instance is unnecessary. The learner expressing surprise might not have expected Sam the Strategizer to prompt her at that point during the lesson. Lastly, the learner expressing neutrality might not be particularly involved in the learning session. Each expression can be traced back to outcomes of individual appraisal processes (Scherer 2009). Capturing facial expressions during this part of the session allows us to specifically pinpoint a component during the interaction that resulted in the learner expressing a specific emotion.

These examples highlight the advantage of using Attention Tool's FACET module to concurrently and noninvasively identify facial expressions of distinct affective states as learners interact with specific components of MetaTutor (e.g., pedagogical agents, biology content). This is just one benefit to using such software to capture expressions of learners using ALTs. Manual coding of videos of facial expressions of emotion with FACS is time intensive, and the concurrent capturing of these expressions bypasses this time consumption. Furthermore, the FACET software captures specific learner-centered emotions, allowing us to examine the affective states most commonly seen in learners using ALTs (D'Mello 2013;

Graesser et al. 2014). Lastly, these software programs allow easy integration with other process-oriented data channels (i.e., eye-tracking, EDA). However, there is still much work to do on recognition and classification accuracy through the combination of different process data channels to identify affective processes.

Despite the advantages of using automated software to understand the duration, fluctuation, transitions, and dynamics of affective states, several disadvantages should also be considered. Primarily, both the FACET module and Noldus FaceReader 6.0 rely heavily on the quality of the video stream. Specifically, there cannot be shadows on participants' faces, participants are limited in their posture and body movement as they are required to remain still, the software can only identify one face at a time, and results are restricted to sets of specific, predefined emotions.

In summary, the benefits of automatic facial expression recognition software far outweigh the limitations. They are nonintrusive, reasonably valid, and concurrent measures that can be integrated with other process data channels. It remains unclear what other data channels should be incorporated with facial expressions to fully capture learners' affective processes, as classification accuracy of emotional expressions may or may not be improved by adding multimodal data channels (D'Mello and Graesser 2010). We may need to refine the granularity of examination instead of augmenting the facial expression channel with other process measures (Grafsgaard et al. 2014). Thus, the potential significance of concurrent, automatic facial expressions of emotion recognition software as learners use ALTs is quite clear.

Eye-Tracking and Affective States?

Researchers have recently turned to eye-tracking to investigate affective states during learning with ALTs. Psychologists, educational researchers, and human-computer interaction researchers traditionally used eye-trackers to understand reading comprehension, learning strategies, human-machine interactions, etc. Eye-trackers vary in their accuracy, sampling rate, portability, etc. In addition, eye-tracking data can be used to measure students' fixations, fixation durations, saccades (eye movements from one fixation to another), and gaze patterns (multiple fixations) during learning to determine students' their emotional states. From these data, we can gain insight into what students fixate on during learning, which can be both indicative and predictive of emotions (Bondareva et al. 2013).

When students use MetaTutor, we collect eye-tracking data with an SMI RED250 eye-tracker that captures their gaze behavior at 120 Hz, thus generating 120 data points per second. These data can also provide detailed descriptions of areas of interest (AOIs) that correspond to specific interface elements (e.g., learning strategies palette) that students focus on. Eye-tracking data can be used to examine how fixations on different AOIs can impact or predict students' emotional states during learning. For example, Jaques et al. (2014) used machine learning techniques and investigated how students' fixations on different AOIs were predictive

The screenshot displays the MetaTutor interface. On the left, a 'Table of Contents' sidebar lists topics like 'Introduction', 'Components', 'Heart', 'Systems of Circulation', and 'Other Aspects of CS'. The main area shows a 'Learning Goal and Subgoals' section with a goal to learn about the circulatory system. Below this, 'Your current subgoals are' lists 'Blood components' and 'Heartbeat'. The 'White Blood Cell Diseases' section contains text explaining that diseases like anemia and leukemia are caused by insufficient white blood cells, and discusses HIV/AIDS as an immune deficiency. A 3D model of a cell is shown on the right. The interface also includes a 'See Contents in Full View' button, a 'Sam the Strategizer' profile, and various learning strategy buttons like 'Take notes', 'Make an inference', and 'Summarize'.

Fig. 18.2 Screenshot of the MetaTutor interface (Jaques et al. 2014)

of emotional states as they used MetaTutor. Their results indicated that longer fixation times on the Table of Contents (TOC), or making more saccades within the TOC, were predictive of curiosity, whereas fewer saccades from several AOIs, including from the Overall Learning Goal to the TOC and from the TOC to the Learning Strategies Palette, predicted boredom. Therefore, we can investigate students' fixations on AOIs to predict what emotions they will exhibit during learning (see Fig. 18.2). The advantages of eye-tracking involve gaining a detailed description of where students fixated during learning, how long they fixated on each AOI, and what saccades they made between different AOIs, which can inform us of how students are self-regulating their learning as they use ALTs. We can use this gaze and fixation behavior to identify important constructs, such as affect. These data can inform the design of intelligent pedagogical agents that can adapt to students' emotional states, and assist them to monitor and regulate negative emotions such as boredom and frustration.

Despite the strengths and contributions of eye-tracking data for research on emotions, there are also potential difficulties. When analyzing eye-tracking data, we cannot be sure what elicited the emotion that we are predicting, thus not painting a full picture of the cause and effect of the elicited emotion. Furthermore, we cannot determine the effect of this emotion on subsequent activity during learning, for

example, the effect of frustration on post-test scores. Moreover, the eye-tracker could stop working, which could result in incomplete datasets. In addition, it can be very time consuming to analyze the data in terms of selecting AOIs on dynamic interfaces (e.g., screen-recordings). In such cases, researchers must identify the time each interface is located on the screen during the learning session, which can take a long time and requires use of the researchers' resources. Finally, it requires extensive analyses to extract the data to determine their predictability for emotions, and is a more difficult means of analysis compared to, for example, simply scoring questionnaires. Although clear drawbacks make it seem difficult to analyze eye-tracking data, after training and recurrent use with the data, and with the potential of aligning this data stream with others, such as log-file data, which provide behavioral data of input into the system, results can be generated that greatly contribute to the field of using different process data measures to determine students' emotions during learning with ALTs.

Research is limited on studying emotions in ALTs using eye-tracking data, such as the above-mentioned studies conducted by Jaques et al. and others. Thus, further research is required to replicate our results in predicting students' emotions using eye-tracking data. If we can use gaze patterns and saccade movements to detect affective states, this can allow us to navigate away from solely relying on students' self-report measures to investigate their affective states, and can provide us with a deeper, more-reliable understanding of how we can use process data to investigate students' emotions as they use ALTs.

Conclusion and Future Directions

In this chapter we presented an overview of self-reports as a traditional tool to investigate emotions during learning with ALTs. Subsequently, we presented Scherer's model of emotion, focusing specifically on the critical nature of the appraisal mechanism, and how emotions can be manifested across various channels (e.g., physiological signatures, facial expressions, gaze behaviors) and investigated using various methods (e.g., physiological sensors, automatic facial detection and classification software, eye-trackers). However, research in this area still needs to address key conceptual, theoretical, methodological, and analytical issues. Conceptually, there are still quite divergent understandings about key constructs such as emotions, affective states, etc. This issue pervades the affective sciences (Barrett and Russell 2015; Calvo et al. 2014) and needs to be resolved, especially when precise definitions are necessary to ground work in the area, and particularly in investigating the role of emotions during learning with ALTs. Other related issues include discussions about discrete versus co-occurring emotions, learner-centered versus basic emotions, and how should these issues be conceptually and theoretically connected to other models of affect, motivation, and self-regulated learning (Efklides 2011).

A second set of issues is related to measurement and analytical issues regarding interdisciplinary tools and techniques presented in this chapter. For example, differences exist in the sampling rate of emotional data collected with different techniques and tools (e.g., frame rate for automatic facial recognition vs. predetermined time intervals for self-report measures). These data channels must be temporally aligned (Azevedo 2015; Azevedo et al. 2013) to reliably detect and measure the expression of an affective state. Furthermore, there is wide variation in the dimensions of emotional information that different methods provide (e.g., activation and valence information for physiological bracelets measuring EDA versus discrete emotional states from video streams of facial expressions). In contrast, EDA provides data that must be inferred based on a data stream of physiological arousal, whereas facial expressions provide data on multiple discrete basic emotions and learner-centered emotions.

One goal of future research is to extend existing methodological paradigms (Azevedo 2015) with new, cutting-edge, interdisciplinary work from educational data mining and machine learning (Baker and Siemens 2014), educational statistics, and affective and motivational science (Gross 2015; Scherer 2013). Multiple methodologies are critical to systematically and accurately capture not only the affective states, but also other key cognitive, metacognitive, and motivational processes deployed during learning (Azevedo and Alevan 2013). This will involve integrating and extending existing methods, aligning sensing devices, and using software to build a comprehensive model of the key processes. The research and analytical methods will allow us to determine the validity of these unique means of measuring affect and other self-regulated learning (SRL) processes and their comprehensiveness in accounting for the cognitive, affective, metacognitive, and motivational processes underlying learning with MetaTutor. For example, future research can be analyzed (1) for distinct emotional signatures within channels (e.g., is the gaze pattern of boredom different from that of confusion?) and across data channels (e.g., is the EDA boredom pattern also observed when the boredom gaze pattern is detected?); (2) to assess which pattern(s), both within and across channels, is/are most reliable and predictive of affective and SRL processes and performance measures; (3) for indications of learners' ability to adaptively monitor and regulate their emotions and SRL processes; and (4) to assess the interactions and temporal sequences among affective processes across different phases of learning, problem solving, and conceptual understanding. Lastly, such efforts will extend current models of emotions by addressing key questions regarding the *how*, *when*, *why*, *what*, and *by whom* related to understanding emotions during learning with ALTs, while making them affectively responsive to learners' real-time individual learning needs.

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Chapter 19

Assessing Academic Emotions via the Experience Sampling Method

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Abstract This chapter outlines the experience sampling method (ESM) and addresses practical issues when conducting ESM research on academic emotions (sample size, number of assessments, missing data, hardware and software, measures, analysis). Examples of ESM studies in the field of academic emotions are highlighted, and the strengths (e.g., high ecological validity) as well as pitfalls (e.g., intensive data collection) of ESM for the assessment of emotions in educational settings are discussed. Finally, the chapter highlights opportunities for growth in this research area, including the development of state academic emotions scales and combining real-time self-reports with objective measures (e.g., biological data).

Keywords Experience sampling method • Ecological momentary assessment • Ambulatory assessment • Academic emotions • Achievement emotions • Trait • State

The assessment of *academic emotions* (i.e., emotions related to learning and achievement) via the “Experience Sampling Method” (ESM) is notably rare despite repeated assessments of real-time self-report data having been utilized in psychology research since the 1970s (e.g., Csikszentmihalyi et al. 1977). ESM research is based on the assumption and empirical findings that people are unable to provide accurate retrospective accounts of their daily behavior and experiences (e.g., Yarmey 1979).

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ESM therefore aims to evaluate state (momentary) as opposed to trait (habitual) experiences (cf. Spielberger et al. 1976). In the field of academic emotions, recent studies have in fact shown retrospective judgments to strongly and systematically differ from real-time experiences as assessed via ESM (e.g., Goetz et al. 2013a). For these and other reasons as outlined in this chapter, ESM represents an important assessment tool in the field of academic emotions that can contribute to our understanding of what people “really” feel in situations related to learning and achievement.

Experience Sampling Method—Definition

The experience sampling method (ESM), also referred to as “ecological momentary assessment” (EMA) and “ambulatory assessment” (see Trull and Ebner-Priemer 2014), is a method of data collection in which sampling procedures gather self-report data repeatedly during real-world experiences so as to provide real-time data, as opposed to retrospective reports, on individuals’ perceptions (Csikszentmihalyi and Larson 1987). For example, boredom research employing ESM protocols might prompt participants via a mobile device repeatedly throughout the day over a one-week period to report their current activity and boredom level (e.g., Goetz et al. 2014). In the research literature, the term “experience sampling method” is typically used to refer to one of three types of sampling protocols: (a) interval-contingent sampling (assessments are pre-designated; e.g., hourly reports); (b) event-contingent sampling (events are pre-designated; e.g., mathematics classes); (c) signal-contingent sampling (randomly-timed signal; Scollon et al. 2003). It is important to note that those three types can be combined. For example, if a researcher is interested in academic emotions (i.e., emotions related to learning activities and achievement outcomes) during math classes, students can be instructed to activate their PDA (Personal Digital Assistant) devices at the beginning of every math class which is programmed to provide a time randomized signal (audible, visible, tactile) after being activated (combination of event- and signal-contingent procedures). Following each signal, students are prompted to answer a brief set of questions concerning their current emotional experiences (e.g., Goetz et al. 2013a).

Practical Aspects of Collecting and Analyzing ESM Data on Academic Emotions

Experience sampling assessments aim to evaluate state (momentary) or real-time emotions. Before starting an ESM study on academic emotions, a number of practical aspects should be addressed.

Sample Size and Number of Assessments

Given the intensive nature of ESM data collection relative to traditional survey methods, both the study sample size and number of assessments (number of moments sampled) are highly important to consider. Both factors are largely dependent on the specific research questions being investigated, with sample size being crucial for questions focusing on between-person relations, and the number of assessments being critical when examining questions focusing on within-person relations. Power analyses based on specific hypotheses and previous results are recommended to guide the decision-making with respect to sample size and assessment frequency (Bolger et al. 2012).

Concerning the number of assessments (moments sampled), a general rule for researchers is to obtain a reliable estimate of the construct investigated for each participant. Among the varying ways in which the reliability of ESM data may be estimated, test-retest reliability (e.g., comparing data from the first half of the sampling period to the second half; see Hektner et al. 2007) and contrasting variance within versus between persons are recommended (intraclass-correlations; ICC[1], ICC[2]; for an overview see Shrout and Lane 2012; see also Bliese 1998, 2000; Snijders and Bosker 2012). As a general rule of thumb for ESM studies, the sample should consist of at least 30 persons with at least 10 assessments per person (cf. Bliese 2000; Lüdtke et al. 2006; Maas and Hox 2004; Snijders and Bosker 2012).

Dealing with Missing Data

Related to the number of assessments is the topic of missing data in ESM studies. As ESM entails self-report data, the extant literature on dealing with missing data in self-report questionnaire studies remains relevant (for an overview see Black et al. 2012). Given varied sources of missing data (e.g., inability to provide responses due to an ongoing exam, ignoring the signal), obtaining more detailed information on the reasons for missing data is critical (e.g., asking participants for brief explanations of lacking responses) to allow for appropriate interpretations of ESM findings and to deal with missing values in an optimal manner (see Silvia et al. 2013).

Hardware and Software

In ESM research, the technologies available range from simple paper-and-pencil assessments (e.g., event-contingent sampling, assessment of class-related anxiety during math class) to much more technical methods (e.g., signal-contingent sampling, multiple randomized assessments of math anxiety). When deciding between

ESM hardware and software options, various issues should be taken into account including

- the sample size (e.g., a large sample with parallel assessments may preclude expensive hardware);
- participants' age and familiarity with technical equipment;
- the type of sampling (interval-, event-, or signal-contingent sampling);
- the environmental conditions in which ESM takes place (e.g., a visible or tactile signal may be preferred over audible signals in classroom settings to not disturb other students);
- the length of the items (e.g., very long items are more difficult to view on small screens and are more intrusive);
- the response format of the items (e.g., not all software allows for continuous scaling);
- the compatibility of the hardware and software, and
- whether self-reported academic emotions should be combined with physiological assessments (a feature not available in all software packages).

Given ongoing and rapid development of hardware as well as software for ESM assessments, researchers need to review recent research as well as technological developments before deciding on ESM equipment. For example, there are several apps that contribute to ease of ESM programming and administration available for use with various mobile operating systems (e.g., Android, BlackBerry, iOS, iPod, iPhone, iPad, Linux, Palm Pre/webOS, Symbian, Windows Mobile) as well as useful software packages for data collection and analysis (e.g., DiaryTimer, EntryWare, ESP [The Experience Sampling Program], IzyBuilder, PMAT [The Purdue Momentary Assessment Tool], StudyBuilder, Entryware). Very helpful overviews on ESM hardware and software options are provided by Ebner-Priemer and Kubiak (2007) as well as Kubiak and Krog (2012).

Items and Scales

As ESM utilizes a self-report approach (see chapter on self-report measures of academic emotions in this book), it is possible for existing, larger questionnaires on academic emotions to be modified for use in ESM protocols. As ESM aims to evaluate state (momentary) as opposed to trait (habitual) emotions, state academic emotions scales can be developed for use in ESM research, or existing trait scales might be adopted to represent a state assessment (e.g., "at this moment...", reducing items). However, this raises the highly important issue of the reliability and efficiency of single items versus multi-item scales. Although multi-item measures are generally preferable for assessing multi-faceted constructs like academic emotions, such measures clearly take longer to complete than single-item measures and may compromise the assessment of momentary emotions. By taking more time to

respond, multi-item scales are in danger of assessing participants' emotions specific to the questionnaire experience, rather than emotions specific to their current educational activity. As such, recent research has explored the comparative reliability and validity of single items and multi-item measures, providing encouraging results concerning the utility of shorter measures (Gogol et al. 2014).

The academic emotions questionnaire (AEQ; Pekrun et al. 2011) is perhaps the most prominent measure used in the assessment of trait academic emotions (see chapter on self-report measures of academic emotions in this book), with multiple versions of the scale having been developed for specific academic domains (e.g., AEQ-M, Achievement Emotions Questionnaire-Mathematics; Frenzel et al. 2007). Most of the AEQ scales can be easily adapted to provide a state assessment of students' emotions. As an example, the original AEQ-M items providing a trait assessment of enjoyment in math classes are as follows (Instruction: "*The following questions pertain to feelings you may experience during math classes. Please indicate how you feel, typically, during math classes*"; response format: Five point Likert scale from (1) "*strongly disagree*" to (5) "*strongly agree*"):

- I enjoy my math class.
- The material we deal with in mathematics is so exciting that I really enjoy my class.
- I enjoy my class so much that I am strongly motivated to participate.
- I am happy that I understand the material.
- I think that things are going great.

These items can very easily be utilized in an ESM assessment, with possible modifications being the omission of "in mathematics" in the second item and revised instructions such as: "Attending classes in mathematics can induce different feelings. This questionnaire refers to emotions you may experience in this class today. Please indicate how you currently feel in this class."

Finally, a single item for assessing state math enjoyment during classes could be administered in ESM protocols based on the overall scale, with suggestions for how to develop single-item scales outlined by Gogol et al. (2014). Examples of single items for a state assessment during math classes are as follows: "At this moment I am experiencing enjoyment" (response format: Five point Likert scale from (1) "*strongly disagree*" to (5) "*strongly agree*") or "How much enjoyment are you experiencing during this math class?" (response format: from (1) "*not at all*", to (5) "*very strongly*"). A detailed description of how ESM protocols may be used to assess academic emotions can be found in Bieg et al. (2013, 2014), Goetz et al. (2010, 2013a, b, 2014) and Nett et al. (2011).

Statistical Methods for Analyzing ESM Data

Although qualitative analyses may be conducted with ESM data (e.g., single case studies; Larson and Richards 1994), the main focus in published research to date

has been on quantitative approaches. Further, most of the ESM data obtained within and outside the field of academic emotions reflect a multi-level structure with measures nested within persons (two-level structure). Additionally, ESM studies in educational settings often have persons nested within classes (three-level structure). Thus, due to the non-independence of the measures (within persons, within classes) in nearly all ESM studies, the multi-level structure must be taken into account (e.g., by standardizing values within persons or through the use of multi-level analysis software such as *Mplus* or HLM).

As ESM represents a self-report method, various types of analyses typically conducted on self-report data can be adopted including hierarchical linear regressions (e.g., Bieg et al. 2014; Netzelek 2012) and structural equation modeling (e.g., latent autoregressive state-trait models; Eid et al. 2012). Although time series analyses may also serve as an appropriate statistical approach, very few ESM studies use this method (e.g., Schmitz and Skinner 1993) as there to date exists no statistical tool to analyze data from non-equidistant intervals (e.g., randomized time points which are typical in ESM research). Finally, although spectral analyses may be useful for addressing highly specific research questions (e.g., whether each participants' emotions follow a rhythmic pattern; e.g., Larsen 1987), these analyses are also still relatively rarely in ESM research. Excellent overviews concerning appropriate statistical methods for analyzing ESM data can be found in Mehl and Conner (2012) and Hektner et al. (2007).

Examples of ESM Research on Academic Emotions

Despite numerous studies having evaluated affective variables using ESM protocols (for an overview, see Augustine and Larsen 2012), very few ESM studies have focused on discrete emotions as experienced in educational settings. As an example, we outline a study conducted by the Empirical Educational Research Group at the University of Konstanz (Germany) and the Thurgau University of Teacher Education (Switzerland) in which an ESM approach was used in combination with a "classical" trait assessment to shed new light on gender differences in math anxiety (Goetz et al. 2013a: "Do girls really experience more anxiety in mathematics?", Study 2).

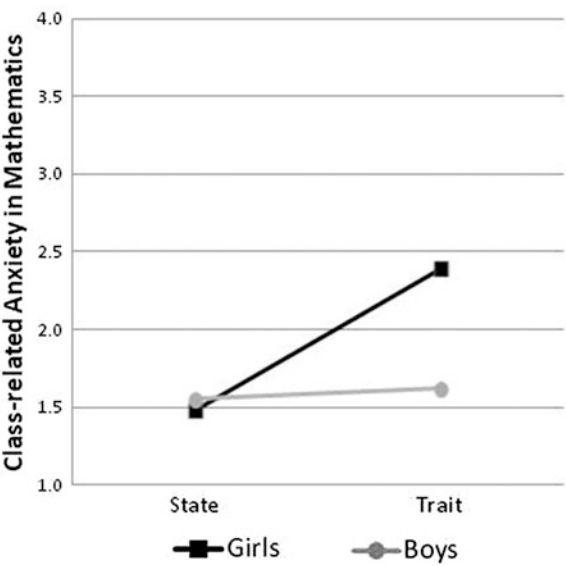
Following from the accessibility model of emotional self-report (Robinson and Clore 2002) as the main theoretical background of this study, state measures were assumed to evaluate emotions whereas trait measures were instead assumed to reflect beliefs about emotions. Thus, results based on both assessment methods were expected to differ with state reports reflecting "real" experiences and trait reports being more strongly impacted by subjective beliefs. More specifically, whereas girls typically report lower academic self-concepts and consequently greater anxiety in mathematics as compared to boys (despite similar grades), this discrepancy was expected to be evidenced only on trait measures that are more influenced by self-perceptions and not observed on measures of state math anxiety.

The study sample consisted of 2 to 4 high-school students randomly selected from each of 41 classrooms (total $N = 111$) who first completed demographic items and self-report measures of trait mathematics anxiety (single item measure), academic self-concept, and achievement in a standardized questionnaire (paper-pencil-version), after which state self-report measures were administered. State class-related math anxiety (single item measure) was assessed via ESM: A digital questionnaire was presented on a PDA (personal digital assistant) following a randomized audible signal. The signal occurred once during each math class over period of 2 weeks, with students activating the PDA each at the start of class and the signal occurring at randomized times over the next 40 min (5 assessments per student, on average).

HLM software (Hierarchical Linear Modeling) was used to conduct multi-level analyses comprising three levels (measures nested within students, and students nested within classrooms). For trait math anxiety, the findings replicated previous research showing female students to report higher levels of math anxiety than male students. However, no gender differences were observed for state math anxiety as assessed via ESM (see Fig. 19.1). The discrepant findings for trait versus state anxiety were further found to be partly accounted for by students' math-related academic self-concept, with female students reporting lower self-concept levels relative to male students despite equivalent achievement levels in mathematics.

- Further examples of ESM studies on academic emotions include:
- Goetz et al. (2014): Different types of boredom as experienced in real-life settings
 - Keller et al. (2014): Teachers' self-reported state emotions in class

Fig. 19.1 Mean levels of trait and state anxiety by gender (from Goetz et al. 2013a)



- Ahmed et al. (2010): Within-student variability in students' emotional experiences related to math classes
- Larson and Richards (1991): Experiences of boredom as related to specific school-related and extracurricular activities

There are also a number of highly interesting topics related to state emotions that have been investigated outside the academic context (see Augustine and Larsen 2012) that could be examined in the academic domain:

- the duration of emotions experienced (e.g., Verduyn et al. 2009)
- affect instability (i.e., heightened affect reactivity, extreme changes in emotional experiences; e.g., Miller et al. 2009)
- affective pulse (i.e., the frequency of change in the intensity of emotional experience), affective spin (i.e., degree of qualitative shifts in emotional experiences, such as from positive to negative; e.g., Kuppens et al. 2007).

Strengths and Pitfalls of ESM for the Assessment of Academic Emotions

When planning an ESM study on academic emotions, researchers should be aware of the various strengths as well as limitations of this assessment method (for reviews see Hektner et al. 2007; Scollon et al. 2003).

The main strength of ESM are as follows: (1) ESM data on academic emotions demonstrates high ecological validity as they reflect the experiences of a person in the “here and now”, that is, during one’s interaction with their natural environment (e.g., enjoyment of a student as experienced during math classes). (2) ESM allows for the investigation of within-person processes, also referred to as intraindividual analyses or “idiographic research” (see Lamiell 1997; Voelkle et al. 2014). (3) ESM can contribute to the call for the use of multiple methodologies to study academic emotions (e.g., combination of ESM, retrospective questionnaires, facial recognition, heart rate, etc.). Potential challenges and possible solutions related to ESM are outlined in Table 19.1.

Potential Directions for Future ESM Research on Academic Emotions

Following from the preceding sections outlining existing ESM research in the field of academic emotions and affect more generally are a number of directions for future research.

Table 19.1 ESM challenges and solutions

Potential challenges	Possible solutions
Self-selection bias (e.g., students with high test anxiety may not participate) as well as attrition (time-intensive nature of ESM assessments)	<p>Motivating participants with appropriate incentives (e.g., providing normative feedback concerning their responses)</p> <p>Establishing a “viable research alliance” (e.g., participants should understand the importance of the study; see Csikszentmihalyi and Larson 1987)</p> <p>Limiting the number of variables assessed to reduce response time (e.g., focusing only on academic emotions of direct relevance to one’s research questions)</p>
Decreasing data quality over long assessment periods (e.g., “faked responses”), missing data (e.g., due to unpredictable random sampling intervals, during unsupervised homework), and increasing time lags between signal and response (e.g., decreasing engagement)	Choosing an adequate assessment period (e.g., following pilot discussions with students concerning appropriate times and intervals)
ESM can act as an intervention (e.g., prompting an atypical focus in participants on their emotions) leading to positive or negative changes (e.g., greater attention on test anxiety may increase anxiety; Wheeler and Reis 1991)	A control group with fewer assessments or different measures (e.g., cognitions vs. emotions)
ESM remains a self-report measure and thus may suffer from similar problems as trait questionnaires, such as social desirability (e.g., reporting lower levels of less socially acceptable emotions such as anger)	Supplement ESM with non-self-report measures (e.g., on-line physiological measures or observer data)
ESM data collection may be more time intensive and expensive than traditional methods	Careful selection of assessment methods with respect to critical variables, number of items, interval duration, and choice of hardware/software (see below)

More ESM Studies Exploring Academic Emotions

Researchers often decide against ESM protocols due to it being more time-intensive and expensive relative to traditional methods (see solutions as outlined in part 2 of this chapter). However, ESM resources have developed significantly over the last 10 years resulting in lower costs and significantly greater ease of programming. We therefore encourage educational researchers to seriously consider ESM methods in future emotion research as a feasible and ecologically valid option.

Development of Short ESM Measures to Assess Academic Emotions

At present, the research literature on state academic emotions is lacking studies evaluating the reliability of two- and three-item scales. The development of such scales based on longer questionnaires should contribute to more reliable and efficient assessments of state academic emotions via ESM (for suggestions concerning the development of such scales see Gogol et al. [2014](#)).

Using ESM to Contrast Intra- and Inter-Individual Findings

Although theories addressing the structures, antecedents, and effects of academic emotions refer primarily to intraindividual mechanisms (e.g., Pekrun [2006](#)), most research conducted on academic emotions has instead focused on interindividual relations. As both types of analyses are statistically independent and may lead to contradictory conclusions (see Diener and Emmons [1985](#); Molenaar and Campbell [2009](#)), ESM studies may contribute to our knowledge of whether or not findings based on interindividual data can be replicated with respect to intraindividual functioning (cf. Zelenski and Larsen [2000](#)).

Judicious Selection of ESM Versus Trait Assessments

Depending on the research question, ESM may not always be the best choice to examine one's research questions. For example, career-related decisions can be assumed to be more strongly impacted by trait reports of academic emotions as compared to state emotions based on findings showing what we think about our emotions to be more important than real-time emotions in a given field (cf. Robinson and Clore [2002](#); Wirtz et al. [2003](#)).

Combining ESM with Other Assessment Methods

As each assessment method has their own strengths and weaknesses, combining different methods can be beneficial. For example, real-time self-reports of academic emotions could be combined with video data (due to academic emotions having a clear expressive component) and/or biological markers (e.g., measures of physiological arousal; cf. Goetz et al. [2014](#)) to evaluate the validity of the ESM data.

Building an International Network of Researchers Assessing Academic Emotions via ESM

Within the general field of academic emotions, it may be possible for different research groups around the world to build an ESM network in order to benefit from shared data, resources, and experiences concerning the efficacious and feasible assessment of emotions in educational settings (e.g., international conference symposia; professional associations, such as the Society for Ambulatory Assessment).

In sum, following from empirical research showing academic emotions to fluctuate over time and most theories on the structure, antecedents, and effects of academic emotions to be based largely on assumptions of intraindividual functioning, ESM is highly recommended as an effective and increasingly efficient method for evaluating academic emotions. Given significant growth in research on academic emotions over the past 20 years, it is expected that further research employing ESM protocols can contribute significantly to our knowledge of academic emotions and underscore the empirical foundations of efforts to facilitate emotional well-being in educational settings.

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Chapter 20

Exploring Emotions at School with Children: Reflections on the Role of the Visual and Performative in Engaging with Children's Constructed and Embodied Meanings of Emotion

Lisa Procter

Abstract This chapter reflects upon the use of visual and performative methodologies to examine the emotional dimensions of children's school lives. It draws upon a collaborative ethnography in a junior school (ages 7–11) where den-building, the construction of small-scale spaces using fabrics and other materials, was used as a way for children to symbolise and examine the role of emotion in their unfolding experiences of school life. Over the course of the workshops children used these dens as catalysts for storytelling leading to the production of their own dramatic plays. In this chapter Procter focuses upon children's representations of bullying through a den and related impromptu play. She suggests that researching emotion requires using methods that go beyond words. More specifically, she shows how the collaborative design and construction of visual, material and digital artifacts provides a means through which constructed and embodied meanings of emotion can be explored.

Keywords Visual methods · Performative methods · Childhood emotion · Collaborative ethnography · Schooling · Embodied emotion · Constructed emotion

Within the last decade there have been calls within Childhood Studies to move beyond the notion of child as social actor (Prout 2005), and recognise the 'more-than-social' relationships that take place within and between children and place (Krafft 2013). This recognition of the intersections between the material and immaterial is part of a broader 'spatial turn' within the humanities and social sciences (Warf and Arias 2009). A key focus within this work is the conceptualisation of emplacement, which 'attends to the question of experience by accounting

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for the relationships between bodies, minds and the materiality and sensoriality of the environment' (Pink 2009, p. 25). Davidson and Milligan (2004) address this interrelationship through a focus upon emotional experiences of place, they argue that emotions can only be understood within a context of place, which they describe as the 'emotio-spatial hermeneutic' (p. 524). In their view, 'meaningful senses of space emerge only via movements between people and places' (p. 524) and argue for new explorations of space and place that allow an appreciation of 'the emotionally dynamic spatiality of contemporary social life' (Davidson and Milligan 2004, p. 524). Building on this background the overarching question explored in this chapter is how researchers can develop methodologies that access this emotionally dynamic spatiality, which is experienced through the body and can be difficult to express through words alone.

This chapter reflects on the potential role of visual and performative methodologies to engage with childhood emotion. More specifically it focuses on using den-building workshops as a method that facilitates children to tell and perform stories about the emotional dimensions of school life. An important dimension of this research was the setting in which it was conducted, a junior school adopting the Social and Emotional Aspects of Learning (SEAL) programme. SEAL was established in 2005 under Labour, and while the coalition government withdrew funding from the programme in 2010 schools have continued to use the programme materials (PSHE Association). The curriculum was intended to develop children's awareness of their feelings and equip them with techniques to manage their emotions in particular ways (DfES 2005). A key aspect of the curriculum is the use of emotion words and therapeutic talk to encourage children express their own feelings and explore the feelings of others through conversation. An example of this within the research site was the implementation of a 'peer-mentoring' scheme, where children aged 9 and 10 were taught counselling prose to help them resolve playground conflicts. During the den-building workshops it was interesting to see how these words and talk entered into the children's reflections on being part of a SEAL school and how these intersected with other understandings of emotion they brought with them to school from different facets of their lives, such as the media, friendships, family life. However, the den-building workshops also showed how the children's bodies were central to the way that they enacted, contested and/or reproduced such narratives. The workshops themselves revealed the complexities with which the children's embodied emotion directed the social encounters generated through den-building activities. The chapter argues that new methodologies are required to examine how children's embodied knowledges intersect with processes of intellectual objectification in the collective (re)production of emotionalised narratives. I argue that methods that have resonance for the children are required to examine these intersections, the movements between 'embodied emotion' and 'constructed emotion'. I show how both embodied and constructed emotion are shaped by narrative and examine the potential of different forms of visual and performative methodologies in exploring these emotional experiences with children.

Place, Emotion and Narrative

This chapter connects with recent theoretical work that examines the role of emotion in the way people inhabit space and place in order to then consider related methodological implications. This work is interdisciplinary and considers the intersection between the body and place (see for example Christenson and O'Brien 2003; Casey 2001; Davidson et al. 2005; Davidson and Milligan 2004; Ingold 2007; Pink 2009; Vergunst 2010; Wetherell 2012). Drawing upon on a conceptualisation of place as an 'event' with a 'gathering power', which is 'lived' through 'the experiencing body' (Casey 1996 as referenced in Pink 2009, p. 30), I attend to 'embodiment as an active engagement with the world' (Trigg 2012, p. 13). In doing so, I examine the ways in which places are lived through the body—'being-in-the-world means being *placed*' (Trigg 2012, p. 4 original emphasis). These embodied experiences of place encounters are imbued with emotion. The field of emotional geographies shows how people's emotional lives do not start and end but are entangled within every aspect of living (Davidson et al. 2005). From this perspective, emotion is seen as 'located' in both bodies and places and constituted through the 'relationality' between people (Davidson et al. 2005). In line with this view of emotion, embodiment and place as interlinked and dynamically unfolding, then researching emotion means attending to the processes through which emotions are made and remade within and between emplaced bodies.

Drawing upon a view that embodied knowledges intersect with social constructions of emotion (Procter 2013a, b), the key question asked in this chapter is how to develop methodologies that allow researchers to engage with these intersections. Hochschild's (2003) work begins to examine this question. She uses the term 'feeling rules' to describe the socially constructed meanings which guide how people 'perform' emotion. It is through these rules that people understand when emotion is 'owed' and when it isn't and how to perform emotion in their social exchanges. She suggests that 'feeling rules' shape how people 'work' upon their emotions to present themselves in particular ways. This analysis reflects the interplay between emotion, society, and culture. It shows how emotional repertoires, the patterning of expressed emotional responses (Procter 2013a), are learned through social interactions situated within cultural contexts. Hochschild's textual analysis of interviews with individuals working across service industries reflects how these patterns of relating are constructed through language. Building on work from the sociology of emotions, James (2013) has examined how children embody emotional repertoires, thus reflecting the ways in which children's feeling bodies come to intuitively navigate encounters in and with spaces and places. Moving as well beyond a focus on the linguistic social construction of emotion, more recent work in Childhood Studies reflects how emplaced experiences go 'beyond words' (Rasmussen and Schmidt 2003) and are 'more-than-social' (Kraftl 2013). These perspectives reflect the complex interplay between emotions and the multiple facets of children's lived experiences, and support a shift away from a language orientated

sociological analysis. While Prendergast and Forrest (1998) suggest that ‘bodily expressions are learned and defined within a social context’ (p. 157), it is also important to consider what a spatial lens can bring to the development of methodologies to support the study of childhood emotion.

This lens recognises how materialities are also integral to children’s embodiment *and* social construction of emotion. I consider the performing body as a key site for exploring the processes through which emotions are made and remade in and with both material and immaterial dimensions of place. I examine how these configurations are constituted through narrative acts, such as storytelling and performance. Ricoeur (1990) argues that people’s lives and identities are shaped by acts of storytelling. Building on this perspective, I show how storytelling was central to the children’s performances of emotionalised events and examine the ways that children’s embodied knowledge enter into their performances and have the effect of distorting and disrupting schooled narrative framings. Drawing on Bachelard’s (1994) notion that ‘imagination augments the values of reality’ (p. 3) and allows people to ‘cover the universe with drawings we have lived’ (p. 12), I will demonstrate how visual and performative methodologies can allow researchers to capture how children draw upon discourses of emotion and embodied knowledge to create their own storied representations of emotional experiences.

Ethical Considerations in Researching Emotion

The interplay between emotion and power has been explored through a range of perspectives spanning cultural politics (Ahmed 2004), education (Ecclestone and Hayes 2009; Procter 2013a) and capitalism (Illouz 2007) and this work has specific connotations for thinking about emotions and ethics. As Heaney (2011) argues ‘relations of power can be seen as being emotionally balanced, and constitutive of individual subjectivity in specific and changing configurations, or networks of interdependence’ (p. 272). Bearing in mind this dynamic interplay between emotion and power, it is important to be aware of the role of emotion in the dynamics between researchers and young research participants. Kraftl (2013) argues that ‘emotion outcomes’ are often used to justify children’s participation in research, such as increased self-esteem, and suggests that this perspective bypasses the diversity and complexity of emotion in the research process. He identifies in particular, ‘how young people are urged to downplay a vast array of emotions in order to transform their feelings into ‘reasoned’ argumentation’ within research (p. 15). Given the dynamic conceptualisation of emotion presented in the section above, it can be difficult to fully plan in advance for the ethical dilemmas that may arise when researching emotion with children. Therefore this kind of research requires a situated ethics, which adopts a reflective and reflexive stance throughout the duration of fieldwork (Punch 2012). I also argue that we should not strive for

research collaborations to be a unified 'positive' experience, rather if we are seeking to examine and enrich our understandings of emotion then this will involve engaging with the varied emotional lives of children and indeed the conflicts that can emerge between young participants and between young participants and researchers throughout the research process. While it is important that overall children are engaged and enjoy contributing to the research process, it is equally necessary to recognise that there might be moments when research activities might feel challenging and difficult. I argue that 'emotional reflexivity' (Procter 2013b) is required from researchers in order to ethically examine the emotional interplay between themselves and their research participants. This involves attending to the role that many different emotions may play in the research process. Such reflexivity, I also suggest, offers 'new opportunities to deconstruct, and therefore develop, ... understandings of the socio-emotional dimensions of children's spatial practices within the field site' (Procter 2013b, p. 81). This commitment to emotional reflexivity is reflected in the explorations of research activities that follow.

Research Context

The fieldwork from which this chapter draws took place in a junior school (for children aged 7–11) in Sheffield over an eight-month period. The school was one of the 'first wave' of schools in Sheffield to apply the SEAL initiative. The study focused on a class of Year 5 children (aged 9 and 10); these children had become familiar with the SEAL curriculum during their time at the school. The study was divided into two stages. The first stage, which lasted for two-months, included participant observations of a wide-range of school-based activities, semi-structured interviews with 1 local authority representative and 3 members of school staff, and drawing elicitation workshops with the Year 5 class. The second stage involved participatory research with a core group, self-named the 'SEAL Squad', of nine children from the Year 5 class over a six-month duration. These children were invited to participate in the research after engaging in an interactive presentation about the project. Consent to participate was gained from them and their parents/carers. I described their role to the children as one of exploring and telling me about: (1) what it is like for them to be part of a SEAL school; (2) what it might be like for other children. I introduced them to a range of ideas for how they might do this, which they then developed and refined over a six-month period of participatory research workshops and activities. The 'SEAL Squad' created dens, short films, scrapbooks, plays and presentations as part of the research process. They chose to share their creations with the wider school community through whole-school assemblies led by them. In addition, they took part in series of semi-structured focus groups where they talked about what they had created and personal meanings behind the creations.

Building Dens with Children in Research

The den-building workshops were introduced to the ‘SEAL squad’ as a means for them to show me what SEAL activities were like. The children were asked to think about the different multi-sensory and felt dimension of their experience and to represent these metaphorically through the material space and structure of the den (see Fig. 20.1 for an example). They were given examples of how this might be done; I shared a series of drawings about a walk I had taken with my dog and showed how I would reflect aspects of this experience if I were to represent it



Fig. 20.1 A photograph of the bullying den

through a material den. A large freestanding wooden frame was used as a scaffold for the dens. The children built their dens over this structure using a wide range of materials including fabric, string, cellophane, large sheets of paper, tinfoil, ribbon. We discussed different ways that they might use these materials to create their dens (i.e. using colour, form, sound, text, image, movement, objects, amongst others to convey their experience). The children decided together what the dens would represent, how they would be built and what materials they would use (this was not always a straightforward process, and could involve tense moments and debates between the children). A range of data was generated through the den-building method, this included the den itself, fieldnotes written after the workshops and video footage captured by the children. The video camera was given to the children, who took it in turns to capture the den and conversations with their peers about what they were doing from their own frames of reference. I used this footage as a prompt for follow-on focus groups.

The use of den building as a research method reflects Kjørholt's (2003) argument that den-building enables children to 'construct an exclusive territory—a place to belong—by positioning themselves within accessible discourses' (p. 262). The children explored their own understandings of schooled emotion narratives through the dens they built, thus reflecting the identity work involved in participatory research approaches. I saw the den-building workshops as exploratory events, which allowed children to move between the verbal (children's talk), material (the den itself), and performative (children's enactment of the den) to 'facilitate the process of knowledge production, as opposed to knowledge gathering' (Veale 2009, p. 254). The first den built by the children represented their experience of a SEAL reward assembly called 'Sparkle and Shine'. Children built two more dens that did not reflect a specific school event, but instead reflected particular messages that were purported through the SEAL curriculum. The second den represented the children's perceptions of bullying. This den communicated how the children defined bullying and the different ways that a victim could make the bullying stop. Finally, the third den explored what it was like to be a new child arriving at a new school and the difficulties of making new friends. These dens reflected how the children were making sense of their own and others' emotional experiences within the school context by drawing on the discourses available to them. This chapter draws specifically upon a den-building workshop about bullying (this theme was selected by the children) and demonstrates how this workshop acted as a catalyst for the impromptu production of a play about bullying led by a group of three girls.

Place, Time and the Body

The den-building workshops revealed how children remember and give narrative to their past experiences in the present, as well as how they produce new places of opportunity within the school and with each other. The dens created by the children did not focus directly on the representation of spatial events, such as playtimes,

lessons, assemblies, etc., and instead the children drew on past experiences as they constructed their dens, while also constructing imagined school scenarios. These movements between past, present and future are reflective of the identity work carried out by the children in relation to their own embodied and constructed meanings of emotion. Focusing the research activity on the construction of a space made visible how emotion disrupts notions of linear time. Research into emotion has shown that emotion can affect our sense of time, perhaps making particular periods of our lives feel longer than others or shaping our perception of distance between particular life events (Droit-Volet et al. 2013). A sense of closeness and distance in relation to past experiences shaped how different children responded to the bullying theme. As reflected in the extract from fieldnotes below, Cathy, whose past experiences of bullying held a significant place within her present negotiations of school, seeks to assert her influence over the design of the bullying den. The extract reflects how her emotional memories became entangled in her decision-making with other children. It is taken from the start of the bullying den making workshop, when I had left the children alone to plan what they would build. I had found in previous workshops that the children's tended to look to me to make final decisions and so on this occasion I had opted to step out of the room.

I have left the room. There is some shouting—but I suppose that the children will manage to come to a decision and so I stay seated outside... Cathy comes out in tears; she tells me that they are not listening to her ideas. I ask her what her ideas are. She tells me that she thought the den should move through a range of colours from blue to light blue to yellow. She says that: 'blue is when you're being bullied, the light blue is when it is getting sorted out and yellow is when it is over and everything is alright'. I tell her that I think that is a great idea. I ask her what everyone else wants to do. She says that they just want to do it all blue. I suggest that she write her idea down on the paper provided and then when I come in later we can decide which ideas will be chosen... I ask if that is OK, she tells me it is and she returns to the room. Soon after, I hear Cheryl shout out. I decide to go into the room. I ask them how things are going. Some of the children tell me that it was Cheryl. Lionel and Didier say that Cathy is trying to lead... Cathy starts crying; again she tells me that she is not being listened to... Alexandra tells me that they have already decided on the colours. She tells me that they are going to have a dark blue and a yellow section—much like what has been suggested by Cathy. Cathy still seems to be getting frustrated. She demands, 'but I have been bullied so I should know'... Katie suggests that Cathy write her idea down on the paper and then we can have a vote... [Later in the workshop] the children agree to use all of the ideas.

This extract reflects Cathy's perception that her contributions are being ignored. This results in her bringing up her past experiences of being a victim of bullying to add further legitimacy to her ideas in the present. This process is difficult for Cathy and she finds herself crying on two occasions. This example reveals how the emotions of our past continue to live within our bodies and how their reverberations can be felt in the present (Procter 2013b). The children respond by applying a 'fair' system of voting, replicating what teachers do in a classroom context. In the end the children agree to apply every idea and so Cathy's idea about colours is taken on board. The children chose to build a den with two areas, a blue area (representing

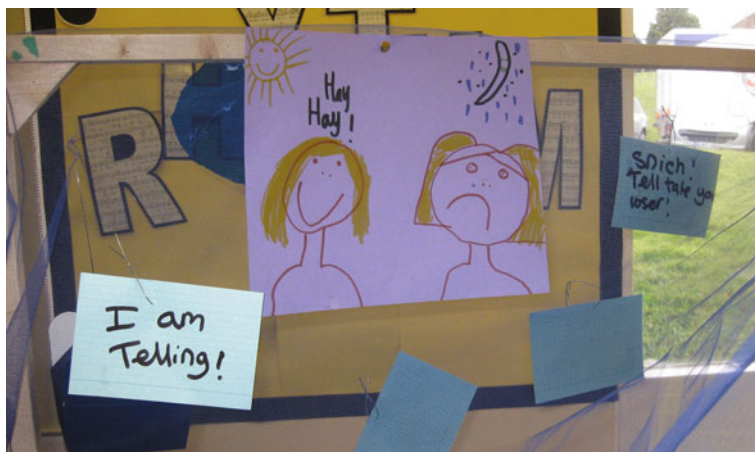
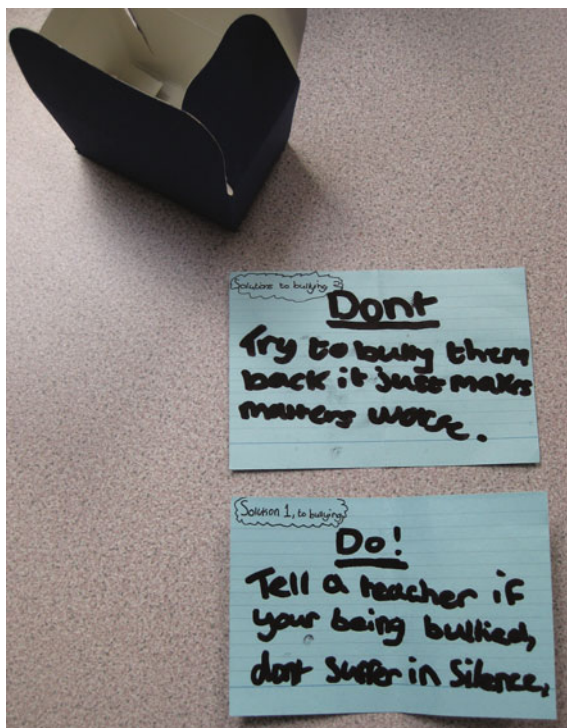


Fig. 20.2 A photograph of the bullying den showing the types of written and visual representations that the children associated with bullying

bullying) and a yellow area (representing friendship), to reflect the contrasting feelings a child may have when they are being bullied and when this is transformed into friendship (see Fig. 20.2). This design is reflective of the ways that the children were making sense of the emotionalised discourses available to them within the school context in relation to bullying. For example, the design of the den reflects the children's understandings of bullying and friendship being at opposite ends of a relational continuum. It is possible to see how the den relates to the context in which it is being produced, that of the school, where particular ways of feeling in relation to others are seen by the children to matter in ways that they perhaps wouldn't in other contexts. This is further reflected in Cathy's construction of 'do' and 'don't' boxes, which were hung inside the den. Inside the boxes were 'advice cards' for other children (see Fig. 20.3). Here, again, we can see the way that she is moving between her past experiences, the present opportunity and an imagined better future in the way that she engages in the workshop. She also moves between embodied emotion, reflected in her tears and felt frustration, and constructed emotion, where she draws on school discourses of bullying to inform solutions for those who might find themselves in the same situation she was in.

Using den-building as a research method prompted some of the children to create their own dramatic plays as part of the research process. Before beginning fieldwork I viewed the dens as stages for performing. I did not directly facilitate children's performative engagement with the dens; rather the children began to appropriate the spaces they had created. An example of this was when a girl waved a decorated drumstick, to symbolise the use of a magic ward by a child nominated as the 'Headteacher's helper' in reward assemblies. I hoped that in observing these

Fig. 20.3 A photograph of the 'do' and 'don't' boxes and example advice cards created by Cathy



impromptu enactments of the dens, I would be able to explore how children used their bodies to perform emotion. The den-building workshops provided a catalyst for other performances, which took place outside of the workshops themselves. For example, three girls (two of which were members of the SEAL squad and the third a friend from their class) recorded an unplanned and impromptu play depicting an imagined scenario between a bully and a victim. The performance used props to enhance the emotional characteristics of the characters (where the bully was depicted as remorseless and the victim as remorseful). An example of this was the bully's use of a spray can to graffiti a school wall in one scene of the play. These performances were impromptu by nature, the scenes and scenarios unfolded almost organically from the moment filming started. However, there was also an 'intentionality' (Trigg 2012) to the children's performances, a directionality towards something, which demonstrates how embodied and constructed meanings were being reproduced in these narrative performances. In addition, and because performance necessitates the enactment of space, using drama as a research methods offered insights into how these meanings were entangled with and in material and immaterial spatial contexts.

Conclusion

This chapter has shown how visual and performative methodologies can be used to examine children's embodied and constructed meanings of emotion. In doing so, I have reflected on the necessity to move beyond a primarily social lens and engage with new materialist analyses to consider how matter and meaning are continually reconfigured through 'more-than-social' interactions. I have shown how providing a structural scaffold for children's den-building can facilitate their exploration of emotional spatialities. Using layers of fabrics and papers, children can create physical spaces to visually and materially represent constructed emotion. As they produce the dens they bring into being embodied emotional repertoires, allowing the researcher to also observe embodied emotion. I suggest that these methodologies require a reconceptualisation of what it means to ethically engage children in research processes. I have shown that a balance between openness and guidance from the researcher can support the research workshops, as children struggle at times to unite multiple voices. However, I have also argued that participatory research should not have at its core an aim to offer a unified positive experience for children, and instead should allow children and researchers to experience and express a range of emotions. The expression of difficult emotions was an important part of our meaning making in this project, especially because the topics of the dens resonated with the children's past experiences, often bringing their emotional memories into the present. Through giving value to a diversity of emotion, I found this presented opportunities for the children to move between embodied emotion and constructed emotion. They shifted between lived experiences and the discourses available to them in their production of the dens. In doing so, they called upon their own cultural and biographical narratives and particular sets of discourse to give 'meaning to ... experiences in social and material interactions' (Pink 2007, pp. 28–29). The dens and the performances catalysed by them, such as the bullying play produced by the girls, also showed how material and immaterial spaces are implicated in the children's emergent meaning making. This analysis suggests that it is useful to distinguish between embodied and constructed ways of knowing about emotion, but also to recognise how children iteratively reconfigure their own emotional identities through their interactions in and with the world. An important aspect of this process was allowing the children space and time to find their own ways of telling their stories using their own symbolic systems. Indeed, the workshops themselves seemed to create a new 'out-of-place' space amongst the emotional landscapes of the school, affording new socio-emotional 'place-relations' (Mannion et al. 2012). The workshops allowed children to reproduce and transform the emotionalised narratives available to them in order convey unfolding meanings and understandings of their own emotions and those of others.

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Chapter 21

Memory, Affective Practice and Teacher Narratives: Researching Emotion in Oral Histories of Educational and Personal Change

Julie McLeod

Abstract This chapter is prompted by a series of oral history interviews with former secondary school teachers who worked in alternative and community schools in Australia during the 1970s. It brings methodological debates about oral history practice and influential arguments concerning the social dimensions and production of memory into dialogue with more recent explorations of the ‘affective turn’, noting in particular the usefulness of the notion of ‘affective practice’. It outlines methodological challenges and opportunities in undertaking oral histories to research emotions, and argues that such research is both complicated and enriched by the vagaries of memory as it is forged and remade in the present, a process that is understood to be simultaneously about narrating history and making-up the self. Oral history, it is argued, offers a valuable method for researching emotion because of its capacity to elicit and illuminate narratives that cross over subjective and socio-cultural dimensions of memory, allowing exploration of the nexus between private and public feelings. Examples from teacher narratives are woven into the discussion to illustrate themes of nostalgia, temporality and self-making, movement from personal memory to generational story, and inter-subjective dynamics in oral history interviews.

Keywords Oral history · Memory · Teacher narratives · Alternative schooling · Nostalgia · Emotion · Methodology

I was miserable because I was in a school that I didn't like to be in...[then] I moved to an alternative [community] school and it was just wonderful, it made all the difference...

...Do you miss that time?

Oh, very much. It was very intense and you were all the time to prepare stuff. I was living on my own, I had my son part-time, but it meant that I had a lot more time to prepare things, but it really was very [pause] yeah, very full on. It was like I had a relationship with

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the school rather than a partner. It would have been hard to have a child full-time or a relationship (Teacher interview 2012, on community school, 1970s).

Oral history interviews with teachers provide a starting point for exploring emotion in the history of education. The chapter brings methodological debates about oral history practice and influential arguments concerning the social dimensions and production of memory (McLeod and Thomson 2009) into dialogue with more recent explorations of the ‘affective turn’ (Wetherell 2012) across the humanities and social sciences. It asks what can be learnt from these exchanges for developing methodologies to research emotion in historical studies of education, in this case teacher memory of alternative and community schooling. A number of challenges are identified in undertaking and interpreting oral histories, and these are understood as both expressing and producing emotions: these dual aspects arise in the course of eliciting memories *and* in the encounter between interviewer and interviewee. Examples from oral history narratives are woven throughout to illustrate these arguments.

The opening epigraph comes from a retired schoolteacher [IG], recalling his time as a young teacher at the start of his career, working in an alternative school in 1970s suburban Melbourne (Australia). This school was one of several progressive, community-based schools located within the state education system during that period (McLeod 2014). It had a high profile for its participatory and democratic principles, such as curriculum offerings driven by student interest, and its orientation to learning in local communities: the school was housed in a former church hall and drew on local resources—libraries, public parks, museums and so forth. IG’s interview was selected from a series of oral histories with former secondary school teachers from the 1950s and 1970s, undertaken for a larger historical study about educating the Australian adolescent in the mid-decades of the twentieth century (McLeod and Wright 2013).¹

The motivation for undertaking oral histories was in some respects consistent with longstanding traditions of giving a voice to those people whose ‘ordinary’ experiences are not usually heard in standard histories (Perks and Thomson 2006). We also had other purposes, as well as hesitations about the beguiling simplicity of history as ‘giving voice’ and the ethical, epistemological and methodological complexities of this seemingly straightforward task (Wright and McLeod 2012; Stephenson 2008). Oral histories complemented but were also juxtaposed to more conventional archival and documentary research. In bringing a different vantage point, we hoped to gain a more lived-in sense of the feel and mood of earlier times. For us, the teacher narratives promised to bring together personal, professional, situated and embodied aspects of teaching and of educational change.

¹*Educating the Australian Adolescent: An Historical Study of Curriculum, Counselling and Citizenship, 1930s–1970s*, J. McLeod & K. Wright, Australian Research Council Grant 2009–11: www.edfac.unimelb.edu.au/ea. Research for this chapter was also supported by an Australian Research Council Future Fellowship, FT110100646. J. McLeod, *Youth identity and educational change in Australia since 1950: Digital archiving, re-using qualitative data and histories of the present*.

Another aim was to explore processes of cultural memory and forgetting, especially how educational reform is—and is not—remembered across generations. Memories of the past are selective, partial, and not fixed, and what is not remembered or not told is likely to be as significant as what is articulated. Memories of a particular past are made and re-made in the present, in response to the exigencies of the time and in interaction with psychosocial autobiographical histories as well as in response to the dynamics of the interview (Passerini 2006). The recollections were never simply a detached account of teachers' work or a disembodied story about the recent history of secondary education in Australia. They were palpably fuelled by a mix of complex and even contradictory emotions—regret, fondness, disappointment, longing, nostalgia, concern for the present, a story about teaching as well as an account of themselves. Such feelings emerged not only in what was told, but were also written on bodies, manifest in physical reactions, comportment, and expression.

In summary, this chapter identifies methodological challenges and opportunities in employing oral history to research emotions in education. I argue that this task is both complicated and enriched by the vagaries of memory as it is forged and remade in the present, a process that is understood to be simultaneously about narrating history and making-up the self. Oral history, I propose, offers a valuable method for researching emotion because of its capacity to both elicit and illuminate narratives that cross over subjective and socio-cultural dimensions of memory. Oral histories thus provide a means to explore the nexus between private and public feelings. I further argue that oral history interviews illuminate the temporal dimensions of emotions, and this is not only because emotions are evoked in giving accounts of the past. It is also because oral history interviews can reveal the movement of emotions across time, expressed in narratives that can cut across and mix up past, present and future imaginaries, and in doing so unsettle linear conceptions and processes of self-making. To note the temporality of emotions is to acknowledge the history of emotions, in the sense of the place, time and consequences of emotional life, but it also refers to how emotions are part of making up the self, over time and across different temporal registers. The oral history interview is not a simple data collection method of going into an interview to have the past regurgitated in a more personal or subjective way. The questions that are asked, the dynamics of the encounter, the whole setting where the interview takes place, all these shape the emotions evoked at that time and make possible what is said and not-said in the invitation to tell researchers your (teaching) story.

‘Discovering’ Emotions and Their History

The ‘affective turn’ across the social sciences and humanities includes a diverse body of work (Gregg and Seigworth 2010), with distinctions drawn between affect, as force, intensity and process, and approaches based on psychological categories of

emotion that infuse ‘social analysis with what could be called psychosocial “texture”’ (Wetherell 2012, p. 2). The former, Wetherell (2012, p. 2) argues, represents a move ‘away from research based on discourse and disembodied talk and texts, towards more vitalist, “post-human” and process-based perspectives’. This chapter focuses on methodological aspects of researching affect and emotion as they are encountered and constituted in the spheres of education and teacher memory. My interest is in the histories and effects of emotions, embedded in everyday worlds, attending to what Zembylas has termed ‘affective relationality’, which encompasses the ‘diverse historical and affective ways in which experiences and subjectivities are constructed’ (Zembylas 2007, p. 115).

The seeming arrival of emotions into historical scholarship is often depicted in response to an over-reliance on words and discourse, or prevalent assumptions of the disembodied rational actor (Leys 2011, pp. 440–441). Participants in a forum discussion on emotions in historical scholarship described the current thriving interest in emotions as linked to frustrations with earlier pre-occupations with discourse (Eustace et al. 2012). One contributor explained that by the 2000s ‘I had grown increasingly dissatisfied with the overwhelming emphasis on language in poststructuralist history-writing and began looking for less mediated approaches that would restore the visceral qualities of bodily experience to their rightful place’ (Plamper in Eustace et al. 2012, p. 1492). Impatience with the so-called dominance of discourse and the poststructuralist turn in historiographical writing is also registered among contemporary women’s and feminist historians. Joan Scott, a doyenne of poststructuralist feminist history, has critically reflected on her earlier influential discussions of gender as a useful category of historical analysis in light of an engagement with psychoanalysis. Scott (2012) judges her earlier approach to ‘gender’ as a social category, as having ‘little to do with unconscious processes’ (p. 3) and of her then [1980s] still operating within dualistic conceptions of public/private and reductive accounts of ‘cultural construction’ (p. 6). Attention to the messy force of desire and critique of the rational assumptions underpinning much social and discourse construction approaches have echoes in recent discussions about emotion in the history of education.

Reflecting on ‘affect’ in historical studies of education, Sobe (2012) suggests that by the turn of the twentieth century ‘historians increasingly came to view emotional regimes not as negative and repressive but as productive (in Foucauldian terms)’: this orientation was accompanied by a ‘focus on “actual” emotional experiences and not simply the normative injunctions that prescribed emotional comportment’ (p. 692). Moreover the study of emotions, Sobe suggests, has ‘embraced and enhanced the study of the singular, the everyday, the ephemeral and the unexpected’ (pp. 693–4). Attention to memories of the everyday details and embodied experiences of teaching similarly shifts focus from the normative and aspirational to the enacted and recalled, and to how traces of emotion—both mundane and intense—fuel accounts of the self-as-teacher. This is particularly evident in narratives of alternative schooling, where there is a strong cultural and personal storyline of transformation, one that has radical and utopian elements of interrupting conventional educational practices and possibilities.

Wetherell's (2012) notion of 'affective practice' provides valuable methodological guidance for researching emotion and affect in social and historical inquiry. Motivated by 'a desire to develop a pragmatic way of thinking about affect and emotion as a basis for social research', Wetherell (2012, p. 3) navigated a path between the two dominant strands noted above. On the one hand, she found the more psychological uses of emotion to be too narrow and not able to 'adequately describe the range and variety of affective performances, affective scenes and affective events' (p. 3). On the other hand, she saw that arguments about affect as force or intensity, while 'valuable for thinking about process' had often presented difficulties in translating into social research, if not resistant to such endeavors (pp. 3–4). Taking a cue from other connotations of 'affect', Wetherell followed the ideas of 'performance and pretense' (affecting) and 'habit and character', leading her to focus on 'how the affective textures and activities of everyday life are shaped' (p. 4). 'Affective practice' thus seeks to 'explain how affect is embodied, is situated and operates psychologically' in specific practices and contexts (2012, p. 159).

The notion of affective practice is immediately appealing for researching in a field of social practice such as education. It orients our gaze to the everyday dimensions of being a teacher or student and to how emotions such as boredom, frustration, inspiration, and care all circulate, shaping psycho-social encounters in the classroom and beyond. The notion of affective practice is also suggestive for researching emotion in historical inquiry, with the oral history interview itself a dynamic affective practice.

Memory and Method

Oral and life history take personal narratives and memories as a route into exploring social and historical processes. In accounts of the development of oral history, an interest in memory begins to develop during the late 1970s and early 80s. A central issue became not whether memories are verifiably true or false, but what memories reveal about collective and individual contexts and experiences (McLeod and Thomson 2009). This led to a focus upon 'how people make sense of their past, how they connect individual experience and its social context and how the past becomes part of the present' (Frisch 1990: 188). While arguments about the social dimensions of memory are now familiar (Abrams 2010, pp. 78–105), they warrant revisiting in light of the affective turn and the immediate interest here in researching emotion in education, a practice which is inescapably social and personal.

An influential intervention was a 1982 essay from the Birmingham Centre for Contemporary Cultural Studies, 'The social production of memory' which examined the social and subjective dimensions of memory and the ways in which memories and a 'sense of the past are constructed' (Popular Memory Group 1982, p. 207). It argued for the cultural and collective nature of memory and examined the relationship

between public representations and private memories. Oral history is not about the past, they argued, but the 'past-present relationship' (p. 240) and such histories are 'profoundly influenced by discourses and experiences in the present' (p. 243).

Feminist scholarship has made significant contributions to these debates in emphasizing research processes and explicitly drawing out how memory links to personal and social change. One influential example is the memory-work projects of Haug and colleagues in *Female Sexualization* (Haug et al. 1999), which was grounded in collective and group activity, influenced by practices of consciousness-raising from the second-wave women's movement. The initial stage of the method is written memories, analyzed collectively by group members, informed by feminist politics and the principle that 'the object and subject of research are one' (in McLeod and Thomson 2009, p. 17). Generation of memories is not limited to a personal project of self-discovery but connected to questions of social transformation and to understanding patterns and asymmetrical relations of gender and power. Staging powerful questions to prompt memories is crucial, grounding the memory-work in social contexts. For example, to generate memory narratives on sexuality, the framing question was not to do with individual experiences but with 'how is sexuality constituted as a separate sphere of existence?' (McLeod and Thomson 2009, p. 18). Attention is given to the form of writing and what the use of certain genres, metaphors, repetitions, clichés and so forth might reveal.

What can we learn from this approach to memory-work for researching emotion through oral history interviews? First, emotions and memory are intertwined and socially situated, not only tied to an idiosyncratic autobiographical history. Second, exploring personal emotions and recollections can be a beginning point for developing critical understanding of links between personal experience and social relations, and between personal and social change. Third, the sequence of the research stages could be fruitfully adapted in designing oral history interviews, beginning with a question that did not first lead with a personal memory response but with a broader structural question or a provocation. This shows how the interview itself is guiding the emotional and analytic trajectory of narrative memory; and exposes the productive and affective performance of the interviewer, as not simply the recorder of narratives but more akin to an orchestra conductor.

Our interview with IG started from a broad statement about teachers' experiences and memories of alternative schools, inviting his views, and followed a relatively loose format, pursuing topics as he raised them, while also moving to cover our particular interests, such as intellectual influences, curriculum, pedagogical practices, and so forth. We were in his comfortable living room on a winter's night, and his demeanor suggested he was happy to tell his story, and for this period of educational and personal history to be the subject of academic research. He had initially worked as a researcher, and had turned away from it to pursue teaching, but in his informal interactions with us it was clear he continued to place high value on research work. It's possible our presence 'as researchers' reminded him of the consequences of his earlier career decisions to take up teaching. It was also plain to see that his time in the alternative school was not only a career and personal highlight but also a major turning point in his life. He

recounted reading A.S. Neill's *Summerhill* in the early 1970s as a critical moment: 'and I got pretty excited and then decided I didn't want ... spend my life doing research on things, I wanted to do be doing things with people more'. This time was also accompanied by losses and anxieties; his marriage was in trouble and he was feeling worried about the prospect of working in what he called 'straight schools', and that if 'I managed to succeed in a straight school well then would that demolish all of my sort of alternative ideas'.

His excitement about working in an alternative school was often paired with the dread of contrary feelings: 'I was miserable because I was in a school that I didn't like to be in [a 'straight school']... and I moved to an alternative school and it was just wonderful, it made all the difference.' He evoked his time there as an exceptional period, a creative hot house:

it was a very special time, very close-knit staff. If something wasn't working well you could go to the staff room and know that you'd get support and that other people would know exactly the issues and have some suggestions, and so it was very creative, very dynamic, but very intense too. Yes.

While there was some ambivalence about the emotional costs and pressures of this time, the memory of alternative schooling in this account—echoed in other interviews—emphasizes an experience of self-discovery for the teachers, not only students. The transcribed words on the page remind me of the engaging tenor of his voice as he recalled details. His responses to questions were long, with few interjections from us, and he was visibly engrossed in the process, concentrating on giving as much detail as he could. His emphasis on the creativity of his earlier teaching years is contrasted with what we felt was a sense of despondency emerging over the course of the interview, and a somewhat flat feeling about his subsequent teaching career, as if it could never quite measure up to those all-consuming early days. This resonated with a storyline found in interviews with other teachers from similar schools, who reflected on the special commitments of community school teachers, connecting them to radical traditions, by frequently citing A.S. Neill or Ivan Illich, for example.

Personal memories of alternative schooling were already entangled in, and told via, broader social stories about the political project of that educational experience, and the social change mood of the 1970s, including how the 1970s in Australia is commonly remembered in the present—as a time of social movements and equality reforms that are hard to imagine now. In these narratives the memory-work embeds personal events and upsetting feelings into memories of teaching and alternative schools, collapsing neat distinctions between 'personal and social', and embodying a nexus between public and private feelings. IG's narrative followed a clear 'before and after' temporal structure. This corresponded, it seemed, not only to his actual time spent in the alternative school setting, but to his feelings about his time as a teacher and to how those memories remained almost forty years later a pivotal event in his personal and professional story and sense of self. Oral history interviews inevitably excavate and unsettle memories, obliging the interviewee to give an account of themselves, to make their past intelligible in the present, for themselves and for others.

Oral History and Affective Practices

The methodological virtues, possibilities and challenges of oral history interviews have been extensively documented (Eick 2011; Abrams 2010). Here I highlight three observations that are especially pertinent to researching emotion in teacher narratives, and to conceiving the oral history interview as itself the scene of intersecting affective practices. First, all research methods, including emancipatory ones such as oral and life histories, shape the worlds they set out to investigate and do not simply provide the means for documenting them (McLeod and Thomson 2009). Oral and life histories, for example, give value to the personal and everyday and are part of a suite of research approaches that register the unsettling of a division between public and private knowledges. Methodologies, in this sense, are productive, and their form and aims have an intellectual and social history, developing and gaining ascendancy in particular times and places, such as ethnography in colonial periods, or oral history in the radical movements of the 1960s and 1970s.

Second, oral history interviews incite interviewees not only to talk about an earlier time or event, but also to bring themselves into the center of that story. As Eick remarks: ‘When oral historians stir up memories of school experiences, they stir up worlds of identities in the making. They also stir up present-day meanings of school and the educational system, meanings that simultaneously interlace, buttress, and challenge memories’ (Eick 2011, p. 159). The genre (as well as associated cultural expectations) of these interviews encourages a (re) narrativising of one’s autobiographical history and sense of self in the present. Most of the 1970s alternative school teachers we interviewed were retired at the time of interview, and some quite recently. The timing of our invitation to recall their earlier teaching days thus came at a crucial moment in their working lives, prompting many to reflect on their overall career trajectory. One teacher, JI, who had been active in the anti-war movement and teacher unionism during the 1960s and 70s, pieced together a narrative that linked her own days as a student, her teaching and her radical social justice politics. Towards the end of her career in the mid 2000s, JI returned to work in a technical school, which had a history of alternative practices, located in the same working-class suburb in which she had grown up.

I’ve been very fortunate in having work that I loved, but that job was sort of to me, it was a special way of rounding off my career because it was the school that I’d actually [*pause*]... it was sort of had an almost destined kind of [*pause*]... I don’t really believe in destiny but it had that sense about it because it was at the school that I’d launched myself from originally... [*pause*] it was quite an emotional return you might say because I had a lot to appreciate from that school, and it was sort of a real sense of putting something back where I came from.

The halting sentences, the hesitations as she tries to find the right words, underline her sense of social and ethical responsibilities, a feeling that percolates throughout the interview, alongside mentions of her own class origins, and how

lucky she felt that she had been able to complete her secondary education in the 1960s. Recalling some of her teachers, she said a new wave of humanities teachers created a 'whole sense of bloom, blossoming, novelty and the world opening up and being a much bigger place than we'd imagined'. JJ's recollections reveal more than her feelings of a kind of moral debt, and of her own life inexorably arcing back to its beginnings. They point to a broader generational shift in the educational opportunities opening up for working-class women (and men) during the 1960s and 70s in Australia and accompanying changes in the professional formation of teachers and pedagogical practice. Equally important, they offer a glimpse of the affective charge of such significant social and economic transformations, including the potency of gendered and classed feelings of 'luck' and gratitude, not entitlement or expectation, and the grip these emotions continue to have on subjectivity and professional identity as well as on the 'generational mood' of a cohort entering teaching at that time, with a sense of being saved and needing to give back.

The third observation about oral history methodology is that what is and can be said is circumscribed by the circumstances, time and feel of the interview as much as by what people are able to recall and choose to tell. This is more than a standard acknowledgement of interviews as involving co-construction of meaning and negotiation of power relations (Yow 1997). Inviting memories about one's past opens up the heart and mind in complicated and delicate ways, prompting unpredictable feelings and levels of intensity that can come as a surprise for both interviewer and interviewee. The intersubjective dimensions of this encounter cannot be under-estimated, with the interviewer's own memories, desires, nostalgic feelings, and projections colliding (transferring and counter-transferring) with those whose memories are the overtly declared subject of interest (e.g. Walkerdine et al. 2001, pp. 83–87; Wetherell 2012, pp. 150–152). Wetherell's analysis of intersecting affective practices (2012, pp. 148–160) offers guidance for approaching these dynamics as starting points for interpretation, of moving analytically from the personal to the social, and from the present moment to historical time. As Wetherell (2012, p. 159) argues, 'What creates value/and or capital is the direction and history of affective practice over time, and the history of its entanglements with other onto-formative social practices and social formations'.

It is not irrelevant to how our oral histories were conducted and interpreted that I attended a regular secondary school during the period the teachers are recalling, that some of my friends went to alternative schools and that I both longed to go to such a school yet was also troubled by their freedoms. My readings of the teachers' narratives are infused with my own projections, desires and regrets, and I am no doubt alert to and even envious of their stories of what a special time it was. When I revisit these interviews, I realize that I tend to dwell on the interviewee's declared disappointments, on things that went wrong at that time, or on how things were never again as good as they were then. I have taken this response as a trigger to explore themes of nostalgia, and to follow the different ways in which nostalgic motifs are threaded across the collection of 1970s interviews and within particular individual narratives.

In IG and JI's interviews, nostalgic feelings for the alternative teaching years register in different ways. For JI, her memories are of a time characterized by strong ethical and political purpose, despite at one time losing her position because of her political activism. These commitments remain valued dimensions across her varied teaching career; most of it spent working in non-mainstream settings and are crucial to how she represents herself and her working life now. There is a recurring motif of going back to earlier experiences, of encountering and working through difficulties, and a sense of not nostalgically romanticizing those times and struggles. For IG, the alternative school experience was in tune with his keen sense of self and personal values, and his account of teaching was intimately interwoven with events in his personal life. It remains a golden counterpoint, a reminder of risky (not 'straight') choices he once made. Across both narratives there are moments of mild regret and sense of a lost time—past autobiographical time as well as a lost time of educational innovation and experiment, one that also corresponds to intense periods in their lives.

Elaborating different modalities of nostalgia in teacher narratives, Zembylas (2014, p. 15) identifies *ambivalent nostalgia* (p. 15) as 'a nostalgic longing that is intermingled with both positive and negative emotions and memories': it 'does not "correct" the past, but rather it "cherishes shattered fragments of memory and temporalizes space" (Zembylas 2014, p. 16, citing Boym 2001, p. 49). This characterizes the movement of nostalgia in the teacher narratives discussed here, providing a counterpoint to present-day educational normativities, and bringing nostalgic memory into the space of contemporary practice as a form of productive critique and spur to action (see too Wright and McLeod 2012). As Zembylas argues, 'Nostalgia can be valued as a productive force because it opens up new spaces for the articulation of the past and its relation to the present and future' (2014, p. 9; see too Strong-Wilson et al. 2013).

Concluding Remarks

I have been arguing that oral history interviews and teacher memory narratives provide valuable resources for researching emotions in education, and I have considered a number of methodological strategies as well as interpretive challenges. Framing these discussions is a concern with how to create spaces for histories of education to enter the educational present, not as a shadowy before time, not as either the 'bad' or the 'good' old days from which the present is inexorably moving beyond. Rather, my interest is in how to disturb this linear temporality so as to notice and more richly grasp how the educational past actively cuts across the present, and how that past is remade in the present.

Exploring teacher memory offers one avenue for such work. In the current climate of policy concerns about teacher retention, teacher professional standards, merit-based pay and so forth, the affective charge of the desire to teach, the pleasures and investments of teaching, are somehow suppressed. Oral histories with

teachers forcibly bring these dimensions back into the educational picture, and indeed reposition relational attachments and emotions as crucial to understanding teachers' work, with teachers' memories a vital source for rethinking educational possibilities and desires in the present, and into the future.

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Part VI
A Future Agenda for Research
Methods on Emotions and Education

Chapter 22

Where Do We Go from Here? Implications and Future Directions for Research Methods on Emotion and Education

Paul A. Schutz and Michalinos Zembylas

Abstract This chapter synthesizes the themes that emerge from the other chapters. Additionally, future agendas and challenges associated with research on emotions and education are discussed.

Keywords Themes • Ontology • Epistemology • Methodology • Method • Future agenda • Multidimensional • Emotion

In this edited book, we asked a number of scholars from around the world to talk about how they approach their research on emotion and education. Our goal was to bring together in one volume a wide range of scholars who use various research methods and methodologies to understand the nature of emotion and education. Given that goal, in this final chapter we will attempt to address two interrelated questions: (1) What major themes have emerged across the chapters in the book?; and (2) In terms of research methods and methodologies, what are future agendas and challenges associated with research on emotions and education?

Major Themes Emerging Across the Chapters

Based on our reading of the chapters and a number of discussions between us, we have identified three key themes from the chapters. These themes cover questions that range from issues related to researchers' philosophy of science to the practical day-to-day challenges researchers face within educational contexts when investi-

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gating emotions. We begin by talking about the ontological and epistemological assumptions associated with emotions and education. The former focuses on the question, “what do researchers see as the nature of emotion?” while the latter is concerned with “how can we come to know the nature of emotion?” Second, we examine how these ontological and epistemological assumptions about emotion create different methods and methodological trajectories for the study of emotion and education. In other words, “how do philosophies of science influence researchers approaches to the study of emotion and education?” Finally, we explore the emotions of the researcher and the researched that emerge during the process of conducting research and the ethical issues associated. Here we will examine questions related to “if and/or how researchers emotions might create obstacles or help us to develop new insights related to emotions and education?” and “how does research on emotion and education address ethical considerations?” We briefly examine each of these themes below.

In relation to the ontological assumptions involved in research on emotion and education, we remind the reader that *ontology* is the study of being (the word derives from the Greek for ‘existence’) and deals with questions concerning what things exist or can be said to exist. The key issue here is whether there is something ‘real out there’ that is independent of our knowledge of it (Hay 2006). For example, is there a ‘thing’ called ‘emotion’ that exists in all contexts and at all times? An essentialist or foundationalist ontological position would say ‘yes’, whereas an anti-foundationalist position would emphasize that ‘emotion’ is not a ‘thing’ as such with an essential meaning, but something we construct; that is, our understandings of emotion are contextual and they are related to how we interpret ‘emotion’. In relation to the epistemological assumptions involved, we also remind the reader that *epistemology* is the study of knowledge (the word derives from the Greek for ‘knowledge’) and reflects one’s view of what we can know about the world and how we can know it (Audi 2010). In our case here, the question is: what and how can we know about emotion and education? The key issue is whether an observer can identify ‘real’ or ‘objective’ knowledge about emotion and if so, how. Evidently, this takes us back to ontology; if, for example, one adopts an anti-foundationalist position, then the assumption is that there is a ‘thing’ called emotion which exists independently from the meaning we ascribe to it and therefore our emotional knowledge is always situated.

Reading through the different chapters of this book, the reader notices that there is a wide variety of ontological and epistemological positions regarding emotion. For example, some authors view emotions as discrete individual events, while others speak of ‘affect’ or ‘emotions’ as performed in situated contexts, and still others as a social transaction. Some authors refer to the individual, while others focus on the social dimensions of emotion, the role of power and politics in how emotions are constituted, or prefer the use of the concept of ‘affect’ as embodied space or practice. Among the different ways that emotion is theorized in this book, most are concerned with one or more dimensions of emotion: behavioral, linguistic, cultural, cognitive, physiological, or social structural. Such concerns from different dimensions have not prevented attempts to know emotion it is revealed through different perspectives such as psychoanalysis, observation, self-report measures,

interviews or texts. This multidimensional variation in the study of emotion and education is met in virtually all of the disciplines exploring affect and emotion in recent decades and constitutes of source of richness and an indication of the complexity of investigating emotion.

In gathering together the chapters for this book, our aim was first to give the reader the attention to this multidimensionality of emotion and, second, to show some of the parameters and potentialities of each distinct ontological and epistemological position within the larger landscape of investigating emotion. The chapters considered here, while drawing on various ontological and epistemological assumptions that are sometimes overlapping and other times contradictory, collectively highlight three important insights: first, they draw attention to the subjective as well as the relational dimensions of emotions; second, they make important distinctions between emotions that are experienced and those that are expressed (e.g. through self-reports); and finally, they often problematize the emotion labels used and their meaning—such as, for example, the use of the terms ‘emotion’ and ‘affect’. Needless to say, these insights and the (ongoing) debates between supporters of one or another epistemological or ontological position do not begin and certainly do not end in this book. What seems to be important for the reader is to trace the ontological and epistemological trajectories of each position both within the field of education and in related disciplines. At the same time, what is important for researchers is to make their presuppositions about emotion explicit at the outset and achieve consistency between their theoretical stance and their methodological approach (Savage 2004).

Admittedly, much of the attention thus far devoted on research on emotions and education has focused disproportionately on what they are and where they are located—for instance, as properties of the individual or as functions of the body or the collective. The authors in this book show that the methodological choices of how to study emotion—e.g. whether to use a questionnaire or ethnographic methods—are inevitably entangled with ontological and epistemological assumptions of how emotions are understood. To put this simply: each researcher’s methodological choices ‘reveal’ his or her ontological and epistemological premises about emotion—either this is done consciously or not, explicitly or not so. The authors’ methodological reflections help to undermine perceptions about canonical forms of knowledge production in the study of emotion and education, seeking to broaden notions of what epistemology and ontology of emotion might include in the field of education.

Methodological issues, then, always reflect choices made explicitly or implicitly, and reflect certain ontological and epistemological premises. For example, authors in this book make a variety of methodological choices: narrative-biographical approach; experimental research design; historical or philosophical approaches; qualitative, quantitative, and mixed and multiple methods. The authors approach the task of methodological choices in terms of dualisms or continuums such as ‘micro-macro’, ‘qualitative-quantitative’, and ‘biological-social’ (Kemper 1990). Each chapter is organized around certain dimension(s) of emotion as well as associated research methods in order to reveal some of the different ways in which

emotion can be 'known'. Thus, for instance, some authors are concerned with knowing emotion as lived experience and therefore seek accounts from interviews and autobiographies. Others place emphasis on capturing emotion in process through, for example, observations and diary accounts. Still others assert that emotion is linked to social structures and power relations and thus incorporate analysis that looks at emotion as collective and political. The bottom-line is that the theoretical stance adopted toward emotion will have implications for the way that emotion is investigated and subsequently shapes the methods and methodologies used.

Finally, another theme that emerges in this book is the distinction between research *on* and research *with* emotion: while research *on* emotion focuses on emotion as a topic of inquiry, research *with* emotion points to "emotion as a different type of knowledge and a different type of relationship between researcher and participant" (Prosser 2015, p. 175). In doing so, several authors in this book take on explicitly the task of analyzing how researcher and participants are involved in the co-construction of emotion. "Invariably", argues Prosser (2015), research with emotion "embeds the researcher into the research in such a way that their emotional responses are part of the meaning-making process" (p. 175).

Several chapters employ emergent methods and methodologies to study emotions, taking advantage of the opportunities provided by old as well as new technologies to highlight the flow of emotions between researchers and participants. The emotional responses of the researcher and the participants, as these chapters show, sometimes create obstacles and other times develop new insights in the research process. Both obstacles and insights highlight the epistemological shift that is needed to (re)discover emotional ways of knowing in the world and reassert the centrality of emotional knowledge (Prosser 2015).

The integration of researcher and participants is not just a question of methods of course nor is it simply a way of reflecting on the epistemology of emotional knowledge, but rather it is also about the ethical issues involved in the research process (Prosser 2015; Sturdy 2003). Several authors in this book, then, emphasize reflexivity, vigilance, and explicitness in the methods used, in handling of data and in providing fully informed consent and protecting anonymity. As Prosser (2015) writes,

once we have made the epistemological shift to research *with* emotion, there are new ethical responsibilities, which include explaining and detailing different ways of thinking about participant consent and withdrawal, protecting the integrity with which meaning is cocreated, and ensuring that research is a productive use of participants' time and efforts. (p. 178).

An important risk of research with emotion, suggests Prosser, is that it is not just reporting on what is known, it is cocreating new knowledge that can prompt difficult emotional moments or trigger past trauma. Such occurrences cannot always be predicted, but the researcher must be ready to address them without creating further harm, leaving participants vulnerable. Further ethical questions such as the following are unavoidable in assessing the potential risk:

If this research opens up new perspectives and identities for participants to embrace, to what environments will they return and what supports will be in place to sustain them in

these new identities? Is it ethically just for this research to prompt social change, but potentially increase social injustice? In addition, where does the researcher-participant responsibility extend and end? (Prosser 2015, p. 180).

It is important for researchers of emotion and education to consider such questions and refine their methods and methodologies to ensure that the ethical implications are addressed.

Conclusion and Future Agenda

There is growing interest about the role of emotion in education, yet, there has been little discussion about the methods and methodologies of investigating it. Given the neglect of methodological issues in the emotion literature in education, the present book has attempted to introduce and discuss some of the challenges and possibilities of conducting research that is conscious of its ontological, epistemological, methodological, and ethical implications associated with emotion research in education. The aim has been to highlight the importance of making explicit the theoretical assumptions about emotion that inform research design and the chosen methodology. It is not suggested that one theory of emotion or one methodology for studying emotion is superior to any other (Savage 2004). Instead the aim of putting all these chapters together—grounded in vastly diverse theoretical and methodological approaches—is to show that there are a range of theories and methodologies available in investigating emotions and education, and that “an important part of the process of deciding what is the most appropriate approach for researching emotion is ensuring coherency between theory, methodology, and the focus of the study” (Savage 2004, p. 32).

Admittedly, there have been important developments in the field of emotions and education and the variety of methods and methodologies used nowadays compared to 15 years ago. Many of the chapters in this volume use emergent methodologies from various disciplines to study emotions, taking opportunities provided by new technologies as well as recent theoretical developments and cutting-edge advances within other disciplines. The result is a range of new ways to theorize emotion and analyze data on emotions. Continuing to theorizing emotion—developing specific theories of emotion and education or incorporating emotion into existing theoretical frames and empirical foci of education—is equally important to analyzing how the theoretical stance adopted toward emotion will have implications for the way that emotion is investigated and the methods that are used. As the field of emotion and education “matures”, to use von Scheve and von Luede’s (2005, p. 303) term, new methods and methodologies are needed to ensure that there is cross-fertilization among different disciplines, while ensuring coherency between theoretical assumptions and methodology. In particular, the recognition of the multidimensionality of emotion requires more explicit debates of the methodological and ethical issues and dilemmas in emotion research and education. The importance of more

careful and systematic reflexivity on the methods and methodologies used is paramount for the future theoretical development of emotions within education. This leaves us with an important set of questions for future debates:

- How do we develop theories that study emotions, while taking into consideration the methodological challenges of accurate capture and understanding of emotions in particular social contexts?
- What are the ethical implications of particular methodological choices and the responsibilities for the researchers when emotion is investigated?
- How can researchers ensure that there is a fit between theoretical and methodological approaches to emotion?
- What is the added value of the knowledge produced by research on emotion in terms of improving educational processes and opportunities?

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