

School of Education
Faculty of Humanities

Learning the emotional rules of teaching: A Foucauldian analysis
of ethical self-formation in pre-service teacher education

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Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

The research presented and reported in this thesis was conducted in accordance with the National Health and Medical Research Council National Statement on Ethical Conduct in Human Research (2007)—updated March 2014. The proposed research study received human research ethics approval from the Curtin University Human Research Ethics Committee (EC00262), Approval Number: EDU-163-14.

Abstract

Previous scholarly inquiry has found teaching is a profoundly emotional endeavour. What is less well understood and under-represented is how emotions function within the lives of pre-service teachers and contribute to their learning of professional practices. This thesis explores *how* pre-service teachers learn the emotional norms and rules of teaching during an initial teacher education course. The research utilises Foucault's theorisation of ethical subjectification to examine *how* this learning shapes pre-service teacher self-formation as embodied and ethical techniques for professional emotional conduct. The inquiry uses post-structural theory to report on a rich array of written, interview and visual data gathered through a longitudinal case study of initial teacher education course learning. The analysis is focused on *how* regimes of knowledge about emotions operate to establish truths and practices of experience in learning to teach.

The thesis presents a number of narratives of pre-service teacher emotional experience to argue that power comes to operate in the lives of the participants through adherence to emotional rules, producing practices of self-care that are valuable for the construction of a desirable teaching self. A significant finding discussed in the thesis is that participants learn to accept they must craft their emotional conduct through embodied practices according to the norm of rational emotional control. In addition, the thesis argues that within this ethical framework the participants learn to cultivate a positive emotional disposition as a teacher as such conduct produces productive and beneficial outcomes for the self and for others in the school context. The thesis offers novel methodological, theoretical, and empirical contributions to the field of emotion research in education contexts.

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Part 1: Conceptual, theoretical, and methodological framework

Chapter 1: Introduction

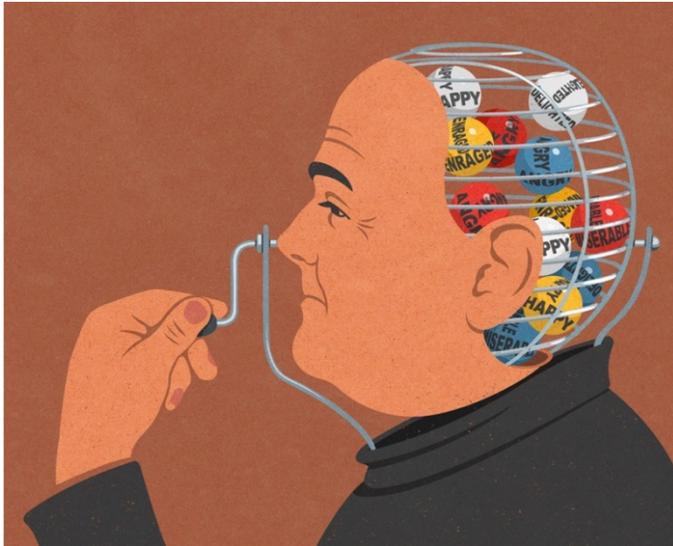


Figure 1.1: Volatility (Holcroft, 2014)



Figure 1.2: Baking (Holcroft, n.d.-a)



Figure 1.3: Put on a happy face (Holcroft, 2016)

These images¹ visually render central themes of the thesis: complexity of emotions, emotional labour inherent in professional self-formation and modern emotional norms.

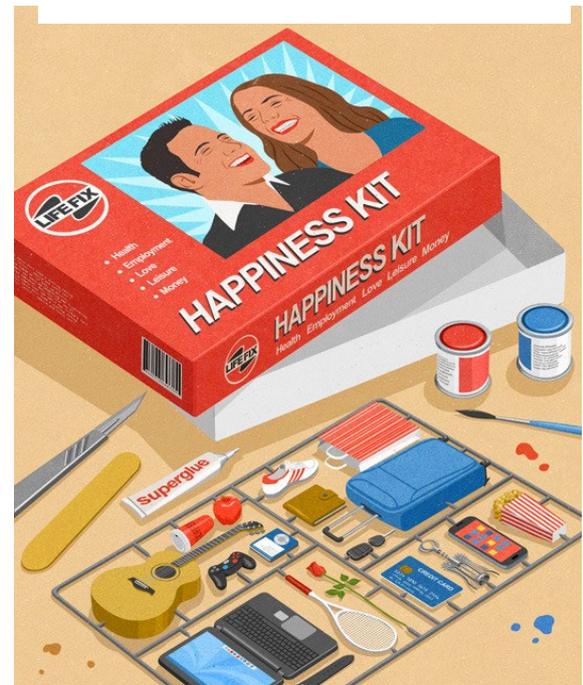


Figure 1.4: Build a happy life (Holcroft, n.d.-b)

¹ Note copyright permission has been obtained by image owner Holcroft, J. See Appendix A.

1.1 Research rationale

The first significant rationale for the focus of the research project contained herein is personal-professional experience within the field. Having spent seven years as a secondary teacher working in highly challenging school contexts, a range of emotions were thread into the daily life of being an educator. Problematic emotions became particularly pronounced due to encounters with communities where poverty, violence, trauma, generational unemployment, and apathy towards education were persistent issues. Profound emotional breakthroughs with students and families also occurred, experiences that were inflected with care, passion, and pride. Intense emotional labour, exhaustion and burn out came to define the latter part of this career stage for the author.

Subsequently working as a teacher educator for a decade has afforded several insights into the emotional life worlds of pre-service teachers. Acting as facilitator for professional experience units has provided a space for witnessing the ways pre-service teachers come to explore a constellation of feelings associated with learning to teach. Emotions have been most evident when pre-service teachers first consider what it will be like to work with students and other teachers on their professional experience (school placement). Nervousness and excitement are associated with thinking about what will be encountered *out in the real world of teaching*. These discussions tend to focus on what is required of them in terms of how they must conduct themselves as an emerging professional.

When many pre-service teachers return from a professional experience they are noticeably changed—more assured and savvier when it comes to grappling with notions of what teaching and learning is all about. Many pre-service teachers describe what Day and Gu (2010, p. 65) phrase as the “reality-shock” of working as a teacher, defined by the physical and emotional demands of the job. These shared stories articulate various dimensions of emotional experiences in the doing of learning to teach. Some speak about the helplessness and hopelessness they felt as attempts were made to work

with young people who were disengaged or unruly. Others explain how a lesson went as they planned, or was fun to do, accompanied by feelings of joy and personal satisfaction when students began to learn as a result of their actions. Tentative feelings of making a difference emerge as their purposes for choosing the profession are confirmed. For a few, feelings of confidence were shattered when lesson plans went wrong or when mentor teachers did not provide the support that is required, were overly critical or, at worst, incompetent teachers themselves. Feelings of anxiety, disbelief, doubt, and frustration accompany these reflections which are as real and meaningful as any technical or professional skill they acquire.

Pre-service teachers will also speak about feeling like *a stranger in a strange land*², placed into schools whose cultures, traditions and beliefs are at odds with their own, causing them to feel out of place and awkward. The unlucky ones will also talk about how they felt unwelcomed in the teachers' staff room and offices, like the interloper who comes in to cause disruption to the otherwise regular routines of the school day. Feelings associated with relationships are also commonplace as they reflect on ending their time in schools. Many pre-service teachers explain that they forged strong and meaningful bonds with both students and teachers in the school, making leaving difficult as they felt connected, liked, and valued for their contributions in the short time they were there. These emotional experiences matter. They count in the deeply personal, sometimes messy, and always complex emotional terrains of these people learning to teach. Hence, this grounding of personal experience as both witness and support to pre-service teacher emotional practice has resulted in the research contained within this thesis.

The second significant rationale for the research project is predicated upon a profound dissatisfaction with the context of reform impacting on teacher education courses and schools generally in Australia. Numerous critics have argued that in Australia, as in the United Kingdom and the United States,

² Like the main character of the Robert Heinlein's (1965) novel—Valentine Michael Smith.

teacher education courses have been subsumed by a “technocratic instrumentalism” (Britzman, Diplo, Searle, & Pitt, 1997, p. 16). This new paradigm has reshaped what is of value in education—namely rational performance based targets achieved via the standardisation of curriculum teaching methodologies and large scale testing regimes (see S. Ball, 2012; Britzman, 2003; Mayer, 2014; St. Pierre, 2014). In line with these priorities teacher education has been reshaped in profound ways. Increasingly, technical skills take precedence over context sensitivity or insights gained through the constructed nature of language, culture, identity and the historical assemblage of the teaching profession itself. The effects on the sector have been significant, as S. Ball (2012) explains:

These languages speak us, make us up in a lexicon of order and clarity. New roles and subjectivities are produced as teachers and lecturers are re-worked as producers/providers, educational entrepreneurs, and managers and are subject to regular appraisal and review and performance productivity. And new ethical systems are introduced based upon institutional self-interest, pragmatics and performative worth. In each case the technologies provide new modes of description for what we do and produce new constraints upon our possibilities of action. (p. 7)

It is concerning that current approaches to initial teacher education take as unproblematic the widespread view that all pre-service teachers must develop narrowly defined set of ‘professional’ capabilities and expects that teachers should think and act in particularly defined ways. It is problematic that there is a universalising of ‘teacher identity’ and the knowledge underpinning it. One worrying element of such universalising is the image of the teacher as rational technician as opposed to the image of the affective teacher. What has and continues to be largely ignored are the emotional dimensions of teaching. When emotions *are* talked about in teacher education, they are often framed within emotional proscriptions of

‘appropriate’ conduct by ‘experts’ who frame emotions as mental strategies that require management, regulation, and coping whilst practising professional distance. Pre-service teachers are also encouraged to develop skills that enable them to deploy their emotions in productive ways, such as communicating the joy of learning. In these ways, the prevailing terrain of emotions in teacher education works to service the instrumental goals of schools and governments. Rather than simply being “consigned to the margins” (Hartley, 2003, p. 6) of education, emotions and their expressions by both students and teachers are being generated as new kinds of emotional and creative capital. As Hartley (2003, p. 6) wrote almost two decades ago emotional expressions “seems set to be instrumentalised”.

The instrumentalist approach to emotions in teaching stands in stark contrast to the lived experiences of education practitioners, as their work entails highly relational and affective practice. Numerous education researchers have argued that emotions are infused in the daily practices of teachers (e.g. Hargreaves, 1998b; Isenbarger & Zembylas, 2006; Nias, 1996). Emotions are woven into teachers’ practice as they work to build learning experiences for students and communicate their passion for a subject. Emotions form the fabric of what binds relationships in schooling communities as teachers interact with one another, their students’ care givers and administrators. On a daily basis, the ever evolving and changing contexts of classroom dynamics create highly emotional experiences and connections (Day & Lee, 2011). Many who have taught live this intricate spectrum; the encouraging, cajoling, disciplining, laughing, bullying, apathy, engagement, excitement, boredom, monotony, frustration, self-doubt, unease, stress and hopelessness—entangled amongst the material relations of people, objects and ideas of schooling. Taken together, these significant personal-professional experiences and views of the profession have grounded the research to take the form it appears in this document. The next section will provide the research aims and then an outline of the thesis in its totality.

1.2 Thesis overview

The thesis is organised into two broad parts. The first constitutes the conceptual, theoretical, and methodological framework for the inquiry. The second part constitutes the analytical work undertaken to examine and interpret the data collected in the research of pre-service teacher emotions.

Research aim and questions

Most broadly the thesis is about *how* individuals construct themselves as pre-service teachers in terms of the emotional norms and rules of teaching. The primary research aim of the thesis is to explore *how* those undertaking an initial teacher education course learn embodied and ethical techniques of professional emotional conduct. The following four analytical research questions will meet this aim:

1. What is the part of the emotional self that pre-service teachers work on during an initial teacher education course?
2. Who or what authorises or legitimates this emotional work?
3. What techniques and practices are deployed to carry out this emotional work?
4. What is the end goal and what kind of professional-emotional self is being created?

Part one: Conceptual, theoretical, and methodological framework

Chapter one provides a brief rationale for the research field selected and an overview of the thesis. Chapters two and three work in tandem as a literature review to provide a conceptual critique of emotions scholarship. These chapters will argue that previous scholarly inquiry has found teaching is a profoundly emotional endeavour. Teachers' emotions have been theorised along a number of dimensions, including how they may be constrained or supported within the socio-cultural conditions of policy reforms and present

workforce issues. The literature identifies teacher attrition, burnout and emotional labour as significant problems in the profession. What is less well understood and is underrepresented in the literature is how emotions function within the lives of pre-service teachers and contribute to their learning of professional practices. To generate new insights into this issue, the thesis uses a longitudinal case study framework to explore the emotional experiences of pre-service teachers through the duration of their course learning in an initial teacher education program in Western Australia. Qualitative research tools were employed to gather a rich array of data from pre-service teachers who engaged in long form interviews, online diaries, open-ended questionnaires, drawings, media responses and arts-based making exercises.

The thesis adopts a conceptually nuanced post-structural approach to emotional conduct within a professional learning context, conceiving emotion as historically and culturally informed multifaceted performances rather than simply psycho-biological processes. The research utilises Foucault's (1990b, 1997e) later theorisation of ethical subjectification to examine the participants' self-formation throughout their course learning along four dimensions. These dimensions are: the emotional facets that become targets of self-work; the discursive sources of authority or legitimation of this work; the techniques that are deployed to carry out this work; and finally, the goals pre-service teachers seek to achieve in the creation of a competent and professional teaching self. This analytical schema of the interwoven elements of self-formation is applied to pre-service teacher learning to theorise their ethical *becoming*. The analytic argument is focused upon a description of *how* regimes of knowledge about emotions operate to establish truths of experience in learning to teach.

Part two: Analytical work

The second part of the thesis contains a substantial presentation of data and theoretical analysis aligned with the temporal phases of the research project.

Using the Foucauldian four-part schema to interpret the data, a significant finding discussed in the thesis is that participants learn to accept that they must craft their emotional conduct through embodied practices according to the norm of rational emotional control. The participants conceive control and management of negative emotions as an essential skill in attaining the goal of becoming a competent and professional teacher. In addition, the thesis argues that within this ethical framework the participants learn to cultivate a positive emotional disposition as a teacher, as such conduct produces productive and beneficial outcomes for the self and for others in the school context.

The thesis demonstrates that as participants progress through their course learning, a number of rules for emotional conduct become the accepted 'truths' inscribed upon their professional subjectivities as educators. In response to a range of proscribed and tacit ethical obligations, the participants constitute themselves according to various models of appropriate conduct for their emotions. Aligned with the discourses of authority constituting their initial teacher education course, the participants learn they must become adept at cultivating an emotional façade to suppress problematic or vulnerable emotions. They must also shape a demeanour that can skilfully embellish emotions to demonstrate professional competencies. In this way, the deployment of professionally normalised emotional conduct supports the institutional imperatives of the school and the state.

The thesis presents a number of narratives of pre-service teacher emotional experience to argue that power comes to operate in the lives of the participants through adherence to emotional rules, producing practices of self-care that are valuable for the construction of a desirable teaching self. Yet, such practices also carry dangers, such as the deleterious effects of emotional labour. In a subtle exercise of power, each research participant elaborated, transformed and organised emotions in relation to being a teacher in their given socio-historical-political situation. These operations of power are not wholly coercive or repressive, but rather can be construed as a concrete form of ethical freedom through which individuals cultivate a

meaningful teaching existence for themselves and for others. The implications for theorising pre-service teacher emotions in such a way are discussed in relation to thinking otherwise about initial teacher education practices. This thinking otherwise takes its form in resisting normalised practices of emotional conduct, of subverting emotional rules when these are confronted, and creating the possibility for new forms of emotional freedom. This approach to the emotional experiences of pre-service teachers offers novel methodological, theoretical and empirical contributions to the field of emotion research in education contexts.

Chapter 2: Representations of emotions

Emotion (noun)

Definition:

- i. An agitation of mind; an excited mental state.
- ii. Any strong mental or instinctive feeling, as pleasure, grief, hope, fear, etc., deriving especially from one's circumstances, mood, or relationship with others.
- iii. Strong feelings, passion; (more generally) instinctive feeling as distinguished from reasoning or knowledge.

Etymology:

- i. From 16th century Middle French *émotion* meaning: “civil unrest, public commotion, agitation of mind, excited mental state, movement, disturbance, strong feelings, passion”.
- ii. From Latin *ēmovēre* meaning: “to remove, expel, to banish from the mind, to shift, displace”.

("emotion", 2020; as defined by the Oxford English Dictionary)

2.1 Introduction

This chapter presents the first of two chapters reviewing the literature on emotions that has informed the thesis. The chapter is focused upon the broad field of emotion theory and research. The chapter will make explicit the theorisations present in different and often divergent constructions of the conceptual category of emotions. In doing so, the chapter explores the theoretical assumptions this thesis moves beyond and the theoretical approach informing this thesis. The chapter will first explain that representing emotions presents a significant definitional challenge for scholars before moving to a brief historical overview of the term. Second, the chapter will overview two broad research fields that represent emotions in

particular ways—the psycho-biological and the social-constructionist. The limitations of these approaches will be discussed. The ways these orientations have sought to explain emotions in organisational and popular culture will be outlined. Finally, the chapter argues that the interactional-performative approach that incorporates post-structural and feminist theory is highly suited to researching emotions in pre-service teacher learning.

2.2 Emotion, feeling, affect

The definition and etymology from the Oxford English Dictionary at the outset of this chapter is important as the term *emotion* takes central focus in this thesis as opposed to feelings or affect. Shouse (2005, para. 3) notes that a “feeling is a sensation that has been checked against previous experiences and labelled”. Every person has a distinct set of previous sensations or feelings from which to draw when interpreting and labelling the “changes in physiological conditions relating to the autonomic and motor functions” of the body (de Sousa, 2014, p. 7). Embodied sensations have a distinctive structure, linked to personal and biographical experiences of the world. In this way, feelings may or may not be externalised in any way, we may not necessarily ascribe a label or words to describe a feeling, unless feelings necessitate some kind of social interaction (Shouse, 2005).

In comparison, an “emotion” is a projection or display of physiological sensations and can be genuine or feigned, socially or culturally contingent, depending on where and with whom we *do* this emotion to. Emotions tend to carry fixed linguistic markers that a particular culture shares; for example, in the Western world, sadness or anger are emotions that everyone just understands. We *know* what these emotions *feel* like, just as we know what they should *look like*—a sad person will feel upset, low, down, vulnerable with the accompanying behaviours of perhaps crying, needing a hug and so forth. Thus we broadcast our emotions to the world; we often rationalise or justify them to others, whereas feelings describe the subjective experience of intensity associated with the relationship between our thoughts and bodily

sensations (de Sousa, 2014; Shouse, 2005). Boler (1999) provides an insightful definition of emotions that begins the conceptually nuanced approach taken in the thesis, to be further elaborated on in this chapter:

Emotions are in part sensational, or physiological: consisting of the actual feeling—increased heartbeat, adrenaline etc. Emotions are also ‘cognitive,’ or ‘conceptual’: shaped by our beliefs and perceptions. There is, as well, a powerful linguistic dimension to our emotional awareness, attributions of meanings, and interpretations. (Boler, 1999, p. xix)

A second important distinction of terminology that needs to be made is between emotion and *affect*. Like the distinction with feelings, “emotion signals cultural constructs and conscious processes, whereas affect marks pre-cognitive sensory experience, relations to surroundings, and generally the body’s capacity to act, to engage, to resist, and to connect” (Zembylas, 2014a, n.p). This definition explains what Clough and Halley (2007, p. 1) dub the “affective turn”—a scholarly field that draws on a line of thought from Deleuze and Guattari (1987) treating “affectivity as a substrate of potential bodily responses, often autonomic responses, in excess of consciousness” (Clough & Halley, 2007, pp. 1-2). Rather than affect, this thesis employs the term “emotion” which is understood to have both a social *and* psychic-embodied dimension of experience as a kind of *entanglement*. This understanding of emotions focuses on where thinking, feeling and acting work as multidimensional “complexes” which are both cultural and embodied, and arise in power relations (Zembylas, 2014a, 2015). Emotion as a conceptual category informs much of the literature from a post-structural theoretical orientation that this thesis rests upon.

2.3 Different discourses, different realities

The study of human feelings occupies a problematic place in the academic literature, given that the very word *emotion* continues to be difficult to define and describe. This is despite a proliferation of books, journal articles, conferences and theoretical models on the subject (Bellocchi, 2019b; Dixon, 2012). In their review of the field, Mulligan and Scherer (2012, p. 354) state that, at the most basic level, the term emotion “defies consensus” with “no commonly agreed upon definition in any of the disciplines that study this phenomenon”. Bellocchi (2019b, para. 2) writes that the “lack of a unified and universal definition of emotion” can be problematic for researchers, “rendering difficult the task of comparing outcomes across the diverse range of available studies” (p. 2). Various researchers have noted that emotions are “slippery”, “unpredictable” (Boler, 1999, p. 3), “ethereal” (Williams, 2001, p. 2) and “ambiguous” (Izard, 2010, p. 367), prompting Dixon (2012, p. 338) to muse that “many are beginning to wonder whether it is the very category of ‘emotion’ that is the problem”.

In a book dedicated to unravelling the complexities of emotions in the post-modern age, Zembylas (2005b) writes that emotions are “elusive, given the complex interrelationships of discourse, embodiment, enactment, past experiences and memories, and social and political aspects that constitute and give meaning” to them (p. 201). For J. H. Turner (2009), the challenge of coming to a clear definition of emotions hinges on the fact that phenomena categorised as ‘emotion’ have been theorised in relation to its many different aspects—the biological and neurological as well as the behavioural, cultural, structural, and situational; and “depending upon which aspects of emotions are relevant to a researcher, a somewhat different definition will emerge” (p. 341). These scholars tend to argue that emotions are complex phenomena, namely because they are bound up in “all types of mental entities and states that belong to various ontological levels” (Ben-Ze'ev, 2010, p. 1). This conclusion leads Ben-Ze'ev (2010) to note that in light of such complexity, any “description of emotions requires the use of conceptual tools that are sensitive to diversity and complexity” (p. 1).

These theorists reveal that the category of emotion is conceived through many discourses and is therefore multidimensional, rather than a unified phenomenon. In other words, different discourses produce different realities of emotion, much as Chokr (2007, p. 383) surmises, emotions “are constructed differently at different times in history, differently for different individuals or groups, and in different social and cultural contexts”. The next section will present a brief historical overview of different understandings of emotions, with a focus on how the psycho-biological orientation has come to dominate popular discourse.

2.4 History of emotion, in brief

Many of the modern theoretical models which seek to explain human emotion have ontological and epistemological roots within classical Western philosophy. Plato and Aristotle deciphered the place of emotions amongst the other processes of mind and body (Barrett, 2017; de Sousa, 2014). Plato recognised that reason was distinct from both our “appetites” and the “spirit”, which combined to form the emotions, while Aristotle saw emotions as integral to leading a “moral” life, with our capacity to do so largely a result of learning to feel the “right emotions in the right circumstances” (de Sousa, 2014, p. 4). The ancient Stoics analysed emotions or “passions” as conceptual errors, conducive to misery and nothing more than “diseases of the soul” (Dixon, 2012, p. 339). Prominent Stoic thinkers argued that high reason was the goal of human perfection, only achieved by accepting the ultimate pointlessness of emotional attachments and involvement (Dixon, 2012). Graver (2008, p. 2) states that far from looking to “eliminate feelings from human life”, the ancient Stoics attempted to develop early “plausible psychological explanations for affective responses”. The Stoics’ thinking about human passions was subsequently “integrated into a larger psychological theory which explored the relations between emotions and involuntary feelings, emotions and insanity, emotions and moral development” (p. 2). This line of classical thinking tends to loom large in the

modern scientific conceptualisation of emotions, as both are predicated on a “desire for order based on binary oppositions” (St. Pierre, 2012, p. 487).

In the Middle Ages emotions were attached to Christian ethics. Passions were cast as “violent forces that could conflict with reason and lead an individual to sin” (Dixon, 2012, p. 339). The self-interested and self-absorbed sins or passions (these words were often used interchangeably) spoke of a human nature to be angry, lustful and envious. Whereas, the purer virtues, such as love, hope and faith were practices of the reasoned Christian who through devout practice could overcome such base cravings and aspire to higher Godly virtues and live a meaningful life (de Sousa, 2014; Dixon, 2012; Solomon, 2008). Knuuttila (2018, para. 4) notes that medieval authors, the most prominent being Thomas Aquinas, provided “detailed terminological, psychological and ethical remarks on each emotion type”. Their central focus was that the “intellectual soul should keep emotions under strict control” and conceived virtuous conduct as cultivating “habits to feel emotions in accordance with the judgments of practical reason”. Such early theoretical and taxonomical explanations of emotions were influential in Western thought until the 17th century (Knuuttila, 2018, para. 4). For Graver (2008) and Knuuttila (2018) at least, modern psychological models of emotions have a definite heritage to these early philosophies. This discourse of emotions set a dichotomous relationship to reason that was consolidated in the 17th century, specifically through the philosophy of Rene Descartes, which will be explored in some detail within chapter six.

Emotions were of much social and individual concern in the 18th century, with Thomas Hobbes, David Hume and Adam Smith conceptualising emotions such as anger, apathy and compassion as being “socially construed and constructed, and therefore political” (Chokr, 2007, p. 386). For example, in 1740 David Hume reasoned that human “passions” or desires were primarily constituted within differences in power and explained emotions as functioning within an “economy of scarcity” (Gross, 2006, p. 126). Hume and his contemporaries conceived emotions as having a kind of “socio-political currency” as they were tied to variations in “worldly investments” (p. 126). It

was only in the 19th century that this externalised conceptualisation of the meaning given to emotions lost favour for a naturalised approach. A study of an external reality to emotional life was henceforth “sucked into the brain” (Gross, 2006, p. 8), taken to be “hardwired, equally shared and best explained in psycho-physiological terms” (Chokr, 2007, p. 386).

Up until the 19th century, empiricists of the time conceived emotions as motives which arose from thoughts or perceptions and immediately moved their subjects into some kind of action (Deigh, 2010, p. 3). In 1820, Edinburgh professor of moral philosophy Thomas Brown published a series of lectures which created a single unified category of the emotions, effectively inventing the term as we have come to know it in the modern age. From this point on the term took on a newly systematic theoretical role in the science of the mind (Dixon, 2006). This shift led Watt-Smith (2015, p. 5) to note that “no one really felt emotions before about 1830” with the new term indicating “a novel approach to the life of feelings, one that used experiments and anatomical investigations to focus on observable phenomena” (p. 7).

Dixon (2012) charts the evolution of the term “emotion”, writing that it is a relatively “recent, haphazard, contested, and gradual” psychological concept. Its emergence in the 19th century specifically “suited the purposes of a self-consciously secularising and scientific cadre of psychological theorists” (Dixon, 2012, p. 342-343). Using the term “emotions” and “emotional” allowed these scientists to distance themselves from earlier philosophical and spiritual accounts of human “passions” and “affections” to reframe the discourse within a thoroughly more modern, secular and scientific account of and approach to human mental life. Imbued with a new institutional and intellectual authority of the medical sciences, these “progressives” looked to scientize human feeling through empirical investigations which produced physiological data (p. 342). This led to a rather broad understanding that emotions are “purely intrapsychic” phenomena (Zembylas, 2007, p. 59)—those “vivid mental feelings of visceral changes brought about directly by the perception of some object in the world” (Dixon, 2012, p. 342).

2.5 The psycho-biological approach

Resting upon this historical lineage contemporary psychological theorists provide society with scientifically legitimated explanations for how emotions function in our everyday lives. Prominent psycho-biological theories of emotion such as Canon-Bard or James-Lange, whilst differing slightly in terms of origin focus, work according to the following functional logic chain; a subjective experience occurs to an individual bringing with it a physiological as well as a behavioural response (Niedenthal & Ric, 2017). As Niedenthal and Ric (2017, p. 3) state: “the important thing is that emotions are responses to things, people, and events we encounter in the world and to our own thoughts”. This chain is universal and a-cultural whilst being highly subjective, hence it operates upon the supposition that “I have feelings, and they are mine” (Zembylas, 2007, p. 59). Deigh (2010, p. 6) notes that a common theme in these cognitive theories of emotion is that they ought to “belong to intelligent thought” much like beliefs, judgments and decisions, they have a propositional content that we either accept or reject. This line of thinking produces the common understanding that emotions are tied to our evaluative judgements of people, places, things or events. So, a particular emotion is necessarily linked to an evaluative judgement of some kind, that we interpret as either warranted or unwarranted, justified or unjustified (Deigh, 2010).

Working within such a “law-bound” (Zembylas, 2007, p. 58) model, in the 20th century evolutionary researchers have come to suggest that human emotions have been naturally selected much like other Darwinian traits. Humans have emotions because they are a biological response to problems that arise from the social environments of early hominids. They are responses to all living organisms’ basic needs of mating and social affiliation, especially present in mammals (Johnson, 2014). One prominent theory (Tooby & Cosmides, 2008) suggests that emotions are similar to biological traits such as lungs in air breathing animals; attributes that arose along an evolutionary line and have been conserved ever since. According to this perspective, these adaptations are simply a category of animal behaviours and so the term

emotion is a particular way of describing these behaviours in humans. Ekman (1992) famously argued that there is a small number of “basic emotions” that have inter-translatable names and have universally recognizable facial expressions. Researchers from this tradition conclude that basic emotions such as fear, joy and anger are transcultural and that, while they may be nuanced in different ways in different societies, at the core they remain biologically determined and static over time (Johnson, 2014; Leavitt, 1996).

The term emotion, as is commonly understood now, was imbued with its current scientific meaning through the course of the 19th and 20th centuries. Stripped of any localised, varied or philosophical meaning, emotions became a widely experienced kind of mental state taking on an instrumental, universal and technical language of authority that has shaped, coloured and explained our lives since its deliberate creation. We are still living with the legacy of this project, the confused and unresolved questions of how emotions relate to the mind and body, what emotions entail and what they do not, stems from this complex cultural history (Dixon, 2012, p. 340).

2.5.1 The psycho-biological approach in organisational culture

Despite there being numerous empirical and theoretical positions that seek to define or explain human emotions, those that pervade in both popular and organisational culture tend to fall within the dominant psycho-biological understanding of emotions or have emerged from a liberal, humanist and universalist orientation (Chokr, 2007, pp. 385-386; Gross, 2006, p. 71). These “physiological, biomedical and psychological discourses” seek to explain emotion and emotional responses within organisational life, assuming “an essentialist perspective in which emotions are seen as pre-existing phenomena” which are “universal to all human beings” (Harding & Pribram, 2004, p. 865). Harding and Pribram (2002, p. 409) maintain that a prominent feature of a universalist approach to emotion life in organisations is setting a “sharply distinguished” division between the social-public space of work and the private sphere of family life in the home—a distinction that

“has become particularly intense in the development of capitalist societies”. Furthermore, because emotions are widely perceived as a private, individual phenomena in this way, “social entities at national governmental, and corporate levels of operation are presumed *not* [emphasis added] to act emotionally” (p. 865).

Illouz (2008, pp. 75-76) explains that psychological explanations of human behaviour has an “extraordinary cultural power” within the structures of economic organisations due to its capacity to “inscribe the individual—his or her needs, claims, and critiques” in highly specific and instrumental ways. This knowledge came to operate in the early 20th century organisation by conceiving harmonious work relationships as “psychological and emotional entities”. The modern organisation became infused with “cultural scripts” that promoted “emotional control” as the norm to ensure organisational outcomes could be met. Strict control of one’s emotions, particularly anger in the workplace, “captured the corporate imagination” because it recast historical norms of rational control over emotions “in the double psychological language of emotionality and of economic efficiency” (p.76).

This had led to the common “cliché” within management circles “that emotions shouldn’t cloud your judgement”, symbolizing as Fineman (2008, p. 218) writes, a persistent “tension about where best to ‘place’ emotions: emotion is good and bad, vital but interfering”. Fineman (2008, p. 1) argues that emotions in organisations are never “ideologically neutral, within-the-individual, experience”. Rather, emotions need to be construed as “embedded in the political agendas of organisational life” that are “shaped by social structures and the norms and values of the organisation” (p. 1). One value that organisations have recently deployed in a quest to unlock the capacities of workers is through the cultivation of “positive emotions” in the workplace. Positive “virtues such as responsibility, nurturance, altruism, civility, moderation, tolerance and work ethic” have become the new tools for channelling employee’s commitment to organisational outcomes (Fineman, 2006, pp. 270-271). Most prominently, this turn can be seen in the popularity

of the “new science of happiness”—positive psychology (A. Miller, 2008, p. 591).

Positive psychology is described by its advocates and practitioners as an “umbrella term for the study of positive emotions” and “positive character traits” (Seligman, Steen, Park, & Peterson, 2005, p. 410). One stated goal of the movement is to “positively” “enable institutions” by making people “lastingly happier” and “less depressed” (p. 420). Positive psychology focuses on building “character strengths” within individuals that “are valued across cultures and throughout history” (Seligman, Ernst, Gillham, Reivich, & Linkins, 2009, p. 301). Within this scholarship the positive emotions of happiness, love, hope and joy are of “special interest” as they purportedly lead to “positive consequences” such as “organisational harmony, strength, fairness, wisdom and dignity” (Fineman, 2006, p. 274).

The science of positivity offers up an “array of technologies of the self at people’s everyday disposal” (Reveley, 2015, p. 83). Thoughts, emotions and conduct are intervened upon by encouraging the take up of tasks such as writing “down three good things that happened each day”; composing “narratives about times” we are at our best; and “gratitude letters” to loved ones or keeping a regular “blessings journal” in order to “track what went well that day” (Seligman et al., 2009, pp. 304-305). What “undergirds” these techniques is the “possibility of self-control” as, once adopted, our emotional life becomes a “muscle” that can be “trained” to achieve a “self-sustaining and self-sufficient” personal autonomy (Saari, 2018, pp. 148-149). The power of psychology to speak the ‘truth’ about the emotional life of teachers in schools will be further expanded upon in the next chapter.

2.5.2 The psycho-biological approach in popular culture

Popular culture is an interesting terrain to examine as a site for collective social understandings of emotions, particularly how various forms of media construct the everyday life of emotional behaviour. Popular culture is understood as processes or practices of mass media that is also political, in that “power relations constitute this form of everyday life and thus reveal the configurations of interests its construction serves” (Turner, 2003, as cited in, Storey, 2013, p. 11). The universal psycho-biological model of emotions has created an enduring metaphor that continues to pervade popular thinking—that of the master-slave dichotomy, in which reason is the master to the “more hostile and disruptive” slave of emotions (Chokr, 2007, p. 390). In this paradigm, emotions have an inferior role to the wisdom of reason, as they are necessarily more dangerous, bestial and primitive while also being less dependable and intelligent (Jagger, 1989). This perspective, to be further elaborated upon in chapter six, posits that our emotions are a “kind of brute reflex” (Barrett, 2017, p. 11) that needs to be controlled, suppressed, channelled or held in check by the rational, thinking self for safe and harmonious social equilibrium to be achieved (Solomon, 2008).

Popular understandings of emotions tend to follow a scientific assumption that there exists, in some orderly and interior form a describable phenomenon associated with our emotional experiences of the world. Humans certainly *appear* to experience a range of emotions that occur in response to the environment, be those pleasurable emotions such as happiness or less desirable emotions such as sadness. Despite an array of “misconceptions based on questionable assumptions and methodologies” (Chokr, 2007, p. 382) present in popular texts, books such as; *The language of emotions: What your feelings are trying to tell you* (McLaren, 2010), *The emotion code: How to release your trapped emotions for abundant health, love and happiness* (Nelson, 2007) and, *Master Your Emotions: A Practical*

Guide to Overcome Negativity and Better Manage Your Feelings (Meurisse, 2018) remain best sellers on the global media site of Amazon³.

The texts represented here are examples of how a predominantly universal perspective about human emotions and their individualistic nature is proliferated and diffused worldwide through popular cultural products. Cultural platforms such as “self-help books, workshops, television talk shows, radio call-in programs, movies, television series, novels, magazines” (Illouz, 2008, p. 7) and increasingly social media channels, diffuse psycho-dynamic knowledge and constitute in Illouz’s (2008, p. 7) estimation “an important aspect of cultural action in contemporary societies”. This action takes form in ways of performing the self in social institutions, like the school, according to these authorities of knowledge about human emotions. Popular media platforms create a widespread cultural milieu containing a range of “invisible semiotic codes that organize ordinary conduct and structure the interaction rituals of the self” (Illouz, 2008, p. 7). An example of the popular acceptance of psychological knowledge to tell the truth of human emotions is the quantification and objectification of emotions in the virtual online space.

The top result on Google search engine⁴ for the question: “what are emotions?” draws directly from psychological knowledge to quantify that “an emotion is a complex psychological state that involves three distinct components: a subjective experience, a physiological response, and a behavioral or expressive response” (Cherry, 2019, para. 2). Online tests and quizzes⁵ such as The Greater Good Science Centre’s (“Test your emotional intelligence: How well do you read other people?,” 2020) emotional intelligence test encourages the user to understand their ability to “read other people” through the “universal language of emotions” in “facial expressions”. Psychologies Magazine online test (2019) registers “how emotional” the user is, asking on the landing page: “Heart on your sleeve, keeping it bottled up

³ As of May 2020.

⁴ Run 6/06/2020.

⁵ Results are within top five webpages generated using Google search engine key words “emotions test”.

inside or always ready to explode? How do you express or suppress your emotions?” At the Mind Tools: Essential Skills for an Excellent Career (“How emotionally intelligent are you? Boosting your people skills,” 2020) website, a user can boost their “people skills” by taking an “emotional intelligence test”. The next section will provide a critique of this pervasive psycho-biological discourse, specifically the limitations this knowledge has for researching emotions.

2.5.3 Limitations of the psycho-biological approach

It is worth noting that the most recent neuro-biological science of emotions, such as the work of Barrett (2017), who uses an extensive analysis of neurological studies, shows that what was taken to be a fixed, relatively constant category of biology is not consistent at all. Barrett (2017, p. 53) states there is “no specific fingerprints in the autonomic nervous system for different emotions”—surmising that “variation, not uniformity, is the norm” (p. 53). While a universalist and psychologised notion of emotion is hegemonic in popular and organisational discourse, it is important to note that more recent theorising of emotions within the domain of psychology, has pivoted towards an interdisciplinary approach, examining emotions in their historical, cultural and gendered dimensions. For example, Ellis and Tucker (2015) state that “in thinking about emotion from a social psychological perspective”, they have sought to “explore historical accounts through a social lens”, arguing that such an approach is “valuable in terms of broadening contemporary psychological theories that offer individualistic models of emotion” (pp. 2-3).

A counter point involves taking psychological knowledges of emotion as belonging to what Foucault (2000a, p. 5) conceives as the “curious and particular forms of analysis” of the human sciences that arose in the nineteenth century, “in direct conjunction with the formation of a certain number of political and social controls”. In this view, psychological knowledge is not merely a body of thought but “a certain form of life, a mode of practicing or acting upon the world” (Rose, 1996b, p. 62). Foucault’s

theoretical contributions to the thesis will be explored in chapter four, but what is critical at this juncture is recognising that far from being benign, contemporary psychological knowledges and knowledge making practices of human emotions are taken to be “enmeshed in the problems and practices of power” as well as in the “social government and management of individuals” (Gordon, 2000, p. xvi). Thus, the psychology of emotions acts to formulate a “knowable individual” who is “caught in relations of power, as that creature who is to be trained, corrected, supervised, controlled, and disciplined” (p. xvi).

Rose’s (1996b) influential work does not take the domain of “psy” knowledges as something given or independent of and pre-existing society and culture, but rather as “constituting its object in the process of knowing it” (p. 49). Drawing on Foucault, Rose argues that the expertise and knowledges of psychology are a disciplinary force that has come to infuse and dominate various ways of “forming, organising, disseminating, and implementing truths about persons” (p. 59). To make the conduct of human beings intelligible, be that emotional or otherwise, Rose says, psychology puts reality upon a “screen”. This screen comprises a taxonomy of psychological truths that orders human persons according to various technical forms and instruments. Predominantly grounded in experimental data these truths seek to explain individual conduct, hence making it comprehensible and calculable “within institutional systems of visibility”, such as the school (pp. 59-61). Schools, like other social institutions of the 20th century operate on a range of norms and standards, limits and thresholds of tolerance, rules and systems of judgements—all conferring visibility upon certain features of persons, with psy knowledges illuminating the topography of the phenomena that appears within them, say that of emotions (Rose, 1996b, p. 61).

The persistent problem about the ‘truth’ of human emotional life that theorists from competing disciplines have grappled with is rendered intelligible within “psychological ways of seeing, thinking, calculating, and acting” (p. 61). Psychological “categories and explanatory schemes” render emotions into a clearly delineated and defined ontological space. Emotions

are named, organised, visualised, plotted, and made coherent to formulate “criteria and norms we use to judge ourselves” (p. 61). Moreover, these schemes make us into particular kinds of beings, creating a field of possible “practices through which we act upon ourselves and one another” (Rose, 1996, p. 167). These rules and systems of judgments for human emotions have a particular social and organisational potency. That is because they transform “problem spaces”, such as the school, conferring upon them a “simplification” in the form a “range of activities that authorities engage in when they deal with conduct of conduct”—namely those strategies, programs, techniques, and reflections that exercise modern forms of administrative political power (Rose, 1996, p. 61). This thesis takes the stance that the “psy disciplines” have an especially “penetrative capacity” within initial teacher education to formulate “truths” about who pre-service teachers are, so “it has become impossible to conceive of personhood, to experience one’s own or another’s personhood, or to govern oneself or others without psy” (p. 34).

In turning to popular and organisational culture, the metrics of emotion measurement that can found in books and webpages illustrated in the previous section objectify emotions leading to the popular view that they are fixed entities that are able to be quantified, averaged out and with the right training, balanced (Illouz, 2008, p. 138). These examples also illustrate the extent to which the everyday phrases of “emotional health and wellbeing”, “emotional literacy” and “emotional intelligence” (Dixon, 2012, p. 343) have become a “commodity”, something to be “produced, circulated, and recycled in social and economic sites” (Illouz, 2008, p. 171). The tests and quizzes referenced, although seemingly innocuous and possibly enjoyable exercises of self-discovery and insight, are rather conceived as having a more penetrative and substantial effect upon the way emotions are understood and socially enacted. Far from promoting the take-up of a “neutral set of skills” (Boler, 1999, p. 87) these products allow “the most alien, unmanageable feature of human behaviour”, our emotions, normally confined as an “interior and private experience”, the ability to be placed under a “microscope and dissected” for the benefit of self, others and the workplace (Boler, 1999, p. 58).

Harding and Pribram (2004) note that many modern academic investigations of emotions within organisations have provided a lens through which the emotional life of employees have been “surveyed, assessed and subjected to a range of practices directed at management and control” (p. 864). Boler (1999, p. 76) explains that modern workplaces have readily adopted the discourses of emotional intelligence, emotional literacy and well-being because these notions serve “capitalism at several levels”. Hence, the self-help industry profits from “our own obsession with ourselves” with various commodified psy discourses authorising which emotional behaviours constitute someone who is a ‘good’ listener, a ‘good’ problem solver’ or ‘good’ with people—hence the ‘good’ employee and more broadly the ‘good’ citizen. The a-cultural, a-historical, a-political and neurologically common brain that the tests illustrated in the previous section seek to quantify, has come to function as the perceptual “apparatus necessary to acquire neoliberal social skills and rules” (p. 76). That is, contributing to the smooth operation of organisational systems according the political and cultural norms and rules of neoliberalism. The critique presented the psycho-biological approach to emotions has limitations because this discourse is imbricated in knowledge making practices which universalise and individualise emotions. In an exercise of administrative power such ‘truths’ are interwoven with governmental and economic strategies and must be disentangled through alternative theorisations of emotion. The next section will examine a competing discourse, one oriented towards social forces that shape emotions through culture, language, and relationships.

2.6 The social constructionist approach

Parker (2006) argues against the mainstream psycho-biological approach that seeks to find “those emotions inside us as if they were fixed and universal” (p. 92). Instead, Parker continues, “we can learn far more about emotion by carefully unravelling what people are able to say about it in different cultures than we could ever do from physiological measures” (p. 92).

Opposing a universalist psychobiological approach to understanding emotions, a range of social theorists posit that emotions are primarily social constructions (Williams, 2001). This view holds that what we may experience as an individual psychological process is in fact conditioned by and dependent upon social contexts. Hence, emotions are treated as products of societies and cultures. We acquire or learn emotions and a multiplicity of responses to these feelings through our direct and indirect accumulated experiences enmeshed in the cultures we live in and the social groups within which we function. In this view, emotions are “complex, multifaceted human compounds which arise in a variety of socio-relational contexts” (Williams, 2001, p. 1).

What interests these scholars from a sociological perspective, are the ways in which emotions are enacted through “cultural definitions of personhood as they are expressed in concrete and immediate but always culturally and socially defined relationships” (Illouz, 2008, p. 11). Taking emotions to be “social constructions, not genetically determined” means accepting the idea that emotions are much more about “improvisations, based on an individual’s interpretation of a particular situation” and “part of a dynamic, continuously fluctuating system of meaningful experiences” as opposed to universalist approaches that tend towards a functional and structural focus (Zembylas, 2007, p. 61). Foregrounded in this approach to emotions is their situatedness, primarily as cultural artefacts that convey myriad sociocultural messages (Zembylas, 2007). In other words, as Watt-Smith (2015, p. 9) explains, “the way we feel is enmeshed in the expectations and ideas of the cultures in which we live”. What are considered ‘normal’ emotions, therefore, will vary considerably between different cultures and at different times, a notion that once again, calls into question the universality of emotions (de Sousa, 2014; Johnson, 2014).

Linguists, for example, maintain that there are numerous instances of discrepancies between emotion words in different languages, some of which are untranslatable to English (Lin, 2012). Linguistic researchers such as Wierzbicka (1999) note, it is “essential to recognize the diversity” in human

“emotion lexicons”—that we must “abandon the idea that all languages must have words for something as ‘basic’ and ‘natural’ as sadness or happiness” (p. 25). The forms of knowledge which circulate in a given culture about emotions are dependent *on* and embodied *in* the linguistic interchanges and interactions between individuals who share common social processes and histories. As Rose (1996b, pp. 49-50) explains:

Thus characteristics, capacities, processes, and the like habitually attributed to human beings in our culture or other cultures—childhood, love, the concept of self, repertoires of emotions, femininity, motherhood, hostility, aggression—are more properly understood as the outcome of these social and interactional processes of construction.

This model holds that if language describes unique terms for emotions, then people from different cultures have distinct and different emotions as well as experiences of those emotions (Watt-Smith, 2015). One example is the now popularised Scandinavian term for the mood of feeling content and cozy within one’s surroundings—*hygge* (2020). A culturally-linguistic specific approach to emotions also illustrates that the dominant Western conceptualisation of emotion as a private, individual experience existing solely inside the body can be vastly different to other culture’s notions. This holds especially true for cultures that characterise emotions as primarily occurring through interpersonal events that always necessitate two or more people. Unlike the Western invention of the autonomous rational self who feels, other cultures have a collectivist notion of ‘the self’, such as in Hindu philosophy, where ‘the self’ is grounded in *all* of reality (Lipner, 2010).

Menon (2000, p. 44) explains that many South Asian languages “lack an exact equivalent to the verb ‘I feel’” and, for Hindus, emotions are not separate from reason nor are they “thought to reside in the innermost recesses of the self”. Unlike the psychological models, introspection is not foregrounded as the road by which one can “recognize one’s emotions nor

know oneself better” (p. 47). Barrett (2017), too, argues that for every emotion category we have, that we might consider to be biologically basic and universal, including sadness, fear or happiness, there is at least one culture in the world that does not possess a concept for that emotion. For example, the Utka Eskimos have no concept of “anger” and the Tahitians have no concept of “sadness” (p. 297). The next section will outline a particularly influential concept in current understandings of the role emotions have in the modern organisation from a sociological perspective—emotional labour.

2.6.1 Emotional labour in organisations

The concept of emotional labour, as articulated by Hochschild (2012, first ed; 1983) incorporates a social rather than purely individualistic approach to understanding emotions in institutional settings, particularly how emotional conduct becomes part of a conscious effort to conform to accepted social norms and standards (Delaney, 2016, p. 266). Hochschild was interested in how in doing certain types of work, individuals learn to monitor emotions as part of a process called “feeling management” (2012, p. 24). In researching different service workers—most famously flight attendants—Hochschild posited three techniques of the “work” such individuals undergo as part of this process. The first technique is that of cognitive work, which are the attempts to change ideas or thoughts in a workplace role in order to change the emotion associated with them. Such as working to think more positively about a change in role tasks. The second technique is that of bodily work, which are the attempts to change the embodied physical symptoms of emotions, such as working to breathe slower to control feelings of being anxious or overwhelmed. The third technique is that of expressive work, which are the attempts to change expressive emotional gestures in the face, body or voice to change how one feels, such as working to put on a smile in a difficult situation with clients or colleagues (Delaney, 2016, p. 267).

Hochschild (1979; cited in Delaney, p. 267) has stated that “emotion work can be done by the self upon the self, by the self upon others, and by others

upon oneself". These different forms of self-work upon one's emotions, including the corollary behavioural actions, are necessarily aligned with the emotional norms and expectations that are found in every social setting. In a public work setting as opposed to a private family setting, the definition of the situation an individual is confronted with will require different kinds of emotional responses and thus a kind of "feeling management" (Hochschild, 2012, p. 68). For example, a work situation may call for an employee to smile and be pleasant when confronted with a person who is upset and angry, in order to prevent the escalation of that person's emotional state. Whereas in a private situation such expressive work may not be called for, Hochschild calls these "scripts" for emotions "feeling rules" which "guide emotion work by establishing the sense of entitlement or obligation that governs emotional exchanges" (p. 50). Much like a script for a play, the feeling rule determines the social norms that govern conduct in the workplace. These social norms set forth in clear terms, what *ought* to or *must* be done with emotions, proscribing for the worker: what to feel, when to feel, where to feel, how long to feel and how strong these feelings can be (Hochschild, 2012).

Hochschild's (2012) main argument is focused around what she terms the "commercialization of feeling" (p. 94). This occurs when one's emotions, played out in the context of a work role, becomes a kind of commodity, as if they are bought and sold in the market, translating these emotions into a form of "emotional labor" (sic). This labour requires "one to induce or suppress feelings in order to sustain the outward countenance that produces the proper state of mind in others" (p. 20). When emotions are required to be consistently managed at work, in order to meet the "display rules" demanded by the organization, the result for the individual is often emotional labour. This includes both an internal management of emotions or "deep acting", which can take considerable effort, planning, and control, as well as the resulting observable "surface acting" behaviour (p. 36). This management of emotions requires substantial effort and leads to a "commodification, where the organization controls the worker's emotions, something that partly explains why emotional labour is related to burnout and job stress" (Zembylas, 2005, p. 48).

In general, the emotional labour that Hochschild explores refers to instances when we manage our emotions or behaviour at work. It also describes the effort, planning, and control needed to express emotions during the interpersonal interactions that infuse daily interactions with others, be that clients, co-workers, managers or subordinates. The concept of emotional labour remains a powerful and enduring way to describe the kinds of emotion work that teachers undergo. This will be explored further in the following chapter. Importantly Hochschild's influence in thinking about emotions as social entities offers:

A way of seeing and understanding feelings as part of the presentation of self. Feelings are not simply emotional reactions that are privately experienced by the individual. Feelings are social expressions of the emotional state of the individual. As such, they function like any other cue given in an encounter: they signal something about the kind of self the individual is claiming and they result in righteously imputed expectations. (Hochschild, 2012, p. 5)

This way of seeing and understanding norms of emotional conduct in organisations is particularly useful in education settings. Emotional norms influence what are considered the appropriate social behaviours in particular settings, influencing choices about how such emotions *should* be expressed. This is thought of in terms of what events, things and people should make a person angry, happy or sad in particular social contexts and what types of behaviours are considered appropriate that result from such interactive relationships (Zembylas, 2007). The value of a social approach to understanding emotions is noted by Gross (2006, p. 15) who explains that seeing emotion in this light can illuminate “the contours of a dynamic social field manifest in what is experienced or obliterated, imagined and forgotten, praised and blamed, sanctioned or silenced”. This theoretical nuancing of emotions is valuable, yet there are limitations to this orientation that means it is not as well suited to the research problems of this thesis.

2.6.2 Limitations of the social constructionist approach

Social theorists posit that emotions typically occur in social settings and during interpersonal transactions, with most of our really meaningful emotions being caused by the relationships that emerge with the other people in our social field (Johnson, 2014). Social-linguistic theories of emotion as has been outlined here, focus on the assumption that emotions and their expressions are regulated by a range of social norms, values and expectations inscribed primarily in language. Leavitt (1996, p. 522) explains that one problem with the social constructionist orientation is definitional, in that the primary focus given to “emotion words or concepts or models of emotion” loses “the feeling side of the phenomenon”, reducing “emotion to a kind of meaning”. Zembylas (2007, p. 62) agrees, noting that these theories suffer from a “reductionism” that is “highly problematic”, furthermore, he argues that this “theorization about emotion as social is still held in a framework that aims to separate it from emotion as psychological” (Zembylas, 2007, p. 63). Like the psycho-dynamic approach, the socio-cultural approach is beset by a categorical binary, in this case the privileging of the social dimension of emotion over the individual. It seems that both models assume and maintain “the very distinction between inside and outside, the individual and the social, the ‘me’ and the ‘we’” (p. 63).

In addition, although the social approach is culturally and politically sensitive, it largely ignores the embodied role of emotions and how power relations operate to inscribe kinds of emotional expressions upon us. Ahmed (2014, pp. 194-195) explains that when emotions are constructed as an “instrument” of language, or as a “possession” to be used in some manner, is limited because this focus ignores “how they work on and in relation to bodies”. Ahmed theorises that discussing emotive language should not focus upon a “special class or genre of speech, which can be separated from other kinds of speech”, rather emotive language needs to be seen as “a form of power in which emotions align some bodies with others—“by the way they move us”. This critical role of the “body in mediating the interplay between the psychological and the social aspects” (Zembylas, 2007, p. 57) of emotions,

in accounting for both power and knowledge and how these forces converge upon persons and their emotional performances offers an innovative space with which to research emotion in teacher education.

2.7 The interactional and performative approach

An interactional and performative approach (Zembylas, 2007) is more useful to the study of emotions than the universalist and social-constructionist orientations because it challenges the assumed divisions between the purely individual or the social forces shaping emotions. Emotions are not simply psychological and social, rather emotions are crucial to the processes in which the psychological and social are produced. Situated beyond the borders of the traditional approaches, emotions come to produce the very boundaries that allow the individual and others to interact (Zembylas, 2007, p. 63). Emotion is understood in this approach as having both a social *and* psychic dimension of experience as an entanglement (Zembylas, 2014a). This understanding of emotion draws upon post-structural, feminist and Foucauldian concepts to theorise how thinking, feeling and acting work as multidimensional “complexes” shaped by cultural *and* embodied forces linked to diverse kinds of power relations (Zembylas, 2007, p. 63). Researchers working with these theoretical concepts draw upon Foucault’s (2002, p. 52) notion of discourse as “discursive practices” to conceive emotional conduct as “operating according to rules which are quite specific to a particular time, space, and cultural setting” (O’Farrell, 2005, p. 80). Thus, the discursive practices, or conduct of emotion, “deals with a field of objects, which are things presented to thought and are the occasion or the matter on which thought is exercised” (O’Farrell, 2005, p. 80).

In short, emotions are part of the “discursive articulations” by which relations and interactions of feelings and responses occur between humans (Burkitt, 2005, p. 682). Emotions are *not* merely inherent, instinctive, or pan-cultural bodily responses to stimuli as dominant psy discourses posit. This is because the physiological components attributed to emotions do exist as bodily states,

but what is foregrounded are performative cultural practices of emotion *and* embodied sensations, both inflecting one another so that they “flow together in the same mould” (Fineman, 2000b, p. 11). This approach disturbs the assumed culture/nature and interior/external binaries that are often present in popular representations of emotions. What appears to be our ‘private’ emotional experiences in fact—and counter intuitively—have an external existence. Emotions are produced through discursive practices to the extent that they are objectified, named, described, and regulated through social and institutional contexts and conduct. The physiological states we feel only *become* emotions once these phenomena enter social and cultural contexts, where our perception of internal sensation is named and interpreted as one emotion or another (Lupton, 1998).

This theoretical line of thinking conceives emotion as a “contingent, plastic and flexible, constructive feedback process” in which “socially recognizable emotions” only become so “within an ongoing stream of meaning-making or semiosis” (Wetherell, 2013, p. 355). Wetherell (2013) argues that we cannot ignore these complex processes of meaning making and histories within discursive practices, as this “so decisively shapes the emotional encounters between bodies and events” (p. 355). One critical way historical meaning-making has significantly shaped understandings of emotion in this orientation is illuminated by post-structural feminist theory. Theorists such as Jagger (1989), Boler (1999) and Lutz (2002) explain that Western thought is caught up within “hegemonic discourses that naturalise women’s emotions as pathological and personal” (Boler & Zembylas, 2016, p. 21). This scholarship reveals that there are a range of “dominant values” that are implicit in emotions research that takes these entities as precultural or a-cultural. Furthermore, these thinkers challenge “patriarchal binaries of emotion/reason that silence and dismiss emotions within realms of learning and knowledge creation” (pp. 21-22). Lutz (2002, p. 105) explains:

Feminist approaches are distinguished by their attention to the material, institutional and cultural capillaries of power through

which discourses of emotion operate. Normative approaches restrict their questions to the limited power that emotion—as culturally and conventionally defined in the Western academic circles—has to shape individual behaviour.

A feminist theoretical lens such as this brings a sensitivity to the way emotionality has been deployed by dominant political, social, and cultural groups. Historically emotions have been attached to “subordinate groups” such as women, people of colour (Jagger, 1989, p. 164) and those of a non-heterosexual or non-gender binary identity (Evans, 2002, p. 27). This means that both socially and institutionally, a “differential assignment” persists of reason and emotion, in which rationally “cool” and “dispassionate” white males carry authority to discredit, dismiss or silence claims or observations made by women, people of colour or those from diverse gender or sexual identities. These people and groups “are defined culturally as the bearers of emotion and so are perceived as more ‘subjective’, biased and irrational” (Jagger, 1989, pp. 164-165). The next section will explain the implications for adopting an interactional and performative approach to understanding emotions in researching pre-service teacher emotional conduct.

2.7.1 Implications for research

This thesis draws on the interactional-performative approach to argue that the discourses pre-service teachers employ to know the ‘truth’ about their own, and others’ emotions guides and shapes the contours of their emotional conduct in learning to teach. This process of self-formation into professional and competent teachers is “intertwined with the power relations that sustains such conduct” (Zembylas, 2005b, p. 59). Emotion is a discursive practice because the language attributed to emotions and the states that define them are in and of themselves “actions or ideological processes that serve specific purposes in the process of creating and negotiating reality” (Zembylas, 2005b, p. 26). This conception of emotion theorises that the ways an individual performs emotions, particularly in the public sphere, occurs within

a socio-historical context of one's culture and institutional location, whilst also being dependent upon those discourses that define the rules, rituals and habits of allowable and nonallowable emotional expressions. A professional teaching persona, therefore, is taken to be “embodied, enacted and performed within circuits of power” (Boler, p. x in; Zembylas, 2005b) that constitute school culture and a pre-service teacher's emergent concept of ‘self’.

This approach takes emotional ‘selves’ to be ephemeral and illusory, a product of temporally, spatially and culturally bound social discourses that privilege particular meanings of feeling at particular points in time (Fineman, 2000b). The focal points of the thesis are on the experiences of embodied feelings and how pre-service teachers understand, experience and talk about emotions, as being shaped and mediated by the historical, social and political processes in which they are generated, reproduced and expressed (Lupton, 1998). For example, anger in teaching is not like anger anywhere else, as will be discussed in following sections—it must be understood in terms of the “resources that are mobilised to establish it as an object of knowledge”, namely the “people, devices, texts, decisions, organisations and inter-organisational relations” that bring it into being (Mulcahy, 2011, p. 99).

Thus, when sensations are described and labelled within a social and political context something is done *to* them—emotions therefore cannot be disentangled from their highly contextualised meanings. What appear to be “real’ feelings, in these terms, are inevitably social-language constructs amenable to whatever signs and symbols are familiar, or amenable to the actor” (Fineman, 2000b, p. 110). Researchers using such an orientation theorise that organisational emotions are “produced through interpersonal work that is conditioned by cultural imperatives” comprising those “social rules that sanction what is appropriate to feel and express” (Fineman, 2008, p. 1). In this way, feminist and post-structural theorising can “worry away at the surface appearances of emotion to expose the systemic biases that shape our subjectivities—our sense about who we are and what we feel” (p. 4).

Fineman (2008, p. 4) suggests that in coming to understand not just what emotions are, but what they *do* in organisational life, means using a lens that brings into focus the “micro-politics and power-flows of different emotions crucial to workday feelings and meanings”. In a workplace context emotions need to be conceived as performances “for a particular audience” and rather than seeing emotions as the antithesis to reason, Fineman argues that they should be conceived as a “skilful accomplishment” or “strategic-resource, acted-out through vocal and bodily postures aligned to the micro-structure of the situation” (p. 4). Each organisational setting will have certain emotions that “define and maintain” what is conceived as “proper emotional conduct”, where “different, tacit, emotional rules apply”. Due to emotional rules one’s emotional life in a particular organisational culture will be “always hedged in”, Fineman says, but “not entirely caged” (p. 4). Here Fineman points to the possibilities of resisting emotional norms in the workplace, a theme that the thesis will address in some detail.

In approaching research of emotions using this theoretical orientation Harding and Pribram (2002) aptly point out an analytic direction. They conceive that emotions are part of, and constituted through, “discursive production” of “public/private boundaries”. What is of interest then is where emotions may transgress and “seep into” the public space, with analysis focusing upon the effects of such occurrences (p. 409). This approach considers:

How emotions might be constituted, experienced and managed;
where and when they may be considered
appropriate/inappropriate; how they might function with/in
structures of power towards both dominant and resistant ends;
and the role they play in the formation of subjectivity and
identity in the everyday lives and practices of individuals and
collectivities. (Harding & Pribram, 2002, p. 413)

This sophisticated conceptual lens of seeing and understanding emotional conduct in organisations is particularly useful in education settings and will be further articulated in the next chapter.

2.8 Conclusion

This chapter constituted the first of two chapters reviewing the literature of emotion theory and research. The chapter argued that a fixed, universalist, psycho-biologically determined discourse of emotions has limitations. These limitations are founded upon the theorisation that psychology in particular has created certain truths about emotion functioning to formulate a knowable individual that is readily amenable to the practices of governmental power. The chapter also argued that while adopting a socially informed approach to understanding emotions can account for their highly situated and culturally-linguistic contextual nature, a post-structuralist approach to emotions can provide a more nuanced and conceptually rigorous account for the role that knowledge and power relations play in how emotions are performed in various social-organisational contexts. In the following chapter the theorisations present in academic research that has sought to explain teacher emotions will be examined.

Chapter 3: Emotions in education

Emotions are felt as lived-performances, staged in classrooms, hallways, play-grounds. In these spaces teachers and students, as moral agents, enact the felt emotions of rage, love, shame, desire, despair, empowerment. These moral performances define the public and private faces of the schooling experience.

(Denzin, in Schutz & Zembylas, 2009, p. v)

3.1 Introduction

This chapter is the second part reviewing the literature on emotions that has informed the thesis. The chapter examines the methods and theorisations present in academic research focusing on teacher emotions. The chapter will first synthesize the research that foregrounds the central role emotions play in teaching practices, including the political and cultural context in which problematic emotions for teacher's have emerged. The chapter then moves to a detailed examination of three fields of academic research about teacher emotions—the psycho-biological, the social and the post-structural. As the last chapter did, this chapter argues post-structural theory offers a conceptually nuanced orientation to teacher emotion research. The chapter examines emotion studies that have focused upon pre-service teachers, paying detailed attention to those theorisations that have informed the methodological and analytical approach taken in the thesis.

3.2 An inextricable part of teaching

Emotions play a central role in teaching practices. In a literature review of the field of emotions research in education Fried, Mansfield, and Dobozy (2015) noted that between 2003 and 2013 there have been no less than 82 publications that highlight the complexities of teachers' emotions. Although

theoretically diverse, these projects contend that emotions within education “operate dynamically across the intrapersonal, interpersonal and social, cultural and political dimensions” (p. 432). Much of this research generally accepts that emotions are an “inextricable part of teaching practices” (O'Connor, 2008, p. 117) and that educators experience their work as a “profoundly, all-encompassing emotional endeavour” (Winograd, 2003, p. 1641). Similarly, Hargreaves (1998b, p. 835) concluded that teachers are “emotional, passionate beings who connect with their students and fill their work and their classes with pleasure, creativity, challenge and joy”. Nias (1996, p. 293) has stated that teaching is an occupation “highly charged with feelings, aroused by and directed towards not just people but also values and ideas”.

In a recent review of the field Bellocchi (2019b, p. 11) stated that “teachers expend effort and energy in expressing emotions, controlling their emotions and those of others, and caring for their students and other members of the school community”. Drawing on the seminal work by Hochschild (2012), many education researchers (Grandey, 2000; Hongbiao, Shenghua, & Lijie, 2018; Schutz & Zembylas, 2009; Tsang, 2019) have noted that teaching demands significant emotional labour, as it is “intensely emotional work” (Bullough, 2009, p. 33) that requires teachers to actively participate in “enhancing, faking and/or suppressing emotions” (Isenbarger & Zembylas, 2006, p. 121). Teachers learn to modify their outward emotional expressions in and outside of the classroom with students, parents and colleagues (Oplatka, 2009). This is a common thread at all stages of a teaching career as “pre-service teachers, beginning teachers, experienced teachers, teacher leaders and aspirant leaders all face the growing demands of emotional labour and are engaged in the emotional work that underpins learning environments” (Newberry, Gallant, Riley, & Pinnegar, 2013, p. 271)

There is general academic consensus that teachers are expected to “possess a genuine emotional understanding and empathy towards others” (Hargreaves, 2001b, p. 1059), with “effective teaching” encompassing not only an individual’s ability to manage “the emotional arenas of classroom life” but

also being able to maintain one's own "emotional well-being" (Day & Gu, 2007, p. 428). The emotional bonds formed from positive relationships with students have been associated with a greater sense of teacher efficacy and lower levels of stress, as well as greater student engagement and teacher well-being (Hoy, 2013; Jeffrey & Woods, 1996). Education researchers increasingly see that emotions are important to understanding not only what teachers do in their daily work life, but also what allows them to thrive in schools and sustain their careers (Day & Lee, 2011). Given the proliferation of research focusing on emotions in education, this aspect of teachers' lives has become something that matters deeply. As a result, teachers are increasingly constituted as highly emotional beings. Teachers are expected to practice in ways that develop, manage, and maintain their own and others' emotions to be seen as effective and professional education practitioners.

Much of the research on emotions in teaching practice has emerged within a political context that frames teaching as a highly demanding, pressured and stressful profession (Clement, 2017). The causes of the current emotionally demanding work context many teachers, irrespective of age, gender or seniority find themselves in, are numerous and complex. Poor teacher-student relationships, poor working conditions, time pressure, political and administrative control over teachers, workload, de-professionalization, successive and persisting reforms, the increasing complexity of modern teaching environments, performativity and accountability culture as well as changes to expectations, norms and behaviours in society for and about teachers are just some of the causes that have been identified (S. Ball, 2003; Bellocchi, 2019b; Day, 2012; Fried et al., 2015; O'Connor, 2008). These wider conditions contribute to substantial mental health issues for teachers, with one study finding that "over half of the Australian teachers" surveyed suffered from persistent anxiety and "nearly one-fifth were depressed" (Stapleton, 2019, para. 2). Worryingly, recent research from La Trobe University Australia has also shown that 80% of their teacher respondents "experienced some form of student or parent-led bullying in the last 12 months" with "10% of respondents being hit or punched in that timeframe". 83% of these teachers had considered leaving the profession because of

persistent school-based bullying and harassment (O'Connor, 2019, para. 2-3).

Beginning teachers seem particularly vulnerable to the negative emotional experiences of the work as they confront feelings of self-doubt, bullying by experienced teachers and work load pressures (Gallant & Riley, 2014). Numerous novice teachers appear to lose their optimism after leaving university, quickly becoming pessimistic, cynical or sceptical about students, school systems and policies, resulting in emotional exhaustion (Chang, 2009). Stress levels and psychological distress have also been reported to be higher in university students, pre-service and practicing teachers compared to the general population (Gardner, 2010; Newberry et al., 2013). Bennett and colleagues (2016) found that 60% of the early career teachers they surveyed “felt they did not have a good work-life balance”, but positively 90% felt they had a “strong support system” when confronted with challenge or difficulty (pp. 4-5).

Retention of early career teachers is a significant current concern in many countries (Buchanan et al., 2013) and novice teachers have a higher attrition rate than others in the profession, with as many as 50% reaching ‘burnout’ or simply leaving in the first five years (Arnup & Bowles, 2016; Bennett et al., 2016; Gallant & Riley, 2014; Näring, Vlerick, & van de Ven, 2012; Scheopner, 2010). In response researchers have suggested a number of strategies to ameliorate the issue of teacher turnover and attrition, such as improving induction and mentoring programmes (Ewing & Manuel, 2005), teacher’s job satisfaction (Ingersoll, 2001) and resilience (Arnup & Bowles, 2016). The above finding highlights that teacher well-being is not only an individual problem, but has implications for policy makers and student outcomes. As Day (2008, p. 257) notes those teachers who are passionately committed and resilient are more likely to have pupils who “attain more” learning gains “than pupils whose teachers are not”.

In contrast to some of these findings Weldon (2018, p. 72) concludes that although the “attrition rate of early career teachers in Australia is an issue” it should not be because it is “worryingly high or an intractable problem of epidemic proportions”. Weldon argues that there may be issues of “reliable baseline data and ongoing measurement” where figures of 50% of teachers leaving in the first five years being cited are “inappropriate” (Weldon, 2018, p. 72). This more recent finding correlates, at least in one Australian state, with a report from the Queensland College of Teachers (*Attrition of Queensland graduate teachers*, 2019) which found that of graduate teachers initially granted provisional registration in the period from 2009 to 2017, only 14% were “removed from registration”.

The importance of these issues has not escaped the news media. Shine (2019) notes that education reporting in the news media has “evolved into a key political issue for developed nations” (p. 1) with depictions of teachers often mirroring stereotypical extremes of “heroes and villains”. The narrative illustrated in the headlines in Table 3.1: Teachers’ Emotions in Australian News Media, aligns with the heroic or caring portrayals of those teachers who are “extremely dedicated to their work and their students, even to the detriment of their own (emotional) health” (p. 4).

Table 3.1: Teachers' emotions in Australian news media.

News Media Headline	Reference
<i>More Teachers, but fewer staying the course.</i>	(Milburn, 2011)
<i>Mass exodus of the educators.</i>	(Haesler, 2012)
<i>School's out early for overworked and under supported young teachers.</i>	(McMillen, 2013)
<i>Why good teachers leave teaching.</i>	(Adoniou, 2013)
<i>Early career educators are resigning from their jobs at an alarming rate.</i>	(Vukovic, 2015)
<i>Schools in crisis: One-in-four new teachers 'burnt out'.</i>	(Henebery, 2015)
<i>Australian teacher shortage fears as student numbers soar.</i>	(Brennan, 2016)
<i>Challenging student behaviours are putting teachers' careers at risk.</i>	(Vukovic, 2017)
<i>Hardworking teachers don't deserve to be abused by parents.</i>	(Budden, 2018)
<i>Our teachers are working harder than ever before. Why don't we value them more?</i>	(Mueller, 2019)
<i>'Like being thrown off a bus': Mentor program to ease load on teachers.</i>	(Carey, 2020)

Shine (2013, 2019) also argues that popular stories in the news media about teachers have increasingly focused upon placing blame for falling education standards on teachers' shoulders, calling into question teacher training programs and external criteria for judging teacher quality and professionalism. Shine (2019, p. 4) further explains that critical reporting in the news media has directly affected teacher's wellbeing, with some naming negative and misleading coverage in the news media as a "reason for leaving the profession" (p. 4). Blackmore and Thomson (2004, p. 313) theorise that media representations are important as these "popular pedagogies" work "in conjunction with other discursive formations to both produce and reproduce

particular social relations and practices”. They suggest that education news stories operate as taken-for-granted social narratives, say of teachers working lives, yet are underpinned by a “highly political meta-narrative” (p. 313). Part of the meta-narrative above is casting teachers as having particular kinds of problematic emotional investments in their work, that require certain kinds of interventions and solutions.

Although the Australian Professional Standards for Teachers (2014) fail to mention teacher wellbeing at all, the problem of teacher emotional wellbeing has certainly been taken up by education policy makers in Australia through successive governments. In 2007 the *Response Ability* program was launched with a multi-media resource package that included CD-ROM’s, DVD’s, guide books, fact sheets, online resources and monthly magazines that provided schools and tertiary institutions teaching materials and information about “social and emotional wellbeing in education settings” (*Response Ability: Research and Evidence*, 2007). Pre-service teacher education on issues such as mental health, resilience, suicide prevention as well as early identification and prevention figured strongly throughout the materials (Hunter Institute of Mental Health; 2007a, 2007b, 2007c). MindMatters (Australian Government Department of Health, "MindMatters," 2014) is another government program to have occupied this space. Some of these materials have directly or indirectly addressed teachers’ emotional or mental health. For example, the *Response Ability fact sheet: Looking after your wellbeing* (2014) encourages teachers to “look after” their “mental health” by making “time for positive activities” to “relax and have fun”, strive for work-life “balance”, by limiting “alcohol and other substances” and managing “stress in positive ways through exercise and breathing”. These previous initiatives have been rolled into the *Be You* (2019) program that draws upon the previous iterations of this body of knowledge and associated strategies for student and staff wellbeing promotion in school settings.

The Australian Government’s recent public *Inquiry into the Status of the Teaching Profession* (Standing Committee on Employment, 2019) reinforced many of the academic conclusions outlined in the chapter thus far. The

inquiry concluded that there was evidence of a “deficit model” in promotion of teaching and education by the media, community and policy makers (p. 1). Other findings were: that there is a low “social status” of the profession in the community; that datafication and compliance reporting is eroding teachers’ time to deliver quality learning; and teacher preparedness was lacking to adequately manage the social, behavioural and health related issues of students (pp. 2-4). The inquiry showed that in Australia there are a number of structural and policy issues that are significantly affecting “teacher welfare” (p. 4).

What is clear here is that teachers’ work is cast as a problematic enterprise in modern schooling contexts and that those people who choose to teach confront a range of daily challenges which test their resolve and emotional fortitude. It also seems that no longer is teaching simply viewed in the public consciousness as an ‘easy’ job, with long holidays and short work days; rather, this work is considered difficult and demanding and that the profession struggles to keep hold of its new recruits, who are increasingly unable to keep up with the demands placed on them. More broadly, this body of academic research, public media reports and governmental programs highlights the discrepancy between the dominant technical and rationalist assumptions presented in current policy discourses about teacher ‘quality’ and ‘professionalism’ with the highly personal, relational and emotional nature of the lived experiences of teachers’ work, and in turn pre-service teacher learning (Mills & Satterthwait, 2000). The next section will outline those research studies that demonstrate the role emotions have in pre-service teacher learning.

3.2.1 For pre-service teachers

A range of research endeavors have sought examine pre-service teachers emotions, although these remain relatively “few in number” (Bellocchi, 2019b, para. 21). Studies have suggested that in learning to teach, pre-service teachers come to learn that their own and their students’ emotions will permeate the classroom and influence their goals, motivation,

problem solving, teaching strategies and relationships with mentor/supervising teachers (Bullough, 2009; Hargreaves, 2000; Hastings, 2010; Sutton & Wheatley, 2003). Previous research is also concerned with the emotional dimensions of the practicum⁶ as a part of the course learning, which can evoke a range of emotions connected to moving from the tertiary institution to the school context (Bloomfield, 2010; Bullock, 2013).

Research demonstrates the pre-service and beginning years of teaching evokes unexpected and intense emotions marked by fear, vulnerability, anxiety, discomfort, conflict and personal tensions as well as joy, care, fulfillment and pride (Bullough & Draper, 2004; Chang, 2009). Intrator (2006) describes “the inner journey” of novice teachers as an “especially intense, conflicting, dynamic and fragile” time, that is often analogous to an “emotional roller coaster” (p. 234). Timoštšuk and Ugaste (2012) emphasize that emotions in pre-service teacher learning plays an “important role in social learning, and through this, influence the development of professional identity” (p. 430). Yuan and Lee (2015) in summarizing their findings, state that “pre-service teachers’ professional identities are deeply intertwined with their cognitive learning, socialization process as well as their emotional changes” (p. 485). These changes are marked as “personal and idiosyncratic” with each individual’s “own understanding of themselves and the profession” acting to guide and shape their “professional and emotional decisions” (p. 487).

In the United States, Hong (2010) found in a study of developing professional identities, pre-service teachers “did not think they would experience emotional burnout” in their careers (p. 1530). The reasons cited for this finding was that the pre-service teachers believed their “personality was strong enough to withstand whatever difficulties might come” (p. 1540). Hong states that this finding points to the fact that pre-service teachers tend to have an attitude of “unrealistic idealism” that created a more optimistic view of the profession. This was because they were not attuned to the highly

⁶ Henceforth the term “professional experience” will be used throughout the thesis.

emotional-relational aspects of teachers' lives. Hong prompts teacher training institutions to carefully consider fostering pre-service teachers' healthy perception of the emotional demands of the profession to develop a "successful sense of self" (p. 1540).

In response to these issues of unpreparedness in meeting the emotional demands inherent in the profession, researchers have proposed a number of strategies and interventions for initial teacher education programs. Noddings (1996) argues that pre-service teachers commonly believe that "real professionals' do not allow themselves to feel" (p. 438). Noddings proposes using emotional narratives as a teaching method in initial teacher education programs to allow individuals to learn about emotion, its place in the profession as well as accounts of "learning, coping and being socialized" (p. 440).

Researchers from a variety of different perspectives and approaches have attempted to grapple with the role of teachers' emotions in modern schooling contexts, and in doing so have framed the 'problem' in particular ways. The three most recognised approaches to understanding emotions in the lives of teachers are the psychological, the social and the post-structural. These constitute the sub-fields of research issues for the thesis. The next section will examine these fields of research in terms of their theoretical orientations to emotions and what is foregrounded about teacher emotions as a result.

3.3 The psychological matters

A significant sub-field of literature that seeks to address emotional dimensions of teachers' work are studies that conceptualise emotions as predominately private psycho-biological phenomena, grounded in universalist models that were outlined in the previous chapter. Foregrounded in this approach is a perspective that "typically follows a common-sense assumption that emotions are first and foremost reactions of individual subjects" (Zembylas, 2007, p. 60). Examples are inquiries that seek to

examine components of the personality structure of the individual teacher, focusing on the internal characteristics of a teachers' emotional responses and the way these shape cognitions. This includes understanding the role a teacher's memory, attention, thinking strategies and problem solving skills factor in to their emotions (Fried, 2011). These studies attempt to illuminate how emotions play into such areas in teaching as classroom discipline and student behaviour (Hong, 2010), school reforms (Morgan, O'Leary, Ludlow, Kitching, & Clarke, 2010) and classroom effectiveness (Sutton, 2005). Other studies look to explore teachers' dispositional and personality traits (Ripski, LoCasale-Crouch, & Decker, 2011) as they affect emotional states, as well as how motivated teachers are (Schutz & Decuir, 2002) and the role of gender differences (Demetriou, Wilson, & Winterbottom, 2009).

A thread that runs through the research studies in this orientation is focused upon the extent to which teachers engage in rational regulation of their emotional states, both within and outside their professional contexts. Particular researchers have suggested that teachers emotion plays an important role in resilience (Mansfield, Beltman, Price, & McConney, 2012) as well as their emotional intelligence and personal efficacy (Tait, 2008). In these studies both positive emotions such as joy, satisfaction, excitement, love and pleasure as well as negative emotions such as anger, frustration, guilt, helplessness, sadness and anxiety have been identified as playing a significant role in teachers' lives (Fried et al., 2015; Sutton, 2005; Sutton & Wheatley, 2003). Methodologically, studies within this framework employ psychometric instruments or scales to measure teacher's emotions, attitudes or well-being. One example is that of Frenzel, Pekrun, Goetz, Daniels, Durksen, Becker-Kurz and Klassen (2016) who use a large scale (944 individuals) psychometric instrument to measure teachers' "enjoyment, anger and anxiety" (p. 148) across multiple countries. Additionally, psychodynamic studies attributes the high rate of burn out, stress and emotional exhaustion in teaching to individuals being unable to "regulate" their emotions effectively (Chang, 2009, p. 194; 2013; Hongbiao et al., 2018; Taylor & Newberry, 2018; Tsouloupas, Carson, Matthews, Grawitch, & Barber, 2010).

Within the psycho-dynamic approach to teacher's emotions, positive psychology has more recently found much fertile ground in education. As A. Miller (2008, p. 592) notes, its close relationship with "emotional intelligence" seems to "promise achievement and empowerment for all". This link is evidenced in the academic research tool, Bar-On (2006)⁷ "scales" of "emotional-social intelligence" one's "general mood" is measured quantitatively. This measure encompasses "optimism", as the extent to which one is able to be "positive and look at the brighter side of life", and "happiness", which is an ability "to feel content with oneself, others and life in general". Both of these indicate, according to the model, one's "self-motivation" (p. 21). Seligman et al. (2009, p. 294) conceive a future defined by these aspirational human qualities by asking "what do you want most for children?" (p. 293). The answer lies in encouraging us to "imagine positive education" as an "antidote to depression, as a vehicle for increasing life satisfaction, and as an aid to better learning and more creative thinking" (p. 295). Here these concepts and tools represent the "growing industry of consultants and academics devoted" to positive scholarship, who "stress its performance benefits and mutability" (Fineman, 2000a, p. 105) in professional contexts. A closer examination of the positive scholarship movement in education will be presented in chapter seven.

There are important criticisms of the psychodynamic and cognitive approaches to understanding emotions in the sphere of education. Primarily these studies assume that a psychodynamic approach can capture the "essence" of teachers' or students' emotional responses. This field of research also negates the possible complications brought on by confounding variables of all kinds, including culture, language, gender and so forth (Zembylas, 2007, p. 60). This approach tends to promote reductionist and decontextualized investigations and interpretations of emotions in an educational setting. The emphasis on emotion regulation strategies that this perspective foregrounds is also problematic due to an adherence of binary

⁷ See K. Turner and Stough (2019a) and Yin, Huang, and Chen (2019)

thinking. When emotion regulation is suggested as a strategy that can be developed as a functional and instrumental pedagogical tool, emotion and cognition are problematically taken to be separable entities (Zembylas & Fendler, 2007).

What typically comes to matter in these scholarly interpretations is that emotions are universal, instantaneous, individual experiences of teachers that happen to mostly passive receivers who may or may not be able to control how they feel. Within this discourse, emotions become “atomistic experiences” (Zembylas, 2007, p. 61) rather than relational, communicative interactional expressions that unfold over time and are intricately embedded in social and cultural contexts. The psycho-dynamic nature of teachers’ emotional experiences rather than their social context drives the scientific method of these mostly quantitative investigations. For these education researchers, the most important knowledge that matters are psycho-biological or psycho-social processes in teachers’ individual experiences. Consequently, the social-relational shaping of emotions through power relations and rules of normalisation “shrinks to insignificance or invisibility” (Lutz, 2002, p. 107).

3.3.1 For pre-service teachers

Working from a psycho-dynamic perspective, Sutton (2004, 2005) proposes that initial teacher education should focus on transmitting the skill of “emotional regulation” by providing pre-service teachers “strategies for modifying emotions” to “help them learn the appropriate balance of emotion expression in the classroom more quickly” (2005, p. 232). Hoy (2013) also calls for initial teacher education programs to teach “self-regulated learning practices” whilst providing mechanisms for “social support” settings to counter the “isolated world in the classroom” (pp. 266-267). There have been several research studies that call for emotional intelligence training in initial teacher education (Corcoran, 2012; Corcoran & Tormey, 2012, 2013; Curci, Lanciano, & Soleti, 2014; Dolev & Leshem, 2017; Dumitriu, Timofti, & Dumitriu, 2014; Kaufhold & Johnson, 2005; Onen & Ulusoy, 2015).

According to a recent scoping review by K. Turner and Stough (2019a, p. 2) this is because “research has demonstrated that EI plays a significant role in teacher effectiveness”, “wellbeing” and “job satisfaction” (p. 3).

Policy makers in Australia appear to have followed such calls, with the New South Wales Government (2018) announcing that one of its “five main criteria” to be “considered potential public school teachers” would be the need to “satisfy” “superior cognitive and emotional intelligence measured via a psychometric test”. This mechanism to judge teacher entry suitability appears to have been operationalised within the NSW Department of Education (“Graduates who commenced their course in 2019 onwards,” 2019) as one of the “requirements for applicants for approval to teach in NSW public schools” is currently listed as passing “a teacher suitability assessment, measuring cognitive and emotional intelligence”. Even advocates of EI in the context of Australian pre-service teacher education, such as K. Turner and Stough (2019a), note that “current research” lacks an “Australian perspective” and “consensus on pre-service teacher’s actual level of emotional intelligence”. Nor is there a clear indication of the “effect EI development programs have on pre-service teacher EI levels”, so much so that these scholars are “unclear” on what the NSW policy position on pre-service teacher “superior emotional intelligence” “actually means” (K. Turner & Stough, 2019b, para. 3).

3.4 The social matters

A second sub-field of literature on emotions in teaching is embedded in broad sociological studies of beginning and experienced teachers’ lives (Hargreaves, 2001b; Kelchtermans, 2011; McKenzie, Olson, Patulny, Bellocchi, & Mills, 2019). These researchers construe emotions as socially or culturally constructed in the group dynamics of social situations in schools, such as how social bonds are formed between teachers and students through micro-emotional expressions (Bellocchi, 2019a; Bellocchi, Quigley, & Otrell-Cass, 2017). Focus for these researchers is establishing an argument that

“effective teaching and learning is necessarily affective, that it involves human interaction and that the quality of teacher-pupil relationships is vitally important to the learning process” (Osborn, 1996, p. 455). Within this social constructivist framework much of the research into emotions has been stimulated by the changes in teachers’ lives and identities resulting from inspection processes, school reform, changes to working conditions and leadership styles (Kelchtermans, 2005; Reio Jr, 2005; Schmidt & Datnow, 2005; Winograd, 2003).

Using qualitative research tools and naturalistic data collection methods, such as interviews, diaries and narratives, socially orientated researchers draw from theoretical models outlined in the previous chapter⁸ to identify a complex range of emotions experienced by educators throughout their professional lives including caring, commitment, enjoyment, pride, affection, satisfaction, perfectionism, conscientiousness, loss, doubt, anxiety, jealousy, vulnerability and bereavement (Chen & Kristjansson, 2011; Day, 2008, 2012; Day & Gu, 2007; O’Connor, 2008; Shapiro, 2010). These studies indicate the types of policy, student and school issues that affect teachers’ moral and ethical work and vice versa (Chubbuck & Zembylas, 2008). Factors such as enacting classroom management strategies, building relationships with students, testing, evaluation and accountability and student learning gains have been found to significantly shape teachers’ emotions (Hoy, 2013).

The effects of emotional labor on teachers’ working lives also figures strongly in this research field (Beatty, 2000; Blackmore, 1996, 2011; Colley, 2006; Isenbarger & Zembylas, 2006; O’Connor, 2008). Hoy (2013, p. 258) frames emotional labor in teachers’ lives as the twin challenges of “*feel but don’t show*” and “*show when you don’t feel*”. In the former, teachers are expected to avoid showing some emotions, like anger, in social circumstances that make this extremely challenging. In the latter, teachers are expected to model emotional behavior like “enthusiasm and interest”, even when they may be bored by curriculum content. The difficulty of enacting these display rules

⁸ 2.6: The social constructionist approach

can range from “easy to exhausting”, yet Hoy concludes that “emotional regulation” is always needed to “align what teachers feel with the demands of the situation” (p. 258). This final point shows that although some education researchers remain sensitive to sociological forces shaping emotional display rules, this ignores the way that “emotional regulation” as a skill to be learnt by teachers hides a form of psy knowledge that when taken up by individuals, acts to govern teachers, guiding their behavior “resulting in more efficient forms of social control” (Neophytou, 2013, p. 145).

Hargreaves (1998b, 2000, 2001b, 2002, 2004, 2005) has come to dominate much of the sociological based research in education contexts particularly because, as was intended, these studies have provided a counter-discourse to the more technicist and cognitive science-driven conceptions of emotions in teaching (e.g. Pekrun, Frenzel, Goetz, & Perry, 2007). Drawing upon researchers such as Hochschild (1983a) and Denzin (1984), Hargreaves and his colleagues are adamant about the intensely emotional and socially situated nature of teachers’ work. This research analyses teachers’ self-reports of emotional episodes with students, parents, colleagues and administrators to investigate teachers emotional labour. Hargreaves explores the fact that teachers “purposefully manage their emotions” with these different groups and that teachers’ emotions are highly subject to fluctuations as their work changes in time of reform (Hargreaves, 2001, p. 1059).

Hargreaves explains that much of teachers’ work is hinged upon what he terms “emotional understanding” and “misunderstanding” that result from different but intersecting “emotional geographies”. These geographies consist of the “spatial and experiential patterns in human relationships that help create, configure and colour the emotions we experience about ourselves, our world and each other” (Hargreaves, 2001, p. 1061). Hargreaves argues (2000, p. 815) that the concept of emotional geographies can help identify the “supports for and threats to the basic emotional bonds” of schooling that “arise from forms of distance or closeness” between teachers, students and their parents. For Hargreaves (2001) this socially informed perspective of teachers’ emotions is vitally important because:

Teachers, like other service workers or workers in caring professions, often invest hard emotional work or emotional labor in achieving greater emotional closeness or to distance from their clients. Emotional geographies of teaching are therefore active accomplishments by teachers that structure and enculture their work, as much as being structured and encultured by it.

(Hargreaves, 2001, p. 1062)

Numerous education researchers have been inspired by this work (Bullough & Draper, 2004; Darby, 2008; Demetriou et al., 2009; Estola, 2003) including Liljestrom, Roulston and deMarrais (2011) who research women teachers' anger in school settings. Liljestrom et. al. focus on the emotional experiences of female teachers because "[e]motional labor has specific implications" for this group as "traditional gender expectations in the home as well as in the workforce require women to perform a substantially larger portion of emotional labor than men". This is due, these researchers argue, to the "common sense" societal stereotype that women *should* possess "innate caring and nurturing qualities" (p, 277). Liljestrom, Roulston and deMarrais (2011) explain this is an important factor in making women teachers' anger "invisible" in school settings as they confront the "obstacles" of difficult "colleagues, administrators, parents, students, or society at large" (p. 280). Deftly utilising Hargreaves' concept of emotional geographies, they conclude that negative emotions in teaching are fundamentally embedded within the social-cultural context of schools, writing that "the particular structures and work conditions of teachers have a profound impact on their emotional state" (p. 287). This notion is useful to consider how such socio-cultural contexts structure the emotional experiences of pre-service teachers whilst on professional experience as will be a focal point of analysis in the analytic component of the thesis.

3.4.1 For pre-service teachers

Meyer (2009) has examined emotions in the pre-service context with a socio-critical lens because of the “highly controlled environment” in which individuals learning to teach are introduced to the profession. A significant part of this learning is meeting an expectation that they should carefully manage emotions to “conform to professional expectations” (p. 74). This is because pre-service teachers come to learn within an initial teacher education course “*how* to communicate their emotions, *what* emotions are deemed ‘appropriate’, and *when* and *with whom* they should express their emotions” (authors emphasis, p. 74). Pre-service teachers undergo intense and explicit emotional practices as they reflect and act on a range of both formal and informal rules in which learning to teach is discussed and assessed. Meyer argues that rarely is any attention paid within a teacher education course to the ways in which the professional culture of teaching constrains or supports an individual’s emotional experiences (p. 75). The attempts by pre-service teachers to either separate emotions from, or join them with their teaching practices and construction of a professional persona, has important implications for this thesis which works to fill in the gap to which Meyer refers.

In relation to the professional culture of teaching, Hastings (2010) has conducted an Australian based investigation focusing on the expectations that mentor teachers have of their pre-service teacher. She argues that a supervising teacher can experience intense “emotional discomfort” that arises when a pre-service teacher does not meet their expectations of performance (p. 211). The supervising teachers Hastings interviewed made value-based judgments of the pre-service teachers according to a normalized discourse of expected behaviours for an individual learning to teach. Those who “got it right” and deemed as “good pre-service teachers” were those who appeared to know and successfully comply “with a set of rules as privileged within the system” (pp. 210-211). Most commonly, when the pre-service teachers in Hastings’ (2010) study caused emotional discomfort to their supervising teacher, it revolved around the individual’s “professional and personal

expectations” such as judgments of the “commitment, professional courtesy and professional demeanor of being a teacher” (p. 211).

Hastings argues there is therefore an “invisible and uncontested regime of truth” that exists to create a “mismatch between site-based teacher educator expectations and the apparent limited understanding of the discourses of schools by a pre-service teacher” (p. 215). Knowledge of these expectations and the invisible rules for professional conduct tend to privilege some pre-service teachers whilst disadvantaging others, particularly those from non-traditional backgrounds, such as English as a second language. Hastings (2010) advocates for initial teacher education courses to explicitly focus upon giving pre-service teachers an understanding of these discursive practices to “better understand how individuals produce and are produced” by emotion discourses (pp. 216-217).

What comes to matter in sociological approaches to emotions in education are the interactional social relationships that define the teaching and learning process, rather than the internal individual emotional characteristics or responses of teachers and students. Accordingly, understanding emotions in school contexts involves gathering qualitative or ethnographic data, say through long-form interview, to discern how relationships constitute themselves, and how teachers construct different kinds of interpretations and evaluations of emotions based on the knowledge and beliefs they have at particular points in time (Zembylas, 2007). Although this thesis is closely orientated to the socio-cultural approach, especially the research methodologies used to gather data, there are limitations with this discourse of emotions, as was outlined in the previous chapter⁹, this scholarship tends towards a narrow theoretical notion of power.

As argued in the previous chapter, those studies that draw upon a social-constructionist orientation largely ignore the embodied role of emotions and how power relations operate to inscribe particular kinds of emotional

⁹ 2.6.2: Limitations of the social constructionist approach

expressions upon teachers. This means that what is missing is an attention paid to “how different practices establish and regulate emotional rules and require emotion management” in the current context of teaching. While foregrounding the importance of social relationships is important, it is crucial to examine the ways teachers “also exercise invisible aspects of emotion work that impose certain emotional norms” (Zembylas, 2005b, p. 15). As Zembylas (2005b, p. 15) explains:

The intrapersonal, interpersonal, and power relations features must be seen as interconnected and regarded as examinable and problematic in both research and practice.

What the field of research to be examined next provides is a novel approach to the important question of freedom. Rather than simply construe teachers as passive subjects who are constrained, limited or oppressed in some way emotionally, say by impositions of governmental policies that limit professional freedom, focusing on power as relational offers possible points of exit from control. That is, through an engagement with power, teachers, and pre-service teachers are seen to give shape to their own professional selves along ethical lines (M. Ball, 2008; Foucault, 1997d).

3.5 The power-relations matter

Post-structural and feminist research on teachers’ emotions constitute the third sub-field of education research (Bloomfield, 2010; Britzman, 2003; Clarke, 2009; Evans, 2002; Holloway & Brass, 2018; Niesche & Haase, 2012; Zembylas, 2005b). These researchers see the traditional paradigms of the sociological and psychological as providing important insights, interesting discussion points and directions for further research; however, both have fundamental omissions in sufficiently addressing the role of emotions in teaching. Specifically, purely socially orientated frameworks ignore the embodied aspects of emotional experience whereas the psychological

approach frequently reduces emotions to internal psycho-biological dynamics divorced from historical, cultural and political context (Chubbuck & Zembylas, 2008).

Drawing upon the discursive theorizing explored in the previous chapter¹⁰, this post-structural approach is more applicable to the research aims of the thesis than other approaches because it challenges the assumed divisions between the purely individual *or* the social forces shaping emotions in pre-service teacher learning. Emotions are not simply psychological *and* social; rather, emotions are crucial to the processes in which the psychological and social are produced. This sub-field of research renders intelligible and problematic the complex interrelationships between ideology, power and the subject. It therefore opens to analysis *how* knowledge works to which individuals are made subject, *how* external influences and interpersonal relations shape the creation of a professional teaching self, and *how* an individual acts upon themselves in this process (M. Ball, 2007, p. 448).

Studies of emotions in education that use post-structuralist theories are heavily informed by Boler's (1999) *Feeling power: Emotions and Education*. Boler is highly skeptical of Western philosophical and psychological tendencies that construe emotion as "'natural' or 'universal' responses located solely within the individual" (p. 2). The criticisms of these constructs have been discussed. For Boler, emotions are deeply embedded in our language and conceptual frameworks, and they reflect the "complex dynamics of one's lived situation" (p. 2). Lived situations, in turn, will always reflect particular historical, cultural and social arrangements. Boler argues that the different forms that emotions in education take, say of curricula for social-emotional learning in schools in programs such as *ResponseAbility* (2007) or *Mind Matters* (2014), although well intentioned, reflect economic concerns and the social control agenda of governments. For example, the "discourse of care" in emotional literacy curricula, that encourages students to internalize appropriate control of their emotions to be self-disciplined and self-

¹⁰2.7: The interactional and performative approach

motivated “masks other rationales”. One such rationale is economic, Boler argues, because to teach students to self-police and take responsibility at a younger age means workplaces benefit when children have learnt how to communicate their emotions diplomatically and “work harmoniously together” (p. 88).

The social control agenda arises from the fact that education is an environment governed by certain rules of authority where behavioural and expressive conduct is developed according to socially enforced rules of power (Boler, 1999). According to Boler, emotions in a schooling context must be taken as collaboratively constructed and historically situated. She argues that educators need to think critically about emotions and their use in “games of truth and power” to which they are linked. This involves unpacking the “linguistically-embedded cultural values” and “norms” inherent in the emotion discourses that circulate in schooling, including taken for granted terms and ideas around emotions, to better understand how these operate as an “exercise of power” (Boler, 1999, p. 87)

Of interest to these researchers is the transactional forces that flow between social institutions and the lived experiences of individual teachers, hence highlighting the ways the historicisation of emotions can draw out changeable aspects of reality. Using qualitative research tools as well as document and policy analysis, these studies have theorized about teacher emotions such as obligation (Janzen & Phelan, 2019), conflict and vulnerability (Bloomfield, 2010), love and care (Estola & Elbaz - Luwisch, 2003), hope (Estola, 2003), anger and calm (Niesche & Haase, 2012), ambivalence (Chubbuck & Zembylas, 2008), resistance and refusal (S. Ball & Olmedo, 2013) and excitement (Zembylas, 2004). These scholars illuminate the “role of culture, body, power, subjectivity and ideology in creating particular discourses in education that privilege some teaching and learning practices while preventing others” (Zembylas, 2007, p. 66). Within this research orientation, emotions are taken to be *performative* in education in as much as they are performative everywhere else; that is, the ways in which teachers “understand, experience, perform, and talk about emotions” are

related to their deliberate enactments of varying forms of professional *conduct* in an institutional context (Zembylas, 2011a, p. 298). This notion of *emotional conduct* draws upon Foucault's (2000b, p. 341) theorisation that the word "conduct is one of the best aids for coming to terms with the specificity of power relations". Adopting such theory renders pre-service teacher's *emotional conduct* as operating at the nexus between various "mechanisms of coercion and a way of behaving within a more or less open field of possibilities" (p. 341).

Given the importance of emotions in the daily life of the profession that researchers from all theoretical persuasions foreground, it is imperative to acknowledge that the post-structural field of research provides a critical counter-discourse to the technical rationalist discourses that seek to define and regulate the development of new teachers, as was introduced in 1.2 (Johnston, 2015; O'Connor, 2008; O'Brien, 2014; Zembylas, 2011b). For Foucault, discourses are those "collections of utterances governed by rules of construction and evaluation which determine within some thematic area what may be said, by whom, in what context, and with what effect" (Gordon, 2000, p. xvi). The power of discourse accordingly becomes that "production of true discourses which serve to found, justify and provide reasons and principles" for ways of doing things (Foucault, 1991c, p. 79). In this way, research that pays attention to the discursive production of truth for teacher's emotions allows for an orientation located upon the history of the present, to describe the specific shape that this truth assumes, its general politics, as well as the "techniques and procedures accorded value in the acquisition" (S. Ball, 2015, p. 1133) of such truth.

Of current concern to many researchers in this sub-field is how teachers' work is being reshaped by regimes of accountability through which teaching is "made legible, calculable, measurable, evaluate-able and comparable" (Holloway & Brass, 2018, p. 363). For many teachers this has caused a degree of "ontological terror" (S. Ball, 2003, p. 220) as they face a panoply of "ethical dilemmas, personal struggles, concerns for students, and concerns about their own mental health and emotional well-being" (Holloway & Brass, 2018,

p. 363). The analytic component of the thesis will carefully examine the education institution of the university as well as the broader professional domain of teaching, and in doing so, analyse those discourses that have status to speak the truth about the emotional work of teaching; specifically, those that are ascribed value in initial teacher education, or those with “discursive currency” (S. Ball, p. 1133) for pre-service teachers. Analysis will focus upon the ways this currency assembles “thinking and talking about ourselves, to ourselves and to others” (p. 1133)

Foucauldian informed research that illustrates how teachers and school leaders constitute their sense of self along ethical-emotional lines is of significance to this thesis. In their case study, Niesche and Haase (2012) demonstrate how an Australian teacher strives to achieve emotional mastery over oneself, according to his professional goal of being a “respected teacher” (p. 4). For “Andrew” to accomplish the sort of person he wishes to be, he actively works upon his feelings and emotions to construct his subjectivity as someone who can “maintain a calm and objective disposition” (p. 7). The constant self-monitoring of his own performance to be “calm, measured and objective” is intimately linked to his notion that a teacher is a person who must earn the respect of his students. Andrew explains that a teacher who “screams and shouts”, who “intimidates kids”, who “takes it personally”, who gets “angry” or “irate” and loses their “cool”, is not someone who can gain respect of their students. To ensure he does not become such a teacher, Andrew works towards a personal goal of being the “professional teacher” who works at “constant self-appraisal and self-monitoring” of his emotional conduct which will mean “his use of power as a teacher is morally sound” (pp. 7-8).

Niesche and Haase (2012) also provide analysis of interviews with an Australian principal, “Ruth”, whose own professional goals are orientated around her sense of what a “good principal should be”, defined as someone who can “manage and hide” emotions and is perceived by others as “calm, measured and always in control” (pp. 8-9). Importantly, the emotional work Ruth undergoes is underpinned by her expectation that being a good school

leader means hiding vulnerable emotions. This type of restrained emotional conduct is linked to her notion of professionalism and avoiding displays of “weakness” (p. 10). Niesche and Haase theorise that both Ruth and Andrew “actively work with and against” a “range of normalising power relations” to “construct their ethical selves”. Emotions are therefore a key site of “self-construction” and part of the “labour” of these two educators to perform their professional selves (p. 11).

A second piece of literature that theorises emotions along ethical lines is that by Clarke (2009, p. 187) who argues against a prevailing technicist discourse that frames teachers’ professional identities as comprised solely of “methods, skills and techniques”. Rather than a fixed notion of competencies to be achieved, the processes of forming a professional sense of self, for Clarke, is “intimately related to the discourses and the communities” that teachers work within (p. 187). The ways an individual teacher works to formulate their professional self can hinge upon concerns related to the “rational mind” *and* the “emotional parts” of one’s being (pp. 190-191). Clarke presents interview data collected from one teacher in Hong Kong, “Neil”, who explains that the primary part of himself that he has worked upon to formulate his teaching self, is his “character”—an aspect of his identity that is intertwined with his emotional conduct with others. Neil explains that he feels he may not be suitable for teaching as he is “not the type of person who can scold people”, that he feels “sad” because students are taking advantage of his “kind and gentle character” and that misbehaviour in his class directly results from that fact he is a “kind person” (p. 192). Clarke argues that Neil’s beliefs stem from a number of “assumed values and presuppositions” about society and teaching. These reflect a “fairly conservative model where schooling endorses and reproduces accepted social values” as well as “attitudinal and behavioural requirements” for teachers (pp. 193-194).

Through Clarke (2009, p. 196), an appreciation is developed that the formation of a professional teaching identity is “constructed within discourse, through difference and in the context of contingency and ambiguity”—a process that is ethical “in a number of related senses”. The three ways Clarke

theorises that a teaching self can be constructed ethically occurs, first, at the “nexus of the social and the individual”, with self-work focused upon how teachers “engage in the social, and therefore ethico-political practices of teaching”. Second, is foregrounding the notion that subjects have freedom to take up the “challenge” of “responsibility” to construct their own professional selves. Such self-formation is “contingent and constitutive” upon their own personal histories and goals. Third, ethics must be involved in maintaining an awareness that any construction of self is inevitably ambiguous and will emerge from agonistic relationships to discourses, especially those that “attempt to impose a narrowing of focus on the meaning of teaching” (p. 196).

An important contribution of these Foucauldian informed theorisations of emotions in education is that they render visible the link between the ‘micro’ and ‘macro’; that is, the individual, and the social, cultural, and political structuring of schooling (Zembylas, 2011). The analytical benefits of such an approach is detailed in the extensive work of Zembylas (2005b, 2006, 2011a, 2014a, 2014b, 2015, 2016), which informs the theoretical approach of this thesis. Throughout the analytical component of the thesis, Zembylas’ theorisations of “emotional rules and normalisation”, “emotional regimes” and teacher self-formation will be utilised (Zembylas, 2005b, p. 37). Zembylas (2005) describes that this analytical frame, which is detailed in the proceeding chapter, works from a position that problematizes particular “regimes of teacher subjectification”, enabling an accounting for:

The immanent presence of agency, conflict, and resistance without posing either an essential social structure or an innate and unchanged biological character. A critical approach such as this reveals the underlying conditions that make some emotions present and others absent, and the contingency of some emotion discourses that often seem natural and are used to discipline teacher emotion. (Zembylas, 2005, p. xxi)

3.5.1 For pre-service teachers

Certain accounts of and approaches to the emotions of pre-service teachers, specifically those outlined in 3.3.1 tend to reinforce the normalized discourse of emotions as universalized and individual, as disruptive entities that can contaminate logic, reason and the developing professional judgements of learning teachers—a position that continues to assume there is a division of mind and body whilst reinforcing the dichotomy between reason and emotion (Zembylas & Fendler, 2007, p. 325). Other scholarly work focused on pre-service teacher emotions also falls into the trap of theoretical limitations examined thus far. The final part of this chapter will present literature that illuminates how discursive practices in learning to teach are imbricated in emotional practices.

Britzman (1994, 2003) theorizes in coming to understand how pre-service teachers construct their professional identities, the object of study needs to be upon the “relations of power” that “have to do with inscriptions of the self” (1993, p. 56). Britzman advocates for an opening of the underside of teaching to see how pre-service teachers learn emotional practice as they construct themselves whilst being constructed by others—revealing the “dynamics, tensions, exclusions, and inclusions” engendered by the activity of learning to teach (pp. 25-26). Working within a Foucauldian theoretical framework, Bloomfield (2010) situates a pre-service teacher’s professional experience within dimensions of Britzman’s (2003) notion of “struggle for voice” (p. 221) that includes a pre-service teacher’s own biography, emotional experiences and the institutional structures of the professional experience context.

Bloomfield argues that “within the institutional contexts of schools and universities, disclosure of emotions appears to elicit a prudent approach” (p. 227). In the work of the professional experience, pre-service teachers tend to negotiate their emotions as a hidden aspect of their identity formation. In one aspect of the analysis Bloomfield addresses a pre-service teachers’ challenging emotional experiences whilst on placement. The challenge arose from a problematic professional relationship she had with her supervising

teacher. Examining statements made in the research interview, such as when the pre-service teacher felt “on the outer”, “sidelined”, and “vulnerable” (p. 229). Bloomfield illustrates how discursive formations are part of the pre-service teacher’s “bodily force”, conveying “the visibility of her body and emotions”, which were seen as “at risk of exposure” during a “time of learning” (p. 231).

For Bloomfield, emotions in learning to teach emerge through a process of engagement as a pre-service teacher interfaces with professional others *and* with the competing discourses of both theory and professional experience. Bloomfield argues that initial teacher education should provide spaces for pre-service teachers to more communicate their emotions with one another which would involve “exploratory engagement with versions of ‘experience’ and possible forms of the ‘teacher’ and the self, as well as acknowledging the uncertainties and emotional complexities” associated with learning to teach (p. 232). This notion will be picked up in chapter ten in light of the analytic work undertaken in this thesis and made relevant for the present context of initial teacher education in Australia.

What feminist and post-structural thinkers such as those highlighted in this section demonstrate is how an analysis of the truth production of pre-service teachers’ emotions can disrupt hegemonic or normative practices in learning to teach. Like others in this research orientation, this thesis takes up Britzman’s (2003) project of raising “thorny questions about the inherited discourses of student teaching and to theorize the contradictory realities that beckon and disturb who live in this field” (p. 26). If teacher education is to be more than just about normalization, whereby aspiring teachers simply repeat and reaffirm the requisite knowledge, skills and attitudes of “what already is—each new teacher must have the opportunity to question, to define what matters to her, and what she rejects” (Phelan, 2015, p. 1).

The research reported on in this thesis aims to fill the gap in understanding of pre-service teacher emotions in two main ways. First, by providing a

substantial addition to the literature that examines pre-service teacher emotional practices both during academic course learning and on professional experience. Literature to date has not reported on such practices in a longitudinal manner over the life of an initial teacher education course, nor have any previous studies examined emotions from diverse data collection methods. Second, the thesis aims to fill the gap in literature by advancing a conversation about professionally normalised practices of emotional conduct within initial teacher education in the current political moment. This is particularly important as many teachers struggle with the “anti-educational forces” (Phelan, 2015, p. 3) of standardization, performativity, and accountability—those policies often set against teachers; ethics of care, professional autonomy and collegiality (Holloway & Brass, 2018, p. 363). The thesis looks to provide both conceptual and theoretical tools by which teacher educators may allow space for pre-service teachers to think otherwise about emotional norms in the profession. This thinking otherwise can allow the possibility of transformative practices by questioning dominant emotional norms to rupture the exercises of institutional power in their future professional practices, as was first argued by Chubbuck & Zembylas (2008).

3.6 Conclusion

This chapter examined how emotions have been researched in the field of education, particularly how teachers’ emotions have been conceptualised differently with solutions offered for a range of present political and workforce problems. The chapter also presented several insights and findings of research that has sought to understand pre-service teacher emotions. The chapter critically examined the current field of teacher emotion research arguing that a post-structural and feminist orientation to examine pre-service teacher emotional conduct offers a rich and conceptually nuanced frame of reference for the stated research aim and questions. Working in tandem, Chapters Two and Three have provided a literature review of the broad and

specific fields of emotions research that have informed the thesis and identified the gaps in this literature the thesis works to fill.

Chapter 4: Theoretical orientation

This is not a book of history. The selection found here was guided by nothing more substantial than my taste, my pleasure, an emotion, laughter, surprise, a certain dread, or some other feeling whose intensity I might have trouble justifying, now that the first moment of discovery has passed.

It's an anthology of existences. Lives of a few lines or a few pages, nameless misfortunes and adventures gathered into a handful of words. Brief lives, encountered by chance in books and documents. Exempla, but unlike those collected by the sages in the course of their reading, they are examples that convey not so much lessons to ponder as brief effects whose force fades almost at once. The term "news" would fit them rather well, I think, because of the double reference it suggests: to the rapid pace of the narrative and to the reality of the events that are related. For the things said in these texts are so compressed that one isn't sure whether the intensity that sparks through them is due more to the vividness of the words or to the jostling violence of the facts they tell. Singular lives transformed into strange poems through who knows what twists of fate—that is what I decided to gather into a kind of herbarium. (Foucault, 2000a, p. 157)

This excerpt forms part of an introduction Foucault wrote in an anthology of historical prison archives under the title *Parallel Lives*.¹¹

¹¹ See "Notes" in Foucault (2000a, pp. 174-175).

4.1 Introduction

This chapter extends the argument for using a post-structural theoretical orientation to understand pre-service teacher emotional conduct that was introduced in Chapters Two and Three. The chapter will first justify this theoretical scaffold for the thesis. Second, the chapter will examine the ways particular ‘truths’ about human emotions create certain values about the role these experiences have in learning to teach. Third, the chapter will argue that the ways pre-service teachers conduct their own emotional expressions are inextricably intertwined within relations of power—that this interplay of social, cultural and governmental forces creates the conditions by which teacher ‘selves’ are made. Fourth, the chapter will contend that the popular idea of the unified and stable ‘self’¹² is, in fact, contingent on discourse and transitory. Finally, this chapter explains that by using Foucauldian informed theory, the analysis of research data collected can articulate *how* pre-service teachers learn the emotional rules and norms of the profession.

4.2 Justification for theoretical orientation

In the broadest sense, this thesis draws upon post-structuralism as a theoretical orientation to education research. This approach has been chosen as it has allowed for the development of a conceptually rigorous, yet flexible analytical framework to explore emotions in pre-service teacher learning. Specifically, this means tracing the conditions by which the ‘truth’ and ‘knowledge’ about emotions gets produced within teaching practices. Importantly, this theoretical orientation does not use theory in a strict or deductive way, but rather as a “catalogue of possibilities, as a tool to raise and analyse new problems” and fundamentally as a useful “heuristic” (Heikkinen, Silvonen, & Simola, 1999, p. 149). The conceptual tools that post-structuralism offers can be employed to examine taken-for-granted

¹² Note on style: hence forth in the thesis ‘self’ denotes the conventional notion of the term whilst the italicised notation of *self* denotes the particular theorisation adopted in the thesis.

situations, events or processes, like ‘professional’ emotional conduct in pre-service teacher education, in order to think differently about such practices and to open up what seems ‘natural’ about them to consider other possibilities (Peters & Burbules, 2003; St. Pierre, 2000).

Poststructuralism tends to resist attempts at homogenization into a neatly packaged set of aims, purposes or goals, as this implies some sense of intentionality behind a diverse group of thinkers. Although often disagreeing with one another, writers such as Barthes, Deleuze, Baudrillard, Butler and Foucault have all come to be characterised as poststructuralist.

Poststructuralist thought, inheriting methods of structural, cultural, and historical analysis, imbued with a sense of innovation and experimentalism, has developed original and powerful critical practices of reading and writing to examine institutions, history, culture, and the construction of the modern *self* (Peters & Burbules, 2003).

Primarily drawing upon the French philosophical school emerging out of structuralism in the twentieth century, those who have come to be associated with post-structuralism, such as Barthes, Derrida, Lacan, and most significantly for this thesis, Foucault, sought to move beyond the structuralist project to systematise human knowledge. Opposing the rationalist and realist position of structuralism, these thinkers questioned foundational epistemology that sought to discover final meanings and answers to reality (Peters & Burbules, 2003). Instead their interest was in the “gaps, discontinuities and suspensions of dictated meanings in which difference, plurality, multiplicity and the coexistence of opposites are allowed free play” (Lather, 1992, p. 90).

A post-structural approach to research rejects the notion that truth, discovered through the detached observer, can reflect reality *as it really is*. Instead, post-structuralism favours an alternative ontology and epistemology. The movement challenges the over-reliance on rationalism and realism which pervades much of the research conducted in the human sciences. Rather than

seeking absolute certainties, post-structuralism adopts an anti-realist ontology which rejects and interrogates all forms of scientism to critique Enlightenment doctrines of ‘truth’, ‘objectivity’ and ‘progress’ (Peters & Humes, 2003; St. Pierre, 2013). It counter poses conventional forms of education research that tend to be founded on a “promethean faith in scientific method, in progress, and in the capacity of research to discern and identify universal structures of cultures and the human mind” (Peters & Burbules, 2003, p. 33).

By adopting such an orientation, one can historicize questions of ontology, namely locating *how* reality has come to be assembled and constituted at certain times in human history. The post-structural conceptual grounding for this thesis has been adopted to contrast the conventional style of research to emotions. Many of these were outlined in chapter two and three, specifically research that adheres to a classical or universal and law-bound view of emotions. Following post-structural and feminist researchers, as has been outlined, this thesis focuses on emotion as discourse working, as Abu-Lughod and Lutz (1990, p. 12) suggest, “to pry emotion loose from psychobiology”. This thesis explores what behavioural norms emotions are set against at the present moment, particularly in the context of education, and what can be learnt about such organisational standards by critiquing them from a sociological and historical position (Ahmed, 2010). The primary objective of the thesis is to provide a detailed examination of the “regimes of truth” (Foucault, 1990a, p. 60) that come to shape norms of emotional conduct within pre-service teacher self-formation.

Such an examination is sensitive to the social and historical forces that shape *how* emotions and their public expressions can become the sites of work upon the teacher *self*. A post-structural orientation allows for new kinds of analysis of emotions, focused on their diachronic trajectory, and with transformations in the forms of conduct their expressions take. This theoretical orientation prompts research questions that seek to find out *how* particular ontologies of emotions or emotional states of being about teaching

come into being at a particular historical moment (S. Ball & Olmedo, 2013, p. 87; Peters & Burbules, 2003).

St. Pierre (2000) argues that those researchers who use post structural forms of analysis can “find points of exit” from the “ubiquitous dominance” of the human sciences. This is made possible due to the fact that a positivist approach to understanding the world “produces its own failure with its insistence on setting up boundaries, limits, and grids of regularity and normalcy that, once intelligible, can be disrupted and transgressed” (p. 479). The analysis that emerges from a post-structural theorising can reveal a certain clarity that comes with this kind of specificity. The analysis in part two locates manifestations of power (Foucault, 1980) in pre-service teacher emotional conduct within the institution of the school, explaining where such practices arose, how they took shape, and what their social effects are. This specificity can suggest that an embodied (as opposed to an abstracted) knowledge about emotional conduct is necessary in pre-service teacher education, to confront rather than run away from the messiness, ambiguity and slippages of the things we call emotions (Davies, 2004).

4.3 Emotions and ‘truth’ production

The concepts developed by particular post-structuralist thinkers this thesis draws upon (Dean, 2009; Rose, 1996b), support the critique of truth production for human emotions. The present inquiry utilises such work to analyse taken-for-granted knowledge about emotions that creates binary oppositions in language used to describe emotional states and performances by pre-service teachers. This line of investigation can disclose the way such oppositions manufacture hierarchical tables of value that arbitrarily privilege one set of practice over another as either good or bad, appropriate or inappropriate, professional or unprofessional, competent or incompetent (Peters & Burbules, 2003).

Foucault's (2001) archaeology of the human sciences has lent to the world a way to illuminate the history of language production as discourse as it relates to everyday practices. This thesis will argue that the 'truth' of emotional conduct in teaching is located in language, and through the practices of pre-service teachers within specific social and political contexts. In order to explore the role that emotions play in the lives of pre-service teachers, consideration must be paid to the specific ways the discourses of emotional conduct have created particular meanings about not just what emotions *are*, but what they *do*. Research then becomes about the language of truth and falsehood for emotions in teaching as *constructing* certain values, ideas and practices in pre-service teacher education (Boler, 1999).

The position that this thesis takes is that the kinds of truths that are taken-for-granted in education practice do not exist prior to their naming and are therefore not essential or absolute, rather, they are created and maintained every day by people—forming what Foucault (1991c, p. 75) calls a “regime of practices”. Most pertinent for this inquiry is how the seemingly natural hierarchized dualism of the masculine rational mind is opposed to the irrational feminine emotional body has been installed as truth. This dualism is commonplace in society and, in turn, affects the development of new teachers (Boler, 1999; Jagger, 1989; Lutz & Abu-Lughod, 1990). As was argued in chapter two¹³, the history of human sciences seeking to divide emotion from rationality continues to provide authority to the notion that emotions must be managed in the workplace to demonstrate professional competence.

Post-structural thinkers tend to be suspicious of such transcendental arguments and viewpoints about human nature. Many post-structural writers question the canonical descriptions and final vocabularies that spill out from the kinds of grand narratives of the modern age, many of which have been advanced as a legitimation of state power (MacLure, 2015; Peters, 1999; St. Pierre, 2012). Rabinow (1984, p.4) explains that Foucault was “highly

¹³ Specifically 2.5: The psycho-biological approach and its limitations.

suspicious of claims to universal truths. He doesn't refute them; instead, his consistent response is to historicize grand abstractions". Most specifically this takes the form of examining the institutions, classifications and typologies of power/knowledge relations that operate in certain places at certain times.

This thesis seeks to challenge the basic idea that knowledge is always and everywhere the same kind of thing, calling into question the assumption that lies behind the scientific method that knowing the world represents it *as it really is* (R. Smith, 2010). Science is perceived as simply one system of discourse which produces knowledge about emotions in particular ways, rather than assuming that it can necessarily advance understanding of 'best practice' (Davies, 2004). Moreover, this thesis accepts Foucault's dictum that "everything is dangerous" (Rabinow, 1984, p. 343). To this end, the point of a post-structural analysis of emotions is not to "expose the hidden truth" (Davies, 2004, p. 7) about what pre-service teachers feel as they learn to teach. Neither is it to uncover some co-efficiently derived model as to why some teachers have difficulty 'coping' emotionally. Rather, it is to disrupt that which is taken as stable or unquestioned, namely that emotional coping or management are necessary preconditions for an effective and professional educator.

4.4 Emotions, knowledge and power

Foucault was adamant that his own research was not to be taken as "dogmatic assertions", or as "treatises in philosophy or studies of history", rather he felt his work must be approached as "philosophical fragments" to be "put to work in a historical field of problems" (Foucault, 1991c, p. 74). Foucault's ontological position is that all forms of human experience have no essential core, apart from the practices that give them meaning (Olssen, 1999). This thesis thus follows a theoretical orientation which seeks to uncover the historical constitution of emotional conduct to understand the practices of pre-service teachers within the present social and political moment in Australia.

Bacchi (2012, p. 2) suggests that the application of “Foucault’s methodological intervention” is to study “how these ‘things’” (such as emotions in teaching), “emerge in the historical process of problematization”. Foucault (1997b) described this “task” as defining “the conditions in which human beings ‘problematize’ what they are, what they do, and the world in which they live” (p. xxxvi). By doing so, this thesis seeks to put the emotional conduct of pre-service teachers’ “presumed natural status in question” (Bacchi, 2012, p. 2). The analysis of data in chapters six to nine will unpack the taken-for-granted essences of ‘appropriate’ and ‘professional’ emotional conduct in teaching by showing *how* such practices came to be, in response to what kinds of problems and *how* they operate.

For Foucault (1980, p. 66), knowledge in the human sciences—of which initial teacher education certainly draws upon—is inextricably entwined with relations of power. It is not disinterested, neutral, objective or impartial. Such knowledge has largely produced the ‘truth’ by which we come to understand what emotions *are* and what we choose to *do* with our emotions. Power and knowledge directly imply one another, as Foucault (1991a, p. 27) explains:

There is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations.

Foucault’s notion of power is that it is best understood as a kind of movement. It is not the property of one class, person or institution, but rather a product of strategies, manoeuvres, tactics and techniques that are socially, culturally and historically contingent (Davies, 2004). Foucault (1997, p. 292) stressed that, unlike “domination”, power relations are only possible when the “subjects are free”, in that power comes “into play” “in every social field”, because “there is freedom everywhere”. He regarded power as a *relation* because, in the exercise of freedom, one guides the behaviour of others, or is enticed to modify the behaviour oneself. As O’Farrell (2005, p. 109) notes, “this happens through a complex interplay of choice, action and constraint”.

In an interview with Michael Bess (1988), conducted in 1980, Foucault explains this innovative notion of power as when “I exercise power over you: I influence your behavior, or I try to do so. And I try to guide your behavior, to lead your behaviour”. This could occur when one person uses a status of “age”, “social position” or “knowledge” “to make you behave in some particular way—that is to say, I’m not forcing you at all and I’m leaving you completely free—that’s when I begin to exercise power” (p. 12).

Power relations are always “mobile, reversible, and unstable” (Foucault, 1997, p. 292), and in turn there is no reason why this manner of power working in modern societies should not ultimately have results which are positive or even valuable (Bess, 1988). For Foucault, productive power does not necessarily mean that all outcomes are always positive but rather, is generative of certain behaviours, knowledge, structures or events that can be manifest in a range of possibilities, some of which may be dangerous (Bourke, Lidstone, & Ryan, 2013). Using Foucault’s analytics of power allows a vantage point that sees power as productive, as dispersed throughout a social system and being intimately related to knowledge. As Foucault (1980, p. 39) describes, power can be understood as operating in a “capillary form of existence”, reaching “into bodies” and inserting itself into “actions and attitudes, “discourses, learning processes and everyday lives”. Accordingly, not everything is visible and sayable. Rather, operating as discourse—a set of rules determines what can be said, written, communicated or felt as legitimate knowledge about emotions (Peters & Burbules, 2003; Sidhu, 2003).

The concept of governmentality (Foucault, 1991b) can explain how power comes to be exercised as a discursive practice, namely through an individual’s everyday thoughts and actions. Study of the “conduct of conduct” (Rose, O’Malley, & Valverde, 2006, p. 101) illuminates the practices and strategies that individuals, in their freedom, use in controlling or governing themselves (the relationship of the self to itself) and others (Peters & Burbules, 2003). Government in this understanding, which will be explored in depth in Chapter seven, involves “some sort of attempt to deliberate on and to direct

human conduct” as something that can be rationally “regulated, controlled, shaped and turned to specific ends” (Dean, 2009, p. 18). In this way, the concept of governmentality articulates the liberal model of governance that seeks to harnesses the productive capacities of individuals, such as the emotional resources of teachers, so as to better govern populations (Christie & Sidhu, 2006, p. 45). The analytic component of the thesis will generate knowledge of the specific ways pre-service teachers internalise an art of governing oneself to regulate their emotional conduct so they may be more enterprising, positive and productive teachers (Rose & Miller, 2010).

This analytic of power serves to disassemble the structures, moves and manipulations of official discourse be it government policy or, in this case, the accepted norms, codes of conduct and professional competencies of pre-service teacher performance. When coming to understand the emotional practices of pre-service teachers, Foucauldian-informed scholarship prompts an examination of the power/knowledge constellation that exists in their social world, in which knowledge about emotions in the form of discursive practices, is generated through the exercise of power in the control and creation of a teaching ‘self’. This suggests emotions are not beyond politics, power and government. The shaping of emotional conduct is tied to the social administration of populations and individuals, their government and self-government. They are a way of acting upon the self in its formation, a way to problematise the self for its own self-management and self-realization as a ‘competent’, ‘professional’ or ‘good’ teacher (Dean, 2010, pp. 17-18).

4.5 Emotions and the ‘self’

This thesis holds up for examination the popular idea of the ‘self’ as that profoundly individualised ‘inner’ reality of persons. As that ‘essentially’ coherent and psychologically bounded qualities of singular thought and will, as a site of consciousness and judgment, as an author of behavioural acts, the bearer of personal responsibility and in possession of an ‘identity’ which animates our “thoughts attitudes, beliefs and values” (Rose, 1990b, p. 4). The

notion of the Cartesian ‘self’—in which it “*seems* to us as if each of us is a self, a unified rational agent, in control of a body” is cited by contemporary cognitive philosopher Daniel Dennett (2003, p. 39) as a “fallacy”. He argues that although “it is almost impossible to talk about human cognition” without invoking the notion of a unified ‘self’, in actuality “we are just not that unified”. Any coherence we may feel as “we manage our lives” must rather be conceived as a “dynamic and shifting resultant of competitions” (p. 40)—a work of self-creation that Dennett explains (citing the work of Wegner, Gilbert, & Wheatley, 2017) as such: “people become what they think they are, or what they find that others think they are, in a process of negotiation that snowballs constantly” (p. 47).

‘Identity’ then becomes a problematic term because the notion often posits the existence of an internal, universal and foundational substance, as a mental core within persons that has an essential nature and historical regularity (O’Brien, 2017; Rose, 1996b). Rather than investigating how some emotional essence of a research participant’s ‘identity’ becomes fixed over time, the conceptual approach adopted in this thesis uses an unconventional notion of *self*. This approach conceives what is taken to be one’s teaching ‘identity’ is in fact as Clarke (2010, p. 146) writes:

replete with paradox and tension, a complex matter of the social and the individual, of discourse and practice, of similarity and difference, of ratification and participation, of the rational and the emotional and of the symbolic and the ‘real’.

This thesis adopts the post-structural theorisation of the *self*, conceived as an “emergent and contingent form” (O’Brien, 2017, p. 2)—an “accumulation of the many changing subject positions that are taken up and shape a person” (Harding & Pribram, 2002, p. 414). For example, chapter six will argue that the professional image of the emotional teaching self is not a given; in fact, it is an invention that has a beginning and a trajectory.

Foucault (1988) explains that the objective of his work was to “sketch out a history of the different ways in our culture that humans develop knowledge about themselves”. Furthermore, the “main point is not to accept this knowledge at face value but to analyse these so-called sciences as very specific ‘truth games’ related to specific techniques that human beings use to understand themselves” (p. 2). The notion of “truth-games” is explained by Foucault (1997a) as a set of “rules” or “procedures” by which truth is produced that lead to a certain result (p. 297). Truth games thus come to fabricate and to fashion particular ‘identities’ of the self, through techniques rendered in the form of rules, rituals, performances, habits and practices (Zembylas, 2005b, p. 35). For Foucault (1997b, p. 87) these “techniques of the self” are the:

Procedures, which no doubt exist in every civilization, suggested or prescribed to individuals in order to determine their identity, maintain it, or transform it in terms of a certain number of ends, through relations of self-mastery or self-knowledge.

Using Foucauldian theory this thesis investigates the cultural construction of subjectivity, namely *how* pre-service teachers have come to think of themselves as certain kinds of emotional subjects with particular kinds of capacities, skills and competencies. Understanding how the *self* comes to be from such a perspective, is a “vital element in tracing networks of power that traverse modern societies” (Rose, 1990b, p. 217), including the modern context of learning to teach in Australia. An interest in the emotional *self* in this thesis is underpinned by a theoretical orientation that does not liquidate the human subject, rather this approach enquires into *where* the present notion of an ethical teaching ‘selfhood’ comes from and *how* it functions in everyday emotional thought and action. Those participants who participated in the research are understood by their “historical positionality” and “discursive formations” (Peters & Humes, 2003, p. 111)—by their subjectification.

Foucault (1982, cited in; Kelly, 2008, p. 87) defined subjectification as “the *process* [emphasis added] by which one obtains the constitution of a subject, or more exactly, of a subjectivity, which is obviously only one of the given possibilities for organising self-consciousness”. The *self* from a Foucauldian perspective is taken to be an “effect of cultural processes or regimes of power/knowledge” which are internalised as various “technologies” for self-regulating one’s conduct (Harding & Pribram, 2002, p. 414). In other words, subjectification is the manner in which the individual is controlled and governed by others *and* the specific ways the individual becomes attached to an ‘identity’ of one kind or another, through self-awareness and knowledge of the *self* (O’Farrell, 2005, pp. 109-110). This becomes principally a question of power and knowledge because subjectivity is seen as a formation of *both* technologies of power and technologies of the *self*. On the one hand, there are those technologies that create a more governable “passive” subject, and on the other, there are technologies of the *self* that create an “active” subject who practices an “ethics or art of existence”. Both forms of subject formation are of analytical interest here, as these conceptual tools investigate whether and *how* [emphasis added] emotions may be instrumental in the (re)production of power relations” (Harding & Pribram, 2002, p. 414).

As Foucault (1982, p. 331) explains in coming to understand techniques of power in shaping the *self*, one must examine forms of power that “applies itself to immediate everyday life”, that categorizes the individual, marks a person by their own individuality, attaches them to their own identity, imposes a law of truth on a person that they must recognize and others have to recognise in them—constituting “a form of power that makes individuals subjects” (p. 331). By posing questions about how *selves* are constituted, this analysis provides a means to understand what specific resources are available to individuals as they make sense of the world. Foucault called this method of dealing with the interconnected spheres of the subject, knowledge, and power “the genealogy of the modern subject” (Rabinow, 1984, p. 7). His aim was to discover:

The point at which these practices became coherent reflective techniques with definite goals, the point at which a particular discourse emerged from these techniques and came to be seen as true, the point at which they are linked with the obligation of searching for the truth and telling the truth. (Foucault, 1980 as cited in Rabinow, 1984, p. 7).

Foucault's understanding of the *self*, as argued here, allows for a viewpoint that sees pre-service teacher emotional conduct as “simply one of any number of ways in which human beings have given meaning to their experience of themselves” (Kendall, 2011, p. 67). This thesis supposes that the ‘self’ that pre-service teachers articulate has no essential quality like the bounded common-sense Cartesian model; rather, is contingent and transitory, and, above all, technical—an “agglomeration of techniques for doing things” and as being constituted by lived and practical experiences (Kendall, 2011, p. 72). Thus, the theoretical orientation of the teaching *self* considered here, is taken to be a “form” rather than a “substance”. This conceptualisation highlights the important effects of “corporeality, politics, power” and the particular “historico-social context” under examination. This orientation prompts an analysis of the ways that these forces come to “define the individual and control their conduct” (Besley, 2005, pp. 77-78).

Taking such an approach to the understanding of the subject suggests that what we take to be the substance or the interior ‘character’ of ourselves, emotionally or otherwise, is in actuality an “emergent and contingent” form—“one that is never self-identical and one that always exists in a state of some dissociation” (O’Brien, 2017, p. 2). The form that makes up the *self* is never isolated, but is constituted by practices that are necessarily social, cultural and historical. The actions of the subject as both “governor and governed” as Kendall (2011, p. 73) puts it, highlights the way in which conditions are created for pre-service teachers to work upon their personal and professional selves. This thesis specifically locates this work within forms of emotional conduct, namely by uncovering those practices of the “self by the self”

(O'Brien, 2017, p. 3), with regard to “emotional performances” in learning to teach (Zembylas, 2005b, p. 32).

Following Foucault (1997, p. 291), this thesis is interested in “how the subject constitutes itself in an active fashion through practices of the self”. Through such an interest the thesis will examine *how* these practices are derived from the “models” that are found in “culture and are proposed, suggested and imposed” upon pre-service teachers (p.291). This thesis challenges the conventional notion that the ‘self’ is a unified entity and, instead, argues that it is a *construction*, fragmented and heterogeneous—an “inescapable outcome of the discursive processes” that are a “socially constructed” (p. 8). In the adoption of such a theorisation the data analysis component of the thesis will use the Foucauldian-inspired work of Rose (1996b) and others, as was introduced earlier, to argue that we can never know the inner domain of the person because the “entities constructed by psychology do not correspond to the real being of the human” (p. 9). This analysis of the *self* and of the pre-service teachers’ emotional conduct must rest on the “exterior realm of language that attributes mental states—beliefs, attitudes, personalities, and the like” (p. 9). In this way, then, the discourse of psychology is taken to be those “patterns of thought and action related to key ideas” (Phelan, 2015, p. 62) in the various social spheres that the research participants exist within, primarily those encompassed by the initial teacher education course.

Of interest here is the way emotions become part of the fabric constituting a teacher *self*—how emotions, thoughts and actions becoming as a teacher are socially organised and managed through social rules, conventions and norms (Zembylas, 2003, p. 108). This thesis works to examine those dominant discourses that set the conditions for certain kinds of emotional teaching practices, namely how “normative categories” (Phelan, 2015, p. 62) organise, give shape to and, in some instances, restrict pre-service teachers thinking and acting emotionally. The analytic chapters will argue that the pre-service teacher participants bring certain discourses about emotional conduct in teaching with them, as well as finding these within their course learning. Their perspective on what they *ought to do* with their emotions as a teacher is

thereby constructed and reconstructed through discourse, as well as through the ongoing interactions each person has with others and with oneself. The data collected through the outlined research methods in chapter five will illuminate this “collective, active, and historical” discursive formation, whether by “talking or reading or writing or thinking to oneself while acting” (p. 63).

The subject is taken to be both the object and vehicle of power, as being historically constituted and in a constant state of flux (Sidhu, 2003, p. 57). Research from such a vantage point considers *how* the emotional subject practises their own autonomy and authenticity in the formation of a teacher *self*. Once lines of connection are drawn between power, discourse and subjectification we can see that some discourses have more power to persuade than others, where these discourses are reiterated across a wide range of sites and by those who are seen to be believable and ‘expert’ (J. Wright, 2003). Using such conceptual tools to approach research, lends itself to greater scrutiny and accountability in unpacking the social-emotional worlds of those learning to teach. As was argued in chapter two, emotions are already incredibly complex and difficult to define, thus the orientation argued for here, does not attempt to reduce this complexity; rather, it aims to explore what results socially from certain kinds of emotional conduct in the capillary and embodied practices of learning to teach. Further, this thesis asks, how such enactments of practice come to shape the goals, desires and professional *selves* of pre-service teachers.

4.6 A genealogy of ethics

O'Farrell (2005) notes that Foucault is both a modern cultural and intellectual “icon” (p. 1). She goes on to explain that although there are “seemingly overwhelming difficulties” in coming to grips with his work, such an endeavour, can provide researchers an “excellent opportunity—namely to test whether Foucault’s methods might “come to the rescue” (p. 2). S. Ball (2013, p. 169) has stated that although Foucault’s analytical work can be

difficult, challenging, confusing, and even “dangerous”, his fascinating approach to the “productive paradoxes” of “domination and production”, “liberation and enslavement” (p. 150) and genealogy can be “put to use as a political tool” (p. 171). Deacon (2006, p. 177) summarizes that Foucault’s studies provide educational theorists with an “array of concepts”, “analytical techniques” and “arguments as pertaining to the intimate embrace of knowledge and power, and ways in which human subjects relate ethically to themselves and others”. Taking inspiration from a well-established tradition applying Foucauldian theory to education contexts (see S. Ball, 1990, 2013), this thesis will employ an analytical framework informed by Foucault’s genealogy of ethics (Foucault, 1997b) to examine how pre-service teachers construct themselves in terms of the emotional norms and rules of teaching.

To investigate the research aims stated in chapter one, the inquiry was designed to explore the ways pre-service teachers seek to modify their own emotional conduct and the way they experience the social worlds of learning to be a teacher. The research also seeks to learn how subjectification occurs in alignment with certain types of goals participants have about the kinds of teachers they seek to become within their given historical and political setting. The thesis will be “genealogical” in the sense that Foucault (2000c, p. 118) describes a type of analysis “that can account for the constitution of the subject within a historical framework”. Genealogy is often understood as the study of familial biographies, histories or generational connectivity. For Foucault (1977, p. 118) genealogy describes a certain kind of historical method;

That can account for the constitution of knowledges, discourses, domains of objects, and so on, without having to make reference to a subject that is either transcendental in relation to the field of events or runs in its empty sameness throughout the course of history.

The framework of analysis is primarily concerned with a contemporary historical arc, with attention paid to the specific constitution of modern emotional knowledges, discourses and domains these objects occupy in the organisation of an “ethical” teaching self. Ethics here being understood as the “the kind of relation one has to oneself” (O’Farrell, 2005, appendix 2). This thesis is aligned with O’Farrell’s (2005, p. 109) assertion that Foucault’s ethical framework is “an extremely optimistic philosophy” that, although the current professional situation can be problematic for teachers in Australia, there are many ways an individual can act and bring about change even though there are limitations and restraints. This is not the first genealogical inquiry into the emotional conduct of teachers as was reviewed in the previous chapter. Rather, it follows and expands upon the line of analysis suggested by Zembylas (2005, p. 946), who argues that “[u]sing Foucauldian theory, we can problematize how one’s relation to oneself is marked by self-policing of emotional conduct”. In relation to teachers, he explains:

A genealogy of teacher subjectification focuses directly on the *practices* that locate teachers in particular *emotional regimes*. It accounts for the processes by which identity and emotional rules act upon the conduct of teachers [emphasis in original].

(Zembylas, 2005b, p. 37)

4.7 A genealogy of ethics in pre-service teacher education

A contemporary genealogical analysis of ethical self-formation within pre-service teacher education is located upon Foucault’s theorisations of what he termed the codes and behaviours of “morality” (Foucault, 1978). This specific notion of moral behaviour has relevance to understanding how accepted norms of emotional conduct have been configured in public settings, such as the school site. Elucidating what has come to be known as Foucault’s “later” (Luxon, 2008; Rajchman, 1986) theoretical work on morality and ethics allows exploration of how certain “regimes of truth”

(O'Farrell, 2005, p. 63) about emotions get produced that come to shape the emotional conduct of pre-service teachers.

In order to formulate a clear path through Foucault's explanations and theoretical propositions for the study of moral forces, the thesis will draw upon two primary texts. The first being, *History of Sexuality Volume 2: The Use of Pleasure* (1990b), specifically the section titled *Morality and the Practice of the Self* (pp. 25-32). Here, Foucault is interested in answering the question of how "sexual behaviour was problematized" in modern European society, as it became an "object of concern", "reflection", "discussion" and "debate" or "as a domain of moral experience" (p. 23-24). Foucault thus turns to explain how "one undertakes to study the forms and transformations of a 'morality'". He begins by noting that "morality" is an ambiguous word, but like many of the terms Foucault used, he seeks to redefine it for his own purposes (O'Farrell, 2005, appendix 2). The following section will explore the three meanings that morality takes in his analytical theorisation. These are systematic ensembles, moral behaviours and ethical self-formation.

Foucault (1978) articulates that morality is usually taken to mean the "set of values and rules of action" that circulate within a given society taking the form of a prescriptive "systematic ensemble". Such ensembles operate through "agencies" such as the family and educational institutions, setting forth or recommending certain moral behaviours that take the form of "coherent doctrines" as well as through "explicit teaching" (p. 25). For Foucault, morality has another more nuanced meaning. He explains that the word articulates the "real behaviour of individuals" as we come to relate to the rules and values which are recommended to us. Each of us has the freedom to comply or resist these moral injunctions. By studying such "moral behaviours" one can examine:

How and with what margins of variation or transgression individuals or groups conduct themselves in reference to a prescriptive system that is explicitly or implicitly operative in

their culture, and of which they are more or less aware.
(Foucault, 1978, pp. 25-26)

In this argument we can see the possibility of examining the manner in which individuals may come to comply or resist certain kinds of emotional “moral injunctions”—say of when and with whom it is considered ‘appropriate’ to show emotional vulnerability in a school context. For Foucault, a study of moral codes should not simply explore a “rule of conduct” and then the conduct of individuals “that may be measured by this rule”. He argues that such study must encompass the examination of *how* individuals act to “conduct oneself” in reference to the myriad of prescriptive elements that make up a particular moral code—this is the study of “ethics” (p. 26).

Here Foucault provides a schema to explain the *how* of individual ethical self-formation. This comprises four major aspects that are best articulated in the second primary text to be utilised within this thesis—an interview conducted by Rabinow and Dreyfus in 1983 at Berkeley titled: *On the Genealogy of Ethics: An Overview of Work in Progress* (Foucault, 1997e). In this interview Foucault has evolved his theoretical work to address, as he states early on in the piece, “problems about techniques of the self” (p. 253). He affirms an understanding of “ethics” being, “how the individual is supposed to constitute himself (sic) as a moral subject of his (sic) own actions” (p. 263) and elaborates on the *four aspects* this relationship takes, each of which will be addressed in turn. These are (1) the ethical substance, (2) the mode of subjectification, (3) self-forming activities and (4) telos. This thesis takes an approach that the four “axes interrelate, overlap and mutually shape one another” (Clarke & Hennig, 2013, p. 82).

The first aspect of the ethical relationship to oneself answers the question: “which is the aspect or the part of myself or my behavior (sic) which is concerned with moral conduct?” (Foucault, 1997d, p. 263). Importantly, for this thesis, Foucault elaborates that in society at the present moment (which is relevant now as much as it was in 1984), the primary ethical substance

[*substance ethique*] of ourselves to be worked upon—that concerned moral conduct—“is our feelings” (p. 263). Namely, the extent to which we sought to master our desires and “contradictory movements of the soul”, Foucault (1978, p. 26) argues, is a prime location for understanding historical shifts in the ways human beings came to formulate themselves as ethical subjects. In the proceeding analytical component of the thesis ethical “substance” will be referred to as ethical *facet*. The reason being that “substance” denotes a foundational essence of the ‘self’, whereas *facet* denotes an element or plane or aspect of a multidimensional and transitory *self*. Facets appear for a time, then dissolve so new *selves* can emerge.

The second aspect of the ethical relationship to oneself is described by Foucault as the “mode of subjectivation¹⁴ [*mode d'assujettissement*]; that is, the way in which people are invited or incited to recognize their moral obligations” (Foucault, 1997d, p. 264). Here Foucault cites that there may be any number of “laws”, “rules” and “orders” that can circulate in a society which set forth certain prescriptions for moral conduct. With regard to emotions, these prescriptions have differed throughout history, the line of which was traced in chapter two—for example, the extent to which emotions were considered to be ordered by certain cosmological laws before the colonisation of “psy” into these ‘truths’.

The third aspect of the ethical relationship to oneself Foucault sets out is: “what are the means by which we can change ourselves in order to become ethical subjects?”. Foucault suggests that we “do” certain things, or “self-forming activities [*pratique de sal* or *l'ascetisme-asceticism*]” (Foucault, 1997d, p. 265) to transform ourselves into certain kinds of moral or ethical beings. In relation to the current study this may take the form of moderating certain emotions, or deciphering other emotions that are evoked in the teaching act as either problematic or beneficial—conduct that seeks to elaborate oneself as an effective pre-service teacher. The final aspect is stated as: “which is the kind of being to which we aspire when we behave in a moral

¹⁴ Hence forth the more common term “subjectification” will be used

way?”. Foucault termed the goals that are sought out through the work upon the self as the “telos [*teleologie*]” (p. 265). Foucault articulates that there are “privileged techniques related to each telos” (p. 268); thus, as is the case in the current research, one can explore the unique kinds of desirable emotional attributes, skills, characteristics or states of being that pre-service teachers seek to achieve in their course learning, tracing lines of connection between such goals and the work upon the ‘self’ that results.

The work of using Foucault’s notions of ethical self-formation and emotions has been taken up by some education researchers (Clarke, 2009; McCuaig, 2008; E. R. Miller & Gkonou, 2018; Niesche & Haase, 2012; Saari, 2018). Two of the scholarly works that have substantially supported the method of analysis employed by this thesis were outlined in chapter three (Clarke, 2009; Niesche & Haase, 2012). This thesis will draw upon this previous Foucauldian scholarship of teachers’ emotions to understand the means by which particular power/knowledge constellations operate within pre-service teacher education. Using the questions on ethical self-formation outlined here, analysis in following chapters will focus on the power/knowledge dynamics that entail specific instances of emotional conduct by pre-service teachers. This analytic approach will explain *how* knowledge or “regimes of truth” about emotions operate to establish “truths of experience that construct and are disseminated through specific practices, technologies and strategies of application within specific historical and institutional settings” (McCuaig, 2008, p. 44).

The thesis seeks to explore the “messages about what is normal”, “good or bad, acceptable or unacceptable” (McCuaig, 2008, p. 44) to express emotionally in work of teaching. Using illustrative data collected over a substantial length of time, the thesis will examine the ways “criteria” have been set about teachers’ emotional conduct and “by which all are judged, striving for homogeneity, and providing goals towards which individuals can aspire through work on themselves” (p. 44). The latter part of the thesis will argue that the striving for emotional control in teaching can be examined as a practice that is continually constructed and reproduced through the myriad

social interactions and practices of *self*-government within pre-service teacher education (Zembylas, 2005a, p. 946).

4.8 Analytical schema

The primary research aim of the thesis is to explore *how* pre-service teachers come to learn the emotional rules of teaching. This aim will be met by applying a Foucauldian analysis, informed by the above theoretical orientation. The schema detailed below in Table 4.1 conceptually grounded in Foucault's work—employed to examine the data collected during the three temporal phases of engagement with pre-service teachers: pre-course learning, during course learning and completion of course learning. The data collection methods utilised for each phase of the research will be described in chapter five. The following schema frames each of the four research findings chapters in part two of the thesis.

Table 4.1: Analytical Schema

Foucault's ethical aspects	Research question	Analytical term
Ethical substance	What is the part of the emotional self that pre-service teachers work on during an initial teacher education course?	<i>Ethical facet(s)</i>
Mode of subjectification	Who or what authorises or legitimates this emotional work?	<i>Discourse</i>
Self-forming activities	What techniques and practices are deployed to carry out this emotional work?	<i>Askesis</i>
Telos	What is the end goal and what kind of professional-emotional self is being created?	<i>Telos</i>

Using these questions, the analytical chapters will examine *how* pre-service teachers come to learn the emotional rules and norms of the teaching profession. Specifically, this analytical framework will provide a platform to develop an understanding of the “dynamic and creative workings of emotions in the reproduction of culture, subjectivity and power relations” (Harding & Pribram, 2002, p. 408). The schema works to interrogate and describe the practices within which the pre-service teacher participants have been located in particular “emotional regimes” (Zembylas, 2005b, p. 44). It pays attention to the “diversity of languages of personhood” used to describe emotional states as well as the “norms, techniques and relations of authority” (Rose, 1996a, p. 129) within which these have circulated. In writing a contemporary

genealogy of emotional conduct within the teaching profession, the thesis seeks to “unpick the ways in which the ‘self’ functions as a regulatory ideal in so many aspects of contemporary forms of life...of thought, techniques” and “problems of organisation” (pp. 130-131).

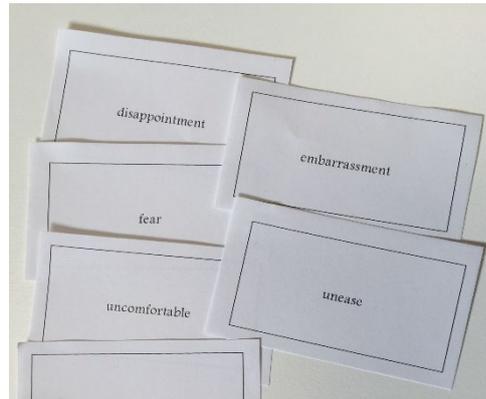
This schema is not a step-by-step formula; rather, it represents the interwoven elements of self-formation. The schema is useful in understanding pre-service teacher learning because becoming as a teacher is necessarily ethical (see Schwarz, 1999). Teaching involves ethical practice because teacher’s work entails that which is conceived to be ‘good’, ‘proper’, ‘right’ conduct in the role of looking after and supporting younger people to be and to become ethical themselves. A teachers’ ethical conduct involves duties and responsibilities to others—to families, communities, societies, and nations. A teacher is urged to fulfil these duties and obligations (Janzen & Phelan, 2019) along proscribed and tacit ethical norms. Pre-service teachers learn to constitute themselves, more or less, according to those norms that are held out to them by various discourses and in doing so engage in ethical work.

By raising the questions outlined in Table 4.1, the analysis can follow a “field of investigation” that (Rose, 1996a) describes as the particular “dimensions of relations to ourselves” or the “ways humans give meaning to experience” (p. 130). Exploring emotions in this analytic framework can produce knowledge about the devices through which pre-service teachers produce the meanings of their own emotional experiences—that is, the “grids of visualisation, vocabularies, norms and systems of judgement” that are “invented, refined and stabilised” as “intellectual techniques” by which individuals *produce* their experiences rather than being *produced by* them (Rose, 1996b, p. 130). Such questions also foreground an analysis of the ways we govern ourselves “according to what we take to be true about who we are, what aspects of our existence should be worked upon, how, with what means, and to what ends” (Dean, 2009, p. 27).

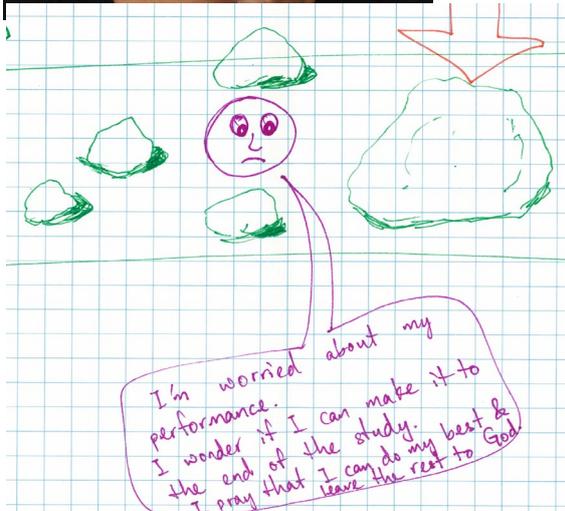
4.9 Conclusion

This chapter has explained how a post-structural heuristic is a useful and innovative orientation to the research of pre-service teacher emotional conduct. The chapter offered a more unconventional and innovative theorisation of the subject and its relationship to power and knowledge. By using the conceptual tools offered by Foucault, Dean, Rose and others, this thesis will critique the taken-for-granted ‘truths’, knowledge and practices of emotions in pre-service teacher education through a genealogical approach. These theorisations will inform the analysis of data sources that are explained in the following chapter. The rich and longitudinal data will be used to examine the various ways pre-service teachers work upon the substance of their emotions to become ethical teaching subjects who are ‘good’, ‘competent’ and ‘professional’.

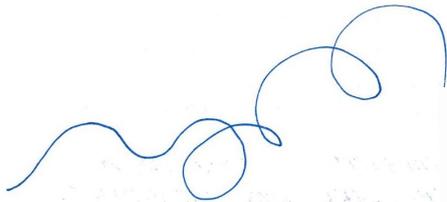
Chapter 5: Research design



7. Draw a representation of the emotions of teaching:



ALWAYS KEEP YOUR COOL



Enthusiasm, passion, great content knowledge

INSPIRED, ENCOURAGED

4. What emotions do you think are appropriate and not appropriate to show in teaching? Why do think this?

Never Cry in front of the students!
Weakness will make students lose respect.

Figure 5.1: Samples of data collected during the period of engagement with pre-service teachers in the inquiry.

5.1 Introduction

This chapter will, first, articulate the ontological approach and guiding principles that underpinned the research design of the inquiry into pre-service teacher emotions. Second, the chapter will outline the research methods used at each phase of the data collection during the period of engagement with pre-service teachers at the case study tertiary institution. Third, a summary of the analytic process conducted during and after data collection will be described to explain how the themes of the thesis were derived. The ethical considerations of the thesis will also be presented in this chapter. Finally, the chapter presents brief profiles for the participants who engaged with the research in a substantial way.

5.2 Guiding principles

Building upon the theoretical orientation to research outlined in the previous chapter, two guiding principles were applied to the methods of data collection employed during the life of the inquiry. The first concerns Foucault's critical observation about power/knowledge in relation to research and the theory/practice divide (Bacchi, 2012). The second guiding principle is founded on an acknowledgment that the data collected using methods outlined in this chapter must be taken as certain kinds of "truths and experiences", relayed not as a "thing" that has happened *to* the participants, but rather as "something that has been filtered, processed, and already interpreted" (Jackson & Mazzei, 2012, p. 28).

Foucault suggests that one cannot privilege any single model of reality as being 'true' because "there is no way to separate knowledge from the asymmetries of the practices used to find truth" (Cooke, 1994, p. 49). Foucault's well-known assertion that underpins the thesis is:

The subject who knows, the objects to be known and the modalities of knowledge must be regarded as so many effects of these fundamental implications of power/knowledge and their historical transformations. In short it is not the activity of the subject of knowledge that produces a corpus of knowledge, useful or resistant to power, but power/knowledge, the processes and struggles that traverse it and of which it is made up, that determines the forms and possible domains of knowledge. (Foucault, 1991a, pp. 27-28)

Embracing such an ontology entails the recognition of the role knowledge has in constituting a certain 'reality'. From the outset, the research inquirer accepted he was engaged in knowledge making practices *of* emotions in pre-service teacher education. The processes that were used in the research of such knowledge thus "participates in the constitution of the objects of which it speaks" (Deacon, 2000, p. 132). The theory of emotions adopted here and the methods that were used to study them have played a key role in establishing what is true or false about the role of emotions in teaching for the participants involved. In this way the thesis acknowledges how power operates through these research practices and works to study the problematizations that result. As Bacchi (2012, p. 7) suggests, this approach can offer the possibility of:

Getting inside thinking—including one's own thinking—observing how "things" come to be. It gives access to the spaces within which "objects" emerge as "real" and "true", making it possible to study the strategic relations, the politics, involved in their appearance.

On the second guiding principle, there is certainly nothing 'pure' about what the pre-service teacher participants explained about their emotional experiences while learning to teach during the research. This thesis takes as

granted that the research conducted came to interfere with experiences of the world for the pre-service teacher participants. Innumerable changes resulted from the conversations and activities outlined in this chapter, many of which were beyond the scope of the project. The participant responses to the research questions and prompts are seen to provide emotional “stories” with which the thesis may explore philosophy, theory, and social life to see “what gets made, not understood” about emotions in the lives of pre-service teachers (Jackson & Mazzei, 2012, p. 28). All of the individuals who engaged in the research had already “made meaning of their experiences in that they chose to tell them in a particular way—in their selection, what they emphasized, and what they chose not to reveal”. The approach to research taken here is that the data under examination in chapters six through to Nine are “partial, incomplete, and always being re-told and re-remembered” (p. 28).

Ultimately, the thesis is genealogical in the sense that it applies as a “methodological device” Foucault’s (1988) approach to a “history of the present” by “pointing out” the “origins and functions” (Kendall & Wickham, 1999, pp. 9-10) of emotional conduct in teaching. The data collected during the life of the inquiry is used to theorise *how* norm’s and rules of emotional conduct are incorporated as work upon the self when pre-service teachers seek to fashion a professional teaching persona. This approach has potential to result in new and creative knowledge about pre-service teachers and their emotional conduct in the politically charged context of initial teacher education at the present moment.

5.3 Research methods and data sources

The research methods were designed considering the post-structural theoretical framework that was outlined in the previous chapter and in response to Foucault’s ethical aspects of self-formation. Methods of data collection were deliberately selected to differ from the “so-called value-free scientific knowledge” of positivism and quantitative data collection methods (St. Pierre, 2013, p. 648). The ethic that qualitative research methods do not

reduce people to mere numbers or statistics was embraced as a “powerful tool” for grasping and articulating the “messiness” of reality and illuminating “everyday lived experiences” of pre-service teachers (St. Pierre, 2000, p. 486). Methods of data collection used in previous scholarly work on teacher emotion that drew from a social constructionist or post-structural theoretical approach were used as inspiration, including open-ended interviews, questionnaires, self-reporting diaries, emails, and arts-based activities. Such methods were selected to bring to light the social and cultural nature of emotional conduct at a tertiary education setting in a holistic and longitudinal way. The data generated by the use of qualitative methods, such as interviews, was ideal in the search for themes, patterns and insights related to pre-service teacher emotional conduct (Willis, 2007). The use of qualitative methods for the study of emotions has been noted by deMarrais and Tisdale (2002, p. 116) as especially useful as they:

Often promote closer relationships between the researcher and participants than are possible in experimental research, have the potential for creating circumstances in which the participants’ and researchers’ emotions are involved in upsetting, uplifting, and unexpected ways.

Methods of data collection sought to explore the real-world situations of pre-service teacher learning as this process unfolded as “naturally” as possible (Patton, 1999, p. 1196), in a relatively non-experimental way. Emergent design flexibility was practiced in all stages of the research in order to be open, adaptive and pragmatic in the collection of data, as well as maintaining a “high tolerance for ambiguity and uncertainty” (Patton, 2002, p. 44) as the thesis progressed towards data analysis. That is because learning to teach is an “intense”, “dynamic and ever-changing process”, that can result in profound changes to an individuals’ emotional lived experience (Bullough & Young, 2002, p. 429). These experiences are understood as a complex system that were “more than the sum their parts”, thus the research design was structured to gather data on “multiple aspects of the setting under study”

(Patton, 2002, p. 59). The collection of data was approached with awareness and sensitivity to the context of the research setting as being made up of different social, historical, cultural, political and temporal forces (Patton, 2002, p. 41).

Purposeful sampling (Jackson & Mazzei, 2012) was used to design the recruitment of participants. Selected participants needed to be starting a two semester long Graduate Diploma in Secondary Education course at the same institution, be of 18 years or older and willing to participate in a study of their emotional experiences over the duration of their course learning. The primary reason for the site selection was that the researcher was employed within the School of Education at the campus. The site allowed for access to potential participants, who could be easily contacted through email or phone and meetings or interviews could be held within a familiar, frequented space. The institution had a sizable pool of pre-service teachers enrolled in the proposed group to draw upon (N≈90).

The selection of participants was designed as a “bounded case study” (Merriam, 1998, p. 34) as data could be gathered from individuals who were all experiencing relatively similar academic conditions of a finite two semester long postgraduate diploma to qualify as a secondary teacher. The bounded case study additionally provided a means of investigating the complex social phenomena of emotions as they played out within a higher learning institution. It was assumed that such experiences, while being anchored in real-life situations, consisted of multiple variables, only some of which could be investigated.

The research methods of the thesis are grouped into three distinct phases of data collection, each of which involved qualitative research procedures (Denzin & Lincoln, 2013). Certain methods were adapted from previous researchers had employed to gather data on teacher’s emotions (Day & Leitch, 2001; Häikiö, 2014; Zembylas, 2005b). In the following section, each phase of the data collection will be described. The phases align with a

temporal process that individuals undergo as they progress through a pre-service teacher education course, however, data was collected over a three-year period (November 2014 - June 2017), within each of these three phases with different groups and individuals. Each phase of the data collection was organised and conducted by the author of this thesis, see Table 5.1.¹⁵

¹⁵ Note that in the analytic chapters (Six-Nine) data is referenced according to the key outlined in Table 5.1 and in Appendix B.

Table 5.1: Data Collection methods and tools.

Data Collection Phase	Data collection methods and tools	Reference
One: Pre-course learning	Open-ended response task	(Open-ended task, Sem 1, 2015)
	Interview 1	(Interview 1, 2015)
	Drawing-visualisation activity	(Visualisations, 2015)
	Questionnaire	(Questionnaire 1, 2016)
Two: During-course learning	Open-ended response task	(Open-ended task, Sem 2, 2015)
	Online emotion diary	(Emotion diary entry, 2015)
	Focus-groups 1: general discussion and emotion audit	(Focus-groups 1, 2015)
	Focus-groups 2: general discussion, vignette response, emotion audit and interview 1 response	(Focus-groups 2, 2015)
	Mask-making activity	(Mask making activity, 2015)
	Questionnaire	(Questionnaire 2, 2016)
	Interview with Alanna	(BEd Interview, 2014)
	Interview with Samuel	(Email exchange, 2017)
Three: Completion course learning	Interview 2 and emotion audit	(Interview 2, 2015)

5.4.1 Phase 1: Pre-course learning

Open-ended task

The data collection began by conducting an open-ended response task about emotions in teaching to groups of pre-service teachers starting their course within scheduled tutorial times and locations. This method of data collection was inspired from research by Watt and Richardson (2008), who had conducted qualitative surveys of pre-service teachers. These researchers were interested in beginning teacher motivations, perceptions, and aspirations for teaching. They found that by allowing an open-ended response in their surveys, pre-service teachers identified a range of emotional qualities for wanting to teach, such as “passion”, “enthusiasm” and “love” (p. 417).

The open-ended task was introduced to three groups (N=87) of Graduate Diploma in Secondary Education pre-service teachers enrolled in a core unit of their course in week two of semester one 2015. The pre-service teachers were informed of the purpose of the research and method used according to the information in Appendix C. The pre-service teachers were invited to complete a voluntary and de-identified contribution to the research by participating in a short, open-ended activity. The activity comprised watching a short film clip compilation about emotions in teaching then responding to the stimulus by writing or drawing on a blank piece of A4 paper.

Short video stimulus clips from the motion pictures, *The Class* (Cantet, 2008) and *Dead Poet’s Society* (Weir, 1989) were selected as a prompt for reflection on teachers emotions by the volunteer participants. Haw and Hadfield (2011, p. 52) note that video technology such as this, is seen as “enhancing” the potential for “different and deeper” reflection in qualitative research methods as it provides “more powerful stimuli containing richer images”. They also explain that the medium is “highly malleable” as it “can be worked by the researcher “to focus attention of the observer on area of particular interest”

(p. 52). The Class was selected as it represented a teacher, Vincent, who after coming into a school staff room displays a range of raw and intense negative emotions centred around teaching a difficult class. Dead Poet's Society was selected as it represented a teacher who uses non-traditional teaching methods to help a student explore his creative side and displays a range of raw and intense positive emotions as he interacts and responds to that student (see scripts for both stimulus clips in Appendix C). At the conclusion of the stimulus a single question was posed to the participants: *How do these clips make you feel?* This question was designed to prompt participants to specifically reflect on their emotional responses to the stimulus clips, using qualitative feedback (i.e. words and drawings). Seventy pre-service teachers volunteered to submit a response to the question.

At the conclusion of the activity the groups were informed about the longitudinal study that would comprise the following commitments for approximately seventeen hours over a ten-month time period:

- A. Two 45-minute interviews to be held at the campus grounds.
- B. Regular online blogging using tumblr.com to fill in short emotion diary and other open-ended prompts as you experience and learn what it means to be a teacher.
- C. Other informal meetings, phone conversations or emails to discuss the research project.

If pre-service teachers were interested in participating in the research beyond the open-ended activity, they were able to take an information sheet and consent form about the research (see Appendix D).

Interview one

Following the recruitment process outlined above, seven pre-service teachers (one male and six female) voluntarily nominated to take part in the larger

2015 case study¹⁶, with the first interview conducted as soon as was convenient for each participant. The first interview was planned as a semi-structured, semi-formal conversation with each participant (Erlandson, 1993). The questions and a drawing-visualisation activity used in the interview were adapted from the previous emotions research work of Hargreaves (2001b); Zembylas (2005b) and Häikiö, Pyhältö, Soini and Pietarinen (2014) (see Appendix E). At the interview each participant was given a participant booklet that outlined the specifics of the research, risks and instructions for completing the emotion diaries. All interviews were audio recorded and transcribed by either the primary researcher or by an outsourced transcription service.

Questionnaire

To learn more about pre-service teacher emotions at this early stage of their course learning, in February 2016 further data were gathered from a new cohort of individuals beginning a Graduate Diploma in Secondary Teaching course. A questionnaire was designed in consultation with the primary researcher's supervisors (see Appendix F). The questions had emerged from an initial foray into what Jackson and Mazzei (2012) term as the "plugging in" of data; that is, as the practice of "arranging, organizing, fitting together" (p. 26) the data collected in 2015. This arranging produced certain insights, themes and new questions about how pre-service teachers were articulating the role of emotions in teaching—these themes and insights are detailed in 5.5. The questionnaire additionally included a space for respondents to visually represent their ideas about the role of emotions in teaching. This idea was adapted from the work of Beltman, Glass, Dinham, Chalk, and Nguyen (2015) whose research employed drawing to represent identity formation in pre-service teacher education. The questionnaire was distributed to pre-service teachers in a core unit of the course in week two of semester one 2016

¹⁶ Detailed information about each of the participants can be found later in this chapter; 5.7. Henceforth, the participants who engaged in the longitudinal case study from this point of the injury, will be known as the "2015 case study".

($N \approx 110$)¹⁷. Ninety-eight pre-service teachers voluntarily contributed a de-identified questionnaire to the research.

5.4.2 Phase 2: During-course learning data collection

Online emotion diaries

Hookway (2008) argues that cyberspace offers a “new and exciting frontier for social research” (p. 92) as it can provide a researcher with a readily available, low-cost and instantaneous technique for collecting substantial amounts of data. Usually written by a single author, user made websites known as “blogs” are characterized by instant text and graphic publishing that are frequently updated and appear in reverse chronologically ordered posts. In a research study this data can take multiple forms (i.e. photo, video, text and picture) allowing participants, even with low technical competence, to produce an immediate and rich account of their lived experiences. Over time this takes the form of an online diary or “self-narrative” where private and intimate content is posted daily, weekly or monthly (Hookway, 2008, p. 93). The free blogging website tumblr.com was selected for use in this method of data collection as it allowed the participants to create an online journal of their emotional experiences using a combination of text, photo, video, sound, drawings and hyperlinks throughout the course of learning to teach. Tumblr.com allowed users from the 2015 case study to post content on both mobile devices and desk top computers in which only the participant and researcher can access with a password protection. Users also had the option of deleting or editing posts at any stage, if they wished to.

Participants in the 2015 case study were encouraged to create posts, using technical instructions provided that included responses to “emotion diary” questions at periodic and salient points of their course as well as any other open-ended thoughts, ideas or insights they wish to share. Emotion diary

¹⁷ The same institution was used as the research site in 2015

questions (see Appendix E) were adapted from Zembylas (2005b) to achieve an understanding of the “multiple aspects of emotional experience” (Zembylas, 2007, p. 65). Participants were free to choose what they posted, how they posted and how often they wished to post, although weekly posting was encouraged as the best way to keep a record of their experiences. Data generated from this source were intended to be a record of participants’ thoughts and experiences that would deepen and reinforce the data generated from the interview process. As well as responses to the emotion diary questions, participants were encouraged to use the functionality of the website to post pictures, links to articles, drawings and so on during their time engaged in the study.

Focus groups

Participants in the 2015 case study were informed that there would be a number of “informal catch ups” during the research. This involved small group meetings to “discuss thoughts, feelings and ideas”, at salient points in their course, particularly surrounding pre-service teacher professional experience¹⁸. All meetings during this phase of the data collection were audio recorded and transcribed. The first group catch up session was conducted prior to the participants’ initial five-week professional experience towards the conclusion of their first academic semester. In these sessions (three were conducted, with a group of three participants, then two individual sessions respectively) participants were invited to complete an “emotion audit word sorting activity¹⁹” intended to trigger explanations about their “current” and “predicted” emotional experiences during in-school placement. The emotion words were drawn from the responses to the open-ended task conducted at the start of the research detailed in 5.4.1. Emotion words were designated as either “positive” or “negative” and presented to participants in two stages of the activity (emotion words cards can be found in Appendix E).

¹⁸ This is the case study institution term given to the full-time field experience or practicum pre-service undergo for several weeks in a secondary school setting as part of their course qualification. Also termed a “prac” or “placement”.

¹⁹ Activity idea was prompted by the primary supervisor of the thesis Dr Susan Beltman.

In the first instance participants were invited to sort the cards into three categories, considering: “how much they are currently feeling that emotion” as either “not at all”, “to some extent” or “quite a lot”. Participants were then asked some further questions about “why” they put certain emotions in certain categories. For example, “tell me why you have put anxiety in the quite a lot category and where you feel this emotion is coming from?” In the second instance participants were invited to complete the sorting activity again, using the same cards and table, but to consider “which emotions you are predicting to feel during the professional experience placement”.

After the second stage of the activity was completed, the participants were prompted to elaborate on their decisions by answering a question such as: “tell me about the emotions you put in here—what do you think will trigger these emotions and why you have put them in this category?” Throughout the discussion of the outcomes of the sorting activity, the participants were prompted to explore further elaborations and thinking about emotions in learning to teach. For example, one participant placed the emotion words “isolated, guilty, hopeless and awkward” in the “not at all” category for her predicted emotions. To unpack the thinking behind these choices she was asked: “why do you think it’s important, say for teachers to not feel some of these emotions?”

The second “catch up session” was conducted shortly after the completion of the participants’ professional experience. This stage of the course was selected as another point of data collection on participants emotional experiences as White, Bloomfield, and Le Cornu (2010, p. 183) note that pre-service teachers “commonly perceive their experiences in schools as the most valuable part of their teacher education”. Further Bloomfield (2010, pp. 226-227) found in her own post-structural study of pre-service teacher emotions, that a professional experience can result in a range of “major challenges”, complex “relationship dynamics” and “concerns” which are “strongly inter-subjective and emotional”.

The second round of focus group meetings comprised one focus group of four participants together and three separate meetings with individual participant's respectively. During these meetings general discussion questions were raised and three activities were conducted (see Appendix E). The first activity involved prompting participants with a short "vignette" about emotions in teaching that was drawn from Zembylas' (2005b, p. 103) research on "Catherine". The second activity involved participants completing another "emotion audit" using the same "positive and negative" emotion words to indicate what emotions they experienced during the professional experience. The final activity prompted participants to respond to two questions using a short excerpt from their initial interview at the commencement of the research. These questions and activities sought detailed insights about the participants' emotional experiences and understanding the role of emotional conduct decision making at this stage of their course learning.

Mask-making activity

The final "catch up session" was held just prior to the participants' final professional experience. This session involved an arts based activity drawn from Day and Leitch (2001), who used a research method of "mask making and wearing" as a "creative exploration" during a Masters of Education course. These researchers noted that this activity "appeared to intensify the emotional undertones of present and past professional experiences" (pp. 409-410). The activity was conducted during a tuition free week, as an hour and half session, in which five participants took part. The session was recorded using a digital film camera and photographs were taken of the participants both making and wearing their masks. Questions were also asked of the participants to elaborate on their creative output (see Appendix E).

Questionnaire

In order to learn more about pre-service teacher emotions at this important stage of their course learning (mid-course progression), questionnaires were distributed in 2016 to cohorts of pre-service teachers ($N \approx 55$) at the start of their final semester in the Graduate Diploma in Secondary Education course, at the same institution as the 2015 case study. The questions were altered slightly for these individuals, as they had already completed one semester of study and a professional experience placement (see Appendix F). Forty-two pre-service teachers voluntarily contributed a de-identified questionnaire. Data generated from this source were intended to deepen and expand the data generated from the previous collection methods and support the analytic process that was already being undertaken (see 5.5).

5.4.3 Phase 3: Completion course learning

The third phase of the data collection involved conducting a second hour long semi-structured, semi-formal interview style conversation with each participant engaged in the 2015 case study. During the first part of the interview a series of open-ended questions were asked of each participant (see Appendix E). In the second part of the interview each participant was prompted to reflect on a positive and negative emotion diary entry that they created during their course learning, with prompting questions asked about these entries (see Appendix E). Finally, each participant completed an emotion audit about their experiences in the course, using the same method as outlined in 5.4.2.

5.4.4 Additional data

In 2014 a single semi-structured interview was conducted with a Bachelor of Secondary Education pre-service teacher. This interview was designed for the purpose of trialling the interview questions to be used with the planned 2015 case study participants. The participant—Alanna

(pseudonym) was recruited from the 2014 first year Bachelor of Education cohort at the case study institution as a professional relationship existed to the participant through a professional experience unit delivered by the author. Alanna had experienced a challenging time emotionally whilst on placement, so was considered an ideal candidate for exploring the emotional dimensions of learning to teach. Alanna provided a rich amount of data in the interview, so she has been worked into the analytic chapters. Her brief profile is included at the end of 5.7.

Additional data were collected from the 2015 case study institution as well as the wider cultural, social, and political context of the research. Documents and policies as a form of data were used following Prior (2008, p. 832), who explains that such data is “far from being static and inert objects”, and rather should be seen as “functioning” in the everyday world “as active agents” of “interaction and schemes of social organisation” (p. 824). The documents and policies outlined below were collected to establish the manner in which such agents acted upon and shaped the context of the pre-service teacher education course under investigation:

- Graduate Diploma in Secondary Teaching outlines (N=6) of units of coursework 2015 participants were enrolled in.
- Academic texts that pre-service teachers were engaged with in the course (e.g. Marzano, Gaddy, Foseid, Foseid, & Marzano, 2005; Woolfolk & Margetts, 2007).
- The *Professional Experience Handbook* and the *Pre-service teacher code of conduct* that informed participants’ professional experiences in schools (2016 versions).
- The “pre-prac briefing” email sent to all pre-service teachers enrolled in the course in 2016.
- Western Australia Department of Education policy documents and strategic plans (Western Australia Department of *Expert Review Group: Perspectives on exemplary school practice*, 2016; *Focus 2016*,

2016; *Strategic plan for WA public schools 2016-2019: High performance-high care*, 2016).

- Australian Government Department of Health documents that pertained to “social and emotional wellbeing” initiatives in schools (Australian Government Department of Health *Response Ability Fact Sheet: Looking after your wellbeing*, 2014; *Response Ability: Research and Evidence*, 2007; *Social and emotional wellbeing: A teachers guide* 2010).

Another piece of additional data included in the thesis is an email exchange interview conducted in 2017 with the professional experience placement officer—Samuel (pseudonym) who was the designated authority to place and manage the participants on professional experience in 2015-2016 at the case study institution. Email interviews are noted by Given (2008, p. 244) as a flexible asynchronous qualitative research tool that allows both the “researcher and participants to respond at a time of their choosing” creating space for “more time for reflection” which increases the possibility of a “richer quality of data”. Questions asked in the email exchange are listed in Appendix E.

5.5 Analytic process

As an initial organisational tool for sorting data, NVivo 10 was utilised for coding and analysis of the responses to the open-ended task, conducted at the outset of the research. This software has been employed in the study of teacher emotions previously (Darby, 2008; Timoštšuk & Ugaste, 2012) with organisational coding methods guided by Saldaña (2012). Initial coding began by creating two separate nodes intended as linking any specific identifiable references to either positive or negative emotions that could be identified on the response sheets to the film clips from pre-service teachers. “Identifiable references” was recognised as a participant response that used words or pictures representing thoughts and feelings which lent themselves more towards either a “positive” or “negative” emotion(s).

The use of such conceptual terms had been utilised previously by researchers of teacher emotions (e.g. Chen & Kristjansson, 2011; Cross & Hong, 2012; Darby, 2008; Hargreaves, 2001b). These categories were used when identifying the specific reference terms contained on the response sheet for example the word “sadness” was coded into the node for negative emotions or the word “inspired” was coded into the node for positive emotions. This phase of coding was followed by running a word frequency count tallying each time a specific emotion word was noted. These emotion words were then used throughout the 2015 case study in the emotion audit activities.

Using inductive analysis (Thomas, 2006) each participant’s response to the open-ended activity was examined in detail, reading for meaning to determine the thoughts, feelings, attitudes and understanding present about the emotional dimensions of teachers’ experience represented in the film clips. Themes were created as multiple responses clustered around a common idea and then adapted or merged with another theme to the responses as they presented themselves. In forming the themes analysis was located upon the commonality, synthesis, and synergy of thoughts from participants that indicated specific ideas about the emotional dimensions of teaching. At this early stage of the data analysis, two themes emerged that would come to inform the subsequent development of the research.

The first theme arising from the media activity was that a significant number of participants used the stimulus of both teachers displaying positive or negative emotions to explain an array of competencies or skills, or lack thereof, required in being effective or professional as a teacher. Responses also articulated a sense of what was appropriate or inappropriate to emotionally express in the work of teaching. In this way, emotions in teaching appeared as site of “problematization”. Pre-service teachers were “calling into question” (Dean, 2009, p. 38) certain kinds of emotional behaviours and this indicated how they were shaping their professional personas. This theme worked to confirm much of the post structural thinking (e.g. Boler, 1999;

Zembylas, 2005b) about the role of emotion in education, namely that of emotional rules.

The second theme to emerge from the media activity indicated that the participants were considering how the clips represented the modern context of schooling or being a teacher in schools at the present moment. Participants indicated an acute awareness that teaching can be a stressful and emotionally taxing profession (e.g. referring to teacher burn out) as well as one that holds many emotional rewards (Day, 2012). As the research progressed, the themes that were initially created from the Nvivo open-ended task analysis were continually added to, adapted, and refined in order to organise the formidable amount of data that had been collected. Data analysis partly took on a deductive quality (Willis, 2007), in which specific theoretical orientations about emotions, teachers and the political context of education at the present moment were used as a lens to organise the themes and insights (e.g. S. Ball, 2003, notion of performativity; Mills & Satterthwait, 2000, notion of teaching as a personal and emotional act).

A salient theme to emerge from this process was that pre-service teachers in seeking to demonstrate knowledge of emotional rules in the profession—actively worked upon their conduct to align with professional norms and govern their emotional conduct according to a range of “expert authorities” (Campbell, 2010, p. 52). The participants’ subjectification appeared to occur through the discourses of initial teacher education course work as well as a broader “social field” (Foucault, 1997a, p. 292) of professional expectations for ‘appropriate’ emotional behaviours in the school site. Drawing upon the Foucauldian scholarship of teachers’ emotions (e.g. Niesche & Haase, 2012), the data was organised in light of Foucault’s ethical schema to consider the emotional work undertaken by participants to reach particular states of being a teacher in the current social, cultural and political context of education in Australia.

5.6 Ethical considerations

As the research was predominantly qualitative in nature, it was intended to adhere to the guidelines for such a research approach outlined in the National Statement on Ethical Conduct in Human Research (2007). In relation to this method of data collection—research merit and integrity, justice, beneficence and respect, as detailed in points 3.1.1-3.1.17 of the guidelines were carefully followed. The research sought to recruit university students within the School of Education in which they attended; thus it was critical to follow established processes for the recruitment of these participants. To ensure these ethical standards were met, participants were informed from the outset that engaging with the research had no direct connection to their overall ability to complete their course or assessment items. Detailed information sheets and consent forms that outlined the nature of the proposed study, the methods being used and the potential risks versus benefits were provided to all participants (see Appendix D).

The research was deemed to be of “low risk” to participants (see Appendix G). The nature of the study meant that individuals involved did not suffer from severe physical or psychological harm but there was potential, due to the topic of the research that feelings such as guilt, anger, fear or anxiety could arise during the research process (NHMRC, 2013). There was additionally, a low risk that participants could have their reputation harmed or that through the process of engaging with the emotional dimensions of experience, individuals could suffer from undue mental stress. Research methods sought to identify, gauge, minimise and manage any risks involved in the study (NHMRC, 2013). The two specific ways that such risks were minimised, were that firstly, measures have been taken to hide the identities of individuals who participated using pseudonyms and de-identified responses to questionnaires. Secondly, information of institution specific channels for support and guidance (i.e. university counselling services) were provided to participants if needed, although this did not occur during the duration of the data collection and engagement with participants.

Recruitment of participants was completely voluntary, with contact details provided to set up meetings and interviews only. Participants gave informed consent to take part in the data collection, based on sufficient information provided in written form and adequate understanding of both the proposed research and the implications of participation in the research. Participants had the right to withdraw at any time, although this did not occur during the duration of the data collection and engagement with participants. Although visual methods were being used as data collection (i.e. photos and video recording), the manipulation of these images that appear in this document has masked any identifiable characteristics of the individual so that their privacy has been maintained.

5.7 Case study participant profiles (2014-2015)

The following brief profiles are outlined here to provide some cultural and personal-historical context to the participants who engaged in the 2015 case study. All of these individuals (given pseudonyms to protect their anonymity) are mentioned throughout the proceeding analysis chapters. These profiles draw upon responses in the interviews conducted at the start of the research process. Included in each profile are brief excerpts of responses to the interview question: *what has made you want to become a teacher and what has attracted you to teaching?* (Interview 1, 2015)

Jodi

An aspiring art teacher, Jodi described herself as an ‘arty’²⁰ ‘stubborn’, ‘disorganised’ woman in her mid-twenties, who claims Catholic, Australian and New Zealand heritage (Interview 1, 2015). At the time of the research her father worked abroad, and her mother was an academic who focused on Indigenous culture. She attended private schools; in which the elite girls’

²⁰ Note on style: use of quotation marks for participant data throughout the thesis will be shown using single quotation marks around words or phrases in text accompanied with a data source reference, see Appendix A. Double quotation marks will indicate use of theoretical literature to support the analysis of data.

school she went to as a secondary student was influential in her understanding of what ‘brilliant teachers’ could be like. Jodi is a keen environmentalist who uses body painting as her main art practice. She spent time as a school photographer prior to starting the course, where she realised that through teaching art she could make a positive difference to the lives of students:

I have always liked working with kids...so that was always my plan to go into teaching, even in high school I was talking about it. And in the last years I've worked in school photos so that's visiting a few hundred schools and it's just pushed me back to, yeah I definitely want to do that. Partially through seeing positive things and partially through seeing negative things. I see a lot of teachers that are just burnt out and you kind of go, I can do a better job.²¹ (Interview 1, 2015)

Lorene

Lorene described herself as an ‘honest’, ‘kind’, ‘generous’ and ‘calm’ person (Interview 1, 2015). She is an Anglo-Australian mature aged student and a mother of three who spent over a decade in the engineering field before deciding that pursuing a career as an art teacher would better suit her family, life style and creative passions. Lorene has had a range of different life experiences, including living and working in regional Australia and Africa. Her experiences as a mother, especially supporting her own children’s learning played a significant part in her decision to become a teacher:

When your kids learn something from you, when they get it and they're really excited, and you realise that they didn't understand, then they did and it's you that explained it and,

²¹ Note on style: Research data as full quotes will appear throughout indented and in italics to distinguish these from full quotes by academic literature sources.

that's pretty exciting. That's a lovely feeling. And I think... I could do this with other kids, not just my own kids. (Interview 1, 2015)

Maddison

Maddison described herself as a 'good mother' and a 'decent person' who is 'fairly outgoing', 'positive' and 'relaxed' (Interview 1, 2015). She is an Anglo-Australian, mature-aged student, with two children, and spent years facilitating adult learning courses at a tertiary institution in Western Australia. Maddison explained she felt teaching media studies would assist her children to see her as a 'role model', as someone who could pursue their dreams, because she would show them a 'love' for this 'new calling':

I think I was definitely influenced by some of the teachers that I had who were just really passionate, they just really were excited about what they were doing, excited about their subject, excited about working with kids. They just seemed to really love it and enjoy it, and they seemed to, even if, you know, obviously it's a hard job and you don't always get the outcomes that you want, but they didn't seem deterred by that...so I thought that was really something that I would enjoy was, yeah, you worked hard and you might get the rewards but that's just the effort of doing it and getting to know people, and hopefully making some impact, even a small one. (Interview 1, 2015)

Isabelle

Isabelle described herself as a 'friendly', 'caring', 'funny' and 'quirky' person. She comes from an 'Australian nuclear family', and grew up on a 'farm' which makes her more 'grounded' (Interview 1, 2015). She took an alternative pathway into university, studying fine art after completing a jewellery making

and business diploma at a technical institution. Isabelle also completed part of an education course at another institution, before transferring her studies. She is adamant that her own learning disability (dyslexia) will ensure that, as an art teacher, she could provide much needed support to similar students struggling through their schooling:

When I was in school, which is nearly 10 years ago, that kind of learning disability was not very recognised and a lot of my schooling was based around terrible teachers. So I really hated school but I did have one particular art teacher who really pushed me through schooling and in terms of why I want to be a teacher, I want to kind of be that art teacher for other kids who might not feel very comfortable in that kind of academic setting. Especially when even now teachers who are so closed minded about what some learning disabilities, or disabilities in general and even just slow learners, so that is really why I am getting into teaching and that's why I really want to be into it.

(Interview 1, 2015)

Steven

An aspiring English teacher, Steven described himself as a 'chatty', 'friendly', and 'humorous' person who prefers living a 'minimalist' lifestyle. In his late thirties, he is English born from a large Irish Catholic family (Interview 1, 2015). Steven spent the first part of his career in the high stress world of corporate recruitment, before being made redundant and working as a builder's labourer for a time. It was then he realised that teaching would better suit his 'personality' and 'passion' for English literature:

I just didn't see the recruitment as a profession anymore. I was really soul searching for something to do to give my life a bit of purpose...a sense of relief come in and my ideal of teaching was

what I was going to do, and that was the eureka moment and all guns blazing. (Interview 1, 2015)

Sharla

Sharla described herself as a 'weirdo' who gets 'anxious' often. In her mid-twenties she comes from a large Sri Lankan family. She has a 'strong connection' to her culture, being a 'spiritual' Buddhist and a 'proud Australian' (Interview 1, 2015). Her parents were refugees, who became engineers in Australia and later divorced. She attended a high performing metropolitan public school, which set high academic expectations of her. Sharla enjoys creative practices such as poetry, but says she is 'not very good at it'. Sharla spent several years tutoring students high school English, and it was through these connections, particularly in the north of Western Australia, that she realised teaching was a career that she could be good at:

...so I was tutoring and that was incredible for me, that kind of solidified, like, yep, I do want to do teaching, I do want to help students...I guess it's good that now I have little tiny steps into teaching. I absolutely loved it, I loved the kids, I loved the teacher, my boss there, I loved [town name], there was nothing negative about it. (Interview 1, 2015)

Sheng

Sheng is a Chinese Malay international student, who completed an Education degree in her home country, before transferring her studies to do a Masters of Education and then the Graduate Diploma in Secondary teaching. She is committed Christian, whose faith influences her 'decision making'. She describes herself as a 'quiet' person who does not like 'being in the spotlight', as 'trustworthy' and a 'good listener' (Interview 1, 2015). In Malaysia she spent four years working a primary school teacher, before deciding to extend

her qualifications abroad. She explained that her mother played a significant part in her decision to pursue a career in education:

When I was in high school or secondary school my mum always wanted me to become a teacher, and then because in Malaysia teacher is a government servant job and where you have a very secure jobs in that country. So once you become a teacher and basically you will have a lifelong job which is very stable and which is very secure for people who becomes a teacher. So my mum always wanted me to have that kind of life...she said teaching is a good career for girls or ladies because you can work at the same time as you can take care of your family.
(Interview 1, 2015)

Alanna

Alanna is a first year Bachelor of Secondary Education student who at the time of interview was considering course switching to primary education as she felt that younger children would be more engaged in wanting to learn at school. She comes from a 'complicated' blended family structure, but that made her 'extremely close' with her siblings. Alanna described herself as a 'very deep' 'emotional person' that is passionate about 'travelling', 'music' and the 'beach' (BEd Interview, 2014). She explained that being a teacher for her was a job that entailed:

Taking things as they come and you have to be open to new ideas and situations because you are going to experience a lot of ups and downs. Even if I have been in there for years, there will still be new things every day, challenging me. I would say teaching is going to be very challenging but rewarding if things do go well some days, it can be very rewarding. (BEd Interview, 2014)

5.8 Conclusion

This chapter provided a summary of the research design that was undertaken to collect a range of rich data about pre-service teacher emotional practices over a four year period in a case study institution. Predominantly qualitative methods were used in the collection of data, such as interviews drawing on previously successful research projects in the field of emotions in education. As the research was longitudinal in nature, a substantial amount of data was gathered within each phase of pre-service teacher learning. As these phases of research were progressively analysed, particular themes emerged that aligned with the theoretical orientation of the thesis. Using a range of data taken from the methods outlined here, these themes will be broadened and deepened in the following chapters to generate key insights and conclusions.

Part 2: Analytical work

Chapter 6: Pre-course learning

Describe your current understanding of the emotions of being a teacher:

A massive combination of emotions and more importantly the ability to control them. Especially anger/fear etc.

Other emotions happiness/surprise etc. Great to show students.

Expressing emotions wisely.

(Questionnaire 1, 2016)

Response from a pre-service teacher in phase one of the research illustrating the themes of analysis that will be explored in the proceeding chapter.

6.1 Introduction

This chapter analyses the data collected from pre-service teachers starting a graduate degree program in teacher education utilising Foucault's ethical schema. First, the chapter will draw upon the data from phase one to determine what the composition of ethical facets were for pre-service teachers' emotional conduct, paying attention to the varied mental and physical practices this ethical work upon the self takes. Second, the chapter will trace the ways in which the Western history of setting emotions against reason provides a discourse of truth and authority to legitimate work upon the ethical facets of pre-service teacher emotional conduct. Third, the chapter will examine the telos of the good teacher from both a historical and popular cultural perspective to demonstrate how this model of subjectivity underpins the ethical standards by which pre-service teachers seek to conduct themselves emotionally.

6.2 The ethical facets of pre-course learning emotional conduct

In a discussion shortly before commencing her first professional experience, Sharla justified her thinking about showing emotional vulnerability in the culture of the Australian workplace:

I think that's in every profession though, like it's not teaching but also it's like the culture thing...Australian culture of like not showing emotion to appear strong...I have no issue, crying in general...but that crying or showing emotion is a weakness and you don't want to appear weak in a place where you might want a job one day or they have a say in your passing or failing. It's just perception and what culture views as normal.
(Focus groups 1, 2015)

These thoughts are echoed by a pre-service teacher in phase one of the research who noted what emotions they thought were 'appropriate' and 'not appropriate' to show in teaching:

Anger. Not well managed would not be appropriate. Expressing authentic emotions within reason I believe are appropriate, not extremes, however, genuine. (Questionnaire 1, 2016)

Further, this participant noted that their current understanding of the emotions of being a teacher involved the following:

Self-management is important to keep emotions in check and then also give enough to establish a connection without overstepping the mark. (Questionnaire 1, 2016)

In these responses and those that will be presented in this chapter pre-service teachers are suggesting *how* good teachers ought to conduct themselves emotionally using an “agglomeration” of technical skills or procedures for “doing things” (Kendall, 2011, p. 72) with their emotions. The teaching *self* that is evoked by participants—a “contingent, transitory, piecemeal and above all, technical” fabrication—is one that is primarily formed through the playing out of appropriate “ways of comporting oneself in public life” (p. 72). The participants’ responses above foreground vital skills competent teachers are expected to master. These pre-service teachers suggest that problematic emotions such as ‘anger’ or the display of ‘crying’ should be self-managed. Teachers must ‘keep emotions in check’ to ‘appear strong’ as showing emotion is considered ‘a weakness’ because the public expression of certain emotions may harm one’s academic achievement or professional status ‘where you want a job one day’. They also articulate that ‘genuine’ and ‘authentic’ emotions can support teachers in ‘establishing a connection’, as long as teachers do not ‘overstep the mark’.

This chapter will argue that the part of the *self* the pre-service teachers in phase one of the research suggest being “worked upon” (Foucault, 1997d, p. 263) and governed is most broadly one’s emotional conduct in the context of teaching. The ethical facet that these pre-service teachers conceive as needing cultivation is a specific form of disposition, outlook, conduct, carriage, temperament, persona, or demeanour in relation to emotional expression as a practising teacher. This ethical facet is constituted in diverse practices or forms of emotional conduct. Certain forms of emotional conduct are rendered problematic in their responses. It is suggested that these emotional practices are inappropriate, unprofessional, undesirable, or ineffective for teachers. A substantial feature that emerged from the data collected at this phase of the research is that pre-service teachers often proposed a requirement for teachers to practise self-discipline and self-mastery by ‘controlling’, ‘regulating’, ‘tailoring’ or ‘managing’ problematic emotions (Questionnaire 1, 2016). This is the ethical facet that is to be governed differently because teachers who are unable to master these emotional rules (Zembylas, 2005b)

are seen to be, as one participant response put it, ‘not right for the job’ (Questionnaire 1, 2016).

Aligning with the established research on pre-service teacher’s emotions (e.g. Bullough, 2009; Intrator, 2006), participants in phase one of the research identified visually (Figure 6.1) and through their written and spoken words, that teaching will come to evoke a ‘roller coaster’ (Questionnaire 1, 2016) of different emotions including:

Excitement, joy, love, enthusiasm, happiness, satisfaction, pride, pleasure, hope, passion, sadness, hate, shame, dread, bewilderment, fear, anger, insecurity, trepidation, embarrassment, worry, panic, anxiety, and stress.

(Interview 1, 2015; Questionnaire 1, 2016)

7. Draw a representation of the emotions of teaching:

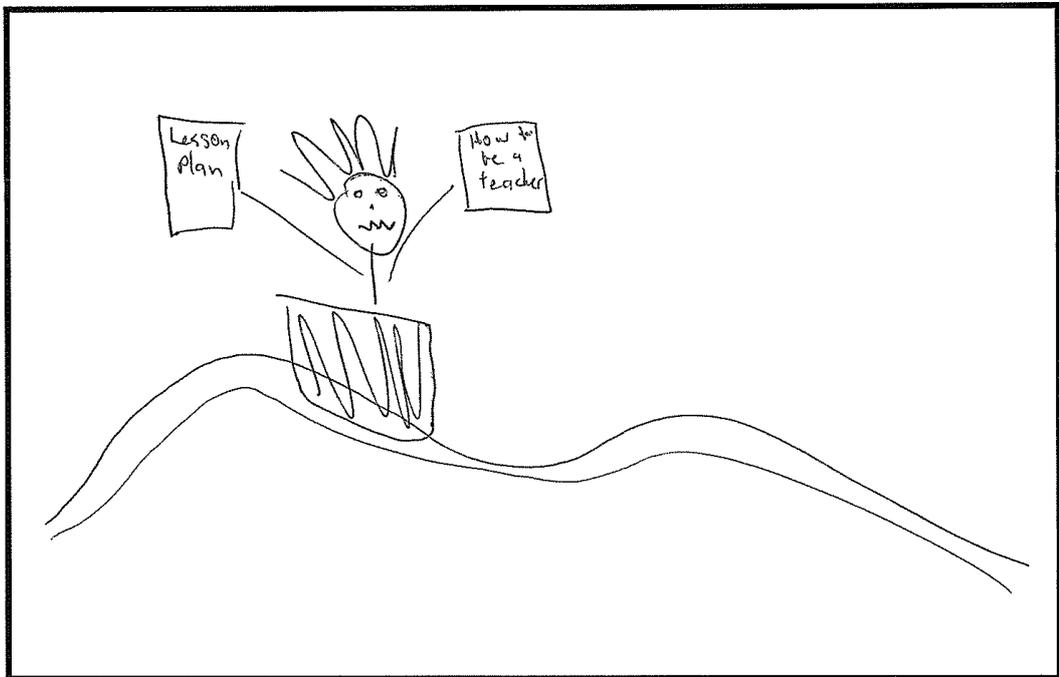


Figure 6.1: A roller coaster of emotions (Questionnaire 1, 2016)

These singular emotion words sat within a broader emotional disposition for teachers. In describing this specific kind of desirable teacher, pre-service teachers in phase one noted that this meant having the right ‘temperament’ for the role; namely one that is ‘stable’, ‘balanced’, ‘in check’, ‘composed’ or ‘measured’ (Questionnaire 1, 2016). Furthermore, the ‘correct use of emotions’ for teachers is understanding that ‘personal and professional (emotions) are different’ and that ‘appropriate’ emotional conduct in teaching is a ‘skill’ or ‘ability’ to be developed (Questionnaire 1, 2016). The participants conceived a carefully defined *telos* for their own emotional self-governance regarding one’s conduct in the context of teaching. This *telos* requires specific types of relations the *self* establishes with *itself* as a pre-service teacher. The *telos* also requires types of relations the *self* is to establish with *others* (Kendall, 2011, p. 67). Both types of relations incorporate emotional *askesis*.

The ethical facet of concern for *self-self* and *self-other* emotional conduct is illustrated in a questionnaire response from a pre-service teacher who noted that, as a teacher, one must ‘never show fear’ because ‘children will smell’ this fear (Questionnaire 1, 2016). Another wrote that appropriate emotional conduct for teaching was not letting ‘exterior emotions dominate your demeanour’ as this particular practice would ‘dictate’, presumably to others, ‘what type of teacher you will be’ (Questionnaire 1, 2016). A significant part of the ethical facet that is suggested as a problem of self-governance by phase one participants is that teachers must ensure ‘private’ or ‘personal’ emotions are ‘maintained, managed, controlled, guarded or channelled’ (Questionnaire 1, 2016) in particular ways from or by public expression in the school context. This is evidenced by the following response from a pre-service teacher, who articulates the supposed natural ordering of one’s emotional conduct in this context:

I struggle with conflict and find keeping a positive morale up challenging and tiring. I feel I know that I can’t show these emotions and insecurities.

I need to be controlled, constant, stable.

Teaching will challenge personal emotions but that's an aspect of the job we must face.

(Questionnaire 1, 2016)

6.3 Mode of subjectification: Reason vs emotion

In the responses of pre-service teachers presented here, it is clear that the part of the “self” to be worked upon (Foucault, 1997d, p. 263) is appropriately controlled emotional expression in the school. To understand *why* participants in phase one suggest that effective and professional teachers should emotionally conduct themselves according to this norm, an examination of the ‘truths’ offered by the discourses of emotional conduct in the lives of pre-service teachers and in broader Western culture and society is necessary. As M. Ball (2008) notes, subjects adopt particular practices in the formation of their *selves* because they need to be provided with “some rationale in order to understand why it is appropriate that a discourse be used to underpin their actions in constructing their ‘self’, in a particular context” (p. 161). This concerns the mode of subjectification (Foucault, 1997d, p. 264), what Dean (1996, p. 224) describes as “the position we take or are given in relation to rules and norms, with why we govern ourselves or others in a particular manner”.

Much of the thinking demonstrated by the data presented in this chapter conforms to a common trope in our culture which pre-service teachers bring to their course learning. As Lutz (1990, pp. 71-72) explains:

When people are asked to talk about emotions, one of the most common set of metaphors used is that in which someone or something controls, handles, copes, deals, disciplines, or manages either or both their emotions or the situation seen as creating the emotion.

A significant aspect of the modern emotional culture of the West is the mastery of an ability to manage emotions “across the board” (Stearns, 1994, p. 184) in both personal and work situations. Negative emotions, such as anger, have become objects of fear and anxiety precisely because they may “veer out of control” in social situations, such as in workplace relationships (p. 189). These notions have commonly come to describe particular “codes” of behaviour in how we understand and evaluate appropriate “emotional standards” within organisational spaces, such as that of the school site (Stearns, 1994, p. 2). The dominant emotional standard in the West emphasises “rationality” over “emotionality” as an “institutional norm” acting as a measure for a range of modern occupational principles such as “legitimacy, consistency, stability and efficiency” (Ashforth & Humphrey, 1995, pp. 102-103). Modern liberal models of teacher professionalism are also commonly associated with an individual who is a “rational, instrumental actor” (Dillabough, 1999, p. 375).

Forming the bedrock of authority for such an understanding is undoubtedly that fact that embedded in Western culture is a deep and long held prejudice against emotions. Ignored, denigrated, silenced and side lined, emotions are historically constructed as stubborn paradoxical entities and as objects of suspicion and hostility, representing a part of our uncivilised, animalistic, pre-history. Numerous researchers have concluded that they are too often cast as the antithesis to enlightened ‘reason’ and scientific objectivity (Ahmed, 2014; Boler, 1999; Harding & Priham, 2004; Jagger, 1989; Lupton, 1998; Lutz, 1990; Nussbaum, 2001; Ashforth & Humphrey, 1995; Soloman, 1976). The binary pair of emotion located on the “bad’ side of the fence” and reason on the other (Boler, 1999, p. xv) frames the associations pre-service teachers make when feelings in teaching are considered, as emotions are typically viewed as “beneath’ the faculties of thought” (Ahmed, 2014, p. 3) and treated as an “inappropriate” deviation from the “sensible or intelligent” behaviours needed within social or professional settings (Putnam & Mumby, 1993, p. 36).

The dichotomous contrast between reason and emotion has deep historical roots within Western culture, as was introduced in 2.3. During the 17th century Enlightenment period the requirement to manage the emotional aspect of human conduct was significantly “sharpened” (Jagger, 1989, p. 152). Most fundamentally, reason was set *against* emotion as the human ability to calculate and to make valid, logical inferences that were free from the variability of values and idiosyncratic emotional responses. Descartes for instance, posited that there were six “primitive” passions; wonder, love, hatred, desire, joy and sadness (over 300 years later Ekman; 1992 would also suggest there were six universal emotions). In *Meditations on First Philosophy* (1641) Descartes felt that these passions, which were tied to our bodily nature, were the source of fallibility, confusion and theoretical error, much as the Stoics had believed (Schmitter, 2016). By the time Descartes published *Passions of the Soul* (1649/2017) he sought to provide a detailed taxonomy of these sensations. Although he maintains that the passions have purpose and function, he also makes clear the main reason *why* such knowledge of these phenomena is “useful”:

As encouragement to each of us to work on *controlling our passions* [emphasis added]. For since we can with a little effort change the movements of the brain in animals devoid of reason, it is evident that we can make an even better job of this in the case of men. Even those who have the weakest souls could acquire absolute mastery over all their passions if they worked hard enough at training and guiding them. (Descartes, 1649/2017, p. 16)

The Western philosophical tradition has long construed emotion as “epistemologically subversive to knowledge”, with rationality typically contrasted with the emotional (Jagger, 1989, p. 151). This contrasted pair has been linked with a range of other culturally prevalent dichotomies that structure the thinking and practice of emotions. Reason is most often associated with the “mental, the cultural, the universal, the public and the

male”, whereas emotion has been associated with the “irrational, the physical, the natural, the particular, the private and, of course, the female” (Jagger, 1989, p. 151). Sturkenboom (2000) notes that since antiquity there has been a “respectable” tradition of linking the emotional with the female, with mythical and historical female figures serving as “models for the dangers posed by women's impulsiveness and lack of self-control” (p. 58). Emotional responses tainted an ability to be objective, unlike ordered thought, feelings were prone to chaos and disruption. Trustworthy rational knowledge was only possible when an inquiring male mind subdued and neutralized one's passions effectively. Emotions, much like the feminine throughout Western history, has been typically viewed as something uncontrollable, and hence dangerous (Lutz, 1990, p. 69; Sturkenboom, 2000, p. 59).

St. Pierre (2000, p. 487) argues that the legacy of Enlightenment descriptions of the rational knower and ‘his’ ability to discover ‘truth’ have become “so normalized we have forgotten we made them up—we believe they are real”. The basis for the science of nature since the Enlightenment separated the thinking substance from the extended substance or body. Only the body was a part of nature, and the mind (i.e. consciousness) had “no place in the natural world” (Grosz, 1994, p. 6). Descartes’ enduring legacy is that we now commonly privilege individual reason as a source of justification for ‘truth’, as well as taking for granted there exists a mind/body duality. As Damasio (1994, p. 249) has famously asserted, “Descartes’ error” created an “abyssal separation between body and mind”. Epistemologically, the mind became superior to the senses, thought was conceived as entirely independent of its object, and the knower was separate from the known. Human ability to craft one's rational intellect was privileged as the primary form by which we may discover the ‘truth’ of reality. In this pervasive worldview, still present now, is that the human is above all a rational being, a detached agent who can subdue unruly emotions or flights of spiritual fantasy to uncover ‘true’ knowledge through the orderly and dispassionate scientific method (Jagger, 1989; St. Pierre, 2012). Descartes suggests as much in *Passion of the Soul* (1649/2017, p. 40):

These passions can't lead us to perform any action except through the desire they arouse, this desire is what we should take particular care to control; and that is the main thing that morality is good for.

Through these arguments, Descartes and his contemporaries essentially invented the modern subject as the unified, conscious, coherent, stable and rational individual who always exists ahead of knowledge and culture (St. Pierre, 2012). The authority of truth about the ways some emotions, uncontrolled, can taint effective teaching practices is evident when the pre-service teachers couple certain kinds of emotional expression, such as 'anger' or 'crying' with 'weakness' or 'instability' (Questionnaire 1, 2016).

Lutz terms the coupling of emotion and weakness as the "rhetoric of control", a typical line of thinking when people talk about emotions to imply "something that would otherwise be out of control, something wild and unruly, a threat to order" (pp. 71-72). When the pre-service teachers explain about 'controlling' emotions in phase one they replicate those discourses that view emotions as natural, dangerous, irrational, and physical. Such discourses reinforce artificial boundaries, where some feelings are perceived as not belonging in certain situations or that emotions can only get in the way of clear-headed, logical thinking. These boundaries or rules become the edges over which emotions that are uncontrolled can spill and it is these spillages that threaten the social orders in which these individuals seek to work and, importantly for this thesis, those social orders that ensure the goals to become a teacher are met (Lutz, 1990). In this way, a private/public dynamic of appropriate emotional conduct is the element "that is of ethical concern" for these pre-service teachers; it is the material that needs to be made part of a "regime" of practices that can manage it (Kendall, 2011, p. 74).

6.4 The ethical work of emotional control

The *askesis* of controlling emotions in teaching was described by pre-service teachers in phase one as the ability to ‘compartmentalise’ and ‘isolate negative emotions’, or by practising ‘extensive conditioning’ and focusing ‘on not becoming overly emotional’ (Questionnaire 1, 2016). A pre-service teacher wrote that they use ‘techniques such as CBT (cognitive behaviour therapy)’ in order to achieve self-control over emotions. Another way this aspect of ethical work was described by pre-service teachers was suggesting an injunction to master particular ‘skills’ with regard to one’s emotions such as being ‘thick skinned’ or learning to ‘switch off’ as ‘if you can hide them (emotions) it’ll make the job easier’ (Questionnaire 1, 2016). According to another participant ‘teachers need to maintain a controlled façade to effectively teach’ whilst another noted that they were naturally suited to teaching (from an emotional perspective) as they were able to ‘maintain professional detachment due to my personality type’ (Questionnaire 1, 2016).

Two other descriptions of this *askesis* in questionnaire responses highlight the stark contrast between the domains of private-inside and public-outside emotional conduct in teaching. A pre-service teacher suggested that teachers could ‘panic internally’ but must practise being ‘cool, calm and collected externally’, whilst another wrote teachers are likely to be ‘controlled under pressure, but stressed behind closed doors’ (Questionnaire 1, 2016). This ethical work is represented in Figure 6.2, where the pre-service teacher depicts the control of one’s emotions. This data mirrors the findings of Nietzsche and Haase (2012, p. 10) in their research with a school principal “Ruth”. These researchers noted that the analogy of the “serene” duck of the surface, “but paddling like hell underneath” (p. 10) indicates a belief that “to let one’s emotions be visible is linked to losing one’s professionalism and being seen to display weakness” (p. 10). Similarly, participants in the research suggested the important work for teachers is ‘the ability to control’ emotions by maintaining a ‘façade’ in the public sphere of the school space despite the broiling nature of emotions underneath the surface (Questionnaire 1, 2016).

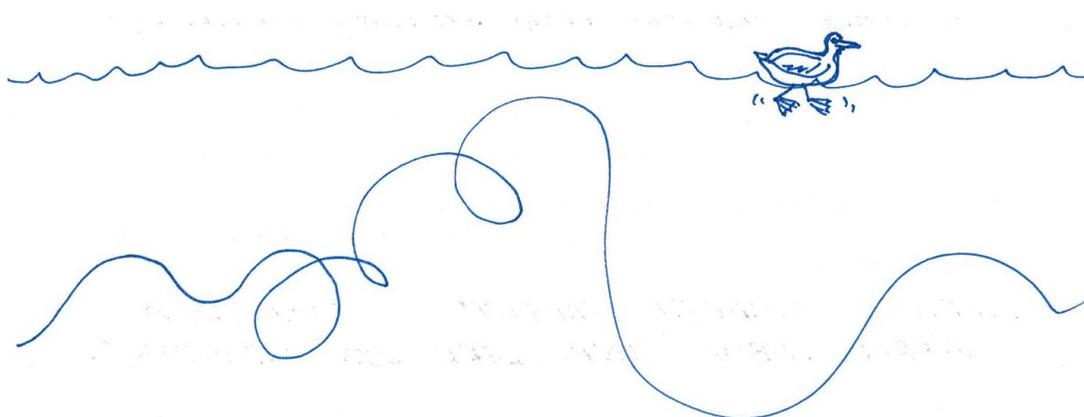


Figure 6.2: Paddling like hell underneath (Questionnaire 1, 2016)

A private/public dynamic of emotional conduct is represented in Figure 6.3, where a clear line of division marks the practice of self-discipline, the aspect of the work being that teachers must not publicly show every emotion. This drawing suggests that the self comes to fashion a desirable emotional disposition as a teacher through practical embodied techniques of *askesis*. This entails the acquisition of “mental or physical practices” (M. Ball, 2007, p. 449), “trainings and other activities that one must undergo in relation these ethical problems” (Kendall, 2011, p. 74). In cultivating the *self* (Foucault, 1997b, p. 100) pre-service teachers adopt a set of practices aligned to the mode of subjectification for rational control of emotions, being here that the ‘head’ would ‘feel’ a range of different emotions, but the ‘face’ must practise showing emotions in a limited fashion outwardly, only happiness and a ‘strict face’.

7. Draw a representation of the emotions of teaching:

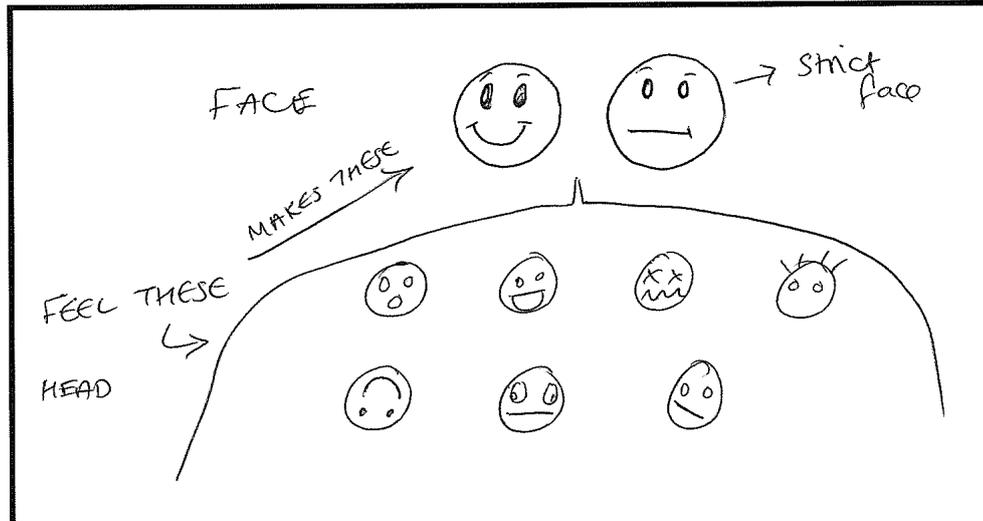


Figure 6.3: Feel these head → make these → face – strict face (Questionnaire 1, 2016).

A number of pre-service teachers in phase one suggested specific forms of *askesis* to cultivate the right emotional “style or attitude” as a “practice of their selfhood” (S. Ball, 2013, p. 171). Examples of mental or bodily emotional work that should be undertaken included the need for a teacher to practise ‘thinking positively’ by ‘always looking on the bright side’ and ‘emphasising happy emotions’ (Questionnaire 1, 2016). Other suggestions included that a teacher’s ‘body language’ should convey publicly a ‘confident presence’ or ‘show positivity’ to others and that ‘you love what you are doing’ or display a ‘friendly gesture’ (Questionnaire 1, 2016). Such comportment of the mind, body and face are illustrated in both figures below; the mental practice of positive self ‘belief’ is equated to the physical strength of the body in figure 6.5. Whilst the physical practice of ‘keeping’ a smile in Figures 6.4 and 6.5 represents a type of bodily emotional work upon the self that is deemed necessary by these pre-service teachers. As Fineman (2008, p. 4) writes, these individuals understand that “far from being an out of control impulse”, in the context of being a teacher one’s emotions means must be “acted-out through vocal and bodily postures aligned to the micro-structure of the situation”. Cultivating oneself in alignment with a positive *telos* as a teacher will be further examined in the chapter seven.



Figure 6.4: Just keep smiling (Questionnaire 1, 2016).

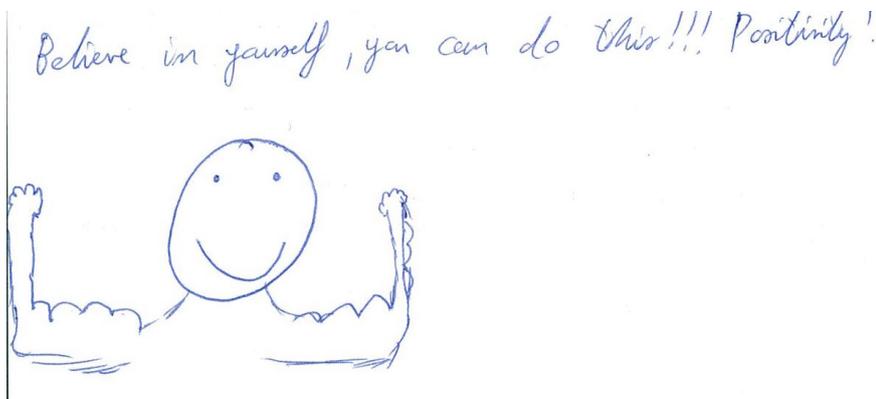


Figure 6.5: Believe in yourself, you can do this!!! Positivity! (Questionnaire 1, 2016)

Another element of *askesis* pre-service teachers in phase one suggest as necessary is that any ‘extremes’ of emotions such as ‘crying or breaking down’ are ‘not appropriate’ and one must govern the body by not ‘showing signs of being upset or embarrassed’ or ‘screaming in anger’ as this ‘can be seen as weakness by the students (Questionnaire 1, 2016). This aspect illustrates that emotions are highly relational, involving various forms of *askesis* which is hinged upon *self*-other interactions. A number of participants identified that others, such as ‘students’, ‘parents’, ‘mentors’, ‘teachers’ or ‘tutors’ would trigger the most emotions in learning to teach (Questionnaire 1, 2016).

All this ethical work is done to shape an effective and professional teaching *self* predicated upon the self-mastery of emotional conduct; hence problematic private emotions are to be governed for public expression in the school. This is “materiality drenched with thought” (Dean, 1996, p. 222). The next section will examine the mode of subjectification that these pre-service

teachers bring with them into their course learning—a discourse of authority that has emerged from the historical trajectory detailed in the previous section which legitimates the *askesis* to achieve self-mastery of problematic emotional conduct in organisational contexts.

6.4.1 Subjectification of emotions in organisational life

Ashforth and Humphrey (1995, p. 101) note that industrialisation and the emergence of large organisations “precipitated the rise of rationality as an administrative paradigm”. They argue that within organisations rationality provides an operational “frame of reference” to achieve “instrumental ends”. Rational approaches to the management of people and systems are conceived as necessarily more coherent, predictable and reliable as opposed to the “perceived dysfunctions” of emotionality (p. 101). Excessive emotional reactions within the public domain are often seen to be “disruptive, illogical, biased and weak” (Putnam & Mumby, 1993, p.36). This aptly applies to teachers, as is demonstrated by several responses from pre-service teachers responding to the open-ended task clip from *The Class* (Cantet, 2008)²². One pre-service teacher explained, ‘I felt pretty irritated by the teachers over the top drama about his students and went on to suggest that Vincent’s emotional outburst showed that he ‘completely dismissed the kids’, that ultimately he was ‘acting like a weak victim.’ Another responded to the clip by stating it made them ‘angry’, that ‘we all have bad days, but hold your shit together’ (Open-ended task, 2015).

Other pre-service teachers similarly noted that the clip evoked feelings of ‘frustration’ and ‘irritation’ because ‘the teacher seemed to be giving up on the students’, that Vincent exemplified an attitude of ‘so many people in the job that don’t belong there’ suggesting that ‘he should know how to control his anger and use it in a productive way’ (Open-ended task, 2015). In these responses the pre-service teachers express frustration and irritation at the

²² Refer to Appendix B. Set in school staff room, with colleagues surrounding him, Vincent uses emotionally evocative and confronting words and phrases such as comparing students to “clowns” and “animals”, describing them as “nothing”, “insecure” and “shit”. Vincent also states he does not want to work with them again and that he has had “enough”.

fact that the teacher in the clip, as one individual referred to him as the ‘bad teacher’ who ‘needs a new career’, was unable to stay in control of his own emotions and to maintain his rationality in order for the organisational goals of the school to be met (Open-ended task, 2015). Jodi (Interview 1, 2015) similarly cited those ‘bad teachers’ who she encountered in her role as a school photographer as motivation for choosing to become a teacher, particularly individuals who ‘really looked like they hated the job’ and ‘didn’t want to be there’.

Numerous pre-service teachers in phase one explained that ‘inappropriate’ or ‘unprofessional’ emotional reactions by teachers were seen to be a ‘weakness’. Such undesirable teachers were described as lacking emotional self-control with displays of ‘anger’, ‘crying’ or ‘fear’ having ‘negative effects’ such as ‘losing control of students’ because their ‘confidence’ in you ‘is undermined’ and ‘this doesn’t look professional’. Such ‘weakness’ is also seen as posing potential dangers to relationships because ‘negativity will rub off on,’ ‘influence’ or ‘effect’ (sic) ‘work with students’ as ‘they will feed off’ this ‘negativity’ and ‘drag them down’ (Questionnaire 1, 2016; Open-ended task, 2015).

Like the numerous responses from pre-service teachers to the questionnaire, what is foregrounded here is that in order to be considered as a professional in an organisational context teachers must attain the skill of “bracketing or suppressing certain emotions” in order to “belong” in teaching (Illouz, 2008, p. 98). Putnam and Mumby (1993, pp. 39-40) describe this as a pervasive “myth”, where emotions are devalued and marginalised within organisations, while rationality is privileged as the ideal:

Our perceptions and experiences are typically black or white, good or bad, happy or sad. Our language draws from the use of spatial metaphors that depict experiences as up or down, in or out, and front or back. In Western society, rational is up and emotional is down. Moreover, the devaluing of emotions and the

elevating of rationality results in a particular type of moral order, one that reflects the politics of social interaction rather than a universal norm for behaviour.

The prevalent “moral order” (Foucault, 1997d, p. 264) described above prescribes the manner in which emotions *ought to* operate in education. Such order comes to form the *askesis* that subjects enact upon their emotions to transform themselves into the kind of teacher prescribed by cultural norms of appropriate conduct within the organisation of the school. Many professions require the practitioner to utilise emotional competencies, such as social work (Lavee & Strier, 2018) and nursing (Badolamenti, Sili, Caruso, & Fidafida, 2017). These professions are hinged upon working relationships defined by empathy, sympathy and the development of an emotionally controlled persona in the organisational context of practice (Fineman, 2000b). What is interesting in the responses of pre-service teachers presented in this chapter is that they have emerged from a broader social and cultural milieu on the way certain emotions, such as anger, are to be directed and expressed by a teacher (Fineman, 2000c). What the pre-service teachers indicate above is that Vincent’s lack of emotional control in his response to challenging student behaviour indicates that a teacher’s self-mastery, self-possession and moral autonomy are necessary pre-conditions of being a competent teacher (Illouz, 2008, p. 62)

To understand the manner in which these “social and moral discourses take a grip” (Fineman, 2000c, pp. 1-2) on pre-service teachers as they enter a teacher education course, Rose (1996b) explains it is necessary to uncover the kinds of “authorities” that operate to claim power and status in a particular social context—in this case, of teachers’ emotional conduct, “on account of their possession of psychological truths” (p. 63). Psychological forms of authority have an “ethical basis” Rose argues, because such knowledge does not simply command obedience, rather it improves “the capacity of individuals to exercise authority over themselves” to “understand their own actions and to regulate their own conduct” (pp. 63-64). Knowledge about the

emotional human subject specifically engineered and implanted by the “psy-disciplines” operates in Rose’s terms as “intellectual technologies” that serve to render “visible and intelligible certain features of persons, their conducts, and their relations with one another” (p. 10).

As was examined in chapter two, psychological knowledge about emotions is a more recent historical phenomena, “a fresh example of a way in which human beings have been asked to establish a relationship with themselves and with other human beings” (Kendall, 2011, p. 78). By virtue of its claims to access the interiority that underpins human conduct, psychology is inextricably interwoven with the kinds of rationalised “multitudinous programs, proposals, and policies” that come to “act upon the actions of others, in order to achieve certain ends” (Rose, 1996b, p. 12). These “technologies of power” (Foucault, 1988, p. 18) constitute the process of governing in modern liberal democracies, not simply to “control, subdue, discipline, normalize or reform” but to also make the human subject more “intelligent, wise, happy, virtuous, healthy, productive, docile, enterprising, fulfilled, self-esteeming, empowered” (Rose, 1996b, p. 12). As was charted in chapter two and three, emotions in the modern social and cultural context have most predominantly been understood to operate within the laws, rules, doctrines and configurations that have been the invention of “psy technologies” (Rose, 1996, p. 16). The knowledge of emotions as organised by psychology comes to shape the everyday discursive practices of pre-service teachers as autonomous ‘rational’ persons striving for self-mastery and self-control of their emotional conduct. Psychology’s claim to tell the truth of human emotions gives it a potency that is difficult to ignore, as Rose (1996, p. 17) argues:

It has invented therapies of normality/psychology of everyday life, pedagogies of self-fulfilment disseminated through the mass media, which translate the enigmatic desires and dissatisfactions of the individual into precise ways of inspecting oneself, accounting for oneself, and working upon oneself in order to

realize one's potential, gain happiness, and exercise one's autonomy.

The subject of the modern school organisation that is the focus of the investigation here is psychological and social in the sense that pre-service teachers feel imbued with certain drives, desires and wishes that are enmeshed and activated by emotions in their conduct with others, such as with their future students. A prescribed form of emotional conduct, as has been presented in this chapter, “operates according to rules which are quite specific to a particular time, space, and cultural setting” (O'Farrell, 2005, p. 79) allowing certain statements about what teachers *ought* to do with their emotions to be made. The psychology of emotions as a science for human conduct operates as a particular form of discursive practice, one that deals with a “field of objects” “presented to thought” on the form and function of emotional expression allowable within the organisation of the school (O'Farrell, 2005, p. 79).

Rose (1996, p. 78) argues that government seeks to act upon such relations through the language of psychology, translated into “techniques of self-inspection and self-rectification”. In the data presented in this chapter, the participants are searching for a fulfilling existence as a teacher who is “beneficial” to their students and school community—with their attachment to the various mental and physical techniques of emotional self-control as the mechanism for their own self-government (Rose, 1996, p. 78). At this entry point to a teacher education course, one's rational control of dangerous emotions is a technique for work upon the self in order to realise a desire to become a teacher. Furthermore, as future teachers the participants exist within a modern neo-liberal culture that assumes and insists upon an intimate relationship between one's self-mastery and the mastery of others. As Kendall (2011, p. 79), following Foucault (1986, p. 44) puts it: “if you want to govern other people you must first learn to govern yourself”. Chapter seven and eight will discuss the ways ethical self-forming emotional techniques are taught to pre-service teachers by various experts and actors in their social

fields during course learning. The next section will extend the argument introduced in chapter two, that the varied techniques of emotional control have attained much cultural currency in modern organisations, including schools and universities, because they have taken the popular guise of ‘emotional intelligence’.

6.4.2 Critique of emotional intelligence

Several pre-service teachers starting the course indicated the way they have utilised popular understandings of emotional intelligence (known as EQ or EI as opposed to IQ), related to their own emotional skill development mapped onto the work of teaching. One individual explained on the questionnaire that they were ‘emotionally intelligent and empathetic’ and ‘good at showing positivity’. Another mentioned that they were ‘keen to keep refining my EQ’ through showing ‘emotional strength and maturity’ (Questionnaire 1, 2016). A different response explicitly stated that they believed teachers needed ‘to have high emotional IQ’ in order to ‘recognise, appreciate, be compassionate about and supportive’ of students because teachers worked with young people ‘during an emotionally turbulent time in their lives’ (Questionnaire 1, 2016). In these examples, EQ has become a specific “truth-game” (Foucault, 1997a, p. 296) about how emotions work in professionally contingent settings; it is a mode of subjectification in which these pre-service teachers seek to recognise their ethical obligations regarding their own ‘intelligent’ emotional conduct (Kendall, 2011, p. 74).

The concept of emotional intelligence presented by its proponents, most famously Goleman (1996)²³, has achieved a significant amount of cultural power. With a range of popular books, magazines, newspaper articles and online tests proliferating since its inception (e.g. Ackerman, 2019; Bariso, 2018; Bradberry & Greaves, 2009; Cantero-Gomez, 2019; Ryder, 2018), it has become a shorthand way to describe an ability to understand one’s own and other’s emotions through cognitive and practical means (Illouz, 2008, p.

²³ Now in its 10th Edition as of September 2018

203). Being emotionally intelligent according to Goleman (1996, p. 43) means you know your emotions, you can manage emotions and are able to motivate yourself through your emotions (p. 43). Goleman (1996) frames EQ as a “set of competencies” which constitute a personal resource that enhances “intelligent rational control” over our emotions (p. 105). Having “high EQ” means you can “recognize emotions in others” and “handle relationships well”, which helps make the emotionally intelligent person “stars in their occupation or calling” (p. 103).

Self-assessed scales of EQ such as the Bar-On (2006) model describe “a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behaviour” (Neophytou, 2013, p. 143). Such “rationally calculable” (Rose, 1996b, p. 130) measures of one’s emotional intelligence include “self-awareness”, “self-reliance”, “self-actualisation”, “stress management” and “emotion management” (Bar-On, 2006, p. 21). Here the EQ discourse authorizes which emotional behaviours are considered quality indicators in an emotional relationship with *self* and thus constitute the measures for a good citizen, a productive worker (Zembylas, 2005b, p. 167) and, indeed, the good teacher, as is evident in the phase one data of this thesis.

Within the rhetoric of the EQ construct, applied to the workplace, the emotionally intelligent professional exercises emotional restraint, a hallmark of civil behaviour within the modern organisation. They understand that the boundary between the private and public must be carefully maintained and if expression or talk of feelings is appropriate this must occur within highly circumscribed situations, informed by the social rules of the organisation. This was demonstrated in the numerous responses to the film clips by participants who viewed one or both of the teachers as being ‘too emotional’, ‘overly emotional’, ‘inappropriate’, ‘unprofessional’, ‘overly enthusiastic’ or ‘over the top’ (Open-ended task, Sem 1, 2015). The emotionally intelligent teacher is thus able to “read and control” their “inner state, feelings, subjective currents” and “body sensations”. Through this process, they can then “sort and apply” emotions selectively and appropriately to self-

management and in turn support the management of others through teaching and learning practices (Fineman, 2000a, pp. 104-105).

Having such 'skills' with regard to one's emotions as a teacher, such as describing 'appropriate' emotional expression for the benefit of school-aged students, suggests that having 'high EQ' in one's organisational life can make a professional selfhood "more creative, entrepreneurial, loving, responsible, caring, fair, and respectful—in essence, better, more productive members of society" (Zembylas & Fendler, 2007, p. 321). Furthermore, the concept suggests that emotions should necessarily be at the "service of one's intelligence"—that they are at their most useful when deployed as a strategic resource to further "one's self-interest" (Illouz, 2008, p. 203). Neophytou (2013) suggests that the concept of EQ is "comforting" because it appears to confirm that success, whether it be in life, love or work, relies on much more than solely academic intelligence. Success is something that we can actually control, as long as we are able to develop "certain abilities such as self-awareness, self-regulation, motivation, empathy, and social skills" (p. 144). EQ also "fits nicely" within a modern scientific ethos as the construct provides "new methods and procedures" in the "fuzzy area of the emotional sphere" rendering these structures as "transparent, apparent, conventional and decisively controllable" (Neophytou, 2013, pp. 144-145).

The regulatory dimension of EQ is rarely recognised by proponents, who construe it as a lever to 'uncover' 'true' knowledge of one's 'inner' life that unproblematically leads to more 'productive' personal or professional outcomes. There is an underling assumption in the notion of EQ that closely aligns with a universal-instrumental view of emotion which was critiqued in chapter two and three. This assumption rests on the logic that there are 'real' feelings trapped inside of the 'self', "only waiting to be appropriately named and known by a conscious and knowing subject" (Illouz, 2008, p. 206), with the well-developed 'high EQ'. This 'logic' fails to account for the ways emotional conduct is subject to a range of labile processes, necessarily contingent on a myriad of social, cultural and political forces.

In the context of the EQ construct, there is a bipolar discourse of inclusion and exclusion where the positive emotions, such as happiness are welcomed and the negative emotions, such as sadness are outlawed or considered a deficit to human social relationships (Neophytou, 2013). The questionnaire responses from pre-service teachers starting the course are replete with such dichotomous contrasts between useful emotions or dispositions in teaching such as ‘passion’, ‘confidence’, ‘joy’ and ‘happiness’ that are contrasted with unproductive emotions such as ‘anxiety’, ‘frustration’, ‘sadness’, ‘low self-esteem’ and ‘fear’ (Questionnaire 1, 2016). This binary discourse informs the normalising of positivity in teaching, which will be explored in the next section of this chapter then examined in further detail in chapter seven.

These bipolar descriptions illustrate pre-service teachers understand that emotional conduct in teaching ought to be informed and guided by an ability to make ‘rational’ or ‘wise’ judgments (Questionnaire 1, 2016). Particular emotions are deemed productive whilst others are unproductive in teaching, therefore their own control and regulation of emotions are techniques of work upon the self that have already been set forth as necessary *askesis* in the context of a pre-service teacher education program (Foucault, 1997d, p. 265; Neophytou, 2013). There is also a fundamental problem in construing emotional intelligence as being necessarily able to produce more productive social outcomes, as Illouz (2008, p. 206) points out:

A competent emotional response depends on the constraints embedded in situations, not on a context-free rational processing, understanding, and labelling of emotions. In other words, a competent emotional response does not necessarily entail a self-conscious awareness of one’s emotional responses.

Adherence to the rhetoric of emotional intelligence as an ability or measure of one’s role competence can be a “dangerous illusion” because it normatively “creates distinctions that immediately relegate, with apparent force and authority, some people to a less worthy or less ‘competent’ personal

condition” (Fineman, 2000a, p. 109). The danger here is that those deemed with ‘low EQ’ in the modern workplace are cast in a negative light. This may occur personally, as lack of control over emotions may be suggestive of personal ‘disorders’ that need therapy or rectification. In a professional context, when exposed such vulnerabilities may be exploited or harm the individual’s role competence. What is critical is not whether emotional intelligence exists in any substantial way, but that the concept has very real effects. The notion of EQ does not identify any objective or naturalised facts of human emotion, but rather, as Foucault (2002, p. 49) describes, it comes to “constitute them and in the practice of doing so conceal[s] their own invention”.

What is concealed is the potentially onerous nature of having to *appear* as if one is emotionally intelligent as a teacher. This is evidenced by those pre-service teachers at the start of their course learning who state that they must focus their energies on carefully managing their emotions from others by cultivating a ‘façade’ of intelligent rational control that demonstrates their competence (see 6.2). This practice links with the presence of emotional labour in teaching and more broadly is a factor leading to emotional exhaustion in the current political moment (S. Ball, 2015; Neophytou, 2013; Oplatka, 2009). Zembylas (2006, pp. 267-268)²⁴ explains this phenomenon as the emergence of a “technologization” of the emotional ‘self’, in which the “instrumental logic of capital” has come to configure our most intimate thoughts and feelings for commercialised ends.

Theorised in such a manner, emotional intelligence thus provides a contemporary site in which to explore the discourses of social control in teaching. The concept of emotional intelligence “packaged and popularized” by its proponents, like Goleman, provides, as Boler puts it, a “glimpse of power’s arbitrary manifestations” in which emotions have been cast as “profitable” and as the hallmarks of “success and corporate power” (pp. 58-59). Furthermore, as McKenzie et al. (2019, p. 12) have recently called for, a

²⁴ For a detailed examination and critique on emotional intelligence and emotional literacy in education see Zembylas (2005b, chapter 8).

critique is necessary of emotion management as emotional intelligence in teaching and teacher education. These education scholars argue that the concept continues to highlight the present “context of unequal power relations between teachers and the institution” when they operate as a means of “moulding and supressing emotions” to align with the institutional norms of the school (p. 12). As will be explored in chapters eight and nine, adherence to the professional norms of emotion management carries a cost to pre-service teachers in their professional becoming. The next section will turn to a detailed examination of the *telos* or the kind of teacher *self* that this *askesis* endeavours to create.

6.5 The *telos* of the ‘good’ teacher: implications for initial teacher education

The chapter thus far has presented an analysis of the data collected in phase one to argue that pre-service teachers conceive very specific targets for self-governance of emotional conduct. The ethical facet to be worked upon is to control one’s emotional expression in the school site. This *askesis* is done in alignment with a range of cultural and organisational norms. The norm of rational organisational conduct provides an authority of truth to participants that construes emotionality as potentially problematic and in need of meticulous attention and work. This chapter has argued that the *askesis* evidenced in the data is imbricated in psy knowledge and techniques, such as the practices and techniques of emotional intelligence. This final section of the chapter will examine, using findings from the research as examples, how the *telos* of the ‘good’ teacher has been configured for pre-service teachers historically and through popular cultural myths and products in the initial teacher education course under examination.

The *telos* described by participants in phase one is a teacher who can be: ‘inspiring, positive, passionate, energetic, confident, kind, patient, committed, resilient, strong, authoritative, open, calm and rational’ (Interview 1, 2015; Questionnaire 1, 2016). Teachers who assume such

emotional characteristics, according to the pre-service teachers, are able to 'conduct successful lessons', 'relate to and excite students', 'perform well', 'maintain discipline' and be a 'role model for civilised behaviour' (Questionnaire 1, 2016). The suggested techniques of self-mastery over problematic emotional conduct and the focus given to an embodied channelling of productive emotions has an important relationship with the end goals these pre-service teachers aspire to. An aspect of their existence to be "worked upon" (Foucault, 1997e) was that certain forms of emotional conduct were conceived as being desirable, productive, appropriate, professional or effective; essentially as those necessary skills of a good and quality teacher. Underpinning their practices of selfhood is the telos, end goal or model persona that the pre-service teachers are seeking to achieve (M. Ball, 2007).

Pre-service teachers in phase one of the research seek to work on their emotional conduct with the aim of fostering a teaching subjectivity that is characterised by the self-control of problematic emotions and the ability to intelligently deploy productive emotions. Teachers who can master the mental and physical skills of maintaining one's private emotions whilst fostering useful public emotions can meet the "ultimate goal of all this ethical work" (Kendall, 2011, p. 74), that of an effective and professional teacher. The attainment of this specifically defined kind of teacher *self* carries a significant amount of emotional weight. This is evidenced in the data as numerous pre-service teachers stated that their 'own expectations and goals' in learning to teach would trigger 'the most emotions' (Questionnaire 1, 2016).

This data supports the argument that a specifically defined model of subjectivity underpins the ethical standards by which pre-service teachers seek to conduct themselves emotionally. The technique of emotional self-management is seen as a taken-for-granted truth for the ethical work required to achieve the goal of becoming a competent and professional teacher. S. Ball (2015, p. 1132) offers a useful elaboration of Foucault's concept of "truth" here, namely the "how of truth"—"how some things come to count as true". Ball advises that we need to be concerned with trying to

& Mitchell, 1995, p. 5)²⁵. Britzman (2003, p. 27) writes that the “mass experience of public education has made teaching one of the most familiar professions” in Western culture. Pre-service teachers draw from their “subjective experiences” of being students themselves whilst tapping into “well-worn and commonsensical images of teachers work”. Britzman (2003, p. 27) explains that this in part:

Accounts for the persistency of particular worldviews, orientations, dispositions, and cultural myths that dominate our thinking, and, in unintended ways, select the practices that are available in educational life.

In this way, then, the “things which have come to appear as normal and natural features of teachers’ work” are taken to be “particular social practices” that have emerged from a historical trajectory (Vick, 2001, p. 67). Connell (2009, p. 214) explains that “ideas about what makes a good teacher vary over time, between cultures, and within cultures”. Further, that understanding what is meant by a ‘good’ teacher is both “practically” and “conceptually” important, “since ideas about good teaching are embedded in the design of educational institutions, and lurk in our talk about curricula, educational technology and school reform” (p. 214).

Hunter’s (1994) seminal genealogy of the modern school explores the idea that from its inception in the 18th century a critical characteristic of the school was the manner that certain ways of living were transmitted and cultivated by a Christian pastoral pedagogy. Hunter points out that schooling did not simply transmit certain ideas and values—say of producing “docile workers”, but rather worked to transmit:

²⁵ See Younger, Brindley, Pedder, and Hagger (2004) for a review

An ensemble of ethical techniques and practices through which individuals acquired the capacity to concern themselves with their own conduct and to shape it by ethical labour. (p. 56)

By “ethical labour”, Hunter asserts that the teacher became part of the “carefully crafted” routines, practices, disciplines and relationships of the modern school. The teacher within this very specific classroom space fulfilled an important role of “ethical supervision” of their students and, in order to do so, had to embody “both moral authority and pastoral care” (p. 57). The modern teacher had to maintain a “delicate balance of warmth and surveillance, love and discipline” as a “pastoral guide” (pp. 82-83), characteristics that were cultivated by “intensive training in the arts of conscience” (p. 84). This evokes the value attributed to certain virtuous emotions by Christian ethics that dates back to the time of the Stoics²⁶ and is evident in the responses by participants in the research.

Another Foucauldian scholar in education, Deacon (2006, p. 180), argues that the history of the modern school is one that is entwined with the refinement of “techniques of moral self-control”. Increasingly, since the 19th century, schooling has become concerned with the development of children’s minds and bodies by teachers trained in the new science of education, to improve their “moral attitudes and behaviour”. Deacon refers to this shift as “moral orthopaedics” in which teachers were trained towards the “internal amendment” of their pupils (p. 181). The school thus became a site in which teachers, appropriately trained, would act as relays within a “society-wide disciplinary technology” (p. 180) in order to “positively strengthen children by developing their physiques, character, and reason” (p. 182).

More generally, the personal, emotional and moral character of teachers has been of public concern since the mid-19th century in the West, where the conduct of teachers has been subject to public scrutiny, regulation and sanction “if they breached community norms” (Vick, 2001, p. 80). The

²⁶ See 2.4: History of emotion, in brief.

training of teachers²⁷ consequently came to involve the acquisition of certain “self-reflective” qualities and a “moral demeanour” that was virtuous, wise, gentle and affectionate yet restrained (Hunter, 1994, p. 84). As an authority working to formulate their pupils’ conscience the teacher would be “respected for his (sic) purity, and loved for his (sic) gentleness” (p. 84). Hunter’s argument is that we have not outgrown this mentality. Teacher education continues to involve a “careful pairing” of “unreserved communication and mentorship, of self-expression and self-doubt” so that pre-service teachers are required to be “delicately poised” between “spontaneity and correction, affirmation and problematisation” (p. 85)—a position that undoubtedly involves the precarious conduct of ‘appropriate’ emotions. This mentality was evident in responses from participants who viewed Robin Williams’ character in the film clip from *Dead Poet’s Society* (Weir, 1989) as being ‘inappropriate’ because he was ‘too close’, ‘too personal’ or ‘too emotional’. These pre-service teachers cited that such conduct would ‘scare’, ‘humiliate’ or ‘embarrass’ the student and hence taken as ‘unprofessional’ behaviour in the work of a modern teacher (Open-ended task, Sem 1, 2015).

Both clips presented to participants in the open-ended task (Sem 1, 2015) represent white males who are not displaying the standard kinds of balanced and rational emotional behaviours seen as acceptable or professional (Jagger, 1989). Since the beginning of the modern school a significant, but implicit aspect of the modern school organisation is that the individuals who work there are required to enact “self-governing mechanisms”—which includes “their emotions as well as behaviours” (Blackmore, 1996, p. 338). Since the 20th century a newer development entails the fact that emotions are not simply excluded because they *do not belong* in teaching; far from it. The new corporate culture of education, cultivates, harnesses and deploys ‘appropriate’ emotions to “highly instrumental” ends by capturing teachers’ “hearts as well as their minds in ways that make coercive power unnecessary” (p. 338). Teachers now can become “entrapped by the discourse of ‘caring and sharing’” when they are expected to “display only the positive and

²⁷ Here Hunter cites the work of James Kay-Shuttleworth’s (1832) teacher training program.

nourishing emotions of care, warmth, patience and calm” in order to ensure they can meet role competence within the organisational structure of the school (Blackmore, 1996, p. 338). The pre-service teachers in the research foreground that a ‘good professional’ teacher has to have a strong sense of ‘confidence, calmness, passion, happiness, care, patience, positivity and joy’ (Interview 1, 2015; Questionnaire 1, 2016; Open-ended task, 2015). In contrast, they make clear that the display of ‘negative’ or “unruly” (Blackmore, 1996, p. 347) emotions such as ‘sadness, anger, anxiety or fear’ (Interview 1, 2015; Questionnaire 1, 2016; Open-ended task, 2015) can hurt a teacher’s reputation or status.

When the emotions of care, warmth, kindness, and calmness are cast as being the hallmarks of a good teacher, the myth of rational control over one’s emotionality is maintained. This is because when the pre-service teachers essentialise certain affective aspects of what constitutes the good teacher, such as being caring, they universalise and naturalise emotions without recognising their cultural and historical specificity. The more positive stereotypical image of the caring teacher—most commonly associated with women who are self-sacrificing, kind, overworked, under paid and have an infinite store of patience—shows how teachers come to popularly resemble certain emotive conditions which are, in actuality, “socially constructed meanings” that only *appear* as “innate and natural” (Britzman, 2003, p. 28).

Turning to the emotion of care in teaching, this emotional practice does not necessarily have a universal applicability. The creation of a caring atmosphere in the classroom may be enacted differently according to different systems of knowing and may have different effects for different students. Indeed, some scholars have argued that taking this as an essential requirement for good teaching is “misguided” (Zembylas & Fendler, 2007, p. 326). Janzen and Phelan (2019) write that care in teaching is often intertwined with the “emotional toll” of obligation, which they explain as “the binding responsibility to the other” as an “ethical commitment” and part of “that which makes teaching ‘good’” (p. 17). This theorisation indicates that the emotional aspect of teachers’ work is *not* necessarily problematic or

should be conceived as an “illness” in need of rectification. In fact, as this thesis also wishes to theorise, problematising one’s emotional conduct during initial teacher education course learning can be conceived as an “ordinary ailment” and an “unremarkable” but “persistent” aspect of learning to be a “good teacher” (pp. 26-27). Despite these theoretical nuances, the normalised historical assemblage of the good teacher remains pervasive as numerous popular cultural representations of teachers work illustrates.

6.5.2 The teacher of popular culture

Teachers represented in films, novels and television programs have been popularly consumed for decades, from the beloved Mr Chips (Hilton, 1937), to Sidney Poitier’s iconic role as Mark Thackeray in *To Sir, with Love* (Clavell, 1967), Robin Williams in *Dead Poets Society* (Weir, 1989), Michelle Pfeiffer in *Dangerous Minds* (J. Smith, 1995), Miss Krabappel in *The Simpsons* (Adamson, 1990) and, more recently, the Australian television program *Summer Heights High* (S. McDonald, 2007). Often in these popular accounts of teachers’ lives, experiences and roles in school contexts are depicted as either a “hero” or, conversely, as “incompetent caricatures” (Shaw, 2012, p. 43-44). The latter can be seen in films such as *School of Rock* (Linklater, 2003) and *Bad Teacher* (Kasdan, 2011). In her first interview, Maddison referenced *Bad Teacher* commenting:

I think that you sort of get those inspirational people who want to inspire, and they get really excited, and then you get those slackers like those people become good teachers in the end or, I think it’s kind of one or the other. It’s either they’re great teachers or really poor teachers. (Interview 1, 2015)

Film scholar Dalton (2013) argues that we should care about filmic representations of teachers because connections are made between these media texts and the “lived experiences” of those who have been through education (p. 81). Filmic representations of teachers draw upon, and in turn,

reinforce “cultural myths” about teachers’ work and lives that offer a “set of ideal images, definitions and justifications” for learning to become a teacher (Britzman, 2003, p. 30). More broadly, the contemporary popular images and stories of teachers, like the examples noted above, come to form a “vast text of culture from the past which blends seamlessly into our familiar, unquestioned everyday knowledge” (Weber & Mitchell, 1995, p. 8). Many of the modern teachers depicted in popular literature, who are simultaneously heroic and idealized or ineffective and abhorrent, cause viewers, such as Maddison, “to dichotomize real teachers into camps of ‘good’ and ‘bad’ in ways that are not only reductive but that also foster a lack of trust in teachers, their training, and their professionalism” (Dalton, 2013, p. 86).

Popular representations of teachers can certainly be viewed as a “social product”, to be consumed as entertainment; but, critically, these products can also come to *produce* society in particular ways. Popular representation of teachers, who they are and what they do, tends to reflect the ideals and practices of teacher professionalism at a particular point in time and in unique ways (McCulloch, 2009, p. 410). They additionally play a pivotal role in “shaping, reinforcing, and normalizing contemporary discourses of education policy, particularly around school reform and teacher quality” (García, 2015, p. 2). Britzman (2003, p. 29) believes that pre-service teachers are predominantly faced with a “superficial” image of the teacher, one that is “overpopulated with cultural myths”—critically arguing that, those who work in initial teacher education must understand the ways such images “make available particular practices as it orientates understanding”. Such an understanding shapes the expectations pre-service teachers have of *how* good teachers should conduct themselves emotionally. Hence, this plays a significant role in their own desires and emotional investments that they bring to the course as they construct themselves in becoming a teacher.

In the open-ended task conducted at the outset of the data collection, pre-service teachers responded to two popular images of teachers (Cantet, 2008; Weir, 1989). Their responses evince the dichotomous contrast between the ‘good’ teacher (Mr Keating) and the ‘bad’ teacher (Vincent) as represented in

these films, how the pre-service teachers are deconstructing these representations as realistic or not, and the ways these representations connect with their own lived experiences. In the film clip from *Dead Poet's Society*, the conduct of Mr Keating is seen by the pre-service teachers to be 'beautiful, influential and inspiring', eliciting feelings of 'love, happiness and joy' (Interview 1, 2015; Open-ended task, 2015). Through Mr Keating's 'effective and creative teaching practices', his students are 'able reach their potential' and 'be at their best' as they can 'express their feelings' or be 'satisfied by the learning' (Open-ended task, 2015). One pre-service teacher noted that Mr Keating 'reminds me of some of my English teachers in school' whilst another stated 'I want to be like this teacher' (Open-ended task, 2015). Numerous responses echoed these examples in which these individuals seem to be embracing the heroic image of teaching represented in the film. This was evidenced by the fact that words such as 'inspired, inspirational, hopeful, motivated and determined' were some of the most often cited emotions (Open-ended task, 2015).

Here there is evidence of how the self-sacrificing cultural myth of the teacher is "taken up as measures for thought, affect, and practice" (Britzman, 2003, p. 30). The clip appeared to reinforce experiences of the best teachers the pre-service teachers have encountered or provided an example of ineffective teachers they would not want to become, as those who perceived Vincent to be. The stimulus also typified some of the participants own aspirational goals of seeking to be loved and confirmed by their own students in the future. This reflects the common "emotion-laden" fantasies of a beginning teacher's development, also characterised by "unrealistic optimism" (Bullough, 2009, pp. 38-39). The conception of teachers as "super-human role models" has been noted by Weber and Mitchell (1995, p. 3) who maintain that such cultural images show teachers existing "in a separate dimension from the everyday world". The teacher in such a model only lives in the classroom and does not have a life outside of their teaching practices; interestingly though, these scholars note that this conception is a person who "does *not* [emphasis added] show emotion" (p. 3). One response from a pre-service teacher to the clip from *Dead Poets Society* (Weir, 1989) raised concerns that such ideals

may be problematic for some to achieve as they noted that it made them ‘feel uneasy’ as:

Being a passionate teacher as portrayed by Robin Williams may be the goal for many teachers but imagine trying such methods and failing miserably. It would be embarrassing and damaging to the view that the students have of you. It is difficult to be that inspiring in a classroom and it makes me sad to think I will not live up to such standards. (Open-ended task, 2015)

In the first interview the pre-service teachers from the 2015 case study explained that such representations of the good teacher in popular cultural products such as *Dead Poet’s Society* are problematic. Sharla felt that it can ‘glorify teaching’ as it was a ‘false representation’, as being that good is ‘not a feasible thing’ (Interview 1, 2015). Steven said that *Dead Poet’s Society* was ‘one of his favourite films’, but that it may have contributed to giving him ‘rose tinted glasses’ about what it ‘meant to be a teacher’ (Interview 1, 2015). Isabelle believed that popular notions of the good teacher depicted such people as ‘miracle workers’ and that this was ‘unrealistic’ because there was ‘no way you could do that in real life’ (Interview 1, 2015). In contrast to Weber and Mitchell’s (1995) assertion about the model teacher, Isabelle felt that when teachers are depicted as ‘bad’—they are shown as *not* being ‘fluffy, kind, loving people’ (Interview 1, 2015). chapter nine will explore this in some depth, that the contradictory telos of the good teacher may well pose an emotional trap with dangerous consequences for a pre-service teachers’ developing sense of self.

From the data explored in this section these pre-service teachers are certainly drawing upon the popular literature of films that represent teachers to underpin their understanding of what teachers do with their emotions. In the early stage of course learning these images underscore a “continuity or renewal of established traditions concerning teacher quality”, including how both “good and bad” teachers conduct themselves emotionally (García, 2015,

p. 2). These films take on a voice of authority (Foucault, 1997d), even when they depict an “unrealistic” portrayal of a teacher, in that they come to form a “truth” by which the pre-service teachers negotiate what the “reality” of the profession is (García, 2015, pp. 2-3). This reality is one in which a teacher’s ‘goodness’ is constituted through certain kinds of emotional capacities, dispositions and skills.

As Britzman (2003, p. 30) argues, such images “instantiate the characteristics of modern myth” making about the teacher, with their emotional lives being “masked by a naturalised appearance that seems complete and speaks for itself”. These popular cultural products legitimate the work that must be conducted on one-self to become the good teacher (Foucault, 1997e). The good teacher is one who can rationally and intelligently control emotions, to use them in appropriate and effective ways to foster positive relationships, ensuring the smooth operation of teachers’ work. As latter parts of this thesis will argue, this telos plays a part in structuring participants’ taken-for-granted views of emotions and the role power, authority and knowledge have in practices of self-formation.

6.6 Conclusion

This chapter has provided the first insights gained from a detailed theoretical examination of the data collected from pre-service teachers starting a teacher education course. It has been argued that pre-service teachers at the start of course learning have already begun to work upon the ethical facet of their emotional conduct. What is clear is that pre-service teachers understand that, to be an effective teacher, one ought to control emotions in an intelligent and rational manner. They do so through an array of mental and physical techniques that are rationalised using broader cultural discourses on the role emotions have in the organisational life of schools. These practices are situated in powerful Western binaries that cast emotions as the anthesis to reason. The data analysis presented here argues that pre-service teachers believe that to be an effective and professional teacher they

must conform to the norm of an appropriately controlled emotional disposition; a teacher who can express productive emotions whilst self-managing unproductive emotions. Pre-service teachers conceive a very particular kind of *telos* regarding what constitutes an effective teacher, one that has certain emotional skills, capacities, and dispositions. This chapter has argued that this *telos* of the 'good' teacher has deep roots in the historical trajectory of mass schooling as well as within popular cultural products about teachers' work.

Chapter 7: Positivity during course learning

The number of things we are told we 'should' do before even knowing or practising how to do those, is emotionally overwhelming at times.

(Questionnaire 2, 2016)

Teachers can make a difference.

Sometimes you are more powerful than you expect yourself to be.

If teachers can create a positive climate in the classroom, every student will be infected and subsequently enjoy the learning more.

(Open-ended task, Sem 2, 2015)

These two responses from participants during phase two of the thesis exemplify the challenge of meeting the kind of teacher *self* the course holds out to pre-service teachers and how positive emotional conduct is conceived as a strategy to achieve teaching and learning outcomes.

7.1 Introduction

This chapter is the first of two that will explore, in-depth, the way pre-service teachers come to work upon their emotional conduct during an initial teacher education course. The analysis begins by identifying significant shifts in the ethical substance of positive emotions that have occurred since phase one of the research. These shifts have taken place because the participants were immersed in a discursive field of education practice that valorises the performance of positive emotions. The chapter then argues this discursive field is informed by wider cultural practices and products shaped by the new science of positivity. This chapter draws on extensive data from pre-service teachers to show how emotional conduct is crafted through techniques of the self to align with the telos of the enterprising, positive, and professional

teacher. The chapter will argue that this ethical work relies on a specific model of subjectivity which is inextricably linked with normalising governmental power. The analysis will show that such disciplining of emotions is not wholly negative; rather, such work may allow pre-service teachers the freedom to care for the self as they seek to cultivate ethical practices as teachers.

7.2 Overview of ethical self-formation

In the *during course* learning phase of the research, pre-service teachers continued to work upon the ethical facet of their emotional conduct along dimensions that were articulated in phase one. In phase two, however, these individuals had spent significant time immersed in an initial teacher education course at the case study tertiary institution and had completed a five-week professional experience in a secondary school setting. A “shift” of the “discursive terrain” (M. Ball, 2007, p. 451) in the theoretical and practical aspects of teachers’ work had occurred, providing new conditions which resulted in a distinct shaping of their emotional conduct. This happened in accordance to the knowledge and truth that these available discourses held out to them, constituting new modes of subjectification for the participants.

For example, the pre-service teachers had now been immersed in the discourse of “effective” instructional skills, articulated in theoretical course work materials such as Marzano (2007) *The art and science of teaching: A comprehensive framework for effective instruction*. The participants had also undergone training in the psychology of learning and child developmental in the text *Educational Psychology* (Woolfolk & Margetts, 2007)²⁸. This element of their course learning provided pre-service teachers with ways of structuring their thinking and behaviour, especially in relation to their professional experience—“thereby presenting them with ways of understanding” (M. Ball, 2008, pp. 56-57) themselves, their professional

²⁸ Texts were essential reading in core course units: “EDSC5002 Theories of Learning” and “EDSC5001 Reflective Teaching”.

conduct and how they interacted with the world of teachers and teaching. This point cannot be understated: their trajectory of learning to be teachers was configured “under the positive conditions of a complex group of relations” (Foucault, 2002, p. 46) established between the institution of the university and the school, and the expected behavioural patterns, series of norms and mental and bodily techniques of professionally ascribed *emotional* practice (Meyer, 2009).

The data collected in phase two shows that there were important adjustments to the specific facets of emotional conduct to be cultivated in relation to pre-service teacher self-formation. Primarily, the ethical facet of emotional conduct was refined, sharpened, and given a specificity that differed from phase one of the research. The participants in phase two continued to suggest a professionally ascribed form of emotional conduct was required of them in the context of teaching. This *telos* required the *self* to strengthen specific relations with *itself* as an *in practice* pre-service teacher (Kendall, 2011, p. 67), rather than simply as an aspirational teacher evidenced in phase one. These strengthened relations were the result of pre-service teachers actively participating in a range of “living communities where practices and meanings” about teaching were “established, affirmed, or contested across time and space” (Clarke, 2010, p. 146).

The ethical work undertaken by the pre-service teachers in phase two also took on new or reconfigured types of relations the *self* was to establish with *others* (Kendall, 2011, p. 67). Pre-service teachers sought to work upon their emotional conduct to establish ethical, appropriate, and professional relations with mentor teachers, students, school communities and university staff. This occurred in phase two as pre-service teachers encountered a mode of subjectification that incorporated discourses of education theory, policy, expert teacher mentorship as well as of folk wisdom and advice. Much of this shift was located upon the “technical and practical know-how” (M. Ball, 2008, p. 19) of the pre-service teachers’ experiences in school and university settings. As the pre-service teachers sought to configure their emerging professional selves, they did so through the discourses that produced

“available understandings of teachers and teaching” that they encountered. What became clear is that these individuals sought to be “recognised as teacher” predominantly through the discourses made available to them in a myriad of social and discursive encounters during this phase of their learning (Clarke, 2010, p. 146-147).

Dean (1996) maintains that there is “no single mode of subjectification” that corresponds to an institution or individual and various modes of obligation may be offered “differently according to different regimes of governmental and ethical practices” (p. 224). A particular ethical facet needing to be worked upon within a mode of obligation can to be understood by carefully defining the “discourses that populate the discursive field” (M. Ball, 2008, p. 164) available to those undertaking such ethical work. These available discourses were evident when pre-service teachers rendered “problematic a particular aspect” of the “self that they are subsequently supposed to govern” (p. 164). Three discourses emerged as being particularly salient in the data, operating to inform reasons *why* pre-service teachers *ought to act* a certain way with regard their emotional conduct. Whenever the pre-service teachers assumed or took for granted certain truisms for one’s emotional conduct in teaching, such data came to inform the analytic investigation present in the current and following chapter.

The first salient discourse comprising an element of the mode of subjectification in phase two that emerged from the data, is the organisational culture of wellbeing and positivity—specifically how this has shaped an aspect of the “emotional regime” (Zembylas, 2005b, p. 44) present in education practice encountered by pre-service teachers. The practices of positive thinking and the cultivation of a positive professional disposition in during course learning experiences will be explored in the current chapter. The second discourse to be examined in chapter eight pertains to the suggested professional practices of emotional control encountered by pre-service teachers in the university setting proper, both textual course materials and non-textual guidance

from tutors and professional staff. The third discourse of emotional conduct, also to be examined in chapter eight, emerged when pre-service teachers emotionally navigated the professional experience, encountering new relations between self and others that shaped cultivation of a professional emotional disposition. Taken together, these discourses can be interpreted as inviting pre-service teachers to recognise their moral and ethical obligations for emotional conduct in teaching. In making sense of the data, an examination of these discourses will show how power is exercised by pre-service teachers as “technologies of the self”, which refers to the means through which individuals by themselves or with the help of others effect “a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being” (Foucault, 1988, p. 18).

The cultivation of a teaching self, that can professionally conduct suitable emotions, is taken to occur at the intersection of these available discursive and practical relations. Such relations construct certain problematics and objects that these individuals “seek to govern” (M. Ball, 2008, p. 64). Conceptualised in this way, the three discourses—organisational positivity, institutional professional norms, and professional others as models—serve “to fashion, legitimate” and, in many instances, “exert control” over pre-service teachers concerning their own emotional practices as they seek to cultivate the necessary teaching *self* offered up by these discourses (Bloomfield, 2010, p. 222). The following section argues the ethical facet requiring work by the preservice teachers is directed to the cultivation of a positive emotional disposition in teaching. Following this, the chapter examines the mode of subjectivation that makes such work possible and necessary.

7.3 *Askesis* of positive emotions

A significant finding in phase one was that participants suggested a teacher should practise both mental and bodily techniques aligned with a

positive and professional disposition. Positive emotional conduct was conceived as a productive way to achieve one's goals as teacher. This section presents data from phase two of the research illustrating there was a sharpening of focus of the ethical facet to be worked upon by pre-service teachers. This ethical facet focused on their attitude and professional demeanour which they were enjoined to make positive during their course learning. Specifically, this entailed a requirement that a positive emotional disposition should be deliberately cultivated so they may be deemed as competent and effective teachers by professional others. One aspect of this new sharpening of focus conceived practices and performances of positive emotions as a *tool* in the service of meeting teaching and learning goals. Responses from pre-service teachers suggested several ways in which practices of 'positive' emotions act as an instrument or lever in achieving goals or were conceived as markers of role competence. Emotions such as 'excitement', 'enthusiasm', 'happiness', 'confidence', 'pride', 'care', 'love', 'empathy', 'calm' and 'passion' were deemed 'appropriate' by pre-service teachers in phase two (Emotion diary entries, 2015; Focus-groups 1, 2015; Focus-groups 2, 2015, Questionnaire 2, 2016). As Figure 7.1 demonstrates, positive emotions (represented as the pre-service teacher's heart) are to be projected in the practice of teaching.

7. Draw a representation of the emotions of teaching:

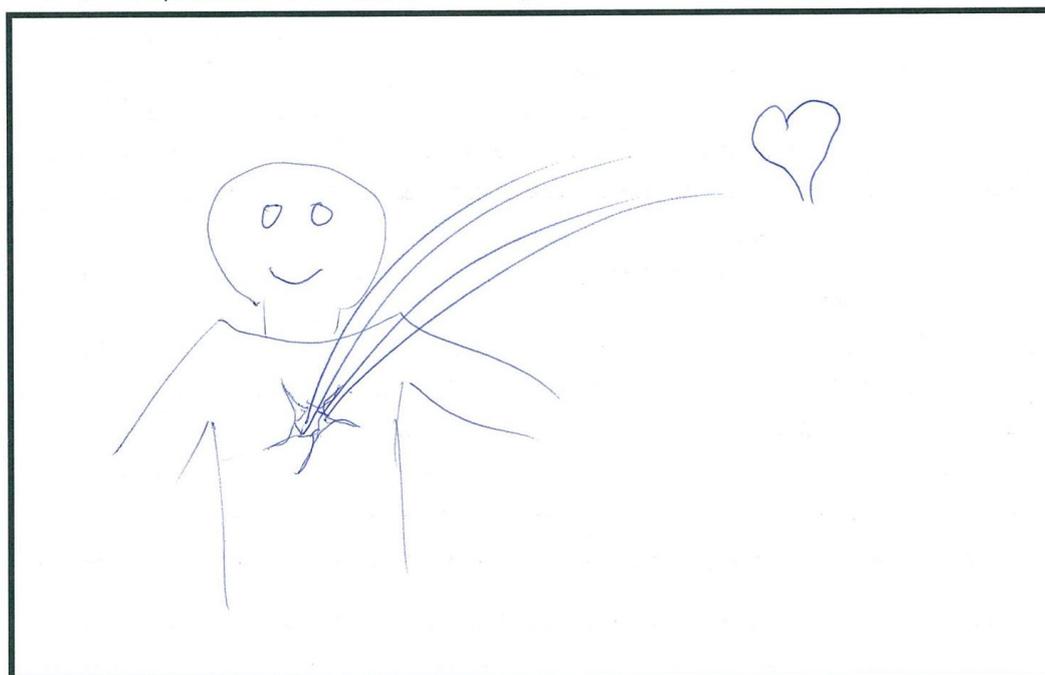


Figure 7.1: Projecting positive emotions (Questionnaire 2, 2016).

Pre-service teachers commented that positive emotions affect ‘the way a lesson is conducted’ by ‘encouraging’ or ‘motivating learning and engagement’ as this type of conduct impacted the ‘quality of teaching, [and] hence student learning outcomes and objectives’ (Questionnaire 2, 2016). These ‘appropriate’ emotions were suggested as markers of a ‘positive, approachable teacher’ who ‘knows what he/she is doing’; is ‘more successful and friendly’; has an ‘ability to deliver content’, ‘facilitate an enjoyable lesson’ and ‘impact student behaviour and learning’. As one individual put it, ‘students just learn better when the teacher is in a good mood’ (Questionnaire 2, 2016). Several responses focused on the nature of ‘positive emotions’ in facilitating or supporting ‘student-teacher relationships’. These emotions were suggested to affect ‘how a teacher reacts’, ‘engages’ and ‘connects with students’ as these emotions may ‘help understand their (students’) circumstances and how they learn’. Positive emotional conduct was seen to be suited to ‘building relationships’ and at the heart of a teacher’s ‘people skills’ (Questionnaire 2, 2016). Highlighting the functional quality of these emotions, one individual felt this element of their ethical facet—or ‘energy’ as

they put it—was a ‘helpful’ ‘guide’ ‘to be more in tune with the needs and abilities of students’ (Questionnaire 2, 2016).

7. Draw a representation of the emotions of teaching:



Figure 7.2: *I'm making a difference* (Questionnaire 2, 2016).

Positive emotions were acknowledged by the participants in terms of framing productive relations one had to oneself, or with others. As Figure 7.2 shows, the knowledge that one is ‘making a difference’ to the lives of young people produces positive affect (smiling face) for the individual in teaching. Positive affect had a significant presence in the lives of the 2015 case study participants during phase two. Sharla noted in her emotion diary that during her initial days of the placement she ‘was just smiling like an idiot to myself, thinking yes this is exactly what I’m meant to be doing’. Such confirmatory thinking led to increased ‘confidence’ for Sharla. Toward the end of her professional experience she noted that she felt ‘love’ for the students she taught as well as ‘pride’ in making an ‘impact’ on the student’s ‘lives’, which was ‘really gratifying’ for her (Sharla, Emotion diary entry, May 12th 2015).

Maddison noted in her own diary that she gained a much more ‘realistic’ picture of teaching from her placement, yet she ‘loved it anyway’. She was

‘pleasantly surprised’ at how much she ‘enjoyed’ and ‘loved’ working with the students and ‘getting to know them’. Like Sharla and the pre-service teacher who drew Figure 7.2, Maddison found positive affect in ‘getting through’ to students, particularly the more difficult kids’. In her entry, Maddison notes that she ‘had an amazing mentor teacher’ who showed ‘real passion about the subject’, an aspect of this professional others’ practice that she found ‘infectious’ because she ‘would love’ to do the same for her students in the future (Maddison, Emotion diary entry, May 3rd, 2015). In describing her mask²⁹, Isabelle explained that her professional experience was defined by ‘creativity and innovation’ in her assuming the ‘role as the teacher’. She strived to get students to ‘become really engaged within the subject’ of art, through her ‘own vision of what I want them to be trying to do’—an experience that brought her ‘real joy’ (Mask making activity, 2015). Sheng found the professional experience ‘positive’, where she ‘grew’ and found ‘motivation’ to learn more about the Australian teaching context. Jodi, Lorene and Steven all found that they could bring ‘passion’ into the classroom during their placements (Focus-groups 2, 2015). In all these instances, the momentary *self* is being constructed in terms of positive emotional parameters.

The experiences of the pre-service teachers detailed here link with the scholarship of teachers’ emotions along positive dimensions that was outlined in chapter three (see Bullough, 2009; Chang, 2009; Fried et al., 2015; Hoy, 2013). The ethical facet of positive emotions identified here is seen to have emerged from newly established discursive relations these individuals had made in their initial teacher education course. This comprises elements of both practical and technical discourses (discussed below), which differs from phase one of the research in which popular, historical or prior assumptions of teachers’ emotional conduct dominated.

These pre-service teachers have conceived positive emotions as a “knowable site” of their own “self-governance” (Saari, 2018, p. 146). It appears that for

²⁹ See Mask making activity 5.4.2

these participants a positive dimension of teachers' practice has enabled them to confirm their goal of becoming the 'good' teacher that inspired them in phase one (see 6.5). In the following section the discursive relations that comprise positive emotional conduct in teaching will be explored. These elements play a significant role in defining the nature of the ethical substance to be worked upon by pre-service teachers outlined thus far. The section will show that the pre-service teachers' "personal experience", coupled with a range of "expert knowledge", operates to locate "responsibility and action 'inside' the subject" (Saari, 2018, p. 146). Such actions work to craft a positive emotional disposition that participants conceive as producing productive outcomes in teaching and learning. The chapter then argues that although such ethical work is critical in producing a positive professional persona as a teacher, there are dangers in the individualising project that this entails.

7.4 Mode of subjectification: Organisational positivity

Whenever an ethical substance is worked upon, those who are being enticed to do so will "play a part in the propagation of a particular discourse, as they shape themselves to take up the subject positions that these discourses hold out to them" (M. Ball, 2008, p. 164). A prominent discourse held out to pre-service teachers during their course learning configures the role positive emotions have in education, particularly the benefits that result in cultivating such conduct with students. Pre-service teachers discern the truth about their own emotions through this discourse, and hence such 'truths' guide their emotional conduct in learning to teach. In her interview, Alanna reflected on confronting personal challenge during her professional experience as she encountered profound feelings of 'helplessness' and 'hopelessness' in relation to a student who disclosed self-harming (BEd Interview, 2014). When asked about what she thought teachers could do to overcome these feelings she said:

I think definitely staying positive because you have to be the positive role model for those kids and so like the old saying goes

‘nothing good comes to bad people’, so if you are positive, positive things happen. So, I think teachers just have to be positive with the kids, to be that one sense of hope, that one ray of sunshine that they can always turn to and think they believe in me, or it must not be that bad because that teacher is happy and laughing. (BEd Interview, 2014)

Alanna is describing in this interview excerpt a decidedly modern preoccupation with what Ahmed (2010, p. 3) dubs as the “happiness turn”. In contrast to a focus on “pathologies and negative states” (Saari, 2018, p. 149), this turn towards a “promise of happiness”, a “wish” (Ahmed, 2010, p. 3) for a positive emotional life that has in recent decades come to shape the desires and aims of many in the Western world; this is what gives meaning, purpose and order to both personal and professional life. Happiness is presently “saturated” within the media, as a proliferation of books, articles and human-interest stories focus on the “science and economics of happiness” (Ahmed, 2010, p. 3). It underpins many “self-help courses that provide instructions on how to be happy” as the search for positivity fuels a “feel-good industry” (p. 3).

As was introduced in chapter two and three, the positive movement proposes to fundamentally ‘better’ society through the “calculated transformation of human conduct” and, in doing so, inherently links the knowledges and “human technologies” offered up by the movement, such as building one’s character strengths, to the sites (schools) and people (teachers) who populate them, where transformation can happen (Rose, 1996, p. 121). It is easy to see why this turn towards positivity offers a “seductive discourse” (Fineman, 2006, p. 270) to both education practitioners and policy makers. Negative emotions and negative thinking are conceived as disruptive or destructive so are either “sidelined” or they become the site by which one is to learn strategies of emotional self-regulation and management (Fineman, 2006, p. 274). Management of negative emotions as ethical work for the pre-service

teachers emerged in phase one³⁰, and figured strongly in the data during phase two, which will be discussed in chapter eight. This chapter is focused upon the ways that positive scholarship “manifests the notion that a subject needs external guidance from experts” through an array of discursive techniques whilst at the same time, the science presents “a notion that valorises the autonomous and private quality of the subjects and their emotions” (Saari, 2018, p. 144).

Positive scholarship seeks to institute a range of methods in the sphere of education that have linked together, shaped, channelled and utilised the forces of teachers and students to pursue productive objectives in their lives. If teachers and students are able to live the practices suggested by the positive movement, they become a kind of “social machine” for the production of well adjusted, responsible and happy citizens (Rose, 1996, p. 121, 162-163). The science of positivity certainly presents “a broad vision of the sunnier side of life, where positiveness can be harnessed for noble individual and organisational needs” (Fineman, 2006, p. 270). In the sphere of education, the seemingly virtuous intentions of the positive movement, with its “prominent focus on emancipation, autonomy, and individual happiness”, can make it “difficult to criticize” as Saari (2018, p. 150) explains:

It is not an exercise of power by imploring, threatening, or external enforcement but by appealing to people to recognize what is inside as a universal quest for happiness and presence. Why would teachers not want to be responsible, available, and happy? Why would people not strive for these goals if they secure the well-being, happiness, and the success of children?

The science of human happiness is entangled with relations of power as this knowledge “relies on a specific model of subjectivity”, where emotions are clearly identifiable, and the distinction of what are “good emotions” and “bad

³⁰ See 6.4.2: Critique of emotional intelligence

emotions” is secure (Ahmed, 2010, p. 6). This was abundantly clear in much of the data collected during phase two of the research—pre-service teachers continued to delineate between ‘good’ emotions in teaching such as ‘love’ and ‘care’, being ‘appropriate’ to express whilst ‘bad’ emotions such as ‘anger’ or ‘fear’ were considered ‘inappropriate’ and must be rigorously policed (Questionnaire 2, 2016). Moreover, this model of subjectivity requires a particular kind of work of self-transformation for the individual to become the kind of person that the positive movement seeks to create—a persona defined by “positive emotions”, “engagement at work”, “meaning in life”, “success” and “prosperity”(Seligman et al., 2009, p. 308).

At the heart of positive psychology, and the positive scholarship movement more broadly, is a “quest for self-realisation and improvement” (Besley & Peters, 2007, p. 14) where the exercise of positive conduct becomes part of what Foucault (1988, p. 27) explained as a “culture of taking care of oneself”, where the “nuances of life, mood, and reading, and the experience of oneself” is “intensified and widened by virtue of this act” (Foucault, 1988, p. 28). These technologies seek to “craft, shape, and sustain” a desired kind of self and in doing so illuminate the significant “capacity of psychological languages and judgements to graft themselves into the ethical practices of individuals” (Rose, 1996b, p. 95). The *telos* that is sought through the cultivation of these techniques is a “subjective feeling of happiness and a sense of self-control despite external changes” (Saari, 2018, p. 149). We can be liberated from negative emotions such as depression and anxiety so that we may “flourish”, as Seligman (2011, p. 53) explains, through the adoption of “skills and exercises that build these (positive emotions)”.

Positivity as a practice to be undertaken by teachers provides a potential solution for liberal-democratic governments to the problems of teacher attrition and retention, considered as a “perennial problem” of “global concern” due to its “intensity, complexity, and spread” (Craig, 2017, pp. 859, 861). Researchers have surmised that the issue is “costly” for a “nation’s budget and for the social and academic outcomes of its citizens” (Mason & Matas, 2015, p. 45), finding that “the quality and nature of pre-service

education is fundamental in the development of teachers' human capital" (p. 55). Nationally, the issue of "teacher welfare" continues to be on the agenda of policy makers with the Standing Committee on Employment (2019) *Inquiry into Status of the Teaching Profession* noting that it is "vital to ensuring teachers are retained and professionally supported" (p. 4). Weldon (2018, p. 72) cautiously notes, however, that, although "policies have changed in the last decade and additional supports have been provided" to improve teacher attrition and retention, there is scant evidence to show if "these policies have made a difference".

There is a substantial challenge to being positive in the current working conditions for Australian teachers, as a number of researchers have noted (see Singh, Allen, & Rowan, 2019). A rise in the culture of audits, regulations, standardisation of curriculum and pedagogy, performance driven targets, testing, marketisation, datafication, and increasing accountability measures have had a profound effect on teacher's lives. As a result the manner that pre-service teacher quality and worth is quantified, has shifted focus in recent years (Mockler, 2018, p. 275). The perceived problems of the profession, for example, the low morale of staff due to structural changes in teachers work that had previously "attributable to complex external factors" has now been recast by policy makers. The current "problem" in the Australian education policy agenda is teacher "quality" measures attributable to either teacher education courses or pre-service teachers themselves (Mockler, 2018, p. 275). Within this logic, it is up to initial teacher education courses to ensure the 'best' graduates enter the profession; that is, those who can measure up to the standard model of the 'good' and 'quality' teacher who is necessarily capable, positive and able to maintain their own wellbeing.

What is potentially problematic is that the outlined discourses of wellbeing and positivity can function as an effective "recipe for individualising" (Peters, 2001, p. 62) structural problems in the profession. This entails enabling already overworked or overwhelmed teachers in increasingly intensified, pressured and highly accountable working conditions to adopt a range of seemingly innocuous lifestyle choices and wellbeing practices. State

authorities thus become unburdened to change the structural conditions that have made teacher wellbeing a problem in the first place. The logic goes, that if teachers adopt strategies to develop positive dispositions in the workplace, they can overcome structural and policy pressures. What is missing in such a discourse, however, is that there remains very little room to “change or resist pressures” (Price, Mansfield, & McConney, 2012, p. 84) and adversities—teachers must simply learn how to ‘cope’ by being mindful and getting enough sleep in order to stay positive when under stress³¹. The following section will examine the ethical work that pre-service teachers have conducted to achieve the positive dispositions such a discursive field offers up for incorporation into their subjectivities.

7.5 Ethical work to achieve a positive *telos*

The discursive terrain examined in the section above is one element within “practices of government”—rationalities that seek to intervene on reality. The other element comprises techniques and mechanisms used to enjoin or persuade pre-service teachers to enact practices of the self-formation. Together, acting as a “deliberate attempt to shape conduct in certain ways in relation to certain objectives” (Rose, 1999, p. 4). Practices of government, such as those rationalities and techniques within the science of human happiness have come to provide the “expertise” by which pre-service teachers are “incited to live as of making a project of themselves” (Rose, 1996b, p. 157).

A pertinent illustration of practices of government at the case study institution is evidenced through the email exchange with Samuel, the professional experience placement coordinator. When asked what he told pre-service teachers about appropriate emotional behaviour whilst in schools,

³¹ The *Response Ability Fact Sheet: Looking after your wellbeing* (Response Ability Fact Sheet: Looking after your wellbeing, 2014) outlines “tips” that teachers can “learn” in response to “increased workload and stress” such as: “looking after yourself physically, through a healthy diet, regular exercise and adequate sleep” and “monitor and manage your stress in positive ways, e.g. through exercise, relaxation, breathing, yoga.” (p. 1).

he wrote that “maturity is extremely important” as are “belief in oneself” and “acting and behaving professionally” (Email exchange, 2017). To achieve this, Samuel explained that he “always encourages pre-service teachers to look after themselves in terms of health and wellbeing”. This was because he felt:

Being a teacher is emotionally and physically very draining at times—you can only be at your best when you have developed the skills of emotional maturity needed to take up such a challenging role. (Email exchange, 2017)

Samuel is enjoining pre-service teachers to conduct themselves in this way, suggesting that to be at their ‘best’, they must cultivate a practice of self; ‘emotional maturity’. Several practices that would constitute the ethical work to develop ‘skills of emotional maturity’ were enacted by the pre-service teachers during their course learning. Steven explained that he engaged in reflection through a ‘daily routine of journal writing because’ he believed this was ‘what successfully emotionally component people do’. For Steven ‘regular reflection on your life and day-to-day activities’ in which he worked; to have ‘care and attention on yourself and how to deal with your emotions, and how to behave’, ultimately made him ‘feel more in control’ and a ‘happier and more content person’ (Focus-groups 2, 2015). Steven believed that working on one’s emotions was a ‘professional behaviour’ that required a teacher to ‘be at the positive and happy end of the scale all the time irrespective of how you’re actually feeling’. He explained that even though his first professional experience was an ‘emotional roller coaster’, his ‘personal take away’ was that as a teacher ‘you should keep it to the positive end no matter how much you might be feeling the other way’ (Focus-groups 2, 2015).

Steven achieved this in one instance by keeping ‘a happy smiley face in front of the class’ when he disagreed with a ‘fluffy approach’ to behaviour management used by his mentor teacher (Focus-groups 2, 2015). Steven has worked on himself to become that which was being asked of him. Yet, Steven also explained that such a dissonance with his mentor teacher’s practices

allowed space for a different trajectory for his own ideal ethical practice to emerge. Steven explained that he did not ‘value’ a ‘motherly’ kind of disposition in the classroom when dealing with students that his mentor teacher adopted, particularly because she ‘seemed to be going through the motions’ and ‘without passion’ in her role as a classroom teacher. Rather, he strived to become a ‘professional, mutual, fair, consistent type of teacher’, who ‘could still have a joke with students’, ‘be enthusiastic’ and most importantly ‘be authentic’ with them (Focus-groups 2, 2015).

In describing the work involved to achieve a positive disposition in teaching Alanna explained that teachers ‘need to be happy and positive’ to ‘encourage all students to learn’. For Alanna, her ongoing self-formation towards this telos required that she ‘stay more positive with the students’ and ‘be more positive with them’ on her next professional experience opportunity (BEI Interview, 2014). Alanna explained that after the emotional challenges in her first placement, she ‘started meditating’ to ‘bring’ herself ‘back down to Earth’. She explained that listening to an audio recording of ‘someone saying positive things to you’ helped, and she would work to ‘shine out’ when she was ‘in a negative mind set’. Alanna worked to ‘get better’ at ‘recognising’ if she was ‘in a bad mood’ and ‘being more negative’ by practising ‘more positive self-talk’ and ‘focusing on the good things happening’ in her life (BEI Interview, 2014). Here Alanna and Steven conceive their actions as a moral imperative, as work of self-formation that relates to a perceived reality of being a teacher. In order to achieve a mode of being ‘positive and happy’, the pre-service teachers must act upon themselves, monitor, test, improve and transform their selves through positive thinking and positive acting (Foucault, 1978, p. 28).

This ethical work is not without its difficulties. Sharla explained she felt ‘there should never be a limit on showing happiness’—suggesting that ‘happiness and passion are always transferable, smiles are contagious and all that jazz’—but she found it challenging to ‘project a happy and enthusiastic version’ of herself at times on professional experience (Focus-groups 2, 2015). Sharla sought to create a ‘huge separation between’ her ‘teaching self’ and her

‘private self’ ‘at one stage’ during her first placement by changing ‘myself outside to be that model citizen’. She did so through ‘no drinking, no smoking, no swearing’ in order to ‘live up to that standard’ of a ‘good person’. In this way Sharla believes that “renunciation” (Foucault, 1997a, p. 282) of certain vices may be the path to the required morality of a teacher; however, as she further went on to explain, she decided that she was ‘a pretty good person’ and that she did not need to ‘change that much’. Rather, as an “exercise of the self on the self” to “attain a certain mode of being” (Foucault, 1997a, p. 282), she sought to ‘work on’ her own energy levels—specifically ‘the exhaustion factor’ in teaching—and to ‘know how’ to ‘keep balanced’ (Focus-groups 2, 2015).

Jodi suggested that in order to ‘give her best to students’ she sought to ‘keep her mind space in the positive way’ and that she ‘operates’ by ‘making conscious decisions not to be irritated or frustrated as much as possible’. For Jodi, this work entailed ‘pretending everything was okay’ and by thinking ‘just smile as often as possible’. She commented that this technique was how she dealt with negative thinking, at ‘different points throughout her life’—‘just to kind of pretend that everything is okay, keep telling myself that and it does work’ (Focus-groups 2, 2015). This technique is visually demonstrated in Figure 7.3. The pre-service teacher is working to achieve a positive, smiling expression when working with a student, despite the array of emotions being experienced, some which counter pose the positive dimension.

7. Draw a representation of the emotions of teaching:



Figure 7.3: Working to achieve a positive disposition for students (Questionnaire 2, 2016).

Before her professional experience began, Isabelle identified a similar kind of strategy in response to placing the emotions of ‘hopelessness and helplessness’ as being the least likely to be experienced. When asked to explain why she felt this way, she said:

I have an ability to push past these feelings. I always try to look on the bright side or take on a new outlook or a new way to handle the situation, cause there is no point just sitting there thinking, it's never going to get better, cause there is nothing you can do from that. (Focus-groups 1, 2015)

In this instance, a discourse of positive thinking that enjoins pre-service teachers to cultivate a positive emotional disposition, has already been incorporated into Isabelle’s conduct. She states that she has ‘an ability’ to ‘push past’ negative emotional states and seeks to ‘look on the bright side’ of difficult situations. She is aware that her formation towards a self-reliant

teacher who can maintain a positive ‘outlook’ is a necessary condition in achieving her goal of becoming a practicing teacher. Isabelle has worked on her “emotional world” to “develop a “style” of living that will “maximise the worth of their existence” to herself (Rose, 1996b, p. 157). The final section of the chapter will bring the previous sections together to examine the power-knowledge constellation that exists within an enterprise culture in education. This analysis has implications for understanding the ways pre-service teachers enact ethical work upon their professional selves as they seek to care for themselves emotionally and the wellbeing of others.

7.6 Implications for initial teacher education

Putting aside the fact that the positive movement has some unforgiving critics (see Ahmed, 2010; Fineman, 2006; M. McDonald & O’Callaghan, 2008; A. Miller, 2008; K. Wright & McLeod, 2015), the primary concern in the analysis offered here is the manner in which these pre-service teachers are engaged in what Rose (1996b, p. 98) refers to as “ethical technologies”. These “regulated acts of choice” are “enmeshed” in the “psychological expertise” of the positivity movement to provide a “means for shaping, sustaining and managing” teachers lives. Different positive activities were suggested by the participants such as ‘meditation’ (Alanna, BEd Interview, 2014), ‘journal writing’ (Steven, Focus-groups 2, 2015) or as Lorene mentioned, at her professional experience school, staff ‘would often go and do mindful colouring’ when ‘they were stressed out’ (Focus-groups 2, 2015)—allow teachers to “invest” in themselves and “through which they both express and manifest their worth and value as selves” (p. 98).

Binkley (2014, p. 5) terms such work “happiness as enterprise”. Undertaking this means the adoption and incorporation of a “new emotional and cognitive disposition”—one this is both imposed upon us by others, such as by the positive scholarship ‘experts’, whilst at the same time creating a field of possibilities in which we are free to act. This enterprise functions as a “hinge”, “a point of transfer” or “relay” in the function of power. The pursuit

of happiness is an ideal strategy for the government of large groups, such as schools within a national education system, precisely because it enrolls teachers in an “art of governing one’s self, one’s own subjectivity and emotional life through one’s freely chosen practices” (Binkley, 2014, p. 5). The modern self that is envisioned in one who, though positive, is “impelled to make life meaningful in a concerted “search for happiness and self-realisation” (Rose, 1996, p. 79). Pre-service teachers who carry out such an ethics of subjectivity, as defined by this enterprise, are “inextricably locked into the procedures of power” (Rose, 1996, p. 79).

Education settings have long provided sites in which a “culture of the self” (Foucault, 1997dp. 271) can flourish. The self-inspection and regulation techniques offered by the positivity and wellbeing movement are simply a more recent example of “secular technologies of the self in which self-regulation and self-examination comes to occupy centre ground” (Besley & Peters, 2007, p. 17; Reveley, 2015, p. 83). The positivity movement contains an array of “human technologies” that seek to orchestrate the “activities of humans” under a calculated and practical rationality (Rose, 1996b, p. 153). Such rationality attempts to maximise the positive capacities of individuals, families, communities and organisations whilst constraining negative affect (Amsler, 2011). This occurs in accordance with the tenets and life style choices of the movement so the goal of ‘wellness’ in the work place becomes enmeshed in the most private and minute aspects of existence (Rose, 1996); such as the meditation techniques Alanna uses or Steven’s journal writing.

Pre-service teachers, like many others working in education, may find “energy, initiative, ambition and personality responsibility” (Rose, 1996b, p. 154) in a project of becoming through the adoption of these technologies. In doing so, they become an “active and calculating self, a self that calculates *about* [emphasis in original] itself”, along positive dimensions and thus “acts *upon* [emphasis in original] itself in order to better itself”. This project forms part of the modern liberal-democratic “enterprise culture” (Rose, 1996b, p. 154) that has penetrated all aspects of organisational life, including schooling and teacher development (see; S. Ball & Olmedo, 2013; O’Brien, 2017). The

vocabulary of positivity, enacted through institutional systems of reward and acknowledgment, acting to form “an array of rules for conduct of one’s everyday existence” (Rose, 1996b, p. 154). Extending from the historical assemblage outlined in the previous chapter³², the “good teacher” at the present moment has been “reconstituted as a self-entrepreneur who adds value to his or her self and school as teachers understand and conduct themselves in terms of operationally defined standards” (Holloway & Brass, 2018, p. 378).

Ultimately, these discourses “form a rule that is intrinsically ethical” and governmental; “good government is to be grounded in the ways in which persons govern themselves” (Rose, 1996b, p. 154). Pre-service teachers seek to self-style along such a positive character regime, as this is perceived as a “commodity for hire” (p. 137) in the education marketplace. The practices of performing emotions for those in positions to judge the competence of the pre-service teachers will be addressed in chapter eight. This chapter has shown that the positivity movement and a culture of wellbeing in education are “deeply imbued with normalising power” (Zembylas, 2005b, p. 24). That is, the “rules, rituals, performances and habits” of positive emotions in education “act to govern” the emotional conduct of pre-service teachers, and “to direct their emotional communication and subjectification along particular lines” (p. 35). Thus, pre-service teachers constitute their own emotional conduct to align with this “political dimension” of a competent teacher’s persona, a *telos* that is largely “assigned” to them “through discourses, practices and performances” (p. 24) influenced by positive scholarship and a wellbeing culture in education. The *askesis* undertaken by the participants is evidence of what Foucault (1991a, pp. 135-136) explains as a form of “subtle coercion” in which an individual’s “movements, gestures, attitudes” are held within “an infinitesimal power over the active body”.

Importantly, although the technologies of the modern positive movement in education may work at disciplining pre-service teachers according to certain

³² See 6.5: The telos of the ‘good’ teacher.

normalising judgments of what they *ought* to practice emotionally, these technologies are not necessarily negative. In fact, the human technologies of positive emotional disposition in teaching “produce and enframe” pre-service teachers as “certain kinds of being whose existence is simultaneously capacitated *and* [emphasis added] governed” by the organisations of the university and the school (Rose, 1996b, pp. 26-27). The ways that the pre-service teachers are emotionally capacitated is clear in the consideration of Foucault’s (1997a) ethical notion of the “care of the self” (p. 287). Such “capacitation” that Rose (1996) refers to here, is only possible within a context of liberal freedom—pre-service teachers are *free* to constitute themselves within a state and institutional framework that necessarily subjugates them whilst fostering their capacity to cultivate skills that are personally and professionally beneficial (Dean, 2010).

In this analysis, the pre-service teachers are conducting “extensive work by the self on the self” to achieve a positive disposition as a teacher, as a “practice of freedom to take shape in an *éthos* that is good” (p. 287). Foucault (1997a) conceptualises *éthos* as “a way of being and of behavior” and “a mode of being for the subject, along with a certain way of acting, a way visible to others” (p. 284). These practice of care of the self during phase two is aptly described by Infinito (2003, p. 165) as: “a series of technologies, activities, and reflections by which one gains self-knowledge and skill in the practice of relating to and improving oneself”. A significant number of participants are conducting a project of self-formation into positive practitioners within the sphere of education with others. To bring about a “positive, creative, and productive freedom” is dependent on how they act with others, as well as who they wish to be in relation to those others and to the world (p. 157). To be free as a teacher necessarily involves a desire to effect change in the world.

In this more nuanced theorisation, ethical work requires the deliberate cultivation of positive emotional practices whilst conducting self-care on oneself in a search for a more meaningful life within education. As Samuel explained, his advice to pre-service teachers with regard to their emotional lives was primarily for them to have ‘care and attention on yourself and how

to deal with your emotions and how to behave' (Email exchange, 2017). He also commented that:

Kindness and caring for kids are critical to the role. One has to get emotionally involved to a certain extent in my opinion, to be an effective teacher. There needs to be a sense that both parties give and invest a little of themselves beyond the superficial.
(Email exchange, 2017).

Foucault (1997a, p. 287) says much the same when describing that “the care of the self is ethical in itself; but it implies complex relationships with others insofar as this ethos of freedom is also a way of caring for others”. Most specifically, this can be seen in the pre-service teachers’ explanations that they are working on themselves to ‘be positive and happy’ *in relation to* supporting and connecting with the students that they are teaching. These positive and caring practices are not only limited to student relationships. Sharla mentioned experiencing a ‘really positive work environment’ during her professional experience, as being critical to her general wellbeing. She commented that on a ‘daily’ basis the ‘staff room’ would be ‘supportive’ by ‘saying something about how great it was to have such a good team’ or would remind each other of ‘something positive about the kids’ (Focus-groups 2, 2015; Emotion Diaries, 2015). In this way Sharla demonstrates that amongst teaching colleagues developing such “commitments to active caring” relationships can strengthen “emotional and intellectual understanding” with one another (Hargreaves, 2001a, pp. 523-524). Hargreaves (2001a) believes that such “strong sources of positive emotion” in teachers’ work is vital for collegial support, social acceptance “as well as creating the energy and commitment for joint work” to occur (p. 523).

A Foucauldian approach recognises that freedom to care for oneself and, in turn, the wellbeing of others, should ultimately “be practised as resistance to that which threatens to control” the kinds of *selves* pre-service teachers seek to become (Infinito, 2003, p. 158). Zembylas (2005b, p. 24) explains this

practice as a “negotiation of subjectivity and emotion” that can allow space for “self-formation and resistance” (p. 24). Although the pre-service teachers in the research are made subject by the “rule-governed discourses that govern the intelligible” conduct of positive emotions, this does not preclude the opportunity that different kinds of professional *selves* can emerge (Zembylas, 2005b, p. 31). Nor does such subjectification occur “in opposition” to their professional self-formation; rather, this negotiation with discourse produces an ethical teaching self which is “a necessary reciprocal element of the political valorisation of freedom” (Rose, 1996, p. 98). Here, S. Ball (2015, p. 1141) charts a pathway forward, explaining that teachers can engage in a “politics of refusal” through a “renunciation of our intelligible self”—say that of the kind positive scholarship movement offers—and be willing to “test and transgress the limits of who we are able to be”. The meaning and practice of pre-service teacher resistance to dominant emotional norms of conduct, without ignoring the “contextual character of power” (Zembylas, 2005b, p. 31) will be picked up in the proceeding chapters.

7.7 Conclusion

This chapter presented the first part in an analysis of the discourses of emotional conduct held out to participants during phase two of the research. For many participants there were important adjustments in their ethical facet of emotional conduct from the start of course learning, as they sought to conceive of themselves as in practice pre-service teachers. This involved pre-service teachers working on themselves in terms of discourses of positivity as these practices were seen to contribute to strengthened relations with others and the hallmarks of competent and professional teachers. The chapter detailed the ethical work undertaken by the pre-service teachers as they cultivated mental and bodily practices of the self to maintain a positive emotional disposition. The chapter argued that although these technologies are imbued with normalising power and can be difficult to resist, self-formation along positive dimensions can support care of the self. The chapter has framed key lines of argument that will be extended in chapter eight.

Chapter 8: Emotional control during course learning



Figure 8.1: Isabelle wearing a mask that represented significant shifts in her emotions before and after the first professional experience (Mask making activity, 2015).

So, this side's representing the far more realistic views on what teaching is, like how you've got to care less about some students, because some students don't care at all. And you put in a lot of effort and energy and they don't give anything back. And it's not a personal insult to you and it's not saying that they're a bad kid, it's just they're not into the work you're doing. And you've just got to sometimes let that be. That would probably be the most annoying thing for me as a teacher, like that would wear me down.

(Isabelle, Mask making activity, 2015)

This is Isabelle explaining how the emotion of caring has become a site of work as she considered those students who did not significantly engage in planned learning experiences during the first professional experience. This work upon her ethic of care constituted a form of emotional labour for Isabelle.

8.1 Introduction

This chapter builds upon and extends the discussion begun in the previous chapter to further explore how pre-service teachers fashion a particular type of professionally ascribed emotional conduct during an initial teacher education course. First, the chapter argues that a primary facet of concern for pre-service teachers about their emotional conduct during phase two pertained to notions of controlling negative or problematic emotions in teaching. This controlling of emotions constituted a significant element of ethical work that was undertaken by participants as they sought to attain the required emotional disposition as an in-practice teacher. Second, the chapter contends that such work is made possible through, and authorised by, a range of discourses of teacher professionalism at the case study institution. These discourses established the normative expectation that pre-service teachers should cultivate emotional objectivity on their professional experience. Third, the chapter explores participants' active practices of emotional self-control as they fashioned a professional and competent teaching persona in adherence to the norms and rules of 'appropriate' emotional conduct. This section analyses three detailed cases from the 2015 research group, focused upon their ethical work and challenges of masking difficult or vulnerable emotions in learning to teach. The chapter concludes by linking the aforementioned analysis with the concept of emotional labour whilst paying attention to pre-service teacher ethical self-formation in a productive sense.

8.2 Emotional control as an ethical problem to be worked upon

Chapter seven identified that individuals in the *during course learning* phase of the research worked upon the ethical facet of their emotional conduct in relation to the discourses they encountered as *in practice* pre-service teachers. The participants encountered a mode of subjectification which incorporated theoretical and practical aspects of

teachers' work, enjoining them to knowledge and truth about what constitutes effective emotional practice as a teacher. The chapter focused upon discourses that supported the cultivation of a positive emotional disposition in the formation of a teaching self. Aligning with the *before course learning* (chapter six) phase, a primary facet of concern for pre-service teachers when considering their emotional conduct in phase two (*during course learning*), was a continuation of highlighting the importance of policing (Zembylas, 2005b, p. 20) negative emotions and undesirable emotional states in teaching. In phase two, participants provided several suggestions for what a teacher 'should', 'must', or 'needed' to do *with* their emotions in order to conform to expected norms of emotional conduct. There were numerous suggestions in the data that as a practising teacher their professional role entailed learning 'how to control', 'curtail', 'manage', 'avoid', 'hold back', 'deal with' or 'cope' (Focus-groups 1, 2015; Focus-groups 2, 2015; Questionnaire 2, 2016) with a range of problematic emotions.

This facet of concern was most evident when the pre-service teachers sought to control and manage those emotions they perceived as having detrimental effects on their developing practices as an educator or on their professional status in the eyes of professional others. Displays of 'negative' or 'intense' emotions such as 'fear', 'irritation', 'anger', 'frustration', 'hopelessness', 'rage', 'aggression', 'distaste', 'sadness', 'stress' and 'anxiety' were seen as 'not professional' or 'counterproductive' by participants in phase two (Focus-groups 1, 2015; Questionnaire 2, 2016). Conduct defined by these 'negative' emotions was suggested to 'create an unhealthy learning environment', because if these negative emotions were displayed to students, one would be seen 'as a push-over' or 'would not allow' one 'to teach and perform productively' (Questionnaire 2, 2016).

During a focus group after their first professional experience, Isabelle, Jodi and Maddison explored examples of teachers they encountered at school sites, who were not 'in control' of what they perceived to be 'negative' and hence, problematic emotions. They all witnessed, or had heard of, teachers 'losing it' in the classroom when those teachers had 'difficulty in controlling

their emotions’—behaviour that they agreed would create ‘enemies’ of the students as they would ‘not like you’ or they may not ‘want to learn’ in your classroom (Focus-groups 2, 2015). At different times during the case study the participants suggested that conduct which indicated an experienced or pre-service teacher did not have good control of negative emotions marked you as ‘crazy’ (Lorene; Mask making activity, 2015), as potentially ‘being filed under cause for concern’ (Jodi; Focus group session 2, 2015) or raised questions in assessors’ minds that you may ‘not be right for the job’ (Sharla; Focus group session 2; 2015).

Questionnaire responses from pre-service teachers in their final semester of study suggested that a teacher should work at ‘mastering emotion management’ or ‘practice emotional detachment’ as such conduct marked them as ‘more professional’ and able to ‘teach students effectively’ (Questionnaire 2, 2016). One respondent explained that their goal was to ‘stop at any point’ to ‘control’ and ‘not let’ themselves ‘feel negative emotions’. Their justification was that ‘negative emotions’ had ‘a contagion effect’, that if they took ‘hold’ it would just be kind of downhill from there’ (Questionnaire 2, 2016). Another respondent noted that as a teacher their goal was ‘to not take things personally’ and that in order to ‘deal with challenging situations appropriately’ they needed ‘not let emotions get the better of me’ (Questionnaire 2, 2016).

The data above supports the theorisation that pre-service teachers are undergoing ethical self-formation, with perceived problematic emotional conduct as the site upon which such *askesis* occurs. This following statement articulates that the participant has identified the ethical facet to be worked upon (Foucault, 1997e) as an in-practice pre-service teacher:

It is my ability to master negative emotions and learn what they’re expressing that will make me a better teacher.

(Questionnaire 2, 2016)

The *self* is to strengthen relations with *itself* (Kendall, 2011, p. 67) by fostering a mental ‘ability’ to ‘master negative emotions’ whilst carefully cultivating the necessary bodily work of ‘expressing’ emotions productively with others. These “daily emotional attunements” support the achievement of the desirable *telos* in the self-creation of a ‘better teacher’. These pre-service teacher responses highlight the manner in which they undergo “training the self by oneself” as they seek to adopt the “privileged techniques” and “professional skills” (Foucault, 1997b, p. 208; 1997d, p. 265) of teaching. Each conceives as an obvious truism the necessary mastering of unruly and potentially socially or professionally damaging displays of negative and irrational emotions. The potency of such cultural and organisational norms of emotional conduct was established in chapter six (e.g. Ashforth & Humphrey, 1995; Jagger, 1989). Hence, the participants have learnt that an ethical and professional teaching self requires crafting an emotional demeanour that is carefully controlled for the good of the self and others in the school.

For the pre-service teachers in the 2015 case study, the ethical substance of controlled emotional conduct in teaching was more nuanced, as the research design of the data collection allowed for discussions that opened an interesting terrain for analysis. Such terrain illustrates how their emotional conduct was refined, sharpened and given a specificity in relation to the discourses and practical experiences in schools that they encountered. Before her first placement opportunity Isabelle drew upon her previous education course experiences at another tertiary institution, explaining that in her mind, the goal of ‘being in control’ of one’s emotions as a teacher meant that she sought to adopt a ‘human’ and ‘relaxed’ attitude, specifically in dealing with student behaviours. She sought to adopt the techniques of staying ‘cool’ and ‘accepting’, whilst at the same time the goal was *not* to ‘use threatening control’ as she did not want to become like ‘a judge’, ‘an overlord’ or a ‘prison ward (sic) [warden]’ (Focus-group session 1, 2015).

For Sharla, experiences on placement were at times emotionally ‘exhausting’ as she struggled with ‘nervousness’ and ‘confidence’. In relation to adopting techniques of emotional conduct in the classroom, she stated that this took

on a 'controlled performance' so she appeared 'genuine' in the emotions she was expressing (Focus-groups 2, 2015). Sharla further suggested that when working with students she took on 'an honest approach', using the example that there was 'nothing negative about saying you are tired'. For Sharla, the critical element was not 'letting those bad things (negative emotions) reflect on everything else'. Sharla's goal was focused on 'being a good human' which meant having 'good emotional control' as a teacher (Focus-groups 1, Focus-groups 2, 2015).

In these responses of Isabelle and Sharla, "coherent reflective techniques with definite goals" (Foucault, 1980 as cited in; Rabinow, 1984, p. 7) are used to search for and tell the truth about their emotional experiences. This occurred in response to the problem of needing to perform as if one is in control of one's emotions, whilst also meeting the goal of being emotionally authentic with others in the school site. As articulated in the previous chapter, pre-service teachers seek to cultivate—through *askesis*—a positive emotional disposition in teaching. What is clear from the responses detailed throughout this section, is that another substantial element of ethical work undertaken by these individuals is to carefully manage their conduct of perceived negative emotions. These participants understood that inability to master such skills could harm their ability to meet the telos of a competent and professional teacher in the eyes of professional others—such as mentor teachers and university assessors. The following section explores part of the discursive terrain for emotional control—the mode of subjectification—in pre-service teacher education, as it is configured within the institution of the university. This discourse plays a significant role in establishing the truth of ethical work required by pre-service teachers in order to achieve the telos of a competent and professional practising teacher who can productively manage their emotions.

8.3 The discourses of institution professional-emotional norms

Ryan (2011, p. 881) theorises that “pre-service teacher education is a spatialized enterprise”, meaning that individuals learning to teach occupy myriad of “daily practices, locations, infrastructure” and “relationships”—all of which are representations of “power”. She terms the space of the university as “conceived” when “professional standards, course accreditation and the structure” of the institution seeks to “produce ideal future teachers” (pp. 888-889), whilst the “perceived space” of the institution includes “course content, assessment” and established “university and school practices and routines”. This signifies what school students and teaching staff “do, where they do it and who they relate to (or not)” (p. 887). It is at the intersection of these two spatialized enterprises that the pre-service teachers in phase two have come to understand what exactly professional emotional conduct *is* and *how* they should achieve it.

The mode of subjection that will be examined are examples of the “institutional structures and practices” that “serves to fashion and legitimate” a normative conception of emotional practices in learning to teach (Bloomfield, 2010, p. 222). A “delineated zone” (Zembylas, 2005b, p. 20) of normative expectations for the pre-service teachers’ emotional conduct was “fashioned and prescribed” (Bloomfield, 2010, p. 223) within the institution through both textual course materials and non-textual guidance from tutors and professional staff. The focal point of the following analysis will be on salient discursive elements that envision a certain kind of autonomous, adaptive and professional pre-service teacher who can manage their own emotional conduct. Illustrations of ideal pre-service teacher emotional conduct are evidenced in three ways. The first is textual document produced by the case study institution titled: *Code of Conduct: Pre-Service Teacher Education Students* (Appendix H). The second is an interview with the Secondary Education course Professional Experience Placement Officer at the case study institution—Samuel. The third is a prescribed unit text book within the case study—Marzano (2007) *The Art and Science of Teaching: A*

Comprehensive Framework for Effective Instruction. This exploration of proscribed “emotional rules” within the institution is intended to “reveal the role power relations and ideology play in the formation of emotion as discursive practices” (Zembylas, 2005, p. 29).

8.3.1 The Pre-service teacher Code of Conduct

The Code of Conduct (henceforth known as The Code) is articulated in textual-document form as a set of “aspirational” qualities that encourages pre-service teachers to assume “appropriate professional and ethical dispositions” (O'Neill & Bourke, 2010, p. 160). These dispositions are what the institution considers appropriate professional conduct at the allocated school site for professional experience placements. All pre-service teachers who were undertaking the course at the case study institution received and were invited to sign off to the code³³. The Code conceives a set of “general outcomes in terms of knowledge and skills” that pre-service teachers must demonstrate as “acceptable evidence” of their quality within the school setting (White et al., 2010, p. 185). The document achieves this by informing pre-service teachers that it is their ‘professional duty’ to adopt a range of behaviours, including being ‘approachable’ and having a ‘pleasant demeanour at all times’. Pre-service teachers must also ‘undertake duties willingly’, ‘respond positively’ to ‘feedback’ and ‘manage emotional tensions with maturity’. They must do so whilst participating ‘actively’ in ‘school life’ that demonstrates ‘commitment’ and ‘respect’ within the ‘school community’ (Appendix H).

Although not formally tied to the students’ eligibility to undertake the Professional Experience Placement, the format of The Code is important in coming to understand the ways a professional emotional disposition is proscribed for the pre-service teachers. The emotional experiences of the 2015 case study participants during phase two very much aligned with the

³³ This took place at the professional experience in secondary education pre-service teacher seminar in semester 1 2015 at the case study institution. The session was facilitated by professional staff including Samuel who took part in the research.

normative content of The Code. Sharla sought to become a ‘model citizen’ who was ‘intelligent, calm and mature’ (Focus-groups 2, 2015; Mask making activity, 2015). Sheng ‘tried her best on prac’ to ‘listen and respond to all’ of her ‘mentor’s feedback’, specifically ‘to show how motivated’ she was ‘to improve’ (Focus-groups 2, 2015). Maddison worked to show she was a ‘mature professional’ in ‘good control of emotions’ (Focus-groups 2, 2015). Steven strived to be a ‘positive, passionate role model’ ‘who knows how to deal with emotions in a mature way’ (Focus-groups 2, 2015). Isabelle took on the role of ‘an adult who knows how to hold herself back’ (Focus-groups 2, 2015) as did Jodi, who knew how ‘to leave it to one side (emotional issues) and be the adult, to do the mature thing’ (Focus-groups 2, 2015). Lorene too, stated she told herself to ‘be the adult and show maturity’ when confronted with a difficult year seven class—that it was ‘not appropriate to ‘lose it’ at these younger students (Focus-groups 2, 2015).

As The Code mimics a formal bureaucratic contract, it is a document with significant “institutional value” (Andina, 2016, p. 167). This is because the “inscriptions” (professional duties) embody “normative content” (Andina, 2016, pp. 167-168) deemed as a requirement for appropriate conduct in the sphere of the professional experience —namely that the pre-service teacher adopt an emotionally mature, positive, open, pleasant, active and cooperative demeanour in all interactions within the school site. This normative content serves “to constitute and validate particular forms of the ‘good’ teacher” (White et al., 2010, p. 185), that aligns with the *telos* examined in chapter six. More broadly The Code is evidence of an administrative focus within initial teacher education to avoid any type of professional or personal conflict between the mentee and mentor teacher, that smooth operation on placement equates to the harmonising of “differences and ensuring the sameness of outcomes” (Phelan et al., 2015, p. 45). In this way, then, an ‘emotionally mature’ pre-service teacher will understand how to conduct themselves to align with the kind of professional demeanour expected by mentors, hence minimising these professional others’ “emotional discomfort” (Hastings, 2010, p. 211).

As a source of authority in their discursive field The Code functions as an “intellectual technique” because it has been “invented, refined and stabilised” in the form of a visual grid. The grid contains specific vocabulary defining “norms” of pre-service teacher conduct acting as a profession orientated “system of judgement” (Rose, 1996a, p. 130). Rather than *passively* reflecting professional behaviours that is intended by the institution, this document is theorised as an *active* “social object” because it “produces actions” from the “system of rules to which they infer” (Andina, 2016, p. 170). The Code encourages an emotionally normative emotional disposition whilst learning at school sites and in subtle ways stipulates “what is right or wrong, true or false” about a pre-service teacher emotional competency. The document thus comes to inform and shape the conduct of the people that it seeks to act upon (Andina, 2016, p. 168). As Kendall and Wickham (1999, p. 53) remind us, “subjects’ actions take place in discourse, and subjects themselves are produced through discourse”. The pre-service teachers who enter into the quasi-contractual agreement of The Code, become the “punctuation of discourse, and provide the bodies on and through which discourse may act” (p. 53).

The institutionally produced social objects of The Code come to “act”, in Latour’s (2005, p. 71) sense of the word, upon pre-service teachers in order to modify the reality of their teacher preparation course. The Code is accordingly taken to be part of the “amalgam of the human and non-human” working in “symmetry” to “sculpt” the specific emotional and behavioural norms of pre-service teacher conduct on professional experience (Latour, 2005; O’Brien, 2017, p. 3). Furthermore, The Code “has the potential to influence the moral climate” that pre-service teachers learn in. They are expected to be “moral exemplars” by modelling “socially acceptable and desirable behaviour” on behalf of the university—they must be “good and seen to do right” (O’Neill & Bourke, 2010, p. 162). Furthermore, the specific format of The Code, that of obliging pre-service teachers to commit and sign off on its requirements for conduct, exemplifies the modern theme within

liberal democracies of “responsibilisation of the self” (Rose, 2005)³⁴. Pre-service teachers are required to act professionally through a “duty to the self”, which involves “simultaneous responsibilisation as a moral agent and its construction as a calculative rational choice actor” (Peters, 2001, p. 61).

The Code can be seen then as representative of Du Gay, Salaman, and Rees’ (1996, p. 44) notion of performance “contractualization”. Operating in a neo-liberal context the document serves to reconstitute the role of the pre-service teacher in a “contract-like way”. The individual is made “accountable for the efficient performance” of their emotional conduct “by assuming active responsibility” in carrying out appropriate behaviours with others in the school site to ensure the required outcomes of the placement are achieved (p. 44). As a performance technology, The Code functions to orient the pre-service teacher “to a set of quality indicators”, while providing the “ontological framework” for these individuals “to know how to be good teachers” (Holloway & Brass, 2018, p. 363). Signing the Code is an example of this move towards contractualization as this action operationalises each person’s responsibilisation towards the set quality indicators of a ‘good’ and ‘professional’ pre-service teacher on professional experience. The pre-service teachers thus “seek to act upon” their emotional “materiality rendered governable through a grid of intelligibility and calculation” (Dean, 1996, p. 222)

The document is also conceived as representative of an outcome for the “attributions” of “collective intentions that are shared within a “community of people” (Ferraris & Torrenco, 2014, p. 11). In this case, the community consists of those engaged in preparing pre-service teachers for a professional experience who are located within a present initial teacher education reform agenda that prioritises “technicist” measures of ‘quality’ linked “to specific notions of teacher accountability and responsibility” (Singh et al., 2019, p. 1).

³⁴ Rose (1990a, p. 10) explains as “the instilling of a reflexive hermeneutics which will afford self-knowledge and self-mastery, and the operation of all of this under the authority of experts who claim that the self can achieve a better and happier life through the application of scientific knowledge and professional skill.”

The Code operates as a practical set of rules informed *by* and reflective *of* a broader set of standardised professional requirements in teaching. As O'Neill and Bourke (2010, p. 160) describe, such rules provide “a gentle disciplining or corrective training of practitioners through self-regulation of occupational behaviour”. The Code is not simply about a prescribed set of competencies to be mastered by pre-service teachers, rather, it works to *configure* and *direct* the conduct of emerging education professionals to closely align with the statutory bodies of teacher accreditation in Australia.

There is a substantial body of critique focused on Professional Teaching Standards in Australia (Bourke et al., 2013; O'Brien, 2014, 2017; Osgood, 2006). What is of interest here is that pre-service teachers are provided “with a mode of subjectification or position in relation to the rules and norms such programmes seek to establish” (O'Brien, 2017, p. 6). The Code is a mechanism by which the University encourages a certain kind of professional self to be formed, as it structures a “field of possibility” for pre-service teachers to work upon their “professional demeanor, behaviour or conduct” (O'Brien, 2017, p. 5) in the formation of a new type of emotional self. What is problematized in The Code are those emotional elements of one's self that may appear “in need of attention” (O'Brien, 2017, p. 4) because if an individual's conduct veers outside of the proscribed boundaries of the code, they would fail to meet their ‘professional duties’ (Appendix H).

Research has shown that the professional experience can be a highly emotional and intellectually challenging time within an initial teacher education course (Bellocchi, 2019b; Bloomfield, 2010; Bullough, 2009; Bullough & Draper, 2004; Bullough & Young, 2002; Intrator, 2006). Critically, the argument fronted here is that the emotionally normative disposition of The Code works to reinforce a network of institutional discourses and cultural norms that places pre-service teachers in an ethically precarious position. Individuals must learn to demonstrate they can maintain a careful “balance between conveying strength and competence” (‘emotional maturity’), whilst limiting or hiding “disclosure” (Bloomfield, 2010, p. 227) of difficult, challenging or vulnerable emotions (‘manage emotional tensions’).

This ethical work and associated problematics will be examined in latter sections of this chapter.

8.3.2 Samuel

The practical manner that The Code came to be implemented by university staff at the case study institution is evidenced through the written statements from Samuel in an interview conducted via email exchange³⁵. Samuel was asked why he believed The Code was important for pre-service teachers to understand and sign off before they began their initial professional experience, via email he stated:

The Code of Conduct allows for the explanation and establishment of norms which come from the profession and from many individual teachers' long working experience and backgrounds. When these norms are agreed upon and woven into a code of conduct, it provides a useful baseline and frame of reference with which to compare pre-service teacher expectations and experiences. It also allows for remedial actions and assistance, where pre-service teacher performance falls below these nominal expectations. (Samuel, email exchange, 2017)

Here, Samuel explains the institutional rationale for The Code's existence—with reference to the term 'norms' in his email indicating that the university draws upon professionally ascribed discourses of teacher's knowledge and experiences. This 'useful baseline' and 'frame of reference with which to compare' pre-service teachers, as Samuel states, is without doubt—"deeply imbued with normalising power" (Zembylas, 2005b, p. 24). In Samuel's role as a professional experience coordinator his "hospitality to those who wish to enter the profession" is clearly governed by those "standards, contracts,

³⁵ See 5.4.5 for research method justification.

duties and pacts” (Phelan, 2015, p. 55) which have thread themselves into The Code. His stated rationale justifies a “grid of codability” of “personal attributes” (Rose, 1996b, p. 105) for pre-service teacher performance that has been established at the institution. These “norms” enable “potentially unpredictable complexities” of the pre-service teacher’s conduct to be “conceptually coded and cognized in terms of judgements as to conformity or deviation” from the emotional norms of the profession (p. 105).

A specified framework for a normalised judgement (Foucault, 1991a, pp. 20-21) of emotional conduct is evident in a second email exchange. Samuel explained his “assumptions and expectations” for what pre-service teachers “should do” and what they “should avoid” (Zembylas, 2005, p. 56) in their emotional behaviour. He links a stated notion of ‘emotional maturity’ as a fundamental characteristic of a ‘professional and competent’ pre-service teacher, counter posed with behaviours that constitute, in his mind, an ‘emotionally immature’ pre-service teacher (Email exchange, 2017). For Samuel, the ‘emotionally mature’ people that he has ‘worked with’ have an ability to ‘cope’, are ‘more balanced’ and ‘measured’ and have ‘empathy’. They are also ‘less impulsive, ‘make better decisions under pressure’ and can ‘deal better with difficult students’ (Email exchange, 2017). All of this, according to Samuel, ‘correlates strongly with success on prac’ (professional experience). In contrast the ‘less emotionally mature pre-service teacher’:

Tends to take things more personally, misunderstands the student-teacher relationship, is more likely to make inappropriate comments or develop inappropriate relationships with students, is less able to cope with the stresses of the job, is more prone to making irrational or less considered judgements.
(Samuel, email exchange, 2017)

Samuel is articulating the standard of emotional conduct that pre-service teachers are expected to achieve, rewarding those that achieve it equated to success on placement and punishing those who do not meet these standards

through subtle labelling of undesirable behaviours (M. Ball, 2008, p. 74). These “emotional rules” are “legitimated through the exercise of power” (Zembylas, 2005, p. 37) as Samuel holds a position within the institution of perceived expertise and greater knowledge than the novice pre-service teachers. In this way, Samuel fulfils a role of a professional other that mirrors the supervision pre-service teachers undergo at school sites. Samuel’s professionally orientated “regime of practices” (Foucault, 1991c, p. 75) work to provide support to the pre-service teachers, as well as acting to guide, direct, model and demonstrate professional behaviour (Ambrosetti & Dekkers, 2010).

His clear prescriptions of what constitutes an ‘emotionally mature’ pre-service teacher (demonstrating skills such as coping with stress in a mature way, maintaining emotional balance whilst being empathetic)—act to govern individuals in the course as they seek to fashion their conduct in adherence of such rules. Samuel sets up the desired framework for what is taken to be established pre-service teacher learning in the school professional experience site. This framework operates upon the presumption that the teaching profession is constituted, Phelan (2015, p. 57) writes, as a “resemblance, a culture of sameness in which practitioners are thought to share the common task of teaching according to a common standard”. By inculcating certain emotional behaviours, such as demonstrating their ability to cope with stress and be emotionally restrained, Samuel perpetuates the same emotional conduct expected by other experienced professionals—this forms an operation of power in which the institution acts to legitimate who is considered acceptable and appropriate or not (Phelan, 2015).

Samuel’s explanation of an ‘emotionally immature’ pre-service teacher indicates that those who fail to follow set emotional rules will be relegated to a position that is least desired in teaching, as someone who breaches a range of professional and ethical boundaries. Samuel (Email exchange, 2017) uses a ‘classic example’ to illustrate the “normalising judgements” (Zembylas, 2014b, p. 216) of university staff that relegates certain emotional behaviours ‘below’ ‘nominal expectations’ as ‘inappropriate’ and ‘irrational’. He states

that: ‘a trained teacher I worked with walked out on her class in tears, because the students were misbehaving. She just left the whole class unattended and went home!’. For Samuel this ‘unprofessional’ conduct ‘signalled’ a ‘loss of control’ and ‘emotional immaturity’ ‘to the group’, ultimately this meant the teacher would be ‘less effective in the classroom’ and less able to ‘function effectively as member of the teaching team’ (Email exchange, 2017).

Samuel clearly articulates a “dichotomy” between the “emotionally competent” and the “emotionally incompetent individual” (Zembylas, 2014b, p. 216) through this example. As an authority of truth for pre-service teacher emotional conduct Samuel unmistakably defines both the ‘norm’ and deviation from such expectations. This maintains ‘truths’ for a correct way to *do* emotions in schools—forming as Foucault (1997a, p. 297) terms a “truth-game” or a “set of rules by which truth is produced” about how emotions *should* function to produce a “certain result” as either a winner or loser in the truth-game of fabricating a teaching self. The next section will examine how the skill of emotional competence that Samuel articulates as being necessary to achieve success as a pre-service teacher was reinforced through the participants’ course study materials.

8.3.3 The Art and Science of emotionally objective teaching

Developing the skill of emotional competence during course learning was cited by pre-service teachers who referenced both perceived experts at the institution and course study materials. Jodi (Focus-groups 1, 2015) and Steven (Focus Groups 2, 2015) both explained they gained a sense of how to ‘deal with emotions’ on their professional experience from their ‘tutors’ and ‘lecturers’. Jodi mentioned that ‘Dale [pseudonym] is really good with that, like he talks about your mental set a lot, part of that is how you deal with your emotions’. Whilst Steven explained that he ‘got an underlying impression that ‘you must have a clinical, for want of a better word,

approach—you know be a little bit sterile with students, we talked a bit about that in class’. Two responses to the questionnaire referred to sources of their understanding about the role emotions had in the work of teaching as follows:

I have been most inspired by teachers at uni and my private study of the concepts of mindset and how the brain works.
(Questionnaire 2, 2016)

Teachers should stay emotionally objective according to Marzano. (Questionnaire 2, 2016)

These responses indicate that participants have incorporated into their understanding that, as teachers, they must work to cultivate ‘emotional objectivity’. As discussed in chapter six this pertains to the dominant “administrative paradigm” within organisations that has normalised rationality over emotionality as the ideal to achieve instrumental ends (Ashforth & Humphrey, 1995, pp. 101-102). The ‘concept of mind set’ or ‘mental set’ referred to in the responses above is cited by Marzano (2007); and Marzano et al. (2005). Both texts were used extensively as learning resources by the case study institution in the core unit EDSC5001 Reflective Teaching (Semester 2, 2015). A “mental set” is defined in Marzano et al. (2005, p. 81) as “the ways a teacher thinks and behaves in the classroom moment to moment”. An “effective mental set”, according to these authors, means that a teacher has developed strategies to “behave in an emotionally objective way even when we don’t feel emotionally objective” (p. 87). According to the authors this can be achieved through monitoring thoughts and emotions by being “aware of those feelings and how you might consciously or unconsciously be harbouring negative thoughts or emotions about certain students” (p. 88). If such practice is taken on, this will allow a teacher to “maintain a cool exterior” with a “demeanour in class” that “as a cardinal rule” should “avoid” emotional “extremes”—such as “anger” (p. 89).

Marzano (2007, pp. 151-153) explains that the research basis for adopting the skill of emotional objectivity is founded on the practices of teachers who are able to maintain “a type of emotional distance” with students which means behaving “in an unemotional, matter-of-fact manner” in the classroom. Such teachers are noted to be “successful, realistic, effective and professional” (p. 151). Much as Samuel did, Marzano adheres to “a rhetoric of objectivity” (Zembylas, 2005b, p. 52) that contrasts these teachers with those who are unable to practice the necessary skills of effective emotional objectivity. The text explains that unsuccessful teachers are prone to being “out of control” with emotional overreactions such as frequent “explosions of anger and punitiveness”, leading to “highly chaotic classrooms” (p. 151). This final point aligns with the experiences of pre-service teachers on placement outlined in 8.2 in which displays of negative emotions carries dangerous professional consequences.

The content of these texts can be understood to function as Foucault (1990b, pp. 12-13) explains—in a “prescriptive”, “practical” and “functional” way for pre-service teachers who engage with such materials. The content is prescriptive in the sense that the main object is to suggest a number of “rules of conduct” (Foucault, 1990b, p. 12) for their emotional practices. For example, one’s emotional conduct is to be crafted, according to the text, “externally” through the cultivation of a “cool exterior” whilst “internal” emotions are “monitored” for “negative thoughts” (Marzano et al., 2005, pp. 88-89). The textbooks function in a “practical way” as “objects of practice in that they are designed to be read, learned, reflected upon, and tested out” (Foucault, 1990b, p. 12) by pre-service teachers. This is particularly evident when Marzano et al. (2005, p. 88) state that “you can use the following steps to monitor your thoughts and emotions”:

For those students who arouse negative thoughts or emotions,
spend some time trying to identify the specifics of your reactions.
What specific negative thoughts do you have about those

students? What specific negative emotions do you have about those students? (Marzano et al., 2005, p. 88)

Here the texts foreground a psycho-biological coupling of cognitions and emotions. Although the authors acknowledge emotions as “natural and inevitable” aspects of teaching (Marzano, 2007, p. 159)—they remain “biologically wired” (Marzano et al., 2005, p. 127), locked away from culture, language or history. Finally, these texts serve as “functional devices” in that they are “intended to constitute the eventual framework of everyday conduct” (Foucault, 1990b, pp. 12-13) for pre-service teachers. This is evident in Marzano et al. (2005, p. 89) in the section for “maintaining a cool exterior” where the authors list those “aggressive nonverbal behaviors” that should be avoided “even when you become extremely agitated with a particular student”, such as: “shaking your fist at the student”, “raising your voice” and “squinting your eyes”. Instead, the text suggests “exhibiting” “assertive behaviors” such as: “speaking in a calm tone” and “keeping your facial expressions neutral” much as the pre-service teacher who drew Figure 8.2 indicates. When utilised by pre-service teachers these texts enable individuals to question their own emotional conduct, “to watch over and give shape to it, and to shape themselves as ethical subjects” (Foucault, 1990b, p. 13).

7. Draw a representation of the emotions of teaching:

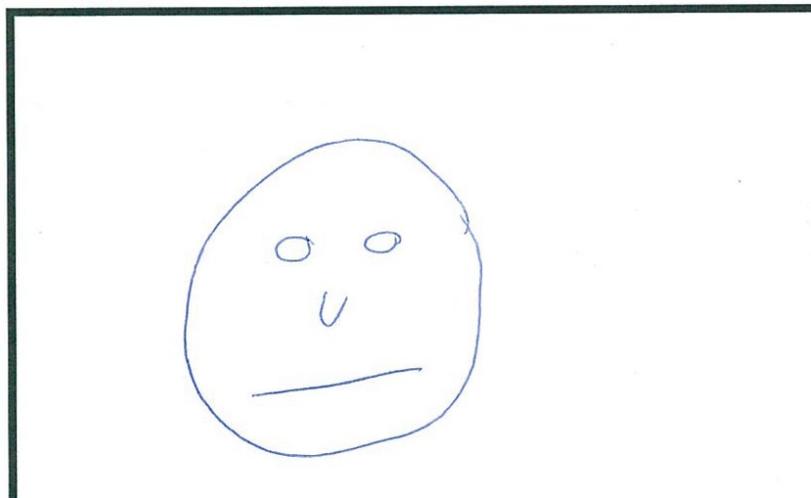


Figure 8.2: Keeping facial expressions neutral (Questionnaire 2, 2016).

Whilst it cannot be confirmed if all the participants in the research read the above unit textbooks, or actively took up its ideas and practices, the content certainly reflects a ubiquitous discourse about emotionality present in initial teacher education and schools. The relevancy and practical truths present in the above course learning texts reinforce the “folk wisdom” of experienced teachers, that pre-service teachers encounter in school sites, such as the usefulness of feigning anger or that they should “go in hard and ease off later” with students and that it is critical to not let them “see that you are nervous” (S. Ball & Goodson, 2002, section 5). There also exists a common maxim in education that new teachers should “not smile till Easter”, as if maintaining a “grim emotional front” at the start of the school year will ensure that students respect you (James, 2005, p. 5).

The examples of available discourses explored in in the previous sub-sections constitute a “regime of truth” (Foucault, 1990a, p. 60) for *how* pre-service teachers *ought* to give shape to their emotional conduct. As resources held out to individuals undertaking the course, they make sense of and configure the world of the teaching profession to provide an important step in “beginning to cultivate oneself” (Svoboda, 2020, p. 3) as a teacher who can be recognised by the university as ethical, professional and competent. Phelan (2015, p. 62) argues that in Australia, teacher education maintains a range of existing educational and social structures through the transmission of “dominant discourses” to prospective teachers. The discourses examined in the chapter thus far operate by encouraging those seeking to become teachers, to “assimilate and accommodate to existing ways of thinking and acting” about their emotional conduct. In this way the course produces teachers who can “fit into existing patterns and structures of schooling” (p. 62).

The course materials act as one discursive mechanism of control in initial teacher education. In operation together, the discourses examined in the chapter thus far establish the need to cultivate neutrality and management as a norm of emotional display amongst pre-service teachers (Zembylas, 2005b, p. 52). In doing so the institution of the university propagates the “political

sensibilities, cultural codes and habitual patterns of inference cemented” (Phelan, 2015, p. 62) in the acceptable notions of a good and professional teacher that was detailed in chapter six. Functioning as an appropriate and validated model of professional self-hood, this mode of subjectification has an immediate and everyday reality for the participants in the research (Foucault, 1982). This reality took form as various mental and physical techniques for channelling and controlling emotions in their course learning experiences. In obligation to the position held out to them, pre-service teachers sought to govern themselves in relation to the established professional rules and norms of emotional conduct (Dean, 1996, p. 224).

Importantly, these discourses are taken to represent power in its strategic, productive, positive and practiced form. So, rather than simply repressing or dominating the emotions of pre-service teachers, the discourse of emotional control functions to make a socially cohesive form of emotional conduct visible and sayable within an initial teacher education course (Kendall & Wickham, 1999, p. 34). The pre-service teachers are thoroughly active in producing themselves within their given “field of possibilities” (Foucault, 2000b, p. 341) by which one may inscribe oneself as a teacher in their present socio-cultural context. In the ongoing creation and recreation of their professionally appropriate emotional selves, the participants can be seen to have engaged with “both games of truth and practices of power”—this is “inevitably political as well as ethical work” (Clarke, 2009, p. 189).

8.4 *Askesis* of emotional control

The ethical work undertaken by pre-service teachers in phase two came to reinforce many of their suggested practices that were evident in phase one of the research. Their now “active practices of the self” (Niesche & Haase, 2012, p. 4; see Foucault, 1997a, p. 291) were evident in the following few statements by participants who had completed over half of their course work and professional experience:

On my placement I was able to remove my emotions once I came to the classroom. Students tried to test you and alter your emotions, after a few weeks I was able to ignore this.

(Questionnaire 2, 2016)

I am a bit sensitive, but I was able to work out some strategies to deal with these emotions. (Questionnaire 2, 2016)

As a teacher I must have self-control to be able to regulate my emotions accordingly to suit a positive classroom environment.

(Questionnaire 2, 2016)

I can handle my emotions in a mature way. (Questionnaire 2, 2016)

Pre-service teachers in phase two employed themselves or suggested one must employ various emotion management techniques in order to shape their professional persona and maintain professional relationships with others at the school site. The ethical work undertaken or being suggested as necessary was located upon the cultivation of ‘strategies’ to ‘deal’ with, ‘remove’ or ‘ignore’ problematic emotions in learning to teach (Focus-groups 2, 2015; Questionnaire 2, 2016). Phase two participants have understood they should undertake an “array of activities and practices” (Infinito, 2003, p. 156) in order to change themselves and achieve the professionally required emotional disposition in teaching. This was largely in response to the fact that, as in phase one, several participants identified that ‘students’ would trigger the ‘most emotions’, especially the ‘behaviourally challenging’ and ‘disobedient’ one’s or those who were ‘disengaged’, ‘low ability’ or ‘having a hard time’ (Questionnaire 2, 2016).

The self-work involved adopting “a series of techniques or technologies” (Clarke & Hennig, 2013, p. 82) to construct a professional teaching persona such as being ‘calm’ as well as ‘controlling’, ‘regulating’, ‘curtailing’ or ‘handling’ their emotions (Focus-groups 2, 2015; Questionnaire 2, 2016) in order to achieve emotional ‘balance’ (visually rendered in Figure 8.3). This *askesis* produces desired results for the participants, who explained that crafting and channelling their emotional behaviour leads to a ‘positive’ and ‘well managed classroom’, with ‘students who listen’, ‘take you seriously’ and ‘respect you’ (Focus-groups 2, 2015; Questionnaire 2, 2016). Conversely expressions of ‘negative emotions’, such as those listed in 8.2 can ‘create an unhealthy learning environment’, particularly if ‘teachers struggle to keep them in check’ (Questionnaire 2, 2016).

7. Draw a representation of the emotions of teaching:

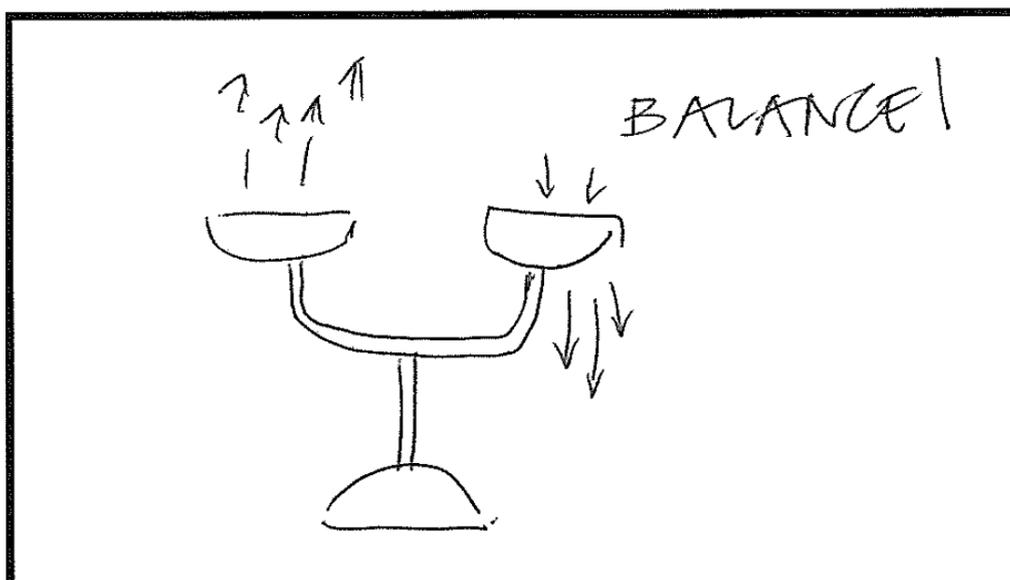


Figure 8.3: Balance (Questionnaire 2, 2016).

Aligned to the mode of subjectification of their course learning texts (Marzano, 2007; Marzano et al., 2005) other responses explained the bodily work involved in “fashioning” (Gu, 2011, p. 184) themselves into effective teachers, such as using a ‘loud authoritative voice’ ‘so students know you are in charge’ or putting ‘on a tough face’ so as not to let students ‘get to’ them. A pre-service teacher explained that ‘I can control my feeling by changing my

voice pitch and I can show empathy’, whilst another suggested ‘you can pretend you are angry, but the way in which this is portrayed is important. You don’t want to seem unprofessional’ (Questionnaire 2, 2016). This training of the face, voice and body are illustrations of power in its “capillary form of existence”, “reaching into” the bodies of pre-service teacher’s and “inserting itself” into “actions and attitudes” (Foucault, 1980, p. 39). In a similar way, during a discussion activity (Story of Catherine; Appendix E) Steven explained that teacher ‘emotions should be kept middle of the road’ with ‘extreme anger’ or ‘immense happiness’ not being ‘part of what a professional should be doing’. His attitude here aligns with the rhetoric of emotional objectivity suggested by Marzano. However, in opposition to the expected disposition he was to cultivate, Steven stated that ‘I don’t think I’d be one of those teachers not smiling in first term, I’d rather have a bit of a joke and be a teacher students liked’ (Focus-groups 2, 2015).

Participants in the 2015 case study located some discussion upon what they believed to be this essential facet of ethical concern, that of needing to outwardly ‘perform’ certain kinds of emotions to manage students effectively (Focus-groups 2, 2015). Isabelle noted seeing a teacher during placement ‘pretend to lose it’, which she termed a ‘useful technique’, a ‘tool’ and an ‘act’ that teachers use, a type of countenance that is visually represented in Figure 8.4. Jodi experienced her mentor teacher ‘put on a grumpy tone’ with students to communicate her displeasure rather than communicating in a ‘neutral way’. She also commented that a very experienced ‘maths teacher’ in her professional experience school ‘had excellent control of her classes’ because she was able to ‘make at least one student a week cry’. This teacher always looked ‘pissed off’ and had been doing this for ‘fifteen years’ so in Jodi’s estimation was, ‘just really good at putting that on’ (Focus-groups 2, 2015).

7. Draw a representation of the emotions of teaching:



Figure 8.4: *Performing anger* (Questionnaire 2, 2016).

Jodi herself utilised this tactic by ‘putting it on and acting like you’re angry’ for the students ‘to actually do what you’re asking’. Maddison suggested that ‘sometimes you have to show more emotion than you actually feel because they (students) don’t listen to your words’ whilst Lorene ‘put on emotions’ for her mentor teacher to align with this experienced teachers’ more ‘authoritarian’ style. The pre-service teachers in this focus group agreed that these types of emotional performances bring positive change as it ‘shows students you are in charge’ and ‘have good control’ (Focus-groups 2, 2015). These responses indicate that the participants have come to learn teaching requires a significant amount of emotional “surface acting” (Hochschild, 2012, p. 33). This occurs when “we deceive others about what we really feel” without deceiving ourselves” (Hochschild, 2012, p. 33)—an aspect of the pervasiveness of emotional labour in modern teacher’s work (see McKenzie et al., 2019) that necessarily involves deliberate work upon the “body” as “the main tool of the trade” (Hochschild, 2012, p. 37).

Furthermore, this data is evidence of the theorisation argued for in chapter two³⁶, that emotion needs to be understood as *performative* rather than simply psychologically innate or purely socially constructed. The “emotional

³⁶ See 2.7: The interactional and performative approach.

utterances and acts” present here in the pre-service teacher emotion talk are understood in terms of the discursive practices within which the participants are addressed and located (Zembylas, 2005b, p. 32). Specifically, those embodied emotional performances that connect to available models for emotional conduct that are permissible and conversely what these same connections do not permit. Resulting in what Zembylas (2005b, p. 33) explains as the process by which emotions come to “motivate and accompany the performances of subjectivity” whilst at the same time emotions “are constituted, established, and even reformulated by these performances”.

8.4.1 Professional experience models of emotional control

Pre-service teachers come to regulate their emotional conduct on placement according to “criteria”, “expectations” and “models” (Niesche & Haase, 2012, p. 11) set by their supervising teachers. As indicated in the previous section, mentor teachers were consistently mentioned by pre-service teachers in phase two as providing either models for appropriate emotional conduct to be emulated, or as examples of inappropriate conduct that should be avoided. Maddison explained she ‘took her role’ in the classroom ‘from my mentor’ as she was ‘always fair and reasonable’ with students (Focus-groups 2, 2015). Sheng explained that she ‘carefully observed’ her mentor teacher on professional experience. She felt this model of a ‘very good’ teacher could ‘build relationships’ with students by ‘controlling them’ in the way ‘she wanted them to go’. A ‘technique’ that Sheng sought to emulate was her effective use of voice. This experienced teacher could use her voice by ‘being forceful’, but ‘not yelling’—that ‘you would sense the hidden meanings from her voice’ and the students ‘always got the message’. This teacher was able to balance being ‘quite strict’ whilst being ‘very gentle’ (Focus-groups 2, 2015).

Maddison and Sheng explain here that they strive for a “certain mode of being” (Niesche & Haase, 2012, p. 4) that emulates these experienced teachers. In this way mentor teachers act as models for the ideal sort of teacher Maddison and Sheng wish to become because they exemplify emotional characteristics that conform to their notions of professional

competence. Both of these pre-service teachers are engaging in forms of emotional “mimicry in an effort to emerge as authentic” to the experienced others of the profession (Phelan et al., 2015, p. 45). Mentor teachers become incorporated into “modes of subjection” upon which the pre-service teacher’s act “in relation” to the “languages, criteria and techniques” for effective emotional conduct that are “crucial” to their “ethical formation” as professional and competent teacher selves (Niesche & Haase, 2012, p. 11).

These examples additionally illustrate the established research on the mentor-mentee relationship, that argues a mentor teacher acts as a “role model” and an “instructor” for mentees as pre-service teachers work to take “on the role of the profession” and begin “to do the job” (Ambrosetti & Dekkers, 2010, pp. 46, 51). As one response to the questionnaire put it: ‘teachers on placement have experience in the field to impart what I should do with my emotions’ (Questionnaire 2, 2016). More broadly, this illustrates how teacher education continues to be conceived and practiced as an apprenticeship, with experienced teachers acting to pass on those “widely accepted bodies of knowledge and skills that comply with state or professional regulations” (Phelan, 2015, p. 44). There also exists the presumption within initial teacher education, that an “original presence exists in the form of the mentor teacher” (p. 44-45) whose skills are transferable to the pre-service teacher, which is especially true of emotional conduct rules as evidenced by the fact this remains a little talked about and only implicitly mentioned part of their learning.

As evidenced in this chapter, the pre-service teachers in the research explained how they look to mentors or other teachers, both in their schooling past and within their professional experience learning “for guidelines” about emotional conduct (Zembylas, 2005b, p. 53). Specifically, “when to show what emotion”, “how to reduce expressions” of negative emotions and “how to enhance emotional expressions that are accepted by the school administration” (p. 53). By modelling the “mastery of the ‘right’” emotional conduct the pre-service teacher “signifies” their professionalism and competence as teachers (Zembylas, 2005b, p. 53). The *askesis* they undertake

to achieve the “mode of being” they hope to create (Dean, 1996, p. 224) requires a deliberate “fashioning and display of the body and its affects” (Zembylas, 2007, p. 64). This form of “practical ethics” entails certain actions of “*self on self*” (Dean, 2010, p. 20) as the participants patch together “fragments of the discourses” they encounter (Clarke, 2009, p. 187) to transform their voices, faces and bodily demeanour in alignment with the emotional display rules demanded by the organisational norms of the profession.

Ethical work on one’s emotional conduct, can conversely occur when the ‘role model’ stands in opposition to the kind of ethical practitioner a pre-service teacher seeks to become. Steven (Focus-groups 2, 2015) stated that his mentor teacher was ‘very unprofessional’ at certain times during his placement with her ‘lack of organisation’ and ‘power plays in the staff office’ causing him ‘frustration and disappointment’. In contrast to the responses from others in the case study, Steven described that his mentor ‘seemed to be going through the motions’ in her job—that she ‘put on a motherly fluffy approach with students, something that he wished to avoid as his previous career in sales expected ‘that kind of pandering’. Despite these concerns, Steven noted that his mentor teacher ‘was very effective with classroom management’, a skill he ‘would model and call effective teaching’ (Focus-groups 2, 2015). Steven certainly did not aspire to be like his mentor completely, a finding that correlates to studies that show when a mentee has negative experiences on placement, it can be because their mentor lacks some of the perceived skills to act as a positive role model (Ambrosetti & Dekkers, 2010, p. 44). The next section will explore the complex nature of this ethical work involved for pre-service teachers as they sought to craft a professional persona when confronted with difficult or vulnerable emotions in learning to teach.

8.4.2 Ethical work of wearing a professional mask

7. Draw a representation of the emotions of teaching:

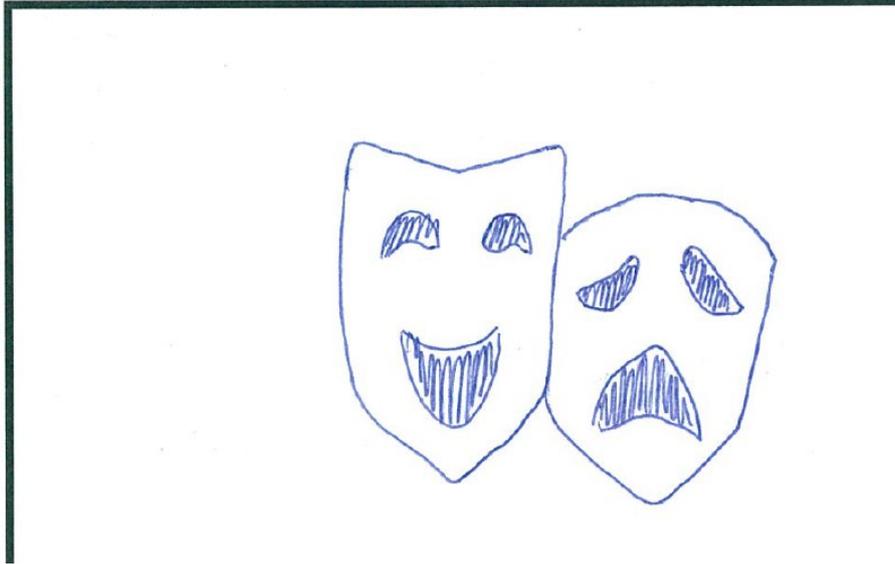


Figure 8.5: Emotional masks (Questionnaire 2, 2016).

7. Draw a representation of the emotions of teaching:



Figure 8.6: Emotional mask (Questionnaire 2, 2016).

I would be ok crying in front of my teacher friend but maybe not my principal, cause it is just that power line, I might be filed under cause for concern. I think my mentor would just question whether I was right for the job. As anyone would. (Sharla, Focus-groups 2, 2015)

I cried. Not in class though. And I laughed cause I said I never would. I didn't need to cry until I got in the car and I was away from school. (Lorene, Focus-groups 2, 2015)

I did hide my exhaustion from my mentor. She would have been great with it, but I kept thinking of it like a job interview, so I kept it all in, act professional and controlled and not lose it. (Maddison, Focus-groups 2, 2015)

I probably wouldn't cry in front of students, I have seen teachers cry before, a serious family issue, but you should probably do everything within your power not to, it's a loss of power. (Jodi, Focus-groups 2, 2015)

As these statements and Figure 8.5 and 8.6 (drawings of emotional masks) visually represent, a consistent finding from the research was that participants explained that whilst in schools they worked to 'fake', 'perform', 'pretend', 'hide' or 'mask' their difficult or vulnerable emotions in front of others; either with students or experienced teachers (Emotion diary entry, 2015; Focus-groups 2, 2015; Mask making activity, 2015; Questionnaire 2, 2016). These pre-service teachers are working to cultivate a professional self in order to "bring their conduct into compliance" (Niesche & Haase, 2012, p. 4; see Foucault, 1978b) with a given emotional rule. This rule states that although teaching can evoke feelings of "powerlessness, frustration, disappointment, disillusion, guilt and even anger and fear" (Kelchtermans,

2011, p. 65), “vulnerability” in teachers’ experiences is perceived as a “threat” or leads to “actual loss” of “valued workplace conditions” such as the importance of “social recognition” as a “good” and “proper” teacher (p. 77).

This is why the pre-service teachers actively engage in “emotion work” (Zembylas, 2005b, p. 48) when confronted by difficult or vulnerable emotional experiences. These statements also align with findings from Hastings (2010) that successful pre-service teachers are those who comply with the “regime of truth of teaching” (p. 211) by ensuring they maintained a professional emotional demeanour whilst at the school site in front of professional others. The following section will explore how three pre-service teachers learn to carefully maintain the social boundaries that define their emotional conduct—of inclusion; what emotions are deemed allowable, where they can be expressed and with whom in the school setting, and exclusion; what emotions are deemed not allowable, where it is inappropriate to express them and from whom they hide such feelings (Margolis, 1998).

Steven

Steven (Focus-groups 2, 2015) found on his first professional experience that he had to work at wearing a ‘professional mask’ to keep his ‘business teacher hat’ on. He described this as a ‘caricature’ he ‘put on’ and that it was ‘very difficult’ to ‘maintain’ when he learnt the ‘awful’ details about a behaviourally challenging student’s home life and refugee background. Steven explained that he ‘had never seen anything like that before’, that this knowledge caused him to be ‘wary about that type of emotional take home’. His response to the situation was to reconsider the ‘professional relationship’ between teacher and student, that he would need ‘to learn’ where he stood to ‘toe the line of the school policy’. In considering the ethical work that was needed, Steven suggested that he sought to ‘come back to this neutral professional teacher, that’s not fobbed the problem off but hasn’t taken it on board’ (Focus-groups 2, 2015).

To achieve his telos of a 'happy' 'effective' morally just 'professional', who could 'give back to the community' (Interview 1, 2015) Steven engaged in the mental technique of emotional self-discipline. This "form of elaboration" (Niesche & Haase, 2012, p. 4) required an attentiveness upon his emotions, specifically 'leaving' his emotions of 'anger and frustration' 'at the door' of the classroom, and 'being aware' of how he was feeling 'on the day or an hourly basis' (Focus-groups 2, 2015). This ethical work is an example of how Steven "actively constructs his subjectivity" (Niesche & Haase, 2012, p. 8) according to the telos a professional teacher who operates within policy guidelines, can manage his emotions competently whilst still be engaged with students and 'making a difference' (Interview 1, 2015). Here we see how an exercise of power is manifested in the ways Steven elaborates, transforms and organises his emotional conduct; processes "that are more or less adjusted to the situation" (Foucault, 2000b, p. 345).

Alanna

Alanna (BEd Interview, 2014) described a similar type of "ethical self-training" (Foucault, 1997b, p. 209) when she 'tried to put on a façade' of a 'brave face' to 'stay professional' when she encountered a student who disclosed self-harming behaviours to her. Alanna sought to navigate the discourses of teacher professionalism around appropriate conduct, as she stated that her immediate thoughts were:

I couldn't cuddle her or say are you ok? I couldn't go too deep into it, because I'm not trained in that area. So, I didn't know what to say. Do I be nice? Do I just blow it off? Do I give her advice?

When asked to elaborate on the need to put on a professional mask for difficult emotions in teaching Alanna stated that: 'you have to be an actor or actress every day because you can't bring in your personal issues into that classroom', 'you're their role model, you are their teacher' (BEd Interview,

2014). Alanna describes here her own process of fashioning accepted discourses of teacher professionalism and ethical practice into “rational principles of action” (Foucault, 1997b, p. 209).

Transforming herself into the “ethical subject of one’s behaviour” (Niesche & Haase, 2012, p. 4) required Alanna to ‘always put on a brave face and a façade in front of them (students) and mask what you are feeling towards them’. Alanna’s experiences align with those of Shapiro (2010), who writes about working to meet emotional display rules in teaching. Shapiro states that she “often felt that the range of ‘express-able’ emotions was quite narrow” in her work as a teacher, and that she “sensed a tacit expectation to suppress my more negative emotions and some of the positive ones as well” (p. 617). She describes an episode where a teacher colleague hid a range of painful emotions, due to undergoing personal issues at home, with Shapiro feeling that her colleague’s refusal to discuss any vulnerability in depth was an example of the ways a “social distance” existed in the school staffroom. Shapiro muses about this incident: “I wondered if she had been conditioned to believe that being a teacher carried with it the expectation that the only permissible persona was a cheerful one, even if it was a façade” (p. 618).

Alanna exerted substantial effort to maintain this ‘façade’ of a ‘brave face’ as she ‘struggled’ ‘not taking that home and just leaving’ the issue of the self-harming student at school. It was ‘difficult’ for her as she stated: ‘I don’t think as a teacher you can say, here is my number, call me when you want, as much as you want to do that and say I can be your friend, I really care for you, but that’s not professional—it’s hard knowing when not to cross that line’ (BEd Interview, 2014). As was detailed in 7.5 in struggling to meet these professional norms Alanna underwent a process of “continual questioning and reflection” (Niesche & Haase, 2012, p. 6) of the kind of teacher she sought to become by adopting new kinds of actions on the self in the form of meditation and positive self-talk. As with Steven, Alanna is “actively constructing her subjectivity according the telos” (Niesche & Haase, 2012, p. 8) of being ‘a positive role model’ for children (BEd Interview, 2014).

Sharla

Like Steven and Alanna, Sharla performed similar work as a “form of elaboration” (Niesche & Haase, 2012, p. 4) to transform into a ‘professional self’ as she termed it in her emotion diary whilst on placement. Sharla experienced feelings of ‘stress, ‘nervousness’ and ‘anxiety’ when she was assessed by a university supervisor (a course requirement at the case study institution). This is the form of ethical substance requiring work as she sought to manage her emotions by ‘keeping a cool head’ to stay ‘cool, calm and collected’ during the supervisor’s feedback. Sharla actively hid her emotions as she stated she ‘bottled it up’ until he left, and then her feelings of ‘being overwhelmed’ and ‘stressed’ ‘bubbled to the surface’ manifesting in ‘crying for a while after’. She stated this behaviour was ‘really embarrassing’, ‘insane’ and ‘weird’, so she avoided the ‘staff room’ and ‘went to the bathroom’ to ‘keep crying’ (Emotion diary entry, 2015; Focus-groups 2, 2015). Sharla illustrates here the pervasiveness of a the normative attitude to emotional life in organisations, with her reaction of wanting to cry, as an outward sign of her vulnerability, seen as a “deviation” from what is “sensible or intelligent” behaviour (Putnam & Mumby, 1993, p. 36). She also highlights that the “emotional culture within a school” has constructed both her “official and practical consciousness” about this emotional conduct, with her vulnerability belonging to the “realm of the private, or the wild, and therefore illegitimate” (Zembylas, 2005b, p. 54).

Later that day when Sharla went to talk with her mentor teacher, she worked to ‘stay professional’ as she believed expressing her vulnerability with her mentor teacher constituted a ‘risk’ she sought to avoid. The reasons she gave for this focused upon the mentor teacher’s role, specifically stating that her mentor ‘had a bigger say in how prac went so, if I cry in front of her then she might not think I am right for the job’. Sharla believed that her mentor teacher might think differently of her, that crying ‘meant something was wrong’ and that she ‘might not tell me something negative about how my teaching was going’ (Emotion diary entry, 2015; Focus-groups 2, 2015). Sharla’s experiences guarding her vulnerability mirrors research with female

teachers who experience vulnerable emotions in their work and learning (Beatty, 2000, p. 347; Bloomfield, 2010, p. 229). In this previous research, female teachers underwent significant self-formation focused upon how visible their vulnerable emotions were to others, especially when such conduct might expose that they lack emotional control. Much as Sharla believes, such conduct would potentially raise questions in the minds of professional others that these women were not ‘right for the job’. Once again, these findings illustrate the perverseness of the myth that emotions, like the female, are ‘pathological’ and ‘personal’, so they need to be guarded for organisational and instrumental ends to be achieved (Boler & Zembylas, 2016, p. 21). The next section will turn once more, to the implications these findings have for initial teacher education.

8.5 Implications for initial teacher education

This chapter has thus far outlined the mode of subjectification as a cross-section of discourses and practices operating within an initial teacher education course as a “set of actions upon other actions” (Foucault, 2000b, p. 341) to direct the emotional conduct of pre-service teachers evidenced here. The emotional *askesis* of those who are “deeply rooted in the social nexus” (Foucault, 2000b, p. 343) of learning to teach are “instrumental in the (re)production of power relations as techniques of disciplining the mind and body” (Zembylas, 2007, p. 65). As Rose (1990b, p. 326) argues, discipline can be understood as a “mode of personal existence” that “entails a training in the minute arts of self-scrutiny, self-evaluation, and self-regulation ranging from the control of the body, speech, and movement”.

The subject being produced through such training “occurs as a doubling of *self* upon *self* in every realm—in the realm of the body, the realm of force and the realm of knowledge” (Kendall & Wickham, 1999, p. 53). The responses from participants examined in phase two of the research indicate the manner in which participants “are playing a large part in their own control” (Zembylas, 2005b, p. 55) and are evidence of how “technologies of the self”

(Foucault, 1988) align with the institutional and culturally prevalent discourses described in sections 6.5 and 8.3. The actions of emotional conduct suggested or described as being enacted by the pre-service teachers happens “within” the various discourses that have penetrated initial teacher education and is “always positional”, occurring “through a subject position inhabiting a space between the two poles of knowledge, the discursive and the non-discursive” (Kendall & Wickham, 1999, p. 53).

The institutional discourses that are the focus of this chapter act as a relay of governmental power by “setting criteria” (McCuaig, 2008, p. 44) that harnesses and guides the emotional resources of pre-service teachers to make them more governable, productive, ethical and professional. Individuals in the course learn they must regulate, control, shape and produce specific forms of emotional conduct—their self-governing capacities are thusly activated and “turned to specific ends” (Dean, 2009, p. 18; N. Rose & Miller, 2010). Such ends are the institutional course requirements that align with nationalised teacher accreditation standards in Australia (AITSL, 2014) as well as statutory professional bodies (e.g. Teacher Registration Board of Western Australia). Each individual seeking to become a teacher, in an exercise of their own freedom, comes to modify their emotional conduct through the course, doing so in accordance with the professional norms of emotional behaviour that are held out to them (Foucault, 1997a).

In order to achieve individual desires and “fulfilment of the self” pre-service teachers practice emotions in the space of the school to align with a “regime of truth” for “acting upon the conduct of themselves” (Zembylas, 2005, p. 55). Such self-work conforms to an ontology of emotions that, if left unchecked, they can become a pollutant to cohesive social relationships with others, such as students or mentors. Rationality over emotionality as a normative “administrative paradigm” (Ashforth & Humphrey, 1995, p. 101) within schools thus validates and authorises the “training” upon the *self* “in relation” to the ethical problem of one’s emotional conduct (Kendall, 2011, p. 74). Schools necessarily “entail the calculated management of human forces” (Rose, 1996b, p. 122) in an “attempt to attain objectives” and in doing so

enjoin pre-service teachers into those objectives. The norms and expectations of emotional conduct in teaching are “incorporated” into “ways of speaking”, “ways of looking”, “calculations” and the “decisions” (Rose, 1996b, p. 123) about emotions made by these pre-service teachers. The emotional rules that proscribe the cultivation of certain performances of emotions, whilst limiting others, “function as an unspoken text” in which pre-service teachers “experience, understand and express their emotions in ‘appropriate’ ways” (Zembylas, 2005b, p. 56). They do so in order to attain those behaviours or states that are considered the ‘normal’ way of *doing* emotions as a practising Australian teacher.

Steven’s, Alanna’s and Sharla’s emotional experiences signal that they have confronted and problematized negative emotions, employing various techniques to manage, suppress, prescribe or neutralise such emotions (Ashforth & Humphrey, 1995; Zembylas, 2005b, pp. 50-51). Each participant confronts difficult or vulnerable emotions as an ethical problem requiring work which takes the form of a concerted “application of self-disciplinary power over their emotions”. They each have engaged in various forms of elaboration involving “conscious acts to keep one’s emotions invisible and/or in check in times of stress” (Niesche & Haase, 2012, pp. 7, 11). They do so in order to meet the “display rules demanded by the organization” (Zembylas, 2005b, p. 49) and thus become the ethical and professional practitioner required of them. As Foucault (2000b, p. 342) suggests though, the “crucial problem” of the “power relationship” is located upon the “recalcitrance of the will and the intransigence of freedom”, as “agonism”—a “relationship of mutual incitement *and* struggle”. In other words, the *askesis* pre-service teachers undergo is a “permanent provocation” or “double bind” of power (S. Ball, 2013, p. 151).

A complex interplay of power is being exercised over their bodies, movements, desires and forces (Ryan, 2011, p. 886; see Foucault, 1980). In the formation of their teaching selves a manufactured “form of freedom has come into being as they cultivate their emotional conduct *with* and *in front of* others (Infinito, 2003, p. 162). Each individual, in the formation of their

teaching self is not simply doing so in relation to “externally validated morals and obligations”, but rather in a set of practices “through which the *self* works on *itself*” (Popkewitz, 2002, p. 125) evidenced in the *choices* made about emotional conduct, the *actions* taken as a result of certain choices and the *restraints* such actions involve (O’Farrell, 2005, p. 109).

The pre-service teachers’ practices to achieve professional distance with regard to their emotions are evocative illustrations of the well-researched concept in education, “emotional labour” (McKenzie et al., 2019; Yin et al., 2019)³⁷. Teachers engage in emotional labour when they actively work to “induce or suppress” their feelings “in order to sustain the outward countenance that produces the proper state of mind to others” (Hochschild, 2012, p. 7). Teachers come to exert a “great amount of effort to manage undesired emotions” (Yin et al., 2019), or maintain their professional “coolness” (Hargreaves, 1998a, p. 322). At the same time, teachers are expected to actively develop both empathy and care in their work, which is considered a “major aspect” of “good teaching” (Isenbarger & Zembylas, 2006, p. 121).

When Steven, Alanna and Sharla cite having to ‘mask’ their emotions or the need to put on a ‘brave face’ and a ‘professional’ ‘façade’ in front of students—they articulate the demand required of them to cultivate the skill of reacting emotionally in particular ways, namely that of maintaining neutrality in the face of difficult or undesired emotions. These pre-service teachers explain how they seek to “compartmentalise” or “buffer” those emotions, such as frustration or care—that they see as being an “unavoidable by-product” of their role as a teacher (Ashforth & Humphrey, 1995, p. 106). In seeking to adopt the emotional rule of maintaining emotional neutrality in front of students, or at the very least avoidance of emotional extremes, these pre-service teachers make conscious efforts in the form of mental and bodily techniques upon the self to “shape emotional expression according to what is

³⁷ See 2.6.1: Emotional labour in organisations, 3.2: Emotions as an inextricable part of teaching for pre-service teachers, 3.4: The social matters, 3.5: The power-relations matter and 6.4.2: Critique of EQ for specific references.

appropriate” (Zembylas, 2005b, p. 44). Steven, Alanna and Sharla are all undergoing “emotion work” in the shaping a professionally appropriate emotional disposition, with the outcome being a distinct form of emotional labour. They all exert effort, plan for and work to control the expression of their emotions during interpersonal interactions with students (Zembylas, 2005b, p. 48).

These pre-service teachers also appear to work at insulating themselves against emotional burnout, that often results from emotional labour (Mayer, 2011, p. 148) by “creating boundaries or buffer zones” between themselves and their students (Hargreaves, 2001b, p. 1065). The cultivation of such “professional distance” adheres to the “classical” style of traditional emotional relationships between the teacher and student, which “requires professionals to avoid emotional entanglements with their client’s problems” (Hargreaves, 2001b, p. 1069). Hargreaves (2001, p. 1069) argues that such emotional distances are emblematic of a modern culture in education, in which “a feminine ethic of caring” becomes “trapped within a rationalised and bureaucratised structure”. Isenbarger and Zembylas (2006, p. 123) similarly argue that although “caring relationships in teaching may be a source of professional satisfaction”, they can also “become a source of emotional strain, anxiety, anger and disappointment”. This can become particularly pronounced when the performances involved require teachers to “engage in caring relationships but they have to induce, neutralize or inhibit their emotions so as to render them appropriate to situations” (p. 123).

Yet, when ethical practice is considered from a Foucauldian perspective (Foucault, 1997a), new light can be shed on the practices enacted by these pre-service teachers. Specifically, this involves questions of ethical practice, in which the self is “fashioned through vigilance, courage and perseverance so that we may be worthy of governing others” (Taylor, 2011; as cited in S. Ball, 2013, p. 174). When asked if she learnt or developed as a teacher from the situation of the self-harming student, Alanna stated that it ‘strengthened’ her because she was able to understand that ‘if you take home every student’s

issues, that is just going to kill you’, ‘you are not going to ever be happy’ (BEd Interview, 2014). She elaborated that:

I grew in a way. I've learnt you leave your issues at school, you don't take them home and it is as black and white as that, but that doesn't mean I will be able to it, but that is what I have learnt I need to do. (BEd Interview, 2014)

So, rather than simply seeing Alanna's ethic of care becoming “trapped” by a requirement to maintain professional distance from her students or as a problematic site of emotional labour—her struggles are illustrative of a “positive self-creation”, an ethics as freedom (Infinito, 2003, p. 159). Alanna is fashioning herself toward a mode of being as a teacher that emerges from her own history and her own critical and creative thinking and action within the contextual situation of the professional experience. She exercises her individual freedom relative to her “existential situation, including knowledge of that situation, awareness of its relation to the past, and the skills” she has to learn, however imperfect that might be, to “affect the future of that situation” (Infinito, 2003, p. 160). Ultimately Alanna has not sacrificed her freedom to live fully and “authentically while giving care to others” (Infinito, 2003, p. 156).

Alanna is also engaged in a form of “agonism—a relationship that is at the same time mutual incitement and struggle” (Foucault, 2000a, p. 342) in that she seeks to free herself from the burden of students' emotional problems by cultivating professional emotional neutrality and clear personal boundaries to maintain her own wellbeing. Furthermore, Alanna is subtly resisting a current policy agenda where schools become a site for “improving” children's “social and emotional learning” (Corcoran, Cheung, Kim, & Xie, 2018, p. 56). Various “emotional health and wellbeing” programs in Australia co-opt teachers into shouldering a burden of responsibility for young people's mental health, which research suggests can be undertaken “unwillingly” by school staff due to inadequate training or the “unmet emotional needs” of

staff due to “high occupational stress” (Kidger, Gunnell, Biddle, Campbell, & Donovan, 2009, p. 930).

8.6 Conclusion

This chapter presented the second part in an analysis of the mode of subjectification for professionally ascribed emotional conduct held out to participants during phase two of the research. In line with their initial notions from the start of their course learning, participants in phase two actively sought to cultivate an emotional disposition that involved mastering the skill of emotional self-control. A range of available textual discourses and practices of experienced professional others authorised the truth of ethical work required to attain the *telos* of a professional and competent teacher. This chapter proposed that the ethical work involved different mental and physical practices of the self. The participants ensured that problematic emotions were policed from others at the school, whilst performing other emotions that produced desirable ends. The chapter outlined that emotional control in teaching constitutes a professional norm that is deeply imbued with power relations as pre-service teachers seek to shape themselves into ethical practitioners. This work necessarily involves forms of emotional labour, and at times, agonisms to such norms and emotional rules. Critical elements of ethical self-formation for the participants’ emotional conduct have been explored that will inform the final analytic chapter—completion of course learning.

Chapter 9: Completion of course learning

I feel that a really important rule for teachers is just trying to show you are an emotionally mature person. If you're getting pissed off with students and yelling at them all the time, I don't think that achieves much. You need to be calm and keep a hold of your emotions and kind of separate things at the end of the day. For me, I think this is something teachers could be trained in. You can be emotional, that's okay, what's important is not allowing those emotions to get to you and affect what kind of teacher you are.

(Jodi, Interview 2, 2015)

9.1 Introduction

This chapter completes the data analysis of those participants who were involved in the 2015 case study of the research. The chapter will revisit the concept of emotional rules, summarising the extent to which the pre-service teachers have consolidated their practices to align with these prescriptions of emotional conduct. The chapter will then move to an in-depth examination of Maddison's and Isabelle's final interviews and the complexity and nuance of ways emotional rules come to shape professional subjectivity. This analysis highlights the dynamic interplay between emotional rules, power, and self-formation. Following this, the chapter then explores a second pair of participant interviews—Sharla and Lorene. These two pre-service teachers experienced feelings of doubt, vulnerability, and optimism as they sought to shape themselves into ethical teaching subjects. The chapter also introduces several analytic threads that inform the final discussion of contributions, significance and implications of the thesis in chapter ten.

9.2 Revisiting emotional rules

Emotional rules “prescribe what teachers should do to comply with certain expectations about the teacher role” (Zembylas, 2005b, p. 36). These rules are typically obvious and taken-for-granted so adherence to such rules goes largely unquestioned. The interview excerpt from Jodi at the outset of the chapter shortly before she completed her initial teacher education course, illustrates that the emotional rule of managing one’s emotions is an integral goal to be achieved in an initial teacher education course. Jodi demonstrates that cultivating the practice of staying ‘calm’ and keeping ‘hold’ of emotional reactions to students is a demonstration of a pre-service teacher’s maturity and professional skill. Jodi’s comments highlight the emphasis of the thesis thus far as she identifies the underlying rules and norms of the profession that make some emotions visible and others invisible.

As was argued in the pre-course learning phase (6.4) and throughout the during course learning phase—participants in the research learn to accept they must craft their emotional conduct according to the norm of emotional control as this is viewed as a necessary skill in attaining the telos of the competent and professional teacher. An effective pre-service teacher in this ethical framework is one who exercises emotional prudence by not showing excessive emotions, particularly negative ones, in front of mentors, colleagues and students. At the same time, as chapter seven argued, cultivating a positive emotional disposition produces productive and beneficial outcomes for the self and for others in the school context. As the participants progress through their course learning these rules for emotional conduct become the accepted ‘truths’ through which individuals form their professional subjectivities as educators.

As the preceding data analysis has argued, pre-service teachers in the research appear to take for granted that one's feelings are mostly identifiable, that emotions, expressed rationally through cognitive strategies are always at the ready for the manipulation of the learning environment and management of students. Teachers must be adept at surface acting, suppression, or

embellishment of their own emotions to demonstrate the professional skills set forth by the cultural and institutional discourses of authority examined in chapters six, seven and eight. Participants foreground that an effective, professional, and competent teacher is able to demonstrate emotional stability, strength, maturity, reasonableness, objectivity and rationality. In phases one and two, pre-service teachers stress the importance of an *askesis* that requires the management, control, regulation, mastery and the intelligent use of emotions in teaching. Both within the institutional and professional experience school contexts, participants learn that the ideal position or *telos* concerning emotions in the school context is a teacher who acts as an emotional role model, teaching students how to manage emotions for the good of one's self, the school and society.

The effect of adherence to emotional rules is that pre-service teachers learn to perform certain emotions for an audience, such as for a classroom of students or a mentor teacher. Some emotions are acted out as a strategic resource, much like the use of a deliberate method of behaviour management to achieve compliance from students, or the expression of passion in the delivery of curriculum content. In this way, the deployment of professionally normalised emotional conduct becomes a skilful accomplishment that sustains and augments the micro-social order of the classroom and in turn, the institutional imperatives of the school and the state (Fineman, 2000b, 2008). Thus, adherence to emotional rules is a demonstration of how power comes to operate in the emotional lives of the participants, producing many outcomes that are positive, valuable and necessary for the construction of a desirable teaching self that can gain accreditation within modern professional standard regimes. Yet, some outcomes that arise also carry possible dangers, such as the deleterious effects of emotional labour. The following section will explore the complex nature of emotional rules acting upon and within two participants' self-formation at the conclusion of their course learning. These two case study participant interviews have been selected as both individuals demonstrated their *adherence* to and partial *resistance* of emotional rules in teaching.

9.2.1 Maddison

In her final interview before graduating from the course, Maddison explained that she had learnt that professional emotional conduct in teaching meant doing one's best to manage problematic emotions when they arose. For Maddison such 'appropriate ways' to meet this goal included 'hiding' and 'suppressing' the 'emotional stuff' from students and focusing upon 'modelling good' emotional behaviour (Interview 2, 2015). Maddison explained that her second professional experience allowed her to understand 'what a teacher really does' and 'all the work that this entails'. She described being confronted with a challenging school context where students' behaviour was, in her words, 'horrible' and 'really difficult'. In the initial days of placement, Maddison felt that the students were 'eating her alive' in that they acted mostly like 'animals' in the classroom. She was hesitant to express her feelings of intense 'frustration' in regard to 'managing' students or 'engaging them in the curriculum learning' to her mentor teacher and 'in the staff subject area office (English)'. Maddison explained that this was because she was a 'prac student so I don't want them to think I'm struggling or failing or whatever, unless I really needed help'. When asked the reason for hiding her feelings she elaborated:

I suppose subconsciously it was, you know, not wanting to appear weak... I think for me it was just because I know that I'm in a workplace and I don't think it's really appropriate... You try and be professional and, yeah, not be too emotional... I just thought you don't cry when you go to work, that people would, I don't know, maybe it's a 'mad woman thing' and, you know, I hate that idea of... little woman that cries at work, like gets upset, which to me is ridiculous. (Interview 2, 2015)

Maddison is articulating a persistent gendered form of emotional conduct here, that being judged as an 'emotional woman' is a weakness in the professional context of the school staff room. She is also expressing the view

that emotional control is central to one's sense of self and competence. If Maddison can demonstrate that she is able to control her 'feminine' emotions, she can be classified as a 'strong' teacher psychologically as opposed to a 'weak' teacher who cannot keep their emotions in check. Emotional weakness connotes both a psychic and social danger here. The perceived danger from Maddison's perspective has deep roots in a Western "patriarchal ideology" that "frames women as 'naturally' hysterical", with any 'irrational' outpouring of her emotions proving her feminine "inferiority" to be professional in a workplace (Boler, 1999, p. 43). This insight was introduced in chapter two and constitutes a significant aspect of the thesis findings at all stages of the research.

Blackmore (2011, pp. 217-218) writes that women and emotion have long been positioned together as "weak, personal, dangerous, bad and to be restricted to the private". In teaching, although women are cast as being naturally more caring and, hence, better suited to working with children, their emotions have often been "pathologized as private" with their "emotionality used as a rationale for their exclusion from decision making" (p. 218). Maddison's view that her own emotional conduct may be perceived by others as irrational or weak and hence possibly dangerous and in need of control is an example of how "gendered rules of emotion" (Blackmore, 2011, p. 219) continue to function as a potent rationale underpinning the construction of a professional teaching self (M. Ball, 2008, p. 161).

As was of ethical concern for pre-service teachers since phase one of the research³⁸, Maddison has also set up a distinct boundary for what she perceives as appropriate and inappropriate public emotional expression in the school site thus constructing an edge "over which emotion that is uncontrolled can spill" (Lutz, 1990, p. 73). The defined edge of proper emotional conduct that many of the pre-service teachers articulate in their explanations explored in the thesis, demonstrates that "one of the most critical boundaries" constituted in "Western psychological discourse" is

³⁸ Specifically see 6.4: The ethical work of emotional control

“between the inside and outside of persons” (p. 73). When Maddison renders problematic her ‘inside’ vulnerable emotions in need of being worked upon and controlled, she demonstrates being disciplined by the discourse that without control or repression, her ‘outside’ emotion of crying may disrupt the social order of the school or harm her perceived competency as a pre-service teacher. She has thus, taken up an identification with a normative form of emotional competence. Her own rational strength as opposed to emotional weakness is a “mechanism” (Dillabough, 1999, p. 381) for achieving her professional status.

Maddison did not pursue rationality completely. In another part of her final interview, Maddison considered how her experiences of learning to teach created an opportunity to ‘rekindle’ emotionality in her work. She stated that before beginning the course she was ‘worried’ that she ‘wouldn’t be empathetic or caring enough’ because she had ‘become jaded over the years’ in her employment history. She found a ‘really good thing’ to come out of the course was ‘learning to be more caring’ in her work, and that ‘supporting’ and ‘building relationships’ with ‘challenging students’ helped her to be ‘more emotionally honest’ in the classroom. By doing this, Maddison felt like she was ‘doing a really good job’ as a teacher that was ‘rewarding’ (Interview 2, 2015).

There are certainly possible dangers for Maddison here. Specifically, she is undergoing a form of emotional labour in an effort to modify and control her negative emotions in the presence of school staff, whilst seeking to cultivate and induce caring relationships with students. Research has demonstrated this form of emotional labour is linked to burnout and exhaustion in the role and a possible cause of teacher attrition (see McKenzie et al., 2019).

Emotional labour can also be conceived as having positive effects rather than being wholly negative; positive in the sense that Maddison has learnt to enjoy and find reward in the emotional work of teaching, *even though* she has also learnt that this work entails the display of ingenuine emotions and the suppression of other emotions (Isenbarger & Zembylas, 2006). Maddison described that on the second professional experience she modelled an ideal

type of emotional disposition from one of her mentor teachers who was ‘really calm, nice, caring and relaxed’, but still had ‘an authority’ that students responded to (Interview 2, 2015). For Maddison, cultivating these different emotions in the role allowed her to rediscover that she had ‘always wanted to help people’ and to find meaning in her work. She focused on a:

...duty to do the best that you can for them (students) when they are at school. To hopefully keep them coming back so they have a positive learning experience and they have a supportive environment, which they need. Hopefully, this makes a difference in their life. (Interview 2, 2015)

Maddison has learnt that cultivating the necessary emotional conduct in the school context takes effort. The effect of this emotional labour is *not* inevitably harmful to one’s self, but has, in fact, allowed her to be *more* caring and empathetic to support others. Finding care in the work of teaching is thus a source of personal reward and professional satisfaction for her (Isenbarger & Zembylas, 2006).

In Maddison’s case, her *askesis* was hinged upon the *telos* of working to develop her future employment opportunities. She elaborated that the reason she did this was because ‘I kind of went into it as like this is a job interview, it’s an extended job interview, I want to be professional, I want to do well’. She stated that her conception of a ‘professional teacher’ was one who understood that when ‘applying for jobs’ in a ‘really competitive short-term contract’ environment, you had to ‘sell yourself’. She believed that this involved the ‘business’ of ‘constantly upskilling’ to ensure ‘you’ve got those professional skills’ (interview 2, 2015). To be explored further on in the chapter, this is an example of how the prevailing culture of neoliberal “market rationality” (O’Brien, 2014, pp. 2-3) has penetrated the sphere of teacher education—Maddison has established within her own self-governing capacities that she must be enterprising in order to be ‘competitive’.

9.2.2 Isabelle

Another illustration of the ways adherence to emotional rules shapes a pre-service teacher's persona—work upon the *self*—is in the theoretical analysis of Isabelle's interview responses. In her final interview, Isabelle stated that a teacher must 'never show any negative emotion, unless you want that negative emotion to be shown'. She had come to the realisation that there was an 'unspoken' rule in schools that 'you never allow kids to see your (emotional) weakness' because students can 'smell your fear' and if you were to 'cry' or 'get too angry' in front of them, they would 'lose respect' for you and they will 'attack' you (Interview 2, 2015). Isabelle described this interplay as an 'emotional battle' and 'a game' that you had to play to 'win'. One important rule of this game was that Isabelle found teachers *were able* to 'vent' or 'let go' of their emotions, like 'frustration', especially to one another in the staff room. She participated in this conduct at times, although within limits, explaining:

Oh yeah, I do that. I do that with my mentor a lot and my mentor did it to me as well. But you just never allow the kids to see it and for certain I still would never allow myself to break down in front of my mentor fully, because she's still my higher up and more importantly, she's still the woman that's grading me, so you still have that pressure, I still need to keep that level of professionalism with my colleagues. (Interview 2, 2015)

For Isabelle (Interview 2, 2015) this notion of 'breaking down' had clear parameters and rules surrounding what is acceptable and professional emotional conduct. She stated that 'to break fully is just unacceptable' which meant 'the level of weakness you can show these kids is none' as opposed to 'the weakness you can show your colleagues is kind of like on a 50-50 mark.' Allowable emotional conduct in her conception meant a teacher 'can show' 'annoyance' or 'irritation' to other staff members, especially through the use of dark humour, giving the example of one experienced teacher venting to her

that they wanted to 'strangle' a particularly difficult student. However, she was clear on the edge of this precarious boundary, stating that a teacher 'could never really go' to the point of 'sitting at your desk crying'. For Isabelle, a teacher who 'breaks' in this emotional manner risked dangerous professional consequences. She explained that a teacher who reached such an emotional 'breaking point' would be marked as 'the weak one within your colleague group', and that this behaviour would be 'remembered'. She experienced this at her placement school where staff would 'talk about people that have crumpled under the pressure' and 'got really angry' or 'cried'. These teachers became 'a target' in terms of 'gossiping' and 'bitching' between colleagues (Interview 2, 2015).

In Isabelle's words (Interview 2, 2015), to get 'angry', to 'break fully', to 'cry' openly or to 'crumple under pressure', is to lack psychological strength and will significantly affect a teacher's "social power" (Illouz, 2008, p. 101). In Isabelle's conception of the 'unspoken' (Interview 2, 2015) emotional rules of the staff room, emotional control "signals the ability to build networks of cooperation" between her fellow teachers (Illouz, 2008, p. 101). Isabelle's descriptions of the emotional rules in a school staff room illustrates how an "ethic of self-control" permeates a school culture, instilling "in actors a way of playing the game without seeming to be moved by it" (Illouz, 2008, pp. 102-103). In Isabelle's comments we see that she has come to understand that acceptable emotional conduct between colleagues "fosters a form of sociability" based on prescribed forms of emotional communication. Isabelle sees that she must focus upon her self-interest, in working to achieve competency of assessment by her mentor, whilst also aiming to maintain professional status of "the self within a network of social relations" (p. 103). Her beliefs align with the view that any sign of emotional dysfunction within this network of social relations carries a great professional cost, as being deemed too emotional makes one a target for social criticism (Illouz, 2008).

Isabelle understands and performs herself according to an emotional regime within a school context where social and professional power is defined as the capacity to hold in and control one's innermost raw emotions. Those pre-

service teachers who can demonstrate the skill of emotional control to professional others that matter, such as mentor teachers, experienced teacher colleagues and university supervisors, are rewarded with either praise, assessment success or at best employment opportunities. Hence, what becomes of worth in the complex dynamics of pre-service teacher interactions in school environments is the reinforcement of traditional practices concerning emotions. Namely, this entails controlling the ‘weaker feminine emotions’ in favour of displaying a masculinised performance of prudence and control. These practices not only adhere to the private/public, man/woman, rationality/emotionality dichotomies of the universal-instrumentalist view for emotion functioning, but also reinforce the prevalent Western cultural expectation that too much emotion in a place of work is dangerous and damaging (Blackmore, 2011). This analysis of Maddison and Isabelle’s responses has generated insights into how emotional self-management has permeated ordinary conceptions of worth and power inside the organisation of the school for these two individuals. The next two sections examine the extent to which emotional rules in pre-service teacher education represent wider forces of normalisation and freedom in the profession. This argument has important implications for initial teacher education that will be expanded upon in chapter ten.

9.3 Implications: Emotional rules and normalisation

The data analysis presented in the previous two sub-sections is evidence of the extent to which both participants are adhering to the emotional rules of the profession. This supports the theorisation that Maddison and Isabelle are “policing” (Zembylas, 2005b, p. 20) their emotions through forms of concerted *askesis*, or “rational and calculative self-steering” techniques (Rose, 1991, p. 690). These individuals have placed value upon some forms of emotional conduct to be performed and others that must be avoided or dismissed, demonstrating that a prescribed emotional regime exists within their course learning. Such a regime encourages pre-service teachers to be highly aware of consequences and costs for problematic

emotional displays. Rather than acting with spontaneity, the pre-service teachers are constantly self-monitoring their emotions by defining themselves according to these rules and hence have fallen in line with “principles for conducting and judging” their emerging professional lives (Zembylas, 2005b, p. 20). Much like state or professional bodies that prescribe other ethical or legal rules for teachers’ conduct, emotional rules establish “The Normal” for emotional behaviours for pre-service teachers in a school context, acting as a principle of coercion “upon teachers” moulding “them into a recognisable shape” (Bourke et al., 2013, p. 21).

To a large extent these participants are judging and limiting themselves through a normalised and conformist construction of teacher professionalism—a construction with little space for certain kinds of vulnerable or traditionally feminized emotions (Osgood, 2006). Bourke, Lidstone & Ryan (2013) argue that “schools have always enforced norms of behaviour, knowledge, and attitudes amongst both students and teachers” through “mechanisms” that secure the “functionality of the overall school operations” (p. 6). These mechanisms are primarily “concerned with the construction of a certain type of teacher with certain characteristics who can be readily managed” (p. 9). The pre-service teachers who participated in this research demonstrate that they have come to learn and understand that non-observance of emotional rules, or “that which does not measure up to the rule” (Foucault, 1991a, p. 178), carries significant costs to their developing sense of professional self and status with professional others.

Any departure from ‘correct’ emotional conduct might result in not being deemed ‘right for the job’ (refer to 5.2). Research has argued (Hastings, 2010, p. 214), that pre-service teachers who demonstrate the expectations of their site-based supervisor are “assessed more favourably than if they enact a discourse that does not resonate well” with this assessor. What is clear from the argument developed in this thesis is that the pre-service teachers come to learn that in crafting a teaching career, much as teachers throughout the profession do, they must “to a great extent abide by the rules” (Bourke et al., 2013, p. 21).

In keeping with the theoretical orientation of this thesis, whilst it may appear that each individual is giving shape to their own ‘personal’ and ‘private’ emotional qualities, desires and goals, this work is in fact an “artefact of power” (S. Ball, 2013, p. 151). Both Maddison and Isabelle’s emotional experiences have occurred within a complex array of “relations of production and of signification” (Foucault, 2000b, p. 327). The realities that emerge during their course learning comprise a “fitting together of disparate techniques, processes, practices and relationships within a regime of truth to form a grid of power” (S. Ball, 2013, p. 150). The grid operates “in many different ways from many different points” (p. 150). One way power operates upon pre-service teachers is through a “grid of intelligibility” (Foucault, 1990a, p. 93) for how emotions *should work* as a teacher.

Foucault (1997d, pp. 268-269) explains that in ethical terms, these “grids” are those “formulas” or “schemes” that are “theoretically underlined” and “practically accepted”. For the participants the “formula” for acceptable and professional emotional conduct has been theoretically underlined by their course learning, as argued in chapter seven and eight, and practically accepted through their professional experience placements. Hence this grid of intelligibility comes to assemble their individual experiences of emotions by extending over their “actions, ways of being and behaving” (Foucault, 2000a, p. 169). In an exercise of power, each person has elaborated, transformed and organised emotions that are “more or less adjusted to the situation” (Foucault, 2000b, p. 345) of being a teacher in their given “socio-historical-political matrix” (Chokr, 2007, p. 386).

Ultimately, by adhering to emotional rules, the pre-service teachers have undergone a partial or complete transformation of *self* so they may “attain a certain state of purity, wisdom, or perfection” with regard to their own emotional conduct (Zembylas, 2005, p. 36). Evidence from the final interviews for the case study participants indicates that these individuals have engaged in forms of *askesis* to constitute their teacher-selves in accordance with the systems of rule that shape their emotions into problems

that must be worked on (Foucault, 1997a). Each performs in line with the familiar identity of a good and competent teacher, or they risk being seen, in their words, as:

'mad' or 'weak' (Maddison & Isabelle, Interview 2, 2015).

'immature' (Jodi, Sharla & Sheng Interview 2, 2015).

'unprofessional' (Lorene, Interview 2, 2015).

'irrational' or 'incompetent' (Steven, Interview 2, 2015).

The participants are performing their practices of emotions “under the actual or imagined authority” (Rose, 1996b, p. 29) of a system of truth that proscribes the spaces for and limits of emotional expression in the school. Importantly, for those who strive and desire to enter the workforce as an accredited professional teacher, they must conduct their everyday emotions in line with these rules or risk being singled out as incompetent or be seen as a ‘bad praccie’ (Isabelle, Focus-groups 2, 2015).

If pre-service teachers undergo this self-work to manage their emotional conduct according to professional norms, they do not require continual external policing by state authorities of education in Australia. They rather learn to take responsibility for their own actions and will self-discipline their emotions. In this way, the pre-service teachers have become “partners” in a relationship with state and institutional power, such as AITSL, taking form in the “ensemble of actions” that have induced them to follow these emotional norms of conduct (Foucault, 2000b, p. 337). As Rose (1990b, pp. 227-228) explains, the school, along with other modern liberal institutions, acts as a “moral technology” in which students as well as teachers, practice a regulated freedom highly dependent upon a “set of ethical techniques for self-inspection and self-evaluation”. This occurs in relation to ways of “making feelings, wishes, and emotions of the *self* visible to *itself*” (p.228).

In alignment with these technologies, the initial teacher education course learning examined in this thesis offers ways in which the pre-service teachers

are to “problematize and govern their lives and conduct, to find a way in which, as free subjects” they can “live a good life” as a consequence of their own self-formation (Rose, 1990b, p. 228). The self-work of crafting the required emotional disposition in teaching aligns with the panoply of modern state education reforms in Australia (see; Mills & Niesche, 2014) that seek to provide a “general mode of less visible regulation” for teachers, what S. Ball (2003, p. 217) terms a “hands-off, self-regulating regulation”. He explains:

Within this ensemble, teachers are represented and encouraged to think about themselves as individuals who calculate about themselves, ‘add value’ to themselves, improve their productivity, strive for excellence and live an existence of calculation. (S. Ball, 2003, p. 217)

The emotional *telos* encouraged by advanced liberal states like Australia, and increasingly in a marketized and highly accountable school sector (Holloway & Brass, 2018; O’Brien, 2014), foregrounds cooperation and harmony in organisations through the maintenance of a positive attitude towards others, being personable in all situations, keeping up friendly relationships, and directing emotional commitment to shared tasks and priorities (Fineman, 2008). Although many professionals may well succeed in playing such “truth games” (Foucault, 1997a, p. 297) one possible result of pre-service teachers having to constantly improve themselves emotionally, to align with this *telos*, is that they may become “ontologically insecure” as they are unsure whether they are: “doing enough, doing the right thing, doing as much as others, or as well as others, constantly looking to improve, to be better, to be excellent” (S. Ball, 2003, p. 220). These potentially dangerous outcomes will be explored in the final section of this chapter. The next section argues that despite these forces of emotional normalisation, the research participants were able to practice a degree of emotional freedom in their professional self-formation.

9.4 Implications: Emotional rules and ethical freedom

What is critical to reinforce, once more within this analysis, is that such operations of power are not wholly negative or repressive. As Foucault (1997a, p. 286) explains, freedom can be conceived as “an ethical problem” in the shaping of an *ethos* (a way of being and of behaviour) that requires certain work upon one’s conduct. Such *ethos* is evident in the pre-service teacher’s embodied emotional performances of face, body, and voice to cultivate the required disposition that aligns with the established professional emotional norms of being a teacher. This is evident in the choices Maddison and Isabelle make about when and with whom they may express their frustration or vulnerability in the school context. This is a “concrete form of freedom”—evidence of “extensive work by the self on the self” to shape “an *ethos* that is good, beautiful, honourable, estimable, memorable and exemplary” (Foucault, 1997a, p. 286).

Such positive and beneficial ethical outcomes in learning to teach were evident for the case study participants. In her first interview (2015) Maddison had stated she was ‘excited’ and ‘optimistic’ about the course, that she had been influenced by those teachers in her own life that were ‘really passionate and excited about what that they were doing’ and ‘seemed to really love and enjoy it’. At this early stage she understood that the job ‘was really hard’ and that ‘you don’t always get the outcomes you want’, but the ‘important thing’ was not to get ‘deterred’. She explained:

I thought that was really something that I would enjoy, you work hard, and you might get the rewards but that’s just the effort of doing it and getting to know people, and hopefully making some impact, even a small one. (Interview 1, 2015)

In her final interview (2015) Maddison stated she felt learning to become a teacher was ‘really rewarding’ and although it was ‘an emotional roller coaster’ with ‘intense nerves, stress and anxiety’ these feelings were ‘just in

the background most of the time'. Her second professional experience context was at a school with numerous behaviourally challenging students, with 'difficult home lives'. In considering what she learnt about her emotions as a professional in this context, Maddison stated she learnt how to be 'that emotional support' for students, to 'show them that you care' and 'want the best from them'. This was 'very rewarding' for her and ultimately, Maddison believed she 'grew as a person' during the course, and that she 'did a good job'. In considering her future employment prospects she felt 'enthusiastic' and 'hopeful' about starting her career. Maddison has thus fulfilled her own conception of 'duty' as a teacher in 'making a difference' and an 'impact' in the lives of others (Interview 2, 2015).

Isabelle had entered the course with some past experience of initial teacher education, so felt 'very realistic' and knew 'there was going to be some challenges and some days I would rather hit my head against the wall', 'even though I really like what I'm doing'. She stated that a large part of wanting to become a teacher was the 'positive' feelings she felt in 'really helping' others and 'seeing them succeed' (Interview 1, 2015). She explained:

I found something that I was good at. For someone who had not had very much success academically, until I got to university, it was really nice just finding something that I was good at and helping people was the added bonus, that I could make them better at something. (Interview 1, 2015)

In her final interview (2015) Isabelle stated the her 'realistic view' of what teaching was that she started the course with 'came full circle', that she had a 'better understanding' of 'school systems' and 'what the job and the lifestyle entails'. Isabelle had come to the realisation that the 'public school system' was where she 'wanted to work' because that was where she could 'help' that 'type of student'. For Isabelle both her professional experience placements both 'went really well', with her mentor teachers 'loving what she was doing'. In considering what she learnt about her emotions as a professional, Isabelle

stated she learnt 'how to maintain that thin line with students', to 'walk that tight rope between friendly but not friends'. This line extended to her colleagues too, she stated that she 'kept that separation' between her 'personal life' and 'her professional life at school' which was a 'necessary' part of 'professional competency as a teacher' (Interview 2, 2015).

Both Maddison and Isabelle are demonstrating here that "taking care of oneself requires knowing oneself" (Foucault, 1997a, p. 285) and one's emotions. As Foucault explains, this "care of the self" is also hinged upon "knowledge of a number of rules of acceptable conduct or of principles that are both truths and prescriptions". Both pre-service teachers have clearly gained knowledge of the emotional rules of the profession and practiced these acceptable norms of emotional conduct. In order to give shape to their professional selves they are equipping themselves "with these truths", linking their ethical self-formation "to the game of truth" (p. 285).

As this thesis has argued, such care for oneself is opposed to the inward focused psychologised techniques that work to uncover one's 'true' emotions, and hence make a pre-service teacher more 'emotionally intelligent'. Rather, the ethic of care for the self is hinged upon "opening outward to social considerations and the illegitimate exercise of power in the world" (Infinito, 2003, p. 162). The final chapter of this thesis will argue that given the complex insights about how individuals learn to *do* emotions in the work of teaching, initial teacher education in Australia needs to confront how various institutional discourses and practices of emotional conduct in initial teacher education work to reinforce structures of power that benefit from "the impositions and normalization" of an emotionally individualistic and "fixed" mode of existence" (Infinito, 2003, pp. 162-163). The next section presents the experiences of two more participants in the 2015 case study as Sharla and Lorene navigate the complex and at times difficult terrain of forming one's *self* emotionally as a teacher.

9.5 Emotionally *becoming* as a teacher

Britzman (2003) writes that learning to teach:

is not a mere matter of applying decontextualized skills or of mirroring predetermined images; it is time when one's past, present, and future are set in dynamic tension. Learning to teach—like teaching itself—is always the process of *becoming* [emphasis added]: a time of formation and transformation, of scrutiny into what one is doing, and who one can become. (p. 31)

To explore these tensions and transformations, this section examines the interview responses of two pre-service teachers, Sharla and Lorene, shortly before they graduated from their initial teacher education course. The analysis hones in on how emotions lie at the heart of how pre-service teachers come to terms with and scrutinize their “intentions and values”, as well as their “views of knowing, being and acting” (Britzman, 2003, p. 31) as ethical teaching subjects. Both Sharla and Lorene confront feelings of doubt, vulnerability and optimism as they seek to define themselves as teachers in settings “characterised by contradictory realities, negotiation, and dependency and struggle” (Britzman, 2003, p. 31).

9.5.1 Sharla

Reflecting on how her feelings about the teaching profession had changed since the start of the course, Sharla (Interview 2, 2015) stated that she felt ‘more realistic in terms of what’s expected’ in the ‘work’ of teaching, ‘especially the strain that goes into it’. Further, she noted that her previously ‘optimistic’ attitude and ‘general positivity’ from the first semester of studies had been ‘flipped’ to become ‘more realistic’ after her second professional experience. Sharla felt that her belief that she ‘was a good teacher’ emerged from her ‘love’ of having a ‘connection with the kids’ she worked with on her first placement. A factor that ‘just didn’t happen to the extent’ she thought it

would at her second placement context at a remote mining town in Western Australia's Pilbara. This 'lack of connection' led to Sharla doubting her future ability and commitment in assuming the role of a practising teacher, raising questions and worries in her mind such as:

Can I do this? Will I be able to last? Is this right for me?

If I can't achieve that [connection] next year with my own classes, I don't know if I can do teaching at all.

Mentally if I can't do it in [placement school] I can't do it anywhere. That's what I keep telling myself.

That was really disappointing for me because that's why I became a teacher, that's what my love for teaching was, that connection, so, if I can't do that, what am I meant to do?

If you don't get that connection with the kids, then there's no point in anything else, it's just exhausting teaching empty minds, empty chairs. So, if you don't have that connection, that love for the kids, that's ugly.

Without that connection, I was completely detached and that was really hard for me.

(Interview 2, 2015).

For Sharla this highly emotionally charged aspect of her teaching self is the ethical facet of concern that has come to constitute her teaching subjectivity. Namely, this is hinged upon her sense of purpose as a teacher and of being fulfilled both now and in the future through meaningful emotional connections with others. Sharla stated that the second professional experience was 'exasperating', that 'keeping' herself 'motivated' was 'difficult' and that she felt 'burnt out' at the end. She elaborated that she was 'worried'

and ‘scared’ about her ‘reasons’ to stay in the profession, that her second placement could be indicative of how current attrition issues may arise in the profession. She explained that early on in the professional experience she believed ‘no one needed me to be there. No one expressed any desire for me to stay there or anything, I just didn’t have a reason to be there’ (Interview 2, 2015).

Here, Sharla is uncovering her emotionally laden “private struggles” as she “constructs” her “teaching practices and all the relationships this entails” (Britzman, 2003, p. 25). The “felt experiences” of her doubts and insecurities reveal the different “dynamics, tensions, exclusions, and inclusions engendered by the activity” of learning to teach (p. 25). Sharla’s emotional investment in becoming as a teacher is intimately tied to specific elements of her self-formation. Specifically, Sharla requires the presence of certain types of emotionally laden relations the *self* is to establish with others (Kendall, 2011, p. 67)—that is, having deep and meaningful connections with a community of learners in order that she deem herself as a teacher with purpose and feeling needed by others.

Despite the range of concerns and doubts Sharla expressed in the interview, at the time of our meeting, she had secured a full-time teaching position at this school, with the offer being made to her ‘three weeks into the placement’ (Interview 2, 2015). This shift in professional context for Sharla led to her engaging with different kinds of *askesis* upon her emotional conduct at that stage of the professional experience. She felt she was able to ‘express’ herself more once she was offered the position—to be more ‘relaxed’, ‘open’ and ‘friendlier’, rather than ‘introverted’, especially with her colleagues. She was able to express some of her reservations about her suitability to take on a full-time role at the school to one of her mentors, asking: ‘are you sure you want me? Why?’. Sharla’s mentor explained that her ‘composure’ was ‘suited’ to the context, especially the ‘calm tone’ and ‘non-confrontational teaching style’ she had cultivated with her students. Furthermore, Sharla’s mentor explained that ‘relationship building takes a long time’ in the school context, something

that he would 'repeat often', 'especially' when Sharla 'had a bad lesson' (Interview 2, 2015).

The *askesis* that Sharla does is focused upon an ideal that she has; namely, that having deep and meaningful connections with the students is what 'good' teachers do (Interview 2, 2015). While she is working towards this ideal, she is struggling to "leave behind other parts" (Niesche & Haase, 2012, p. 6) of herself, such as a more romanticised view that these connections occur instantly and without substantial effort. Sharla actively "confronts the multiple meanings, constraints, and possibilities" (Britzman, 2003, p. 25) in the construction of her teaching *self*. This is evident when she states; 'I really didn't believe my mentor' and questioned if she was 'that type of teacher' as she thought the lack of connections with the students 'could be because of me, of who I am' (Interview 2, 2015). In this way Sharla's self-doubt and scrutiny creates a "dynamic tension" as she seeks to "construct herself" whilst "being constructed by others" (Britzman, 2003, pp. 26, 31). Sharla's tensions are also evidence of the dangerous effects that can result in conceiving one's professional practices as being hinged on a fixed mode of existence (Clarke, 2009).

Sharla has learnt that it can take a significant amount of time to establish close relationships in teaching and to a certain extent that she must *tough it out* to *test* her commitment and suitability to teaching. Reflecting on the job offer, she stated this felt 'weird' because on the one hand, she 'achieved everything' she set out to do at the start of the course, with 'everything going to plan' and 'all the boxes ticked off'. Sharla had noted her goals at the start of the course were to 'teach in the Pilbara' and feel 'satisfaction', 'contentment', 'fulfillment' and 'happiness' (Visualisations, 2015). She hoped the completion of the course would be a 'beautiful moment of freedom' as she 'entered the workforce with rose petals' (Interview 2, 2015). However, her course exit was now tempered with doubts and insecurities, so that she was 'treading softly', a situation that she found 'very scary' (Interview 2, 2015).

Despite Sharla achieving one “ultimate endpoint” (Clarke, 2009, p. 191) at the completion of her course learning—consisting of meeting the *telos* of a competent and professional teacher inscribed in her course learning program, her emotional desires that she began learning to teach with have not been met. Instead of feeling positive and satisfied at the end of her initial teacher education course, as she planned, Sharla is racked with doubts as to her purpose and future direction as a beginning teacher. Sharla’s experiences are emblematic of the ways that the “cultural myths” about becoming a teacher, evident in phase one (chapter six), come to structure an “individual’s taken-for-granted views of power, authority, knowledge” (Britzman, 2003, p. 30) and self-formation. Here, instead, we see exposed the “vulnerable condition of learning to teach and the myriad negotiations it requires” (p. 30). Sharla has confronted what Britzman (2003, p. 3) terms as a “key paradox in learning to teach”—that there “can be no learning without conflict”. Even when others, such as mentor teachers confirm one’s competent status as a teacher, Sharla’s self-formation remains “deeply unsettled and conflictive”. Her hopes and desires threaten to “derail” her “precarious efforts” in assuming the role of a practicing teacher (p. 3).

9.5.2 Lorene

Like Sharla, Lorene (Interview 2, 2015) also came to question her initial ‘aspirations’ as a teacher—specifically she felt being able to ‘do some good for the children’ was ‘harder’ and more ‘challenging’ than she initially thought. Lorene’s ‘ambition to be a great teacher’ had been ‘tempered by reality’ after her second professional experience. She explained that her ideal of being a ‘good teacher’ was at odds with the kind of emotional disposition that she was expected to cultivate; namely that of a ‘really outgoing, vibrant person’ who can ‘get the students’ interest’. Lorene described that not being able to achieve ‘what other people necessarily think would be a good teacher’ was her ‘big downfall’ (Interview 2, 2015).

When asked where Lorene got this ‘emotional model’ of the ‘good teacher’ from, she articulates the mode of subjectification offered up to her during

course learning (chapter eight). She stated that ‘the supervisors and the teachers that are the mentors’ as well as the ‘lecturers’ and ‘tutors’ at university communicated this ‘picture’ to her (Interview 2, 2015). These authorities and experts suggested to her a “proper way of acting” (M. Ball, 2007, p. 457) as a teacher—‘this is what you have to be, you’re going to be much better if you’ve got lots of positivity and charisma’ (Interview 2, 2015). Her mentor teacher and university supervisor noted that she ‘appeared to lack enthusiasm’ or seemed ‘tired’ as opposed to a ‘fun, excited, bright performer’. She was encouraged to work towards this explicitly defined *telos* of a ‘good teacher’, by adopting “specific practices” (M. Ball, 2007, p. 457), such as ‘getting out there and performing’, ‘maintaining her enthusiasm’ and by cultivating ‘her teacher voice’, which she described as ‘horrible to start with’ and ‘difficult to control to sound enthusiastic’ (Interview 2, 2015). Because of these tensions Lorene noted that she felt ‘powerless’, ‘frustrated’ and ‘deflated’ on one particularly ‘bad teaching day’ (Emotion diary entry, 2015). Lorene is caught between the normative poles of what she believes she *ought to be* and to *value* as a teacher, and what professional others tell her that she *should be* and *value* (Phelan et al., 2015, p. 41)—a position that once again demonstrates that becoming as a teacher is saturated with practices learning how to *do* new forms of emotional conduct.

For Lorene, this challenging aspect of the professional experience created a sense of insecurity in her ability to assume the role of a competent teacher. Lorene explained she felt ‘not confident’ in herself, and that she tended to get ‘really frustrated’ when she ‘didn’t get things right’. This caused her the ‘most angst’ leaving her ‘emotionally fragile’ and ‘at the bottom’ of her ‘jug’ by the end of the placement (Interview 2, 2015). Her ongoing vulnerabilities are evident in the following statements she made during the interview:

You ask yourself; do I really want to teach? Am I able to do this?

You realise that the fact that you're not doing it well at times and is actually detrimental to the children.

If I can't get the handle on this, then should I be a teacher? Because am I just putting another bad teacher out into the workforce, that isn't going to be helpful.

I struggled with that idea, that you have to be something you're not because that's considered the way it should be.

This is the way it has to be; this is the emotional makeup of a good teacher. It caused me the most stress, being told that I'm not being the good teacher that we are expected to be.

(Interview 2, 2015)

Despite her “mistakes” and “conflicts” Lorene is far from paralysed by her experiences; rather, these “gifts of error” have become “crucial to the stuff” of her self-formation as she explains the various “adjustments and insights” she has made from these events (Britzman, 2003, p. 2). With a degree of optimism, she described that she felt it ‘would be very sad if we only ever had one type of teacher’ because:

There is more than one type of kid out there and there are some kids that respond better to a gentler way of doing things, and some that respond better to a theatrical, you know, exciting way of doing things. (Interview 2, 2015)

She believed that ‘you can turn some kids off by being too in their face’ and had made the decision that she was ‘never going to be a performer

as such' because that didn't 'sit well' with her (Interview 2, 2015). Here she recognises there are many ways of being a teacher and in coming to grips with this notion she has experienced powerful emotions. Much as Sharla did, Lorene also requires the presence of specific types of relations that the *self* is to establish with others (Kendall, 2011, p. 67). For Lorene this involved crafting teaching practices that remained closer to who she believed herself to be—a teaching persona that was 'gentler' and 'more reserved' and who is capable of forging 'meaningful connections' with students (Interview 2, 2015).

Lorene crafts "new thoughts" from her efforts as she works to "think about becoming a teacher" (Britzman, 2003, p. 2). Specifically, Lorene explained that 'given time' she could 'build' on what she had already learnt on professional experience. She notes that her preference was to 'build relationships with students slowly and carefully' and that she was 'going to be enthusiastic, with a certain amount of performance and fun to what I do'. Lorene felt 'towards the end' of the placement she was 'getting a lot better' in assuming a persona that 'was excited', as she was able to 'relax' and 'stopped getting worried about it all', and in turn knew that she was 'going to have a lot of fun with' her classes (Interview 2, 2015).

In resisting one established meaning of being a teacher, Lorene is renewing her professional sense of self as a "partial presence, as almost the same, but not quite the same as the professional others" (Phelan et al., 2015, p. 45) in the social field of the professional experience. Her teaching self has emerged as an articulation between the lines of expectation from others and as such both "against the rules and uttered within them" (Bhabha, 1994; as cited in Phelan et al., 2015, p. 45). Lorene predicted that her course learning would bring 'chaos' as well as 'tears and fear' (Visualisations, 2015). In her final interview she has clearly encountered the additional burden of a "culture shock" at the "realization of the overwhelming complexity" of a teacher's

emotional work and the “myriad ways this complexity is masked and misunderstood” (Britzman, 2003, p. 27).

Lorene has confronted the idea that learning to teach requires the “taking up” of a performance in which she must become someone she is not and in that emotional tension, she is ethically forming herself (Britzman, 2003, p. 27). This is because in her concern for others, she has not forgotten her quest for individual freedom. Lorene has decided not to sacrifice seeking an alternative emotional mode of being a teacher to “live fully and authentically while giving care to others” (Infinito, 2003, p. 156). This central notion, simply put by Infinito (2003, p. 156) that “one must care for oneself in order to *be* a self”, is a key contribution of this thesis to the field of teacher education and will be detailed in the final chapter. Both Sharla’s and Lorene’s stories help to turn a light on that which is too often hidden in an initial teacher education course. Namely, that learning to teach is not a straightforward project—it is replete with error and missteps, tension, and conflict (Britzman, 2003). For some the end point can be emotionally precarious time as these newly minted professionals begin their formal working careers. Such stories are important to tell, despite counterposing the ideal image of the graduate teacher inscribed in standards and glossy prospective student marketing.

Chapter ten will pivot from the preceding analysis undertaken in this second part of the thesis to argue that teacher education requires “reconsideration and reform”, particularly how we “theorize about becoming a teacher” emotionally (Sinner, 2010, p. 28). This theorisation is founded upon the subjective expression of emotional experiences within the culture of learning to teach. That pre-service teacher subjectivity should be conceived as “a process of becoming”, as “both rational and emotional, discursively shaped in-between purposeful acts and embodied knowing” (p. 28).

9.6 Conclusion

This chapter builds upon the previous analytic chapters to bring to light the work of emotional self-formation by pre-service teachers at the completion of an initial teacher education course. The chapter examined the experiences of two pre-service teachers, Maddison and Isabelle, as they completed their course learning. It argued that a complex network of emotional rules operated upon the lives of the participants to normalise their conduct in line with cultural and professional standards of emotional competency. Through forming their professional selves, the pre-service teachers have demonstrated that there is both productive and possibly dangerous outcomes to such work. The chapter then moved to examine the experiences of Sharla and Lorene, both of whom underwent intense scrutiny of their emotional conduct as they sought to shape themselves into ethical practitioners. This analysis revealed that learning to teach is not a straightforward enterprise but, rather, one that involves emotional tension and conflict. The chapter pointed to the significance of this analysis to the field of teacher education, and which is further taken up in the concluding chapter.

Chapter 10: Thinking otherwise about emotional conduct

I think its been really good to actually reflect on these things... I wouldn't have thought about it in that way... When you're living the experience, you don't really think about it that much, the emotional side. (Maddison, Interview 2, 2015)

It's been interesting to think about my emotions, start to figure out why certain things work and why things don't... I'm not someone who really thinks about emotions that much really... Its been a good challenge. (Jodi, Interview 2, 2015)

Coming back after placement and chatting with everyone was good... You get all of their perspectives and then you don't feel quite so alone. If you haven't had a great experience, you find someone else who's had a different worse experience or someone that had a good experience but were doing things similar to you. And you realise it's all different. (Lorene, Interview 2, 2015)

Its been really, really, really helpful for me to be more aware of my emotions and tracking those. I think everyone should do it. It should be something that people do or at least are required to be aware of because that just makes you, not just in teaching, it just makes you a better human. If you're aware of these things, you'll be better able handle yourself and others. (Sharla, Interview 2, 2015)

These interview excerpts represent a few of the 2015 case study participants' thoughts regarding the impact of being involved in the research study. These beneficial outcomes for the pre-service teachers are evidence of the significance of locating emotions at the heart of what it means *becoming* as a teacher.

10.1 Introduction

This final chapter will begin by identifying the methodological and theoretical contributions of the thesis to the current field of teacher emotions research. The chapter will then provide a precis of the main analytical findings from the research. Following on from this, the chapter will explain the significance of these findings on the current policy landscape of initial teacher education and how a new kind of theorisation for pre-service teacher emotions can provide a possible framework for future directions of research and practice. In conclusion, the chapter will provide final remarks.

10.2 Methodological and theoretical contributions

In locating this thesis within the current field of emotions research chapter three identified that inquiries researching pre-service teacher emotions were relatively “few in number” (Bellocchi, 2019b, para. 21). This is especially true of those inquiries that focus upon the Australian social-cultural-political context. The research detailed here offers a substantial addition empirically and theoretically to this body of literature. The research is also unique methodologically because the longitudinal nature of following pre-service teachers’ emotional experiences throughout the life of their studies in an Australian context has not been undertaken to this date. This has been needed in the field, specifically considering the lack of evidence regarding the relationship of learning feeling rules and teacher education (Bellocchi, 2019b). Using diverse qualitative methods such as face-to-face interviews, online diaries, and arts-based research tools to study emotional experiences and practices also makes the thesis distinctive in the field.

This thesis has sought to interrogate pre-service teacher emotional conduct from an unconventional theoretical perspective, one that is certainly underrepresented in the field. Post-structural and Foucauldian informed research, such as that undertaken here, although conceptually challenging in many ways, offers important theoretical “tools” (O’Farrell, 2005, p. 54) that

were put to use in the thesis to generate valuable empirical findings. These are detailed in the next section. The thesis has argued that taking a post-structural, non-deterministic approach to power in pre-service teacher education offers expansive and rich accounts of the multiple forces that inscribe particular forms of emotional conduct upon those learning to teach.

In different ways, this thesis has also shown how the research participants disrupted or interrupted prevailing systems of knowledge and practice for emotional conduct. These practices of freedom and resistance were exercised by individuals as they forged their own way to care for themselves emotionally. This shows that neoliberal reform of initial teacher education is not monolithic because these pre-service teachers are not wholly submitting to a normalising pressure to cultivate a standardised emotional *self*. As will be suggested in this chapter, teacher educators can look to these stories of emotional *becoming* to support others in thinking through issues of emotions and learning to teach.

10.3 Summary of analytic findings

The following section will summarise the analytic findings of the three temporal phases of the research considering the stated research aim and questions detailed in the analytical schema³⁹.

Phase one: Pre-course learning

The part of the emotional *self* that participants identified as requiring work at the start of their initial teacher education course was twofold. One aspect of their emotional *self* that pre-service teachers identified as problematic hinged upon the assumption that displays of uncontrolled negative emotions were inappropriate, unprofessional, undesirable, or ineffective. Numerous pre-service teachers coupled certain kinds of

³⁹ See 4.8: Analytical schema

emotional expression, such as anger or crying with weakness or irrationality at this early stage of their course learning. Participants suggested that it was necessary to craft appropriately controlled and managed emotional expression as a practising teacher. The authority of truth for such conduct was derived from a cultural and professional norm for teachers' emotional practices. This norm is undergirded by a deep and long held prejudice against emotions within Western discourse that frames a dichotomous contrast between reason and emotion. The mental and bodily practices suggested by participants to achieve emotional self-management included cultivating a detached and calm façade to ensure a clear division between one's private emotions and those publicly displayed in the sphere of the school space. The techniques of emotional *self*-mastery and control were conceived as taken-for-granted truths for the ethical work required to achieve the end goal of becoming a competent and professional teacher. These techniques are imbricated in the psychological knowledge of emotions that legitimates professionally ascribed forms of emotional conduct. Acting on such knowledge, pre-service teachers come to shape their emotional expression according to what is allowable within the modern, neo-liberal organisation of the school. These salient cultural and organisational knowledge forms were unearthed in the analysis as being particularly potent modes of subjectification enjoining pre-service teachers to work upon their emotional *self*-formation at this early stage of course learning.

The second aspect of the emotional *self* that participants identified as requiring work centred upon conducting oneself in a manner that showed professional others their emotional maturity, intelligence, and an ability to harness positive emotions in teaching. The popularised concept of emotional intelligence is theorised as a contemporary site of social control in teaching. Applied to the workplace the construct of EQ carries potential dangers as it normalises certain forms of emotional conduct that can result in emotional labour as pre-service teachers strive to maintain rational control of their emotional lives. The creation of this professional-emotional *self* depends upon a specifically defined model of subjectivity—that of the good teacher. The good teacher was conceived as a professional who cares, is passionate,

positive, confident, calm and rational. This model underpins the ethical standards by which pre-service teachers seek to conduct themselves emotionally. The emotional model of the good teacher is derived from a historical assemblage of teachers' work that can be traced to the 19th century. Media representations of teachers also draw upon and, in turn, reinforce the cultural myths about teachers' work and emotionality—together offering a set of ideal images, definitions, and justifications for learning to become a teacher.

Phase two: During-course learning

There were important adjustments to the specific form of emotional conduct to be cultivated in relation to the participants' *self*-formation in phase two. As the pre-service teachers sought to configure their emerging professional *selves* within during course learning experiences, they did so through the mode of subjectification that produced a range of available understandings of teachers and teaching that they encountered. A significant part of the emotional *self* that required continued cultivation was a professionally ascribed form of positive emotional conduct in the context of teaching. Because participants were immersed in course learning discourses these pre-service teachers sought to strengthen certain forms of emotional practice. This entailed seeking to work upon positive conduct with others to establish ethical, appropriate, and professional relationships. The work of cultivating mental and bodily practices—such as showing one's passion, projecting confidence and demonstrating care to maintain a positive emotional disposition—happened in accordance to the knowledge and truth that available discourses held out to them.

A significant element of the discursive terrain that authorises such work is linked to the positive scholarship movement. The technologies of the positive movement are adopted by pre-service teachers so they may craft, shape, and sustain a desired kind of *self* and in doing so illuminate the significant capacity of psychological languages and judgements to graft themselves into

the ethical practices of individuals. The positivity movement and a culture of wellbeing in education are deeply imbued with normalising power because the performances of positive emotions in education direct emotional communication and subjectification along certain lines. These technologies work at disciplining pre-service teachers according to normalising judgments of what they ought to practice emotionally, whilst also contributing means for pre-service teachers to make a project of themselves into positive practitioners within the sphere of education. In doing so, participants were able to care for themselves as they craft their professional teaching persona.

Another primary facet of concern for pre-service teacher's emotional conduct during course learning related to maintaining the need to control negative or problematic emotions in teaching, such as anger, fear and anxiety. Inability to do so was conceived as dangerous because it marked a pre-service teacher as unprofessional, ineffective or incompetent to professional others. This controlling of emotions constituted a significant element of ethical work that was undertaken by participants as they sought to attain the required emotional disposition as in-practice pre-service teachers. The participants' experience both at the institution and at school sites on professional experience demonstrated they have learnt an ethical and professional teaching self requires the careful crafting of an emotional demeanour that is managed and controlled, yet genuine for the good of the self and others in the school.

Prominent discursive elements encountered by participants in course learning experiences and texts played a significant role in legitimating the truth of ethical work required by pre-service teachers. The Code of Conduct at the initial teacher education institution prescribed that participants adopt an emotionally mature demeanour in all interactions within the school site. This normative content serves to constitute and validate particular forms of pre-service teacher conduct, acting as a mechanism by which the University encourages a certain kind of professional self to be formed. This is hinged upon a field of possibility for pre-service teachers' to work upon their

emotional demeanour, behaviour or conduct in the formation of a professionally prescribed type of emotional *self*.

The professional experience officer at the case study institution communicated a range of assumptions and expectations for what emotionally competent pre-service teachers should do and what they should avoid in their emotional behaviour at school sites. This institutional standard of emotional conduct that pre-service teachers are expected to achieve was theorised as a normalising judgement. Course material texts were also theorised to function in a prescriptive, practical and functional way for pre-service teachers who engage with such materials. The texts prescribe several rules of conduct for their emotional practices, functioning in a practical way as they are designed to be reflected upon and tested out by pre-service teachers to constitute their eventual framework of everyday emotional conduct.

The available discourses in the during course learning phase constitute a regime of truth for how pre-service teachers *ought* to give shape to their emotional conduct. As resources held out to individuals undertaking the course, they made sense of and configured the world of the teaching profession to provide an important step in their beginning to cultivate oneself as a teacher who can be recognised by the University as ethical, professional and competent. These discourses took form in various mental and physical techniques for channelling and controlling emotions in their course learning experiences, such as training one's voice or face to feign anger. In obligation to the position held out to them, pre-service teachers sought to govern themselves in relation to the established professional rules and norms of emotional conduct.

Pre-service teachers in phase two employed or suggested one must employ—in interviews, focus groups, online diaries and questionnaires—various emotion management techniques in order to shape their professional persona and maintain professional relationships with others at the school site. The *self-work* involved adopting a series of techniques to construct a professional

teaching persona such as controlling and regulating their negative emotions, whilst cultivating productive positive emotions. This work was theorised to be intensely embodied and evidence of the performative nature of emotional conduct in teaching. On professional experience the participants looked to mentors for guidelines about emotional conduct with this work taking form as a practical ethics. The participants are patching together fragments of the discourses they are exposed to transform their voices, faces and bodily demeanour to align with the emotional display rules demanded by the organisational norms of the profession.

The institutional discourses examined in this phase of the research is theorised to act as a relay of governmental power by setting criteria that harnesses and guides the emotional resources of pre-service teachers to make them more governable, productive, ethical and professional. Pre-service teachers engage in ethical *self*-training as they work to cultivate professional emotional practices that renders their conduct as compliant to emotional rules in front of professional others. The primary emotional rule that participants sought to adhere to was management of difficult or problematic emotions. This rule hinged upon a normative attitude to emotional life in organisations—that outward displays of difficult or vulnerable emotions must be policed by adopting a professional-emotional mask or the pre-service teachers' risk being judged as incompetent or unprofessional. The unique longitudinal research of pre-service teachers found that in undergoing the emotion work of shaping a professionally appropriate emotional disposition, a distinct form of emotional labour has occurred. Emotional labour in this form can lead to both exhaustion and burn out *and* is illustrative of a positive self-creation, whereby the participants practiced an ethics as freedom to fashion a teaching *self* that can care for oneself and others.

Phase three: Completion of course learning

The learning of emotional rules played a significant part of participants' self-formation at the conclusion of their course learning.

Maddison's experiences on her second professional experience demonstrated that if she displayed her emotional vulnerability to professional others, she may be perceived as irrational or weak. Maddison's adherence to this gendered emotional rule shows how 'problematic feminine emotions' are construed as socially dangerous in the school site and therefore in need of control. This was an example of how emotional rules function as a potent rationale underpinning the construction of a professional teaching self. Although Maddison underwent a degree of emotional labour on her professional experience, she also learnt to enjoy and find reward in the work of teaching, despite the emotional labour needed to display ingenuine emotions or suppress negative emotions.

The experiences of Isabelle on her second professional experience demonstrated she has understood and performed herself according to an emotional regime within a school context. This analysis of data was argued as evidence of how social and professional power is defined as the capacity to hold in and control one's innermost emotions. What becomes of worth in the complex dynamics of pre-service teacher interactions in school environments is the reinforcement of traditional practices concerning one's emotions. Emotional self-management has come to define ordinary conceptions of worth and power inside the organisation of the school. These case study participants placed value on some forms of emotional conduct, while others were to be avoided or dismissed, demonstrating that a prescribed emotional regime exists within their course learning. In an exercise of power, each participant has elaborated, transformed and organised emotions that are adjusted to the situation of being a teacher in their given socio-historical-political matrix. Such operations of power are not wholly negative or repressive; rather, they can be conceived as a concrete form of ethical freedom as the pre-service teachers cultivate a meaningful teaching existence.

Sharla and Lorene's final interviews illustrated how emotions can lie at the heart of how pre-service teachers come to terms with and scrutinize their intentions and values, as well as their conflicting views of knowing, being and acting as ethical teaching subjects. Both Sharla and Lorene confronted doubt,

vulnerability, and optimism as they sought to define themselves as teachers in settings characterised by contradictory realities, negotiation with other teaching professionals, and dependency on and struggle against emotional norms. In working to meet the *telos* of a professional-emotional teacher, these participants have both embraced *and* resisted embodied and ethical techniques for emotional conduct. The emotional project of productive creation into teaching subjects is far more nuanced and complex than previous research has found. Taken together, these analytic findings make the thesis significant along a number of dimensions.

10.4 Significance of analytic findings

One major implication of the multiple points of analysis offered in the thesis is that it provides a significant contribution to understanding *how* pre-service teachers come to learn emotional conduct rules in teaching. The analytic chapters have described how the participants *self-govern* as they form a particular kind professional-emotional *self*. This *self-governance* involves an *askesis* legitimated upon knowledge and obligations from cultural and organisational norms of teachers' work. This analysis also shows that pre-service *self-formation* along emotional lines relies upon certain objectives and goals as individuals engage in such work. The thesis exposed such norms as historically, culturally, and politically contingent by rendering these taken-for-granted institutional exercises of power, as S. Ball (2013, p. 172) phrases it, "intolerable by exposing them to scrutiny". Such scrutiny exposes the fact that emotional rules hide an exercise of power, because teachers, and by extension pre-service teachers, tolerate normalised ways of doing emotions as "every day, mundane and intimate practices" (p. 172). Fundamentally, these assemblages of institutional power create a "normalising pressure to structure, organise and manage the emotional aspects of the self" in accordance with "an externally imposed construct" of the professional and competent teacher, that pre-service teachers are not always "free to question or negotiate" (MacCulloch, 2011, p. 8).

By “making the familiar strange” (Phelan et al., 2015, p. 45) regarding emotional expression rules in education, the thesis has pointed to the “strangeness at the core of the profession” about professional-emotional norms. It has shown that pre-service teachers can be subjected to a kind of “mundane violence” (p. 45) as they conform to these rules which police the boundaries of their emotional conduct, prescribing what teachers *should* or *should not* do with their emotions. The theoretical argument is that discourses and practices of emotional norms are predicated upon problematic binaries and misunderstandings of the workings of emotions. It has also been argued that learning emotional norms is not necessarily problematic or oppressive; in fact, it can be considered an “ordinary ailment—and perhaps the essence of being a good teacher” (Janzen & Phelan, 2019, p. 18).

In the sanctioning of such discourses initial teacher education institutions, for example through codes of conduct and prescribed texts, maintain and accommodate the status quo—reinforcing the type of knowing and being already in place around emotions as a teacher (Phelan, 2015, p. 76). Furthermore, by demanding that pre-service teachers conform to such “pre-described patterns of emotional expression” (Neophytou, 2013, p. 147) teacher educators need to see themselves as complicit in the transmission of emotional rules that pattern notions of value, effectiveness and satisfactory performance in initial teacher education. These patterns may come to judge a pre-service teacher’s emotional functioning without considering individual circumstance and past history, cultural pressures or social context (MacCulloch, 2011, p. 8).

Such an alternative idea about the emotional meaning of teaching is not new; however, the conversation warrants reintroducing into the current policy discourse of teacher education. This requires that teacher education moves away from simply facilitating processes of assimilation for emotional rules and embrace an unconventional ethic. This new ethic holds up for scrutiny those discourses that “we propagate in our institutions and the political sensibilities, cultural codes, and habitual patterns of inference” for emotional

conduct “cemented within those discourses” (Phelan, 2015, p. 62). Specifically, teacher educators may first consider *how* emotional norms are embedded in the everyday practices of initial teacher education. Second, they should critique how these norms for conduct shape the conditions by which pre-service teachers learn “the rules one prescribes to oneself and the reasons one ascribes”, as this shapes how they go about constructing “who they are and what they know” (Bacchi, 2012, p. 4). Embracing such alternative ideas would mean that initial teacher education institutions consider reshaping course learning experiences by adopting a pedagogy of both support and experimentation for learning emotional conduct rules. This proposal will be further explained in the next section of the chapter.

Another major implication of the thesis is that in constructing an emotionally professional and meaningful *self*, pre-service teachers engage agonistically (Foucault, 2000b, p. 343) with the emotional rules of the profession. This has occurred in the face of both institutional imperatives and socially ‘appropriate’ relations with others, representing the ways they are made up and constituted within a “double bind” of power (S. Ball, 2013, p. 151). This thesis has examined the inherent tension, or “permanent provocation” (p. 151) that exists between one’s professional persona and personal-professional goals and aspirations for these pre-service teachers. A rethinking and re-theorising of emotions in teaching and teacher education can offer points of exit from dominant and normalising discourses of ‘appropriate’ emotional conduct in teaching. The thesis therefore presents a task for both pre-service teachers *and* the teacher educators who work with them to consider producing their *selves* and their emotional conduct differently, to experiment, and to make themselves through “practices of care” (S. Ball, 2013, p. 173). As the thesis has offered substantial insights into the subjectification of pre-service teachers’ emotional *self*-formation, the next section will explore a possible direction such insights may provide for future research and practice.

10.5 Future directions

Aspiring teachers are charged with becoming recognizably professional by demonstrating the requisite knowledge, skills, and attitudes. However, if teacher education is to be more than normalization—a repetition and reaffirmation of what already is—each new teacher must have the opportunity to question, to define what matters to her, and what she rejects. If teacher education is to be educational, it must confront and engage the difference that each new teacher introduces. (Phelan, 2015, p. 1)

The theoretical work undertaken in this thesis provides an inventive line of analysis that may offer new possibilities in teacher education. As a starting point, Bacchi (2012, p. 4) prompts that this would entail “alerting” the “game-players” (pre-service teachers) “to the internal rules that shape the emergence of ‘real’ objects” through the “study of problematizations”. This aligns with Foucault (2000b, p. 327) who urges us to “check” the “type of reality with which we are dealing” through a “historical awareness” of our present circumstance and those “conditions that motivate our conceptualisation” of, in this case, emotional rules. Such an awareness begins with holding up for critique how teacher education in Australia maintains existing structures of teacher professionalism by teaching pre-service teachers to “assimilate and accommodate to existing ways of thinking and acting” (Phelan, 2015, p. 62). This thesis offers three provocations along the theme of making obvious emotional conduct rules in pre-service teacher learning. These provocations include:

1. Modern emotional norms in the West are not innate or natural, indeed this story can be critiqued from a historical and sociological standpoint.
2. These norms inform teachers’ emotional practice and constitute a range of emotional rules that tacitly inform the possibilities and limits of such practice.

3. These rules may be ethically transgressed so one may find points of exit from professional-emotional norms in teaching.

Taking this “analytic gesture” (Bacchi, 2012, p. 4) as a starting point can open ways for teacher educators and pre-service teachers to consider *how* they may begin to deconstruct the power-knowledge relations that normalize emotions in learning to teach (Zembylas, 2005b). The kind of Foucauldian informed genealogy that has been traced in this thesis can be “put to use as a political tool” (S. Ball, 2013, p. 171) in initial teacher education, and “as a means of self-formation” for pre-service teachers. As a point of exit from widespread discourses, such work may open up ways of making it more difficult for pre-service teachers to “act and think as usual” about their emotions, and of rethinking their relationship to themselves and to others, and their “possibilities of existence” as teachers (p. 171). As Phelan (2015, p. 63) explains, discourse is always “collective, active and historical”—and that understanding the nature of discourse “may gain us the space to alter thought and practice”.

This project is critical at the present moment because dominant systems of power-knowledge couplings always privilege some people whilst disadvantaging others. Specifically, those who inadvertently break with established emotional norms, thereby introducing a new way of doing things, can often appear “enigmatic, anomalous, absurd or even dangerous” (Phelan et al., 2015, p. 45). Thus, pre-service teachers are caught between the past and the present, the old and the new, suspended between the norm and the possibility of the different (Phelan et al., 2015, p. 45). When normalisation occurs there is always deviation (Foucault, 1991a, p. 304) so it is critical we ask: Who is privileged to take up such emotional norms? Who is disadvantaged? What is lost in the educative sphere when emotional vulnerability is so dangerous and pervasively policed? Are practices of emotions from diverse cultural, sexual or gender orientations foreclosed or disallowed in universities and schools? What kinds of possibilities for creative and expansive teaching practice go un-thought of as a result? Rather than

providing definite answers to such queries, the thesis prompts that these questions remain largely hidden or un-asked in teacher education in Australia at the present moment.

Pre-service teacher self-formation and their emotional conduct can be understood as being enacted within social relations of power. Yet, as Blackmore (2011, p. 220) states, “the power of feeling is untapped and indeed feared in western cultures”. Coupled with this is the prevailing notion that the essential nature of a *teacher* is one that has a “recognisable identity, a presumed body of knowledge and skill and a set of vocational responsibilities” (Phelan, 2015, p. 2). Indeed, initial teacher education courses are largely caught up in the focus on what a teacher *ought to be*, in the transmission of professional norms, rather than creating the conditions by which something new and unexpected might emerge (pp. 2-3). This newness is focused upon Foucault’s ethics, in his notion that for any kind of “social justice” to occur, we require close and constant attention to our present state of affairs, that we engage in “examination, and action” (O’Farrell, 2005, p. 54).

In coming back to Foucault’s (1997c) theorisation of “care of the self”, he writes in *The Hermeneutic of the subject*, that the “relation to the self is always considered as needing to rely on the relation to a teacher”—founded upon the “principle” that “one could not attend to oneself without the help of another” (p. 97). What he terms “soul practice” requires a “variety of social relations that can serve as its support” (p. 98). In other words, the practice of self-creation *becoming* as a teacher is not to be done in “isolation but is a way of being in the world that requires individuals to be in dialogue with the people around them” (Infinito, 2003, p. 166). Infinito (2003) explains:

This formulation simultaneously returns power to the individual, in that he or she is responsible for contributing to his or her own formation, and makes sense of the individual’s existence in a

plurality of persons by recognizing his or her dependence on others engaged in the process with him or her. (p. 166)

So, rather than atomizing pre-service teachers to individually learn strategies for emotional regulation or conduct self-assessments on their emotional intelligence, this approach leaves these forms of capacity building schemes aside for an alternative philosophy. If pre-service teachers can come together in social dialogue with teacher educators, and see themselves, and their emotional conduct as something they have a choice in, as part of a co-constructed reciprocity with others, they may question “cherished beliefs and presuppositions” of what a ‘good’ and ‘professional’ teacher does with their emotions, and pursue possibilities “of thinking otherwise” (Zembylas, 2005b, p. 195). Bloomfield (2010, pp. 231-232)⁴⁰ suggested such a strategy a decade ago, yet this pedagogical tactic in initial teacher education has not been researched and reported on to date.

This thinking otherwise can take form in struggling against normalisation of emotional conduct, of subverting emotional rules when these are confronted, and opening up the possibility to new forms of emotional freedom as a result (Zembylas, 2005b, p. 32). A significant element of this subversion is the shattering of our long held assumptions and social norms about emotions, and that in learning to teach emotionally, one does not need to “excavate some essential inner” (Infinito, 2003, p. 167) emotional core, neither does the pre-service teacher need to necessarily work to homogenise their emotional conduct to these social norms. In this way, emotional autonomy is not defined in any essential way, or the result “from some innate potential”; rather, emotional practices are “always influenced and determined by the contingent circumstances of our historical existence—which includes the presence of others” (Infinito, 2003, p. 167).

In realising this new kind of freedom, teacher educators could hold open for pre-service teachers a sense that their subjectivity is “an event rather than a

⁴⁰ See 3.5.1: The power-relation matter for pre-service teachers.

project of completion”, that their emotions as a teacher “is always in a state of becoming and never fully realised” (Phelan, 2015, p. 2). This means that initial teacher education courses would take on a new kind of responsibility, beyond simply transmitting requisite professional knowledge and skill for accreditation purposes. The university teacher education courses would need to “preserve, and enable others to preserve, a space of freedom” where pre-service teachers can “reveal” their emotions, “be witnessed by others”, and thus make themselves in a world of “plurality and difference” (p. 3). This kind of ethical self-formation would allow pre-service teachers to “try out alternative modes” (Infinito, 2003, pp. 168) of emotional practice. A new space of freedom could take form in establishing professional opportunity for pre-service teachers to experiment with ethical transgression of emotional norms.

Such experimentation could begin by moving beyond culturally informed organisational norms for what is considered ‘appropriate’ emotional practice in a tertiary education setting. For example, giving permission for pre-service teachers, if they so choose, opportunity to experiment with emotional excess, and thinking through what productively emerges as a result. Using supportive strategies pre-service teachers may also confront and express their vulnerability in a safe, non-judgemental environment signalling that it is okay to feel guilt, hopelessness, shame or doubt in teaching. Engaging in such “soul practice” (Foucault 1997c, p. 98) pre-service teachers may “participate in the ongoing production of themselves” (Infinito, 2003, pp. 167). This “productive autonomy” would occur with and in front of professional others as “both witness to and resource for the experiments” of other emotional selves (p. 168). The quotations that front this chapter are a small window into such productive autonomy, a glimmer of something new in the practice as usual story of learning emotional rules in *becoming* as a teacher.

10.6 Concluding remarks

Although emotions are a complex and multi-dimensional aspect of experience it is easy to see why the linear, biologized, cause and effect models of these phenomena find purchase in our culture. The fact that they are so difficult to pin down, to separate the causes from effects, to divide between the internal and external, drives much of the Western thinking to encase and separate emotions into knowable, describable entities so that we may understand them better. Like every other aspect of the 'human', our culture objectifies emotions in ways that provide clear-cut answers, formulas, and simplifications; that is to say, to reduce them to a kind of bare essentiality, a magic number of core levers that switch our brain into necessary modes of survival, instinct, social cohesion and, more recently, insight and self-improvement.

This kind of project renders emotions accessible to reason, like much of human functioning and experience we can now quantify and tame the seemingly chaotic and unpredictable. Emotions have become one more apparatus of the machine that is the human soul. Part of the assemblage that animates us into a subject, that thinks, that acts, that *feels*. It is the very qualities of our experience of emotions as being unfixed, changeable, open to interpretation and ephemeral that leaves them open to suspicion and a search to find order, logic, and regularity in their fuzziness. Emotions point towards aspects of our experience which we would rather ignore. They unsettle us because they cast doubt over the great fabrications we believe about what it is to be 'human': that we have an essential nature; that we are a coherent subject with a linear trajectory towards self-discovery, that truth and knowledge exist in a vacuum.

Using therapies and chemicals, models of cognitions and behaviours, neurobiology, and social training as well as practices of the mindful mind and body, emotions have become a thing in and of itself that is knowable to us. In the modern age, we have domesticated these wild mental and bodily phenomena, so they no longer appear as objects that control us—we are in

control of them. As adults, we are expected to know oneself to the extent that certain emotions in certain places, at certain times are reasonable, normalised, or expected. Shouting in rage is accepted in a sports stadium, but not in a place of work. Sadness is expected when a loved one dies, but too much sadness for too long can be damaging to our social relationships. When young people or those who do not know or will not accept cultural norms display emotions in ways that defy expectations they either become the target of more training: “you know you cannot/should not/must not express that emotion here” or cast into the role of the ‘other’ as ‘rude’ or ‘inappropriate’ “how dare they/I cannot believe they would/do they not know you must not show those emotions here”.

Schools are populated with adults who should know such rules, working with young people who are learning them, with the teachers acting as guides for such training. If education prepares a person to access the world, to gain knowledge and independence, then it also inculcates a regime of selfhood in which emotional rules have been mastered. In this model, a teacher must first adhere to the doctrine that has been set for emotional mastery: showing care but not too much that you become entwined with students; expressing passion for learning but restrained with pragmatism; deploying sternness in the management of student behaviour, but never raw anger as this will only weaken your authority over a situation or person. One must be a paragon of clinical detachment, as getting too involved is dangerous. One must be reasonable and unflappable because, after all, they are only children and you cannot carry on emotionally like they do. One must be even-tempered and resilient as too much emotion leads to burn out and exhaustion. A teacher who can master, control, and deploy their emotions to serve the purposes of schooling is a successful one.

The work of this thesis has shown that none of these taken-for-granted truisms in the profession of teaching are innate or natural. The alternative thinking and philosophy proposed throughout allows for a new field of possibilities for emotional practices of those learning to teach. This field

incorporates strategies of resistance, even if these may be those daily acts of thinking otherwise about one's emotional conduct.

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Appendix B: Data reference key

(BEd Interview, 2014): Interview with Alanna, first year Bachelor of Education pre-service teacher.

(Emotion diary entry, 2015): During professional experience emotion diary blog.

(Email exchange, 2017): Email exchange with Samuel, professional experience placement officer.

(Focus-groups 1, 2015): Pre-professional experience placement one meetings.

(Focus-groups 2, 2015): Post-professional experience placement one meetings.

(Interview 1, 2015): Case Study pre-course learning interview

(Interview 2, 2015): Case Study completion-course learning interview

(Questionnaire 1, 2016): Pre-Course learning Questionnaire

(Questionnaire 2, 2016): During course learning Questionnaire

(Mask making activity, 2015): Pre- professional experience placement two arts-based activity and discussion.

(Open-ended task, Sem 1, 2015): Open-ended response task beginning course learning pre-service teachers.

(Open-ended task, Sem 2, 2015): Open-ended response task during course learning pre-service teachers.

(Visualisations, 2015): Case study interview one visualisation activity

Appendix C: Open-ended task information

NAVIGATING EMOTIONS IN LEARNING TO TEACH

A PhD Study
Saul Karnovsky

Ethics

- This study has been approved under Curtin University's process for lower-risk Studies (Approval Number EDU-163-14). This process complies with the National Statement on Ethical Conduct in Human Research (Chapters 5.1.7 and Chapters 5.1.18-5.1.21)
- For further information on this study contact the researcher named above or the Curtin University Human Research Ethics Committee, C/- Office of Research and Development, Curtin University, GPO Box U1987, Perth 6845 or by telephoning 92669223 or by emailing hrec@curtin.edu.au.

Purpose of this research

- To follow the 2015 teacher education Graduate Diploma student cohort over the duration of the course
- I would like to invite you to participate in this project that aims to investigate how pre-service teachers' emotions shape their learning

Your Role

- You are invited to participate in a short, open-ended activity, which should take approximately 10 minutes to complete
- The activity will comprise of showing you a short film clip compilation then asking a question that requires a response of your choosing using a blank sheet of A4 paper
- The activity is completely voluntary
- If you would like to participate in the activity, you may respond to the film clips by writing or drawing on the paper

Consent and Confidentiality

- Your involvement in the research is entirely voluntary and has no connection with your grades or progression in the course. There are various levels of participation:
 - A. None – do not complete the activity or dispose of it or
 - B. Complete a de-identified activity and your participation ends there or
 - C. Complete the activity and identify yourself (name and student number)

Open-ended activity

- Questions?
- Please watch the following video clip:
 - <http://youtu.be/XfZekchVslI>

Open-ended activity

- Question: How do these clips make you feel?
- You may respond in any way you like on the piece paper
- You may use more than one sheet, front and back if you like or start again if you feel you have made mistake
- You may choose to identify yourself on the back of the paper (full name and student number) or
- Complete the activity with NO identification
- You have the right to withdraw at any stage without prejudice. When you submit your response I will assume that you have agreed to participate and allow me to use your data in this research.

Film Script Excerpts

The Class

INT. STAFF ROOM - DAY

Vincent bursts into the staff room that is particularly calm today. He sits down and starts to complain.

VINCENT

I'm sick of these clowns! Sick of them! I can't take any more! They're nothing, they know nothing, they look right through you when you try to teach them.

They can stay in their shit! I'm not going to help them. They're so basic, so insincere, always looking for trouble. Go ahead, guys. Stay in your crap neighborhood. You'll be here all your lives and it serves you damn well right! I'll see the principal and tell him I'm not working with 3/2 again. No more technology for the rest of the year. Too bad. It's been three months now and they haven't done a single thing! Have you seen them in the yard? It's like they're in heat! They're all over each other like animals. It's crazy! It's the same in class. Kevin spent a whole hour going..."duh, duh, duh." I've never seen the like of it in 5 years. Enough! No more. We're not animals. Sorry, I'm... It's dumb.

HERVÉ

Come on. Let's get some air.

Dead Poet's Society

Keating approaches Todd's desk.

KEATING

Mr. Anderson, I see you sitting there in agony. Come on, Todd, step up. Let's put you out of your misery.

TODD

I, I didn't do it. I didn't write a poem.

KEATING

Mr. Anderson thinks that everything inside of him is worthless and embarrassing. Isn't that right, Todd? Isn't that your worst fear? Well, I think you're wrong. I think you have something inside of you that is worth a great deal.

Keating walks up to the blackboard and begins to write.

KEATING

"I sound my barbaric yawp over the rooftops of the world." W. W. Uncle Walt again. Now, for those of you who don't know, a yawp is a loud cry or yell. Now, Todd, I would like you to give us a demonstration of a barbaric "yawp." Come on. You can't yawp sitting down. Let's go. Come on. Up.

Todd reluctantly stands and follows Keating to the front.

KEATING

You gotta get in "yawping" stance.

TODD

A yawp?

KEATING

No, not just a yawp. A barbaric yawp.

TODD

(quietly)

Yawp.

KEATING

Come on, louder.

TODD

(quietly)

Yawp.

KEATING

No, that's a mouse. Come on. Louder.

TODD

Yawp.

KEATING

Oh, good God, boy. Yell like a man!

TODD

(shouting)

Yawp!

KEATING

There it is. You see, you have a barbarian in you, after all. Todd goes to return to his seat but Keating stops him.

KEATING

Now, you don't get away that easy. Keating turns Todd around and points out a picture on the wall.

KEATING

The picture of Uncle Walt up there. What does he remind you of? Don't think. Answer. Go on. Keating begins to circle around Todd.

TODD

A m-m-madman.

KEATING

What kind of madman? Don't think about it. Just answer again.

TODD

A c-crazy madman.

KEATING

No, you can do better than that. Free up your mind. Use your imagination. Say the first thing that pops into your head, even if it's total gibberish. Go on, go on.

TODD

Uh, uh, a sweaty-toothed madman.

KEATING

Good God, boy, there's a poet in you, after all. There, close your eyes. Close your eyes. Close 'em. Now, describe what you see. Keating puts his hands over Todd's eyes and they begin to slowly spin around.

TODD

Uh, I-I close my eyes.

KEATING

Yes?

TODD

Uh, and this image floats beside me.

KEATING

A sweaty-toothed madman?

TODD

A sweaty-toothed madman with a stare that pounds my brain.

KEATING

Oh, that's excellent. Now, give him action. Make him do something.

TODD

H-His hands reach out and choke me.

KEATING

That's it. Wonderful. Wonderful. Keating removes his hands from Todd but Todd keeps his eyes closed.

TODD

And, and all the time he's mumbling.

KEATING

What's he mumbling?

TODD

M-Mumbling, "Truth. Truth is like, like a blanket that always leaves your feet cold."
The students begin to laugh and Todd opens his eyes. Keating quickly gestures for him to close them again.

KEATING

Forget them, forget them. Stay with the blanket. Tell me about that blanket.

TODD

Y-Y-Y-You push it, stretch it, it'll never be enough. You kick at it, beat it, it'll never cover any of us. From the moment we enter crying to the moment we leave dying, it will just cover your face as you wail and cry and scream.

Todd opens his eyes. The class is silent. Then they begin to clap and cheer.

KEATING

(whispering to Todd)

Don't you forget this.

Appendix D: Information sheet



School of Education

Which way is North from here?

Navigating the emotional dimensions of learning to teach during a pre-service year

Student Information Sheet

Purpose of this Research

This research project intends to follow the 2015 teacher education Graduate Diploma student cohort over the duration of the course. I would like to invite you to participate in this project that aims to investigate how pre-service teachers' emotions shape their learning. Not enough is known about what is felt, experienced and acted out emotionally by pre-service teachers over the course of a teacher preparation program. This research study seeks to provide a window into the lives of those who learn to teach. It aims to bring emotional experiences to the forefront of this journey, to acknowledge the forces that shape emotions in teaching and how our emotions create spaces for change and transformation.

Your Role

You are invited to participate in a short, open-ended activity, which should take approximately 15 minutes to complete. The activity will comprise of showing you a short film clip compilation then asking a question that requires a response of your choosing using a blank piece of A4 paper. The activity is completely voluntary. If you would like to participate in the activity, you may respond to the film clips by writing or drawing on the paper.

After this is complete you have option of nominating yourself to be part of a larger ongoing study about emotions in learning to teach.

Being part of the larger study means you can commit to:

- Two 45 minute interviews to be held on the Bentley Campus (interview 1 in March-April & interview 2 in Nov-Dec)
- Regular online blogging (posts) using tumblr.com which requires filling in a short emotions diary and other open ended prompts as you experience and learn what it means to be a teacher
- Other informal meetings, phone conversations or emails to discuss the research project

Consent and Confidentiality

Your involvement in the research is entirely voluntary and has no connection with your grades or progression in the course. There are various levels of participation:

- None – do not complete the activity or dispose of it or
- Complete a de-identified activity (no other forms completed) and your participation ends there or
- Complete the activity with additional consent form provided to nominate your interest in being part of the next stages of my research

You have the right to withdraw at any stage without prejudice. When you submit your response I will assume that you have agreed to participate and allow me to use your data in this research. If you

complete a consent form you are not obliged to partake in the study when the time comes and you may withdraw your consent at any stage of the research.

In adherence to university policy, any data kept for the study will be kept in a locked cabinet and password protected computer for seven years, before being destroyed.

The online blog will be private and password protected so only yourself and the researcher has access. Posts may be deleted at any time or the entire site can be removed, if you choose. Names or other identifying information will be kept strictly confidential at all stages of the research. It will only be used to connect data from different parts of the study and to contact you again in the future to see if you are willing to be interviewed to share more of your ideas and experiences.

Risks & Benefits

<i>Risk</i>	<i>Benefit</i>
Although emotions are the focus of this study the research will record only your experiences that result from the normal course of your studies and no risk is anticipated	You may not directly benefit from participating in this study You may enjoy communicating your experiences regarding your learning journey over the course The study may help you make connections, be reflective and understand the 'big picture' of what it means to be a teacher

Further Information

If you would like further information about the study, please feel free to contact me XXXXXXXX or by email: XXXXXXXX or my supervisor Dr Susan Beltman on XXXXXXXXXX

Your participation is greatly appreciated. Please keep this letter for your information.

Saul Karnovsky

Consent Form



School of Education

Navigating Emotions in Learning to Teach

Student Consent Form

- I understand the purpose and procedures of the study.

- I have been provided with the participant information sheet.

- I understand that the procedure itself may not benefit me.

- I understand that my involvement is voluntary and I can withdraw at any time.

- I understand that no personal identifying information like my name and address will be used.

- I understand that my image and/or voice may be recorded for the purpose of the research project.

- I understand that if and when I use the online blog tool (tumblr.com) my writing, image and voice (posts) may be used for the purpose of the study

- I understand that all information will be password protected and securely stored for 7 years before being destroyed.

- I have been given the opportunity to ask questions.

I understand that completing this form does not obligate or guarantee me as a participant in the study

Printed Name of Participant: _____

Participant Signature: _____ Date: ___ / ___ / ___

E-mail: _____ or

Mobile: _____

Appendix E: Case study research tools

Before course learning interview one questions

A. Me as a pre-service teacher

In this part of the interview I am interested in learning more about you as a person and your personal thoughts, feelings and experiences in learning to become a teacher.

1. Firstly tell me about what has made you want to become a teacher and what attracted you to teaching?
2. What kind of subject specialist teacher are you hoping to become?
 - i. Why have you chosen this subject area?
3. How do you perceive teachers and teaching?
 - i. What would you say is the status of teachers?
 - ii. Generally speaking how do you feel teachers are represented in films, books, TV or music?
 - iii. How do you feel about the way teaching as a job is portrayed in the news media?
 - iv. Do you feel these are accurate portrayals?
 - iv. How do you feel about what it means to be a teacher?
4. Do you currently have any experience in education? If so, what kind and how much?
5. Describe your background for me:
 - i. What is your family structure like?
 - ii. Do you have a strong cultural or religious background?
 - iii. How might your friends describe you?

- iv. What are your other interests/passions outside of being a student?
 - v. What has been your path through learning to get into university?
6. Can you describe a particular positive emotional episode or experience that you have had that led to your choice to become a teacher?
7. Can you describe a particular negative emotional episode or experience that you have had that led to your choice to become a teacher?
- B. Concepts of your own future agency in teacher education

We have spent some time talking about who you are and where you have come from in relation to becoming a teacher.

This next set of questions involves an activity that gets you to think about the future. I want you to put your mind into the next part of your journey through the Grad. Dip., to project what you will think and feel over the next year as you complete your degree and move into a teaching position.

- I would like you to describe and visualize your future learning path in teacher education on this paper. The image may be a timeline or other suitable way to describe the experiences you will have and what you plan to do in the future to become a teacher.
 - You can show which goals you are hoping to meet
 - The challenges you think are ahead of you
 - You can also show something you are looking forward to in your intended study path.
 - As best as you can, mark where you feel the significant emotional events of your course will be on the visualization.
- i. Describe the journey through this visualization for me
- ii. Why have you marked this as significant? Is it an expectation or a goal? A challenge or something you are looking forward to?

iii. Can you describe how you might feel about this significant point?

Finally: Is there still something you would like to tell me or clarify further?

Completion course learning interview two questions

1. You will graduate soon. Have your thoughts and feelings on teaching changed during the course? If so, how? What did you think in the beginning of your studies, and what do you think now?
2. What was the hardest thing about the year? The most enjoyable? The most emotionally intense?
3. In our first interview you (excerpt from interview 1). How do you feel about what it means to be a secondary teacher now?
4. Where does your notion of what it means to be professional in the job come from?
5. Define what a professional teacher 'does' with their emotions
6. Do you now feel you are a 'professional' teacher, in every sense of what the job requires of you?
7. Was there a certain atmosphere, attitude, expectation in the school, staff room about emotions?
8. Were there any times where you were explicitly told what to do or how to express your emotions while learning to teach?
9. Was there any time learning to teach that you feel you had to mask, manipulate or change any of your emotions?

10. If you had to define some of the 'emotional rules' of the profession, what would you say? i.e what are teachers allowed or not allowed to express emotionally?
11. Where you always emotionally mature while teaching? Explain a situation where you were or were not
12. What does it mean to be emotionally mature in your mind / from your perspective?
13. What kinds of emotional maturity & immaturity did you come across while learning to teach?
14. What feeling(s) summarizes your experiences learning to be a teacher?
15. If you had to sum up how it felt learning to teach, what would you say?

Emotion Events

16. How do or did you feel about being filled with (significant emotion from course learning)? What about your own reactions to being filled with (significant emotion from course learning)? What do these reactions have to do with learning to teach? What roles do they play?
17. Does this way you feel or felt about being filled with (significant emotion from course learning) have a history in your life or studies?
18. Can you tell if others (students/colleagues/mentor teacher) feel or felt (significant emotion from course learning)? How? What do you do when a student feels (significant emotion from course learning)? What do you think about (significant emotion from course learning)? What do you think you are

trying to teach your students about (significant emotion from course learning)?

19. Are there things you do on a daily basis during your studies to make sure that you feel (significant emotion from course learning)?

20. What are your career plans for when you graduate?

Emotion Diary Questions

Complete responses (in writing, video or audio) to the following questions when you have an emotion **or** mood associated with learning in your course, considering that:

You can recognize an emotion when

- A bodily sensation happens (such as your heart beating faster), or
- You have thoughts coming into your mind that are hard to stop, or
- You find yourself acting or feeling like acting emotionally

You can recognize a mood when

- You have a feeling of some kind that lasts for more than about an hour

Note that some questions give suggestions of the kind of response you can give to that question. These options are not exhaustive are simply there to prompt you. Other questions require you to rate your response from 0-10, please look carefully at these rating scales. If you are responding to these questions in written form you may copy and paste each question with your answer into your blog post. If you are recording audio or a video, a simple question and answer system will work well.

Q1. Was it an emotion or mood that you recognized?

Q2. Would you call it a type of any of the following (Describe one or more)

Happiness/joy

Frustration

Sadness/grief	Disappointment
Anger/irritation	Disillusion
Fear/anxiety	Guilt
Disgust	Despair
Fascination	Caring
Pride	Love
Wonder	Intimacy
Enthusiasm	Loss
Boredom	Powerlessness
Awe	Something else?

Q3. Please explain briefly in your own words what you were doing, where you were and what happened, to start the emotion(s) or mood(s) that you underlined above. For instance, did the emotion or mood stay the same or did it change? If it changed, please say from what to what.

Q4. How sure are you about your choices in question 2 on a scale of 1 to 10?

Not sure at all 0 1 2 3 4 5 6 7 8 9 10 Completely sure

Q5. How strong was the feeling on a scale of 1 to 10

Not really noticeable 0 1 2 3 4 5 6 7 8 9 10 As intense as I have ever felt

Q6. Did you have any bodily sensations? (Describe one or more, if so)

- Tenseness
- Stomach (nausea, churning, butterflies)
- Feeling sweaty
- Feeling hot or flushed

- Trembling
- Heart beating faster
- Feeling cold
- Something else?

Q7. Did thoughts come into your mind that were hard to stop and make it hard to concentrate on what you were doing at that moment? (Describe one or more, if so)

- Replaying an incident from the past
- Thinking what I will do next
- Thinking that this is going in a completely different direction from what I expected
- Something else?

Q8. Did you act or feel like acting in some way? (Describe one or more, if so)

- Talking a lot
- Not talking at all
- Laughing
- Crying
- Frowning
- Moving closer or touching someone else
- Making an aggressing move
- Withdrawing, retreating or leaving the situation
- Something else?

Q9. When did the emotion or mood start?

- Approximate time of day:
- Day of the week:

Q10. Roughly how long did it last?

Minutes? Hours? Whole day? More than one day?

Q11. What kind of thing caused the emotion or mood? (Describe one or more)

- A student (or students or somebody else in the classroom) said something, did something, or didn't do anything
- Something you did, or didn't do
- You remember a past experience
- You imagined something that could happen
- It seemed not to be caused by anything in particular
- None of the above

Q12. Did the emotion(s) or mood(s) make it harder or easier for you to do something you were going to do? (Describe one)

- Made things more difficult
- Made no difference
- Made things easier

Q13. About how long after the emotion(s) or mood(s) are you describing in this diary?

____ hours ____ minutes

Q14. Are there important things about your emotions that you have not been asked about? Please describe briefly.

Post professional experience focus group questions

General Discussion Questions

1. Now that you have spent some time in schools what role do you think emotions have to play in being a teacher and schooling more generally?
2. Teaching has been described as being “infused with emotions”. What do you think about this statement now that you have spent some time in a school setting?

Focus Group activities

Catherine is an experienced science teacher and was interviewed by a researcher who wished to explore the roles of emotions in her professional life. When asked about what expectations the profession has around what teachers can or cannot feel (i.e. rules about emotional display and expression for teachers) they found these were largely unspoken. Catherine discussed with the researcher that for many years—and especially at the beginning of her teaching career—she had to strive for neutrality. As she explained, there was a perception among teachers that showing strong emotions in school was not considered “professional”. “For a long time,” she said, “I prevented myself from expressing what I really felt, because it was not considered professional to do that”. There was this view among teachers, as Catherine put it, that doing one’s best in teaching required a display of “professionalism,” that is, too much affection or too much anger was considered inappropriate. She went on to explain that “rules about emotional expression are certainly not written down...I think it’s very much a trial and error...as far as what you can express and not express and if it will be

understood or hurt someone...I also think that this notion about being objective, neutral and so on is a huge myth”.

There are certainly some unspoken expectations around what teachers should or should not feel in the profession.

Questions for discussion:

1. What expectations about emotions are you aware of or experienced while on prac?
2. Can you describe any time on prac you witnessed teachers displaying emotions in particular ways?
3. Were there any times on prac when you have had to prevent yourself from expressing what you really felt, as Catherine did. Why did you do this?
4. Do you think that teachers need to control or limit some emotions?
5. How do think the school (as in the principal, other teachers, students) might react if a teacher cried in front of their students, showed too much affection or got extremely angry? How would your mentor teacher react if you showed these kinds of emotions while on prac?
6. There is no ‘rulebook’ about what teachers should or should not feel – where do you think these ideas come from about the profession?

Self-Reflection Activity

I am interested in your thoughts surrounding some of the discussions we had at our first interview around the emotions that framed your decision to

become a teacher. Below you will find a copy of your words in reference to the positive or negative emotion that influenced this choice.

What I would like you to do is reflect on these words and feelings now that you have experienced one academic semester, and most specifically practical experience in a school.

Interview excerpt: X

Q's

A. Reflecting on these positive emotions that informed your choice to become teacher, to what extent do you feel this still holds true, is this as important to you now compared to the start of the year?

B. Do you feel you able to demonstrate any of these qualities whilst on prac? How and why did you express this?

Mask Making Activity

What you hoped to be and what you are becoming

Use one half of the mask to represent your emotions (how you felt) when you entered the course – what kind of teacher did you hope to be?

Use the other half of the mask to represent your emotions (how you feel) now that you are close to completing the course – what kind of teacher are you becoming?

Email exchange questions

Q1. What do you feel are the emotional characteristics of a professional and competent pre-service teacher student?

Q2. What did you tell pre-service teachers in terms of how they should behave/act/be emotionally on their placement?

Q3. Why do you think it is important to relate the code of conduct to pre-service teachers before they begin their placement?

Follow up question:

Q. Can you elaborate on the notion of emotional maturity, what emotional behaviours should a pre-service teacher display to show they are emotionally mature whilst on placement

Emotion Sorting Activity

inspired	happy	empathy	effective
determined	passionate	excitement	freedom
caring	encouraged	genuine	enthusiastic
motivated	love	success	invigorated
optimism	pride	joy	pleasure

committed	affection	losing faith	desperation
satisfaction	conscientiousness	angry	unease
respected	fulfillment	misery	hopeless
distressed	concern	guilt	isolated
sadness	confusion	bored	vulnerable
disappointment	fear	uncomfortable	embarrassment
burnt out	irritated	anxiety	frustration
awkward	doubt	worry	nervous
		depressed	helpless
		despondent	negativity

Appendix F: Questionnaires

Questionnaire form: Pre-service teachers beginning post-graduate course

1. What emotions do you think you will feel the *least* and the *most* while learning to teach?

[Think about the whole range of emotions that you could feel]

2. What role do you think emotions play in the everyday life of being teacher?
[E.g. do you think they play a significant/important role, or not at all, why?]

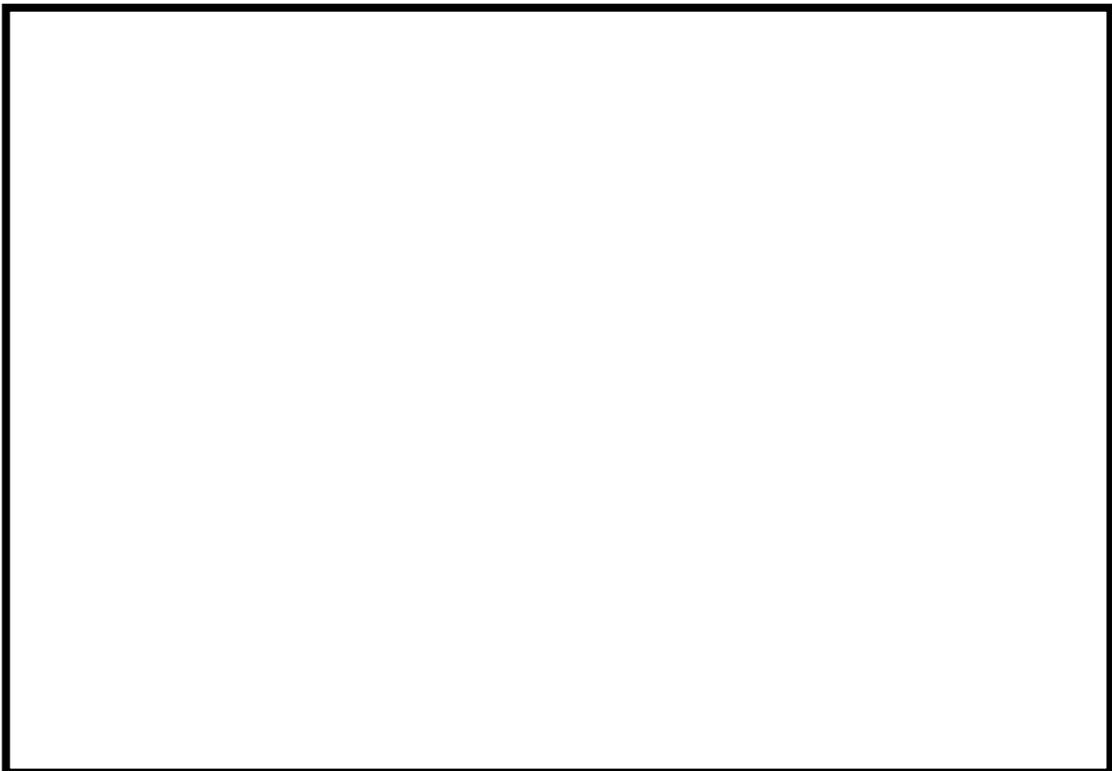
3. What or who do you think will *trigger* the most emotions in you?
[E.g. your own expectations and goals, the work/learning environment, school students, other teachers, parents, administrators?]

4. What emotions do you think are appropriate and not appropriate to show in teaching? Why do think this?

5. Do you consider yourself naturally suited to teaching, from an emotional perspective? Why?

6. Describe your current understanding of the emotions of being a teacher:

7. Draw a representation of the emotions of teaching:



Questionnaire form: Pre-service teachers completing post-graduate course

You have had some experience learning to teach.

1. What emotions have you felt the *least* and the *most* while learning to teach?
[Think about the whole range of emotions that you have felt]

8. What role do you think emotions play in the everyday life of being teacher?
[E.g. do you think they play a significant/important role, or not at all, why?]

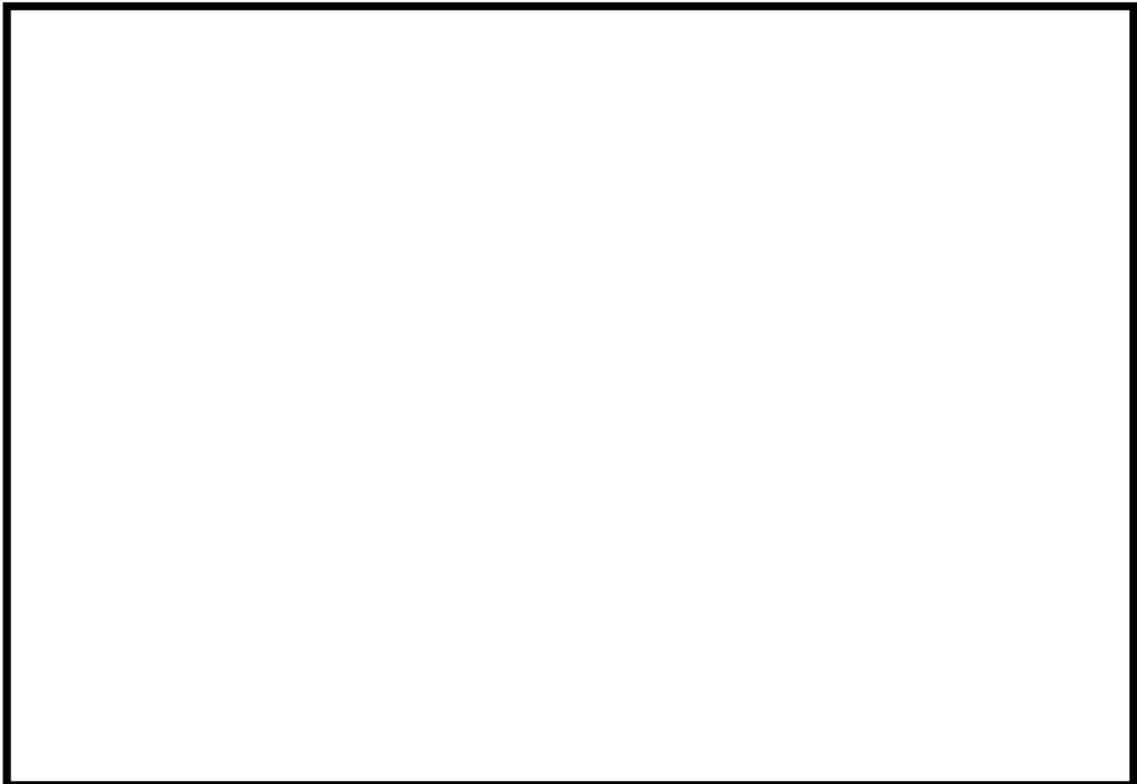
9. What or who has *triggered* the most emotions in you?
[E.g. your own expectations and goals, the work/learning environment, school students, other teachers, parents, administrators?]

10. What emotions do you think are appropriate and not appropriate to show in teaching? Why do think this?

11. Do you consider yourself naturally suited to teaching, from an emotional perspective? Why?

12. Describe your current understanding of the emotions of being a teacher:

13. Draw a representation of the emotions of teaching:



Appendix G: Ethics

To	Saul Karnovsky School of Education
From	Kerry Goodwin, Form C Coordinator
Subject	Protocol Approval EDU-163-14
Date	6 June 2020
Copy	School of Education

Thank you for your "Form C Application for Approval of Research with Low Risk (Ethical Requirements)" for the project titled "*Which way is North from here? Navigating the emotional dimensions of learning to teach during a pre-service year*". On behalf of the Human Research Ethics Committee, I am authorised to inform you that the project is approved.

Approval of this project is for a period of 4 years 30/07/2014 to 29/07/2018.

Your approval has the following conditions:

- (i) Annual progress reports on the project must be submitted to the Ethics Office.

- (ii) It is your responsibility, as the researcher, to meet the conditions outlined above and to retain the necessary records demonstrating that these have been completed.**

The approval number for your project is **EDU-163-14**. Please quote this number in any future correspondence. If at any time during the approval term changes/amendments occur, or if a serious or unexpected adverse event occurs, please advise me immediately.

Appendix H: Code of conduct

Personal presentation	<p><i>It is the professional duty of pre-service teachers to:</i></p> <ul style="list-style-type: none"> • ensure professional dress and grooming standards • adopt an approachable and pleasant demeanour at all times • maintain high standards of personal hygiene.
Use of school resources	<p><i>It is the professional duty of pre-service teachers to:</i></p> <ul style="list-style-type: none"> • respect the needs of the staff at the school in the use of equipment such as computers and photocopiers • comply with school or department procedures for the use of audio-visual, library, and other resources • ensure that learning materials are carefully prepared, well before the lesson • recognise that schools have limited budgets and that resources should be used thoughtfully.
Collaborative relationships	<p><i>It is the professional duty of pre-service teachers to:</i></p> <ul style="list-style-type: none"> • refrain from public criticism of university and school colleagues • respect the confidentiality of colleagues and students in their care • engage with and respond positively to professional advice and feedback • promote harmonious and respectful interpersonal relationships among staff and peers • manage emotional tension with maturity.
Policy and legislation	<p><i>It is the professional duty of pre-service teachers to:</i></p> <ul style="list-style-type: none"> • be familiar with school policies and ensure that these are enacted to the best of their ability • understand the implications of duty-of-care requirements • be cognisant of, and operate within the legislative requirements specified in the School Staff Handbook.
Professional diligence	<p><i>It is the duty of the pre-service teacher to:</i></p> <ul style="list-style-type: none"> • prepare thoroughly for all aspects of the teaching practicum, allowing sufficient time for consultation with the co-operating teacher • participate actively in the life of the school community by working with their co- operating teacher in all aspects of his/her duties and becoming involved in a diversity of activities within the school • demonstrate commitment through the effective management of time, including early arrival at school, productive use of DOTT time and tactful use of recess and lunch times, and meeting university and school deadlines • observe school and university regulations regarding attendance • undertake willingly all duties as required by the co-operating teacher.

I have read and fully understand the above and agree to abide by this Code of Conduct during my pre-service education.

Name: _____ Student No: _____

Course: _____

Signature: _____

Date: _____